

JAPAN HARVEST

The Magazine For Today's Japan Missionary




JCE EXPECTATIONS
JAPAN'S BRIGHT FUTURE
WOMEN IN CHURCH LEADERSHIP

JEMA SUMMER CONFERENCE

KARUIZAWA

THEME: "LIGHT ON MY WAY"
Psalm 119:105

SUNDAY AUG. 1st	DAILY	MONDAY AUG. 2nd	TUESDAY AUG. 3rd	WEDNESDAY AUG. 4th
7:00 - 7:45 DEVOTIONAL HOUR	7:00 - 7:45 DEVOTIONAL HOUR	7:00 - 7:45 DEVOTIONAL HOUR	7:00 - 7:45 DEVOTIONAL HOUR	7:00 - 7:45 DEVOTIONAL HOUR
9:15 - 10:15 Sunday School age 4 and up	9:00 - 10:30 BIBLE HOUR	9:00 - 10:30 BIBLE HOUR	9:00 - 10:30 BIBLE HOUR	9:00 - 10:30 BIBLE HOUR
10:30 - 11:50 Worship Service Dr. Betz	10:30 - 10:50 Fellowship Time Tea & Coffee	10:30 - 10:50 Fellowship Time Tea & Coffee	10:30 - 10:50 Fellowship Time Tea & Coffee	10:30 - 10:50 Fellowship Time Tea & Coffee
	10:50 - 11:50 SEMINAR HOUR	10:50 - 11:50 SEMINAR HOUR	10:50 - 11:50 SEMINAR HOUR	10:50 - 11:50 SEMINAR HOUR
	2:00 - 4:00 p.m.	2:00 - 4:00 p.m.	LADIES' TEA Mrs. Betz	LADIES' TEA Mrs. Betz
7:00 - 8:30 MUSIC & MESSAGE Dr. Betz	7:00 - 8:30 INSPIRATION HOUR	7:00 - 8:30 INSPIRATION HOUR	FILM	7:00 - 8:30 INSPIRATION HOUR

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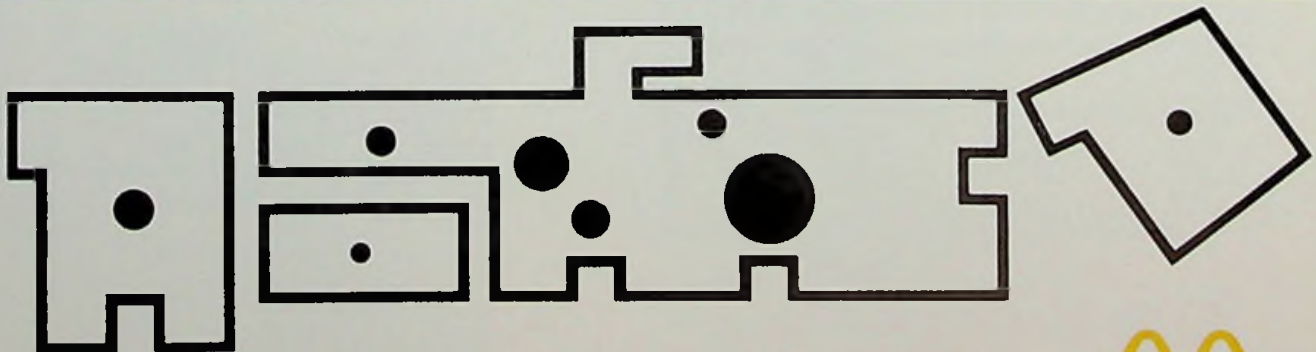


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JAPAN HARVEST

The Magazine For Today's Japan Missionary

1981/82, Volume 31, Number 4

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Guest Editorial

A Time for Reaping

NAKAICHI ANDO

Rev. Nakaichi Ando, Chairman of the JCE Executive Committee, distinguished pastor and prolific writer, is also Chairman of the Board of Tokyo Christian College. The address that follows was given at TCC chapel and reflects Rev. Ando's enthusiasm and optimism. Rev. Ando, by the way, is 81 years old.

"A wise man makes hay while the sun shines, but what a shame to see a lad who sleeps away his opportunity." Proverbs 10:5

Autumn in Japan provides a strikingly colorful illustration of this admonition in Proverbs. Everywhere we see golden fields of rice gracefully waving in the sunshine. What a great shame it would be if this harvest was not gathered, but left to dry and wither. A foolish farmer indeed, we would all agree.

Abundant Harvest

As farmers in God's field, are we being foolish in the other area of harvest in Japan – that of gathering followers for Jesus Christ? The spiritual harvest here is indeed more abundant in many ways than ever before. As a seasoned observer of and participant in the evangelical scene in Japan for some 50 years, I greatly rejoice in the increasing openness of the Japanese people to the gospel since World War II. And now, with the very high standard of living in Japan and the accompanying ills that such a society brings, the need for both sowing and reaping is extremely pressing.

No Room for Laziness

As we enjoy the fact of a great harvest before us now, we must with a sense of debt acknowledge the years of work that have gone on before us. To be lazy in harvest now would only prove to be the loss of all previous labor. Immediately after World War II, the evangelical church in Japan was weak and frail, but as



evangelical missionaries came, giving so much when the rewards were undoubtedly much less, the church's foundation was solidly laid. As a result, the evangelical denominations of today, although still comparatively small, are thriving. In fact, in the last decade, the evangelical church has grown more than any other denomination in Japan. The sound distinctives of the inerrancy of Scripture, unity in the Spirit, and an aggressive evangelistic stance characterize the evangelicals of 1981. The Japan Alliance church, of which I am a member, is celebrating its 90th Anniversary this year. Our projected 10-year plan for penetrating the still overwhelming heathen society of Japan includes doubling our membership, increasing the number of churches to 200 (we now have 117) and sending 500 students to Bible schools and seminaries with a view to raising full-time Christian workers, at least 30 being missionaries to foreign fields.

Sowing for the Future

So, as we are reaping the seed sown in the past, we must also remember to sow for the future. It would be a tragic awakening to find, some years hence, that our efforts had not contributed the necessary water or sunshine to produce ongoing harvests. Just as the small fields of Japan are of necessity used to produce 2 or 3 crops in one season, so we must with utmost wisdom and planning cultivate spiritual harvests. The formation of such groups as the Japan Evangelical Alliance and the Japan Congress of Evangelism create the potential for solid and significant leadership in the evangelical community. Added to this are the many graduates of evangelical Japanese Bible colleges and seminaries who, combined, represent a powerful force for sowing, planting and reaping.



JEMA
President's Page



Countdown

"And this gospel . . . shall be preached in the whole world . . . and then shall the end come." (Matt. 24: 14) This key verse augments the theme of the Second Japan Congress on Evangelism – "Japan for Christ". This will not be a congress on prophecy but rather on prophesying – i.e., proclaiming the "good news".

It is difficult, however, to engage in proclamation without taking the time element into account. Jesus said – "Say not ye, there are yet four months and then cometh the harvest" (John 4: 35). In less than four months from now, the Congress will probe for more effective avenues of reaching the "busy bees" of Japan's industrial "bee-hive". How shall we attract them to the "nectar" of the gospel. How can this "sweet savour of Christ" (II Cor. 2: 15) capture the attention of the "swarms" around us? The Congress will wrestle with this challenge.

There is always an urgency in the Gospel proclamation. The life of the "bee" is short and so is that of the one carrying the nectar. The flower fades all too soon. The post-war missionary wave was perhaps at its peak thirty years ago. Now one by one the petals are withering and fading away. These have been years of peace and planting. Many have come to Christ. Japanese workers are filling up the vacancy left by the retired missionaries – "And yet there is room".

Thank God for the Japanese workers and for the new missionary recruits who have joined the ranks. In spite of over 30 years of continuous proclamation – only a small segment of Japan has been reached for Christ. When "the end" will come only God knows. It is clear, however, that as individuals our days for witnessing are clearly numbered as are those of the individuals to whom we proclaim the gospel. Let us "occupy" until He comes.

Harry Friesen

JAPAN'S BRIGHT FUTURE



KIICHI ARIGA

Rev. Kiichi Ariga, Principal of Kansai Bible College, challenged the 1981 JEMA KARUIZAWA CONFERENCE with his optimistic view of God's plan for Japan.

Dr. Donald McGavran presented a paper at the International Congress on World Evangelization at Lausanne in 1974. It dealt with dimensions of world evangelization. I wholeheartedly concur with what he had to say and shall apply his approach to the Japanese scene.

I. THE DIVINE DIMENSION

A. God wills

Evangelism must be what God desires. It is not a man-initiated activity but *missio dei*, the mission of God, who Himself remains in charge. Accordingly the problem of evangelism should be viewed in the light of His revealed will. "This is good and acceptable before God our Saviour, who wants all persons to be saved and to come to the knowledge of the truth." (I Tim. 2:3, 4)

McGavran stated: "Nothing affects world evangelism more than what the Bible teaches concerning the possibility of the salvation of men through their adherence to various ideologies and religions. Today it has become popular in some sections of the church to affirm that men can be saved through sincere adherence to the best they know. God is savingly at work, we are told, in the whole range of human experience. All Christians have to do is to dialogue with men of other religions and move amiably forward in joint search for God. All such argument, biblical evangelism holds, is erroneous. The only salvation of which the apostles speak is that which comes through faith in Jesus Christ."

Love is manifested in this, not that we loved God but that He loved us and sent His Son as our atoning sacrifice for our sins. (I Jn. 4:10) God's love is the motive of our mis-

sion, His absolute, sacrificial and saving love. God's great command is the practice of our mission. Mark 16:15 emphasizes the methods and the urgency of the mission. Luke 24:47-49 shows the centrality and the expansion of that mission. John 20:21-23 gives the spiritual preparations and the characteristics of the mission.

B. God accepts

According to the Bible, God has no favorites among cultures. He accepts them all. We read in Revelation 21:26 "The wealth and splendor of the nations shall be brought into the Holy City." Christ Himself came to this world within the Jewish culture and language, taking the form of a human being. But there is one condition. The inspired writer continues in verse 27 "but nothing unclean shall enter." - No oppression, no injustice, no pornography, no idolatry, no corruption, no lust, no drunkenness, no lies, no racial arrogance will be tolerated.

The cultures of the earth, purged of the sins, weaknesses and uglinesses which now afflict all of them, redeemed and made more beautiful by the blood of the Lamb, will troop into the new Jerusalem, and the Lord God will accept all of them as part of the brilliance and glory of the Holy City; and they shall dwell forever before His face.

The cultures as they stand are incredibly varied and rich. Yet every one is a mixture of good and bad components. As those who adhere to varied cultures become Christians, the vast majority of cultural ingredients will be little affected. Evangelism redeems each culture whose adherents believe the gospel and makes each culture more beautiful within its own distinctiveness. Evan-

gelism is the greatest benefit possible that can be conferred on any culture. Far from destroying it, evangelism brings out its latent goodness which Christianity, the world religion, rapidly disseminates to all men.

C. God creates

God creates great new resources for evangelism. The 20th century can be called the laymen's century. "But you are a chosen race, a royal priesthood, a holy nation, a people of His acquisition, so that you may proclaim the perfections of Him who called you out of darkness into His marvelous light." (I Peter 2:9) The Apostle Paul wrote: "So He has given some to be apostles and others to be prophets; some to be evangelists and pastors and teachers, to equip the saints for the task of ministering toward the building up of the body of Christ." (Ephesians 4:11, 12)

We need more career missionaries; we need more national workers. But we need every believer equipped so that he can give his talents to be greatly used of God.

Retiring missionaries, we want you to come back to Japan with your learned Japanese language and adjusted cultural attitudes and your victorious faith in evangelism.

Japan has come a long way in economic development; it is an expensive country in which to do evangelism. But before God I believe that Japan is important for the future work of world evangelization. Today Japanese young people are beginning to see the need of evangelism, both at home and abroad, and are willing to dedicate their lives to the Lord. We live at a time when the relationship between missionaries and nationals is becoming ideal and healthy. Japan wants to be involved in world

evangelization and we are placing our hope for future missionary work in the rise of Japanese missionary societies. There are many signs to encourage us these days.

II. THE METHODOLOGICAL DIMENSION

It is important to remind ourselves that the gospel is absolute and perfect, but that the methods of evangelism are relative. Unchanging, however, is the biblical centrality; we must give room to its effectiveness and adapt it to our day.

We must consider new methods, a new structure and new leadership within the church as we consider the question: what does carrying out the great commission mean today?

A. New Structure

In Japan a restructuring of the church is called for. We must move from the student/pastor structure to a pastor/sheep relationship. This means that we must move from being a "learned group" to becoming the living body of Christ; we must not just be studying about a life-style, but live a life-style pleasing to God.

A group that has been seeking to do something about the situation has been Total Mobilization. It, since 1970, has used Shikoku as a testing ground. Results have shown that this is an effective approach. We have seen the vital activities and actual involvement of lay people in the church and where the pastor was able to get his people involved, the church grew much. We must provide the right motivation, the right training and the right organization. Pastors should find out what the gifts of the believers are and put them to work in the right place. On-the-job training is essential.

B. The New Modes

The first mode of growth is reaching "one-by-one" rather than the family. In this approach converts come to Christ one by one, regardless of what other members of the family do. Often a family tries to prevent a person from becoming a Christian. He becomes isolated and when he accepts Christ, he does it alone, against the wishes of the family. This leads us to conclude that a better mode of operation should be considered. The second mode of growth

is "the family movement to Christ." The idea is that several members of the family accept the Lord at the same time. The New Testament tells of many family conversions. "He and his household" accepted the Lord is frequently found in the Scriptures.

Japan is a nation in which student evangelism is very effective. This can be described as the third mode of church growth which I would call "multi-individualistic conversion." Young wives who meet for various circle activities would fall into this category as well. They have been very open to the gospel.

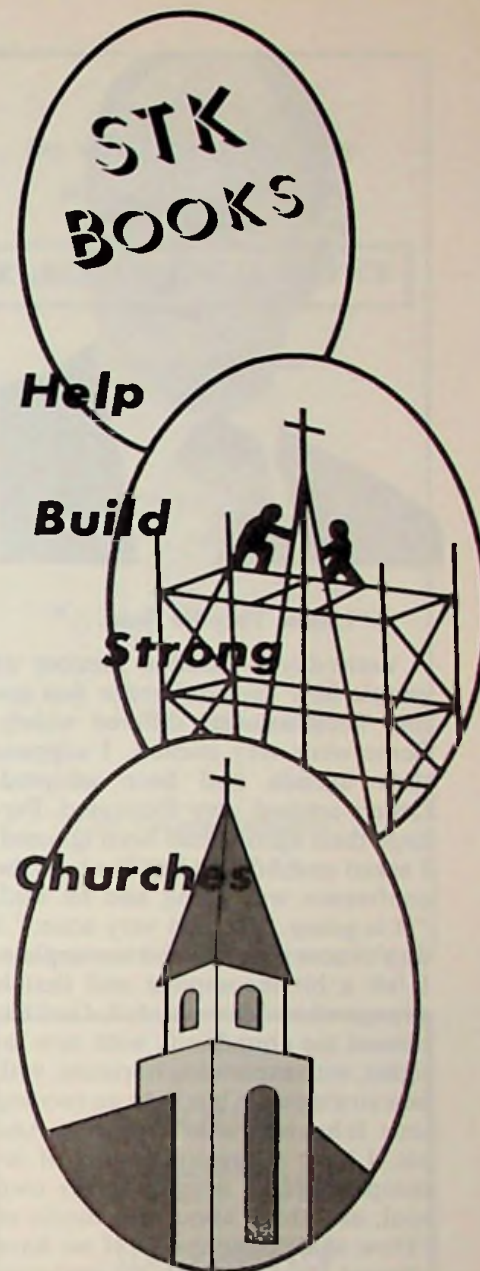
The fourth mode of church growth which is being blessed today and will be blessed of God in the future is the multiplication of house churches in villages as well as cities. Tens of thousands of such nuclei can be established. Evangelism will be more effective as it finds ways of organizing converts into small congregations in homes.

C. The New Leadership

We need to seek new leadership in our churches. Laymen who can witness outside of the church. Today many Christians are completely tied up with activities inside the church. If we are expecting a great expansion, then we must multiply laymen who will go out with a bold witness to reach society. In the mosaic of society we must know which "pieces" are responsive and focus our evangelism towards the responsive sector. Many people must be won, wherever they are - not just in the church. Christ said: "Find and feed my sheep."

Jesus also said: "All authority in heaven and on earth has been given me. Go, therefore, and *make disciples of all* the nations, baptizing them in the name of our Father, and of the Son and of the Holy Spirit, teaching them to observe everything that I have commanded you. And remember, I am with you *all* the days until the end of the age." (Matthew 28:19, 20)

I believe that we are seeing the sun rise of missions as we think of the future of Japan. Evangelism is going forward, not in the power of men, but in the power of God; not in the wisdom of men, but in the wisdom of God, not by philosophy, but by His Spirit. This is the ultimate dimension of Japan evangelism.



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THE DARK HALF OF THE WORLD

Dr. Robertson McQuilkin, former Japan Missionary and now President of Columbia Bible College and Graduate School, challenged participants at the 1980 Consultation on World Evangelization at Pattaya to give serious consideration to the "Dark Half of the World". His comments are of significance as preparations are underway for the 1982 Kyoto Congress.

J. ROBERTSON McQUILKIN

"Unless They Be Sent . . ."

Yesterday I asked a number of people how the conference was going. Their answers differed widely. Some were very excited. I suppose their agenda had been adopted. Others seemed very frustrated. Perhaps their agenda had been ignored. I asked one African brother how the conference was going and he said, "It is going . . . to end very soon." I don't know if he felt a bit incomplete. I felt a bit incomplete and that is strange when I feel very full. God has blessed me abundantly with new insights, with expanding horizons, with new strategies. It has been an exciting time. It has been a thrilling time. And yet, I have a nagging feeling of incompleteness. I wonder in my own soul, as I think about our motto of "How shall they hear?" if we have allowed Paul to finish his sentence.

At the Lausanne Congress on World Evangelization, my life was turned around. A fire was lit. It was not the vision of $3\frac{1}{2}$ to 4 billion people who are lost. I knew about that. But for me and multitudes throughout the evangelical world, what happened at Lausanne and subsequently, was to learn who they are – that one-half of them are in darkness. We call them "hidden". We call them "out of reach". The fact that there is indeed a dark half of the world was a fire that ignited my soul and I have never been the same since. The burning grows hotter.

I have been asked today to share briefly with you what that burning is. The dark half of the world. How shall they hear, without a preacher? The answer is, of course, that they *won't* hear without a preacher. And that is the burden of my soul.

Then Paul goes on to say, "How will they preach except they be sent?" This also is the burden of my soul. What have we done about it?

There is another half where there is no light at all.

All of us together have sent out about 55,000 cross-cultural missionaries. That is exciting. But my friends, of those 55,000, at least 52,000 are going to the twilight zones of the world – to trim the lamps. Places where there are already lights. Now, I am not opposed to that. Our graduates go there by the hundreds. It is needed because the light is so dim in many places. And the lights are shining at such great distances. But my friends, there is another half where there is no light at all. Paul tells us that preachers will not preach there unless they are sent.

My burden today is that we face the challenge of sending. The Lord Jesus said it Himself, when He saw that the laborers were few: "pray ye the Lord of the Harvest, that He will thrust laborers into the harvest." What are we doing about that?

Less than 3,000 of our task force are serving in the dark half of the world today.

Less than 3,000 of our task force are serving in the dark half of the world today. I understand that in one of the documents that is to come to us today concerning the future of this organization there is a word that we might serve as a catalytic agent to recruit a task force to complete the task in the 20th century.

The challenge and burden that is on my heart is that we give ourselves, not to refurbishing the old strategy, not to do better the things that we are doing, but – if we are ever to get the task done – that we give ourselves to develop a whole new strategy.

I think this is very important. The challenge and burden that is on my heart is that we give ourselves, not to refurbishing the old strategy, not to do better the things that we are doing, but – if we are ever to get the task done – that we give ourselves to develop a whole new strategy. We need to pray it down and we need to think it through because we need new ways of enlisting the task force that is needed.

Stanley Mooneyham tells us that to reach that dark half of the world, 180,000 people will be needed. I don't know if that is true or not but I know this. All of us combined in the year 1980 will not send to the dark half of the world a total of 300 people. And if we need a task force of 180,000 it is going to take us 600 years! And that is assuming all who go stay – and live forever!

We need new ways in recruiting a task force to accomplish the task because "How shall they preach, unless they are sent?" And I believe that we need a whole new idea of training. We need to train a new breed. I am standing with you in the vision that this is not going to happen unless the lay people, the non-professional people of the church become involved. But of the 200,000 evangelical Americans who are serving overseas in business, in education and in the military today – how many

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do you think are really tent makers? Many are witnesses perhaps, but how many are working a minimum of time, in order to invest their lives and stay in there until they can plant a church for Jesus Christ?

And we need new ways of training the professionals. It will be the professionals who will be sent across the lines. We need a new breed. I don't know where they are. How many Americans do you know that would be willing to go and live in the paper villages of Mexico City, or among the street people of Calcutta? Do you know any? How many Chinese do you know, overseas Chinese, who would be prepared to throw life away and go into mainland China permanently?

Christ calls us: those who will be commandos for Him, those who will not be life-savers and life-lovers; but those who will throw life away.

And yet this is the task to which Christ calls us: those who will be commandos for Him, those who will not be life-savers and life-lovers; but those who will throw life away - who will not count life dear to themselves. I don't know how it is in our country. Perhaps it is too late for our Western world. But we need to train this kind of person.

But my friends, you can become so computer precise and so clinically clean that the heart is out of it. I feel that we need a burning heart-

You say we need to train them in the new technology, in cross-cultural communications. Well, that is what our school is about - Columbia Graduate School of Bible and Missions. We train them in these new techniques and these new sensitivities. But my friends, you can become so computer precise and so clinically clean that the heart is out of it. I feel that we need a burning heart - a new breed who will be able to reach the dark half of the world.

We need these things. But I don't believe we will have them until we give ourselves in seriousness to working out the implications, to seriously grappling with this issue. I am afraid that if our movement does not seriously move into praying down and thinking through new dimensions in the area of obedience and sending and thrusting laborers into the har-

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vest, my generation will go down into the grave - another generation, another century, another millennium - in disobedience to the Lord of the Harvest. And even more terrifying, *they* will go down into the grave lost with no one ever telling them.

I long to stand before Him with a generation that will be able to say with the Lord, "It is finished..."

But I have a brighter hope. King Jesus is coming. And I long to stand before Him with a generation that will be able to say with the Lord, "It is finished..." The task you gave us to do we have accomplished."

Now, I know you are likely to say, "McQuilkin, you're getting a little emotional about it." I have to be honest and tell you - I am emotional about it. Sometimes anger, sometimes tears, and always a deep ache in my spirit. But I want to tell you I am in good company because Jesus was moved with compassion. The word literally means His stomach was tied in knots.

I don't know what ties your stomach in knots. It happens to me when I get my airline ticket mixed up and miss the flight and have to fork up additional money and arrive 36 hours late in Pattaya. My stomach tends to get uptight. Or when I work for months on a fantastic plan that is going to save the world, and my mini-consultation group won't even put it on the agenda. I tend to get tied up in knots. But it is said of the Lord Jesus that when He looked at the multitudes - as we have been looking this week - and He saw them as scattered, harassed, oppressed and most of all, shepherdless, His stomach was tied in knots.

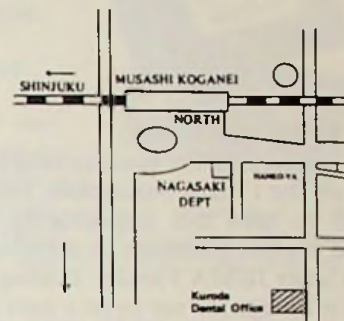
I guess that is my question today. Is your stomach tied in knots at the end of this conference? If not, why not? If so, over what?

"How will they hear without a preacher?" And, "how will they preach, except they be sent?" God help us.

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Auf Wiedersehen

Each year retirement takes outstanding missionaries away from the work in Japan. We will especially miss Babette Fleischmann who could be counted on being present at each Karuizawa JEMA Conference. The report that follows centers on her joy in being permitted to visit China one more time. Not mentioned is the encouragement she received from her Japanese friends. One lady donated 500,000 yen towards the trip, the largest gift during the half century of service of Miss Fleischmann.

Dear Friends of JEMA,

Before leaving the mission field for good on the 17th of November, 1981, I wish to take this opportunity to extend cordial greetings to members of the large JEMA Family. It always was a privilege for me to be a part of you. A special joy filled my heart each time I had the opportunity of attending the JEMA Karuizawa Conference and the Deeper Life Conference. The fellowship with those of like mind, the precious messages by the speakers, the congregational singing as well as the special numbers and the instrumental playing – all brought me much joy and refreshing and blessed me real good. Not to be overlooked are the times of prayer early in the morning! All these memories I take with me as impressions of Japan that will not be forgotten. To you who had a part in them, dear brother and sister in the Lord, I want to express my sincere thanks. May God be with you until we meet again; if not here below, then with Him in heaven.

I am reflecting these days on fifty years of missionary work. Twenty of them were spent in China and thirty in Japan. It seems like a long

time and yet it passed so quickly! The half century has been filled with experiences covering tranquil, happy days as well as the turbulent war years.

Sixteen years passed before I returned in 1947 to Germany for my first furlough. After nine months I was permitted once again to resume the work so dear to me in Yunnan. The next three years before I had to leave China were filled with rich experiences of seeing God at work. There would be much to report also of His protective care.

When China's doors were closed I was permitted in God's plan and will to come directly to Japan after a three-month stay in Hong Kong. The beginning in Japan was small and not spectacular, but the Lord was with us and blessed us.

All these years I had a deep desire to visit China just once more. But this opportunity never came. While others were making it into China visiting Shanghai and points north, I longed to return to southwestern China. Suddenly the "green light" came. When we left China in 1951 it was with a heavy heart that we had to leave behind our beloved Chinese

deacons. She was brave and wanted to look after the congregations that were without a shepherd. This she did faithfully until she, too, was deprived of the opportunity of service. Twenty-one years she spent behind bars and twelve years ago we received word via Thailand that she had passed away (this report, however, turned out to be false). During the spring of 1981 a Chinese friend in Munich was able to re-establish contact with our beloved sister. I couldn't resist writing her and asked her if it would be possible to visit her. A joyous "yes" was the reply.

I went through the formalities connected with a China trip and on the first of October I was ready to join a group of eight persons who were on their way to Kummung, flying via Hong Kong, Shanghai and Kweilin. Everything went according to schedule until we reached Kweilin. There we were informed that the flight to Kunming was overbooked. What a shock! We were so close to our destination; just two more flight hours and we would be there. The suggestion was made that we continue to our destination by train, but that was impossible to work into our travel schedule. The chief at the travel bureau agreed to hear our case (we had already conferred in prayer with our best travel guide, our Lord, about the problem). The humanly-speaking impossible situation was resolved. Our tickets were ready at the promised time and we arrived at Kunming right on time at four o'clock. It was a joyous reunion with our dear sister and other acquaintances of olden days. Special permission had been granted them to meet us at the airport. There they stood to welcome us with their bou-



China 1931



Japan 1981

quets of flowers. We had two full days together in addition to our day of arrival and departure. We put that time to good use. My friend was permitted to visit me at the hotel and I was able to visit her at the home where she was staying. It would have been impossible for me to travel further inland to where she was living. The time was too short, but we were happy and thankful for this reunion. I did not arrive empty-handed and was able to be of some assistance. She in turn invited me and the group out to a meal. We walked through the familiar streets and alleys arm in arm. It was Sunday afternoon. As we entered another narrow street, a blind person came toward us. She looked familiar and we spoke to her. Sure enough, she remembered me well. (We used to have a school for the blind in town with an enrollment of 120). She told me that she was just returning from a house meeting and that several of the former students had remained true to their Lord. What a joy this brought to my heart!

There were other acquaintances we met along the way. Some also dropped by at the hotel or met us at a nearby park. One of our pastors took both of my hands and said in German: "Liebe Schwester Babette guten Tag. Gott sei Dank!" (Hello Sister Babette; thanks be to God!). He, too, had gone through many trials, but I noted that my Chinese friends had matured spiritually with all they had gone through.

On our walks we were often stopped by friendly folk, both young and old. Their faces lit up when I spoke to them in Chinese and they were eager to get more information. The young people wanted to practice English with me and this opened up some good opportunities. A law student asked for a Bible. The atmosphere was completely different from that of thirty years ago. The youth, in particular, is seeking and longing for the truth.

Thank you for remembering me on this trip to Yunnan. Let us continue to uphold this most populous nation on earth in prayer that God may send a revival.

"Christians never see each other for the last time."

With cordial greetings, I remain joyfully and thankfully yours,
Babette Fleischmann

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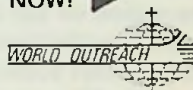
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JEMA

CHURCH PLANTING

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"We had a vision to plant five churches in Yao within twenty years", Pastor Horiuchi told the participants of the Pioneer Evangelism Seminar. That vision actually took only 15 years for its fulfillment as currently five congregations meet regularly in Yao City with an aggregate attendance of over 800. This, in our Japan, is certainly dynamic church growth.

JEMA commission of Pioneer Evangelism sponsored the seminar that met at the Tokyo Baptist Church in mid October. Rev. Gordon Johnson chaired the group experience that involved both Rev. Horiuchi's insights and helpful discussion responses. The seminar topic for the morning and afternoon sessions focused on "Planting and Multiplying Churches".

Early in the seminar, the Yao pastor, who had visited over 500 churches while serving with Hi-BA, outlined some basic observations about many of the churches he had seen. From these he expressed four basic concepts about his philosophy of evangelism.

1. The message for Japan must be simplified. The average Japanese pastor speaks above the heads of the average lay listener. Often the missionary, in spite of his language problems, is able to couch the gospel dynamic in terms understood by the uninitiated church attendant.

2. The image of the church must be clean. If our message points to the cleansing Blood of Christ, but our churches are dirty, there is an incoherence about our message. This nation that puts stress on personal and ritualistic cleanliness must see the churches as tidy areas within the community.

3. The atmosphere of the church

must be cordial. Rev. Horiuchi often experienced coolness toward him and other newcomers in the church which he visited. Frequently he noticed that there was little friendliness, sharing of song books, or helping in Bible readings. At the close of the worship service few churches really made the visitors feel welcomed or comfortable.

4. The vision of the church must exceed the comfortable 50 mark. Many pastors feel somewhat at ease when a 40-50 membership is reached. The financial needs of the church are being met. The fellowship needs of the Christian community are satisfied. Any branching out into rebuilding or pioneering might upset his security. A larger church could also foster jealousy among his peer group. Thus the church is content to remain at such a comfortable plateau. However, if Japan is to be reached with the Gospel of the Crucified and Risen Christ, there will need to be sacrifice. Each pastor and missionary will need to reevaluate priorities and dream great dreams for Spirit-inspired, long range planning that develops out of burdened vision.

The Yao church started with such a vision! In 1965 the Horiuchi couple, a missionary couple and a seminary student stood in that city with a burden for its redemption. There were no believers. There was no meeting place. After intense prayer, planning and co-operative labor, a church was planted and finally dedicated in 1968. Within three years a daughter church had been completed and the third by 1975. The fourth and fifth churches were born within the next five years - five years before the target date of completion of the vision! The Yao congregations

have one governing body with six full-time pastors, two full-time workers, as well as another part time worker. The 1980 budget represented an average contribution of over 120,000 yen per member per year.

Pioneer evangelism in Japan must follow some basic rules. If these concepts are carefully heeded, there is little reason for lack of dynamic church growth.

FIRST. *Prayerful planning must precede evangelistic effort.* A secular business will often spend five years in location research, another three years in internal planning and another year on personnel preparation before moving into the construction of a major project. We need long-range, Spirit-led planning that will involve population understanding, demographic surveys, and receptivity investigation. The basic characteristics of the local culture will need close scrutiny. The pioneering workers must decide the kind of church they envision. Plans, growth stages and prospective ministry elements will need to be evaluated early in the total plan. The church planned will need to reflect the needs of the people in its local community.

SECONDLY. *Warm fellowship must characterize the church from its inception.* The "koinonia" of the early Christian Church needs emphasis in pioneer ministries in Japan since most Japanese experience a deep loneliness that only the Christian community can satisfy. Vertical dimensions of fellowship with God must find horizontal compassionate fellowship in the Body of Christ. Such caring for needs both inside and outside the local church can be deeply meaningful and could effectively represent the spirit of the Christ of Calvary love.



THIRDLY. *Christian service must be the essential opportunity of each believer.* Every person in the Yao churches is given a duty and clearly defined responsibility. Rev. Horiuchi believes that the biblical principle of church activity points to every believer as an integral part of the total ministry of the total church to the total community. Each believer has been given a special gift. These need to be encouraged and developed continually for outreach. Perhaps the pastor's heaviest duty is the nurture, training, and motivation of each member for total aggressive ministry to the immediate community where each lives. Such training will involve total surrender to God, to the church and to society. As these trained and surrendered Christians join hands for compassionate witness to the community, the church will doubtless feel the impact.

Within the weekly activities of the Yao congregations, prayer is a vital reality. Every member is expected to attend the weekly prayer service where needs are expressed and intercession is made. Home meetings also involve many members in earnest prayer for respective neighborhoods

and individual needs. From its beginning the first church has conducted an early morning prayer meeting daily at 6 o'clock.

Continual opportunities require continued planning and consultation. Every Monday morning the entire staff gathers for conference and inspiration. The past accomplishments are reviewed, current needs are evaluated and future prospects considered. Time is also spent in inductive Bible study and Scriptural understanding. Other pastors often attend for help in their areas of input need.

The congregations use film evangelism as well as literature distribution as effective tools for outreach. Fifteen laymen are registered projectionists for film showings in homes across the city. The church prints a monthly magazine that is carried to over 30,000 homes each month by 200-300 of the membership. Often such community visitation programs offer opportunity for witness sharing to individuals in the homes and shops that are visited. A basic principle in the heart of the senior pastor is that all evangelism, whether tracts, films or newspaper, must have a personal

touch. People are won by people. Needs are met by the touch of compassion from loving people. Love, loyalty, honesty and surrender are characteristics of visitation teams that filter through the communities of Yao. Although no church is perfect, it certainly appears that the congregations of this church group are effectively reproducing their faith as weekly new contacts are made and lives are changed.

As the members of this pioneer evangelism seminar expressed their questions and observations, it was obvious that a sense of optimism prevailed among the group. God can work again and again in ministries similar to the Yao evangelistic development. Even in this Japan that has seen such slow church growth and strong pagan foundations. God is definitely at work. As missionaries and national pastors believe God and plan prayerfully for harvest, the church in Japan may be facing its greatest hour of growth potential. May the Lord of the Harvest give us eyes to see the ripened fields as He sees them. May we then move forward in His strategy for the reaching of the masses for His Kingdom!

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JCE EXPECTATIONS

日本伝道会議

1982年6月7日(月)~10日(木)
京都 京都会館

What are your attendance expectations?

IZUTA: We anticipate a total attendance of three thousand. Of this number one thousand will be Christian workers and two thousand will be laymen. Since laymen will find it difficult to attend the entire period, there will also be two thousand alternates. This means that if one Christian worker would bring along two or three believers, the goal would be easily met. In this connection, I think that it is of utmost importance that we come up with a program which laymen will want to participate in, a program that touches on vital problems Christians face at the church level and in everyday life. I am suggesting that those who attend do so not just to be present but that there be a conscious involvement by all. This would contribute towards a successful congress on evangelism. I believe this will be the unique feature of the Second Congress on Evangelism. It will reflect accurately the situation of the evangelical church in Japan, for I believe we live at a time when laymen are taking an active role in witnessing and in the establishing of the church and I trust that this congress will speak to this issue.

What other expectations do you have for the program?

OYAMA: As was the case for the First Congress on Evangelism, it is the church which serves as the vehicle for evangelism. I believe, therefore, that the topics that will be considered such as 1. The Church and the Bible, 2. The Church and evangelism, 3. The Church, Japan and the world, reflect a good course of direction, namely, that the church is central in

our thinking. This is not to suggest that I am finding fault with interdenominational organizations engaged in evangelism; rather I believe that the congress will point out the proper relationship between the church and such organizations. It is important that we fully appreciate the role that such organizations have played until now but without a proper appraisal, such organizations can become a burden to the church. Many of the interdenominational organizations receiving support from abroad are in a state of gradual decline. Therefore, if they are to play a role in the future, it is important that the church back up such organizations. In this context it is important that we come to understand the appropriate role such organizations are to play.

Are there any comments on the fact that the congress has the subtitle: The end times and world evangelization?

HATORI: You have raised the topic of the end times and world evangelism and this leads to the question: what are to be our priorities? During these last days among the many considerations, each of which is essential, we must come to grips with what are the priorities of proclaiming the good news. Not only must we be aware of our priorities but we must also remember that this marks the end period for evangelism and this means that we must be conscious of our timing and not let time slip by. As we think of the end times and the Japanese church, we want to consciously go out and evangelize the world, to give ourselves to this task of world evangelization. I personally feel that this is the distinctive.

JCE News Bulletin No. 1 included a stimulating discussion by three Japanese church leaders, Dr. Akira Hatori, Rev. Akira Izuta and Rev. Reiji Oyama. A portion of that exchange has been translated by the editor for Japan Harvest readers.

IZUTA: It is not going to be a theological debate as to how we are to interpret the last days, for on the critical matter that the Lord's return is at hand, we all are in agreement. This congress has been called on the basis of this understanding that these are crisis days. We are to go into all the world, beginning in Jerusalem, Judea, Samaria; this means that the Japanese church is not to be preoccupied with Japan only, but must turn its attention to world evangelization. I believe that this congress clearly defines the role of the Japanese church in such a context.

OYAMA: In the past we compartmentalized our approach into evangelism at home and evangelism abroad, but what we must now consider is the role of and place of evangelism in Japan within the context of world evangelization. To us is given the charge to evangelize the world. What then is the responsibility that we must fulfill? For example, when there are those who insist that we are to be satisfied with just evangelizing Japan and there are others who say that we must include in our planning world evangelization, this can lead to meaningless confrontation that saps us of our energy. This must not be. Instead we must each do our part in the context of world evangelization. This congress is entitled Japan Congress on Evangelism. Of course, our thoughts will center on methods of evangelism in Japan but we want to make sure we understand Japan's role in the context of world evangelization.





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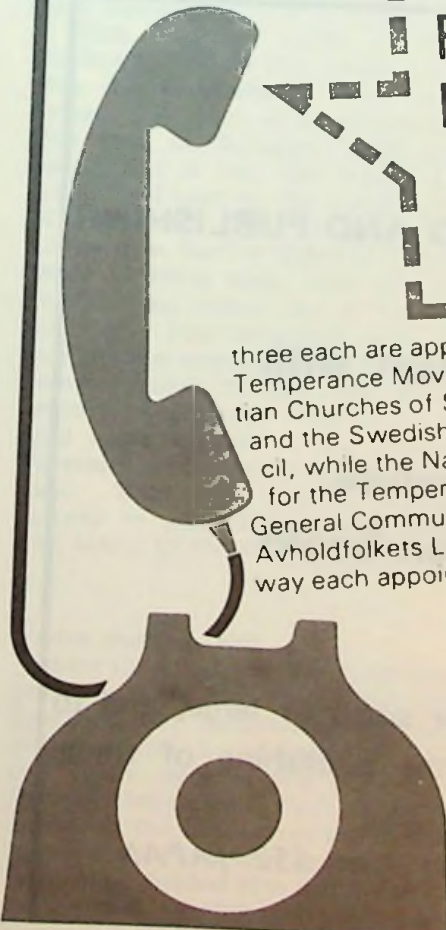
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WONG MING-DAO

Rev. Arthur Reynolds who served EMAJ and later JEMA in various capacities, including Japan Harvest Magazine, in 1967 introduced to Japan Harvest readers the writings of Wong Ming-Dao. The contributions of this outstanding Chinese Christian are being reassessed these days and his autobiography has just been translated by Arthur Reynolds and is being published by Mayflower Christian Books under the title. A Stone Made Smooth.

THE situation was serious. More than forty men had made a resolution that until they had killed Paul they would not be satisfied. Even if only four or five men made this resolve it was sufficiently perilous. How much more when the number was over forty. Humanly speaking there was no hope whatever. In view of their plotting and their determination Paul's situation was dangerous in the extreme. Not for a moment did it cross anyone's mind that God would deliver His servant and that He would bring to nothing the plans of those wicked men without any exertion on His part whatever.

What was the name of Paul's nephew? We do not know. What was his occupation? We do not know. For there is no reference to this man in Scripture apart from here. But it was this young man whom God used for the crucial work of delivering His servant. The young man, having heard of the plot made by these men, came and told Paul. "Paul called one of the centurions to him and said, lead this man to the commander. The commander called to him two of the centurions and said: 'Get two hundred soldiers ready...with seventy horsemen and two hundred spearmen'. They were also to provide mounts to put Paul on and bring him safely to Felix the governor."

Under Oath to Kill

More than forty of the Jews were under oath to kill Paul. But God prepared four hundred and seventy armed guards to protect him. We can easily imagine the picture as Paul left Jerusalem. Paul, riding an animal in the midst, was escorted to Caesarea with armed guards both before and behind him, including infantry and cavalry and spearmen.

Thus was he delivered from his enemies and escaped all harm. We cannot do other than recognize that this was one of God's great acts.

Do you see the point? Any man who belongs to God and serves Him faithfully need never fear danger or harm at the hands of men. Without God's permission no one can hurt even a hair of his head. Even if his enemies are as numerous as those who planned to harm Paul, even if their determination is as strong as that of those more than forty men, and even if their plotting is as crafty, it only needs God to move one of His fingers and their resolutions and plots will be completely overthrown. The conspiracies of men, however thorough, can never for a moment hold up God. Evil men may appear to have incontestable strength, but in fact they are weak beyond words; those who fear God may appear to be in the utmost peril, but in fact they are as unmoveable as rock. We need not fear the threats of evil men, all we need fear is failure to serve God faithfully. We need not fear the number of our enemies; all we need fear is failure to walk with God. We need not be afraid even if more than forty men take a vow to kill us; all that we need be afraid of is failure to serve God loyally and courageously like Paul.

God's Deliverance

God's ways of delivering those who love Him are truly amazing. Sometimes He uses special means to deliver them, and sometimes He uses the most ordinary means. Sometimes He uses men of authority and power, and sometimes He uses the humble and weak and despised to bring deliverance. In this case of Paul's deliverance we notice that God used a centurion, armed and powerful and awesome. He also used an unnamed Jewish young man

without standing. Angels in heaven and men on earth are both in the hands of God. If He wishes to give protection, He can do so. He can use whom He pleases and He can use how many He pleases. How safe are those who love God!

After I had read this record in Acts, I was very anxious to know what happened to the more than forty men who had made the vow to kill Paul. Did they eventually eat and drink? If they did so, they broke their vow. On the other hand, if they carried out their vow they must have died of hunger and thirst. For the act of the commander had denied them an opportunity to put Paul to death. When those men made their vow they must surely have been confident of their ability to kill Paul, for had they entertained even the slightest doubt as to whether their plans would come off they would never have bound themselves by such a serious vow. Completely outside their reckoning was the might and wisdom of God in heaven, and His ability to destroy their plans. Not only did they fail to put Paul to death, they also brought shame to themselves and made themselves a general laughing-stock.

Many of God's enemies are similarly foolish and pitiable. They make audacious resolutions to resist God and to injure His messengers, and being confident that all the advantages lie with them they fill their mouths with boasting. They do not pause to reflect that of those who oppose God not a single one is successful. With all their machinations they do not realize that they are casting themselves into a net. So those who become the enemies of God are also enemies of themselves. And those who decide to kill God's servants will in the end be killed themselves.

A Resolution Equally Strong

"The Jews formed a conspiracy and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Paul". This declaration was of course basically wrong, yet at the same time a resolution as strong as this is to be emulated. What if a resolution equally strong were to be formed for a lawful purpose! What great things would be accomplished. Suppose, for example, that Christians would say: "Without first praying and reading the Bible I will neither eat nor drink", what great spiritual progress they would make! And if only they would say: "Without first leaving my sins I will neither eat nor drink", how pure their lives would be! And if only they would say, "Without first being reconciled to my brother, I will neither eat nor drink", would there again be feelings of hostility among us? And if only they would say, "Without first helping the weak and ministering to the needy I will neither eat nor drink", what deeds of love would be performed! And if only Christians would say, "Without first preaching the Gospel I will neither eat nor drink", how many

would be brought within the sound of the Gospel and be saved! To resolve not to eat and drink until that which ought to be done is done—this is indeed a virtue to be cultivated by all who seek success. Only with determination like this can one achieve those things which are normally beyond achievement.

"No eating or drinking without first killing Paul". Reading these words I received three things—comfort, warning, and exhortation. I received immeasurable comfort because I know without God's permission evil men can by no means harm even a hair of my head; I received a very strong warning, because I know that to be at enmity with God is only to bring oneself shame and destruction; and I received exhortation, because I realize that if only we make this kind of resolution in our service for God there are no limits whatever to what we can accomplish.

From JAPAN HARVEST, Winter 1967-68



Continued from page 28

Monitoring the effects of caffeine is another factor in improving your sense of well being. Caffeine in beverages (coffee, tea, cola-type soft drinks) and medications (APC's) can subtly produce a variety of symptoms. Expensive tests are sometimes done needlessly to evaluate these symptoms. To avoid this, we recommend that you omit all forms of caffeine (and possibly chocolate) for a two-week period annually. Most people will notice little or no difference and be able to continue their current habits for another year. If, however, you find that your symptoms are caffeine-related, you can obtain relief by reducing your daily intake or eliminating it entirely. Discontinuing caffeine after years of use may result in headaches and other withdrawal symptoms until the body can readjust to its absence.

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John E. Bennett, M.D.

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Women in Church Leadership:

I Timothy 2:11-3:13

Reconsidered

PHILIP PAYNE

The following article by Dr. Philip Payne is the result of over seven years of research and part of a broader study. Dr. Payne shared his findings with missionaries at Takayama this past summer. The topic is a timely one. Dr. Payne and the editor welcome your comments.

According to most English translations of I Timothy 2:12 Paul wrote, "I do not permit a woman to teach or to have authority over a man." Since this is the *only* verse in all of Scripture which seems to state explicitly that women should not be in positions of authority over men, and since the meaning of the word translated "have authority over" is uncertain and occurs nowhere else in Scripture, a careful examination is needed of this crucial passage as it relates to women in church leadership today.

The Ephesian Church Situation Addressed in I Timothy

Initially the church in Ephesus was a *Jewish* fellowship whose "charter members" were men trained in Jewish customs (Acts 18:19-19:8).

After the split from the synagogue it soon became a mixed *Jewish and Gentile* fellowship. The sinful backgrounds of the newcomers is indicated in Acts 19:18, "They openly confessed their evil deeds." Sorcerers too! enough to burn 50,000 days wages worth of scrolls!

By the time Paul wrote Ephesians it was a predominately *Gentile* congregation experiencing tension between a libertarian faction and a Judaizing faction which desired to return to Jewish ways.

The polarization between these two factions is even more prominent in I Timothy. Throughout this letter Paul urged both extremes to mellow and become reconciled.

The first paragraph of I Timothy identifies six specific problems in the Ephesian church: false teaching, controversies, people leaving the faith, meaningless talk, antinomi-

anism (anti-law-ism), and Judaizers. These six are of such central concern to Paul that nearly every verse in this letter relates to at least one of them.

Paul specifically indicated that *women were involved in each of the first five problems*, all that is, except Judaizing. No other book of the Bible has a higher proportion of verses dealing exclusively with problems caused by women: 20 out of 113 verses.

In the face of women dressing indecently (2:9) and involved in false teaching, it would be only natural for the Jewish elements of the church to be tempted to return to the synagogue custom of excluding women from assemblies in which the Law was taught. The seriousness of this custom is reflected in the saying, "May the words of the Torah be burned rather than be handed over to women" (Jerusalem Talmud, *Sotah* 8 and 10a).

In order to counteract such thinking Paul commanded, "Let women learn" (2:11), and to counteract the women's excesses he added "in all quietness" (which means "tranquility of spirit" not "silence") and prohibited them from further teaching (2:12) at least until they were sufficiently informed (compare 1:7).

Several factors in the situation in the Ephesian church evidently called for this restriction from Paul. Most prominent seems to have been the involvement of women in false teaching since this is the focus of the historical example of Eve's deception and the fall mentioned in 2:14. Women in Ephesus were being deceived by false teaching and were passing on their mistaken views to others. The situation was so bad

that Paul wrote, "Some younger widows have in fact already turned away to follow Satan" (5:15) and were "saying things they ought not to" (5:13). Women may have been the originators of some of the false teaching as is suggested by Paul's warning against "old wives' tales" in 4:7.

Paul repeatedly described the false teachers as stirring up trouble in several problem areas (I Timothy 1:3-7; 4:1-3; 6:20-21). Paralleling these descriptions of the false teachers are comments by Paul about women in the Ephesian church. They were involved in each of the major problems listed in 1:3-7: some were abandoning the faith and following deceiving spirits and things taught by demons (4:1, compare 5:15); and women were involved in godless chatter, controversies, and wandering from the faith (6:20-21, compare 5:13-15). Thus, women were not simply being *deceived* by false teachers, their overall description parallels closely the descriptions of those *engaged* in false teaching.

A probable contributing factor to Paul's restriction was that women in Ephesus from either a Jewish or Gentile background would have had little knowledge of the Scriptures and the Christian message. Paul's most complete description of the false teachers concludes, "They want to be teachers of the Law, but they do not know what they are talking about or what they so confidently affirm" (1-7). This description fits well the religiously uneducated women in the Ephesian church who got involved in false teaching. Particularly significant in this statement by Paul is the implication that their error was not in desiring to be

teachers of the Law but rather their teaching in ignorance of true doctrine. Until they are properly taught they should not make further attempts at teaching but rather learn. This is precisely what Paul says regarding women in 2:11-12, "Let women learn in quietness and full submission. I am not permitting a woman to teach."

In Ephesus particularly, where there were hundreds of temple prostitutes in the worship of Artemis, to have had women officiating in the church services with suggestive dress (2:9) would be an invitation to slander. Paul in fact specifies in 5:14 that women's activities were giving "the enemy an opportunity for slander." This combined with the ingrained Jewish tradition of not allowing women to teach (even children! Mishna, *Kiddushin* 4, 13) or to be in authority in the synagogues would have led to deep concerns on the part of the Jewish pillars of the Ephesian church and a fighting spirit on the part of the Judaizers. In Paul's desire to bring peace, the compromise evident in 2:11-12 is a most practical solution: let them learn but not teach.

Our overview of I Timothy shows how thoroughly Paul's comments were directed specifically at the Ephesian situation in which women were in the forefront of a libertarian trend that was dividing the church. Although theological principles may be derived from Paul's instructions, we need to be careful lest we mistake God's directions through Paul to the church at Ephesus as though He would necessarily give identical directions to every church in every age.

Did Paul Intend I Timothy 2:12 as a Universal Prohibition Against Women Teaching or Having Authority Over Men?

Several of the instructions in I Timothy 2:8-15 should caution us not to assume that everything here is to be normative for all ages. The prohibitions of braided hair, gold, pearls, and expensive clothing (2:9) and also Paul's desire that hands be "lifted up" in prayer (2:8) are not generally considered to be universally normative. It is inconsistent simply to assume that women are forever prohibited from teaching or having

authority over men and yet to dismiss these other instructions from the same passage as though they were just for that situation.

The English translation of I Timothy 2:12, "I do not permit..." implies a *continuing* prohibition which the original *Greek does not imply*. The verbal form of Paul's statement is the first person singular ("I") present active indicative ("am not permitting"), the form typically used by Paul to indicate his own personal advice or position *for a particular situation* (as in I Corinthians 7:6, 7, 8, 25, 26, 28, 29, 32, 35, 40). Every occurrence of this verb in the Greek Old Testament refers to a specific situation, never to a universally applicable permission. In the New Testament it very rarely occurs with reference to a continuing state and never elsewhere does so in the first person. Even when this verb occurs with "God" or "Lord" as its subject, it never in the New Testament refers to a continuing state.

I Timothy 2:12's restrictions on women are not universalized by any of the ways typical in Paul's writing. Paul, who more than any other New Testament writer distinguished his personal advice for a particular situation from permanent instructions, did not claim that these restrictions on women were from the Lord or that they should apply in all the churches. When Paul did use the present tense with a continuing future sense he usually specified this with some sort of universalizing phrase, but there is no such phrase in I Timothy 2:12.

The following sentence beginning, "For Adam was formed first..." does not require a continuing prohibition either. The word "for" in this verse functions, as is common in Greek, to introduce an *example*. It need not introduce the actual reason for Paul's prohibition as though something in the way Eve was created or fell made women unsuited to teach or have authority over men. Nothing in 2:12-15 extrapolates from Eve's deception to the nature of women in general. Similarly, the only other reference to Eve's deception in the New Testament, II Corinthians 11:3, a close parallel to I Timothy 2:14, is not used by Paul to draw any generalizations about women either, but is only an example.

In contrast to the negative role of woman in the fall, Paul affirms the positive role of woman in salvation, giving birth to the Christ, "But she shall be saved through (literally) *the Child-bearing*" (2:14). Since the verb "saved" in Paul's letters consistently indicates salvation from sin and since this salvation comes only through Christ it would seem incongruous for Paul to say that we are "*saved through*" anything or anyone except *Christ*. Both the definite article (*the Child-birth*) and the reference to Christ as the promised seed (Genesis 3:15) in the passage Paul was just citing confirm that "the Child-birth" refers to Christ. Paul evidently used this expression to *highlight the role of woman* in salvation, counteracting a low view of woman because of her part in the fall (as in Sirach 25:24).

Similarly in I Timothy 2:13 Paul counteracts the attitude that women are inferior to men by adding "then Eve" to the saying "Adam was formed first", affirming the essential equality of men and women, both being formed by God.

We conclude that Paul prohibited women in the church in Ephesus from teaching and authoritative activity over men because they were involved in false teaching and controversial activities which gave the enemy opportunity for slander. He did *not*, however, *universalize* for all churches in all times these particular prohibitions. This passage, therefore, does not conflict with the Scriptural record of women in Paul's circle of ministry who taught (Priscilla, Acts 18:26) and held positions of authority in the church (Phoebe, a "deacon" and a "ruler" - sometimes incorrectly translated merely "a helper", Romans 16:1-2; Junia, a common Roman lady's name with no known occurrence as a man's name, who was "outstanding among the apostles", Romans 16:7). Accordingly, I Timothy 2:11-15 should not be used to prohibit women in the church today from teaching or holding positions of authority over men. Ironically, Paul, who contrary to Jewish custom not only cited by name eight women in Romans 16 but affirmed them as *his fellow workers in the ministry*, has been unfairly accused of suppressing women!

Women Overseers and Deacons? I Timothy 3:1-13 Reconsidered

If it were Paul's intention that women were forever to be excluded from teaching and from positions of authority in the church, there is no more natural place for him to have said so than in the immediately following passage listing requirements for overseers and deacons, I Timothy 3:1-13. Yet to the contrary, Paul affirms "*any one* who desires the office of overseer desires a good work" (3:1, 5; Titus 1:6). Many English versions add a misleading "man" or "men" in I Timothy 3:1, 5, and 8, but *there is no equivalent for "man" or "men" in the Greek of any of these verses.* Nowhere in the listing of qualifications for leadership here or in Titus 1:5-9 does Paul exclude women from the office of overseer or deacon. Who has the right to change the "any one" of Scripture to "any man"?

In fact, after listing the qualifications for deacons Paul specifically adds, "Women similarly" (3:11) and proceeds to list their qualifications, which parallel the four qualifications listed for deacon in 3:8, even in the same order. The wording "women similarly" (3:11) parallels "deacons similarly" (3:8) and so, as in the former case, is most naturally read, "Similarly the qualifications for women deacons are..." Paul evidently added verse 11 to insure that his restrictions on the women in Ephesus not be misunderstood as excluding them from church offices. The New Testament makes **no** distinction between "deacons" and "deaconesses": there was not even a word for "deaconesses" then.

The reading of some English versions of I Timothy 3:11, "similarly their wives" is doubtful since to make that idea clear Paul would have to have added "their" or some other expression indicating their wives. Furthermore, if it refers to wives, it is hard to explain why there is no similar qualification for the wives of overseers since their position was more influential and had stricter requirements. It would seem strange as well if women were not being considered for the office of deacon that they would be required to meet practically identical qualifications,

listed in the same order, as the qualifications for deacons listed in 3:8. In any event, if Paul did not envisage women as the deacons why did he refer to Phoebe as a "deacon of the church in Cenchrea" in Romans 16:1? Both the specification "of the church in Cenchrea" and her following description indicate that she was in a position of leadership.

Since, then, women are to be included among the deacons according to I Timothy 3:11, the immediately following phrase "deacons shall be husbands of but one wife" (3:12) must not have been intended by Paul to exclude women. This phrase indicates a situation of infidelity to one's wife which disqualifies one from the office of either deacon or elder (3:2). It is faulty interpretation to dissect this situation and use a part of it out of context to create a new requirement. "Husbands of but one wife" does not exclude women or unmarried men - otherwise even Paul himself would have been disqualified. Similarly, "controlling their children" in 3:4-5 and 12 does not disqualify from office unmarried people or people without children or with only one child, but simply requires that *if* the person has children they must be controlled.

The description of the office of overseer is a listing of qualifications which would apply to women as well as to men. In fact, parallels to each of these requirements are mentioned in I Timothy *specifically regarding women*, half using nearly identical terminology. It is virtually impossible that so many of these infrequently used words just happened to occur in the 22 verses of I Timothy exclusively dealing with women. The Holy Spirit inspired I Timothy so as to make it undeniable that in Paul's usage these qualifications not only could but in fact do apply to women.

In the New Testament, apart from one reference to Christ as "the Overseer of your souls" (I Peter 2:25), this term "overseer" is always used of overseers in general, never with the name of any man or woman. This is a further indication of the *lack* of any clear evidence that only a man could be an overseer.

Unfortunately, practically all English translations of I Timothy 3:1-13 and Titus 1:5-9 have a generous

assortment of the masculine pronouns "he" and "him" and the possessive "his". *The Greek, however, does not have even one masculine pronoun or possessive or any other grammatical specification that Paul had only men and not women in view for these offices.*

The church today faces the challenge of putting into practice Galatians 3:28: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." If someone said, "Gentiles and slaves can be saved but may not hold offices of leadership in the church", we and surely Paul would object vehemently. Dare we deny to women, who constitute over half of the church, offices of leadership when God Himself has gifted them to fulfill such positions?

Conversely women within the church face a challenge: *you are responsible to use your spiritual gifts "for the common good"* (I Corinthians 12:7). If you have leadership gifts such as teaching, preaching, prophecy, or administration and do not use them to build up the church you are being unfaithful to your God-given responsibility.

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Developing Satisfying Relationships

EVELYN GISH

"Promise me that I'll be happy if I don't get married!" wailed the tall, willowy Southern-belle college junior. Though socially active and getting acceptable grades, she was emotionally distraught because she'd so far failed to catch a husband. Like many people today, this young lady thought that her happiness and fulfillment depended on others. It is true that we do need others. The single, as a self-sufficient, independent person for whom admitting to a need of others is seen as a sign of weakness, is not the epitome of liberation. That kind of isolation is the epitome of sin which separates us from our Creator and our fellow creatures. God has provided for us the privilege of living "in belonging" with Him. Closely related to that privilege is the obligation to live "in belonging" with His family.

While we do need others, trying to find our happiness and fulfillment in another person destroys nourishing relationships because it makes impossible demands on them. Looking to others to fill them up, people who feel unhappy, lonely and incomplete have little except needs and desires to offer any relationship. Many singles try to make relations with others a substitute for meeting their own inner needs. Indeed, superficial relationships can be used as an escape from coming to terms with self. But an honest interest in being nourishing to others is not part of such relationships.

Danger of Alienation

Circumstances and others do affect us. But it is alienation from self that causes unhappiness and loneliness. Thus the responsibility for unhappiness and loneliness rests primarily

with the unhappy, lonely person. Only when one has come to terms with oneself is it possible to participate in the give and take of healthy relationships.

Achieving the mutuality necessary for nourishing and satisfying relationships doesn't happen automatically. In fact, it is a life-long process. However there do seem to be identifiable developmental stages involved in coming to terms with singleness. The process frequently begins with rebellion.

The stage of rebellion is exemplified by the woman whose attitude says, "I'm going to get married, no matter whom I have to settle for." Someone once assured me that "There's a lid crooked enough to fit every pot!" Also in the rebellion stage would be the man who acts like a Don Juan, snug in the confidence that he is God's gift to women.

Viewing their marital status as a basic cause of their problems, they rebel against being single. This rebellion is primarily an angry striking out at self but often others get hit in the process. Thus interpersonal relationships are affected. One result is that frequently persons of the opposite sex are reduced to sex objects because they are consciously or unconsciously assessed as possible mate-material. Getting their attention and/or approval becomes inordinately important.

Dating, with its best-foot-forward stance, assumes all the ritual and posturings of a mating dance. It is almost impossible to learn to know the real person behind all the masks and trappings. Nor is it unusual for persons going from this stage directly into marriage to wake up after the honeymoon to find that their spouse is a virtual stranger.

Just as people of the opposite sex are reduced to spouse-possibilities, one's own sex is analyzed largely in terms of how they relate to that sex. Two basic categories emerge: competitors and accomplices.

Competitors and Accomplices

June schemed many ways to keep from having her dates pick her up at home because they found her youngish mother too attractive. Jim refused all requests for double dates because he had learned from sad experience that you really couldn't trust other men. While neither Jane nor Jim realized it, their discomfort with others arose largely out of seeing others as in competition with them for a spouse.

But not everyone is a competitor. Those who have connections with eligible friends or relatives can become accomplices. There are some who are extremely "helpful". Soon after their mother died, 8 year old Sally and 10 year old Susie found a number of young ladies who suddenly were warmly and wonderfully friendly. Pleasant, good-looking, thirtyish and single, Fred confessed that he dreaded Sunday nights at his church. Various concerned members would invite young women to the service. The interaction after the service took on something of an "auction-block" atmosphere as the eligible gals were presented to him.

A person who is desperate to find a mate cannot develop good relationships with others. Incomplete, unhappy, and lonely, these singles search for a "better half" to fulfill them. Unfortunately, these worse halves on the loose have little to

Dr. Evelyn Gish, Professor at Messiah College, was the main speaker at this fall's CAJ faculty/staff/board retreat. The following article focuses on an area often overlooked in missionary circles with the hope that it will lead to a better understanding of issues single missionaries face. The article will be part of a book soon to be published by Harold Press.

offer except their own needs and desires. Thus, their search is doomed to failure. The best seems to be a tragic possibility of finding an equally needy, unhappy and unfulfilled person.

From Rebellion to Depression

The stage beyond rebellion is depression. At this stage, one feels like a reject. It is the "Something's wrong with me, I just don't have what it takes" feeling, because as one writer put it, "Nobody chose me: I didn't quite make it. Somebody else was just a little something more. . . ." For some Christians this depression stage may also be connected with a "mad-at-God" stage. Recently a tearful woman passionately confessed, "I am a committed Christian. I have devotions every day, and I am vitally involved in the church. But right now I'm mad at God. I gave Him all I have and He turns around and withholds from me someone to love and care for. He sees that I really need a husband, why doesn't He let me have one?"

In our society, depression is well-fed by the myth of fulfillment and the myth of normality. Communicated extensively by the mass media of our day, the myth of fulfillment proclaims that one cannot find happiness and fulfillment unless one finds the right person to love. Whereas the mass media is the largest purveyor of the fulfillment myth, individuals most extensively communicate the myth of normality. Verbally and non-verbally they clearly convey society's message: "All normal, well-adjusted people get married."

At the depression stage, one implicitly views the opposite sex as superior beings who have the power to choose or to refuse. The fact that one is not chosen seems to imply that one is not good enough. Or if one who proposes is refused, the implication is that the proposer isn't "good enough".

One's own sex is again divided into two groups: those who made it and those who didn't. There is frequently an attempt to discredit the success of those who made it. "Guess how she got such a nice guy!" or "Well, he finally managed to find someone who'd have him but she's not exactly what you'd call a 'find'!" The un-

married (those who didn't make it) provide small comfort. Clearly not a case of "misery loves company." These "losers" frequently impel other "losers" to one-up-man-ship; "I sure have a better figure than she does, and I've got a brain, too": "I'm in a higher-income bracket than he is, and I'm not that bad looking either."

From Depression to Rejection

The stage after depression, a passive response to not making it, takes one to the more active behavior of rejection. It says, in effect, that since I didn't make it from "single file to center aisle" I'm going to reject all aisles - left, right, and center. This rejection sometimes takes the form of a denial of the desire for marriage. That denial may be expressed in many ways: from an overt, brassy "Marriage? Who needs it?" to a more subtle bragging, "What could a man add to my life that I don't already have?" I must admit that there are times when, faced with the perpetual question about my lack of a spouse, I am tempted to sarcasm: "Since there obviously aren't enough men to go around, I thought I'd be noble and leave them for those like you, who really need them."

A person at the stage of rejection views the opposite sex as a sort of separate and rather treacherous species because they are quite adept at using others. Since getting involved often results in being used or hurt, it is best to keep one's distance. While more trustworthy, one's own sex is frequently bogged down with marital concerns and so are not much help.

From Rejection to Repression

At the next stage, repression, the rejection of marriage is no longer overt and obvious. Now marriage is just something one simply does not think about. The repressed desires, however, come out in many ways. For some it takes the form of sublimation to a job or a career. As I look back now, I recognize that part of my motivation for getting a doctorate ran something like "Anyone can get a husband, but not everyone can get a Ph.D." Sometimes repression is expressed through constantly driving to be on top,

getting one degree after another and/or striving for continuous achievement or constant recognition. For some singles, repression takes the form of playing martyr to parents or other obligations. Someone has well said that the role of martyr might be enjoyable for the person playing it, but it is boring to everyone else.

With marital concerns suppressed, one is able to view others somewhat asexually and thus is free to relate to either sex. Since one is concerned with keeping life so full that feelings don't have time to intrude, others become friends helping to fill the schedule and perhaps to get ahead professionally. Because they are so busy and their life is so full, some singles at this stage may be perceived by others (or even perceive themselves) as being satisfied with singleness.

From Acceptance to Satisfaction

But real satisfaction can only come with the next step: acceptance. I believe that it is quite likely not possible to attain this stage without some degree of self-acceptance. In this area the Christian has a tremendous advantage. God created us as we are. He loves us and accepts us as we are. Realizing this frees us from the drive to try to make ourselves acceptable.

In regards to acceptance of the single state, there is frequently a crisis time when acceptance comes. It does not come easily and some struggle harder than others. But acceptance comes only at the point where we can honestly say to the Lord: "Okay, I really prefer to be married. That is what society expects and that's what people who have made it seem to have. I'd like to be in that group, but if it is your will for me not to be married, I accept that. I realize that you give different gifts to different people. To some you give the gift of marriage, to others the gift of singleness. Singleness is not a gift that I would have chosen, but if you have chosen it for me, then it must be good."

The stage of acceptance seems to be more easily achieved by those who have had the chance to say "No" or have received a negative reply to an invitation to marry. For the woman who feels like she must wait to be chosen, there is an additional sense

of helplessness and hopelessness. Still, she should remember that while she may not be able to choose to marry, she does have the freedom to choose not to marry. Each person has likely had some opportunity which could have led to marriage. Nearly anyone can find a spouse if just anyone will do. So whether one's choice is due to a clear leading of the Lord, an I-hate-the-opposite-sex syndrome or unrealistic idealism, one is single by choice. At the end of a singles retreat, one person put it this way: "I'll take back with me... greater satisfaction with being single, seeing that I have chosen singleness as an option." Acceptance comes when one decides as Elva McAllister's delightful book suggests that for whatever reason or duration one is *Free to be Single*.

The more one can accept oneself, the more one is able to accept others. Relating to others as real human beings with varying strengths and weaknesses, skills and ineptitudes, joys and sorrows, makes real friendships possible. To achieve this stage of acceptance is as far as many people ever get. I believe that one is not ready for marriage until one has personally reached this stage. However, for those to whom God gives the gift of marriage, acceptance is perhaps as far as they need to go for themselves. But for singles there are two further stages.

From Acceptance to Affirmation

Affirmation is the step beyond acceptance. It says not only that I am single by choice, but that I am comfortable about that choice. Singleness is not just a down-hill slide that I cannot prevent. Rather, it is a deliberate walk with the Lord. Indeed, it often becomes an uphill climb, but as long as the Lord and I are in it together, that's all that matters. An acquaintance put it this way: "I am satisfied with singleness because I look at it as God's *BEST* for me [now]." Her friend wrote "God has a plan for my life, and now as a single person I am more free to be used of Him in areas that I could not be if I were married."

At the stage of affirmation, one begins to realize some of the privileges and opportunities singleness affords. The control singles have of their time and money allows many free-

doms denied a married person. A single is free from having to fill certain roles or live up to another's expectations in those roles. The opportunity for taking a low-paying job or of giving long hours of service to others, is possible. Then, too, the single person has the freedom to give sacrificially without sacrificing the economic well-being of another, for example, a friend of mine gave to missions the money she could have used for the downpayment on a house. Consequently, she still rents but no one else's well-being is jeopardized by that lack of equity. Additionally there is the freedom for travel, long hours of study, privacy for meditation and reflection, and other personally enriching things. Restrictions on where one goes, with whom, for what reasons and at what expense are not imposed by others but are chosen solely by the single person.

Fulfilling Friendships

A friend is one of God's greatest gifts. Since God created us for communion and friendship, we are only complete in loving friendships with others. However, expecting everything from a friendship will lead to disappointment, for no human friend can fill the ultimate void in the human heart. Only God can do that.

But human friendship does open us by bringing us out of ourselves and freeing us from self-preoccupation. Thus it makes us more sensitive and responsive to others and to the Lord. In marriage one's habits, protective devices, etc., are challenged in the intensity of daily living with another person. The single needs some relationships affording a deep level of mutual sharing and self-exposure.

The more I become at home with another in friendship, then, the more I get to know myself. In my vital relationships with others, I see myself in operation, and become aware of my faults, my sinfulness, as well as my good qualities. It is only in living a relationship that I learn my sinful tendencies to abuse a relationship. Until these sinful tendencies are unveiled and uprooted, my relationship with God will be hampered by them. By letting

myself experience friendships deeply, I have my hidden sins revealed to me, which I would never have known otherwise. In the give-and-take of human relationships, in the friction of repeated encounters which make the sparks fly, I become aware of my rough edges and know what I must polish away. The person who is never involved with others, but withdraws into a shell, never learns either his strengths or his weaknesses.

(Hinnebusch, p. 66)

We all need friends with whom we can share experiences, thoughts, feelings and confidences. Having friends we respond to and who respond to us, with whom we can share our joys and sorrows, makes the difference between enjoying being single and feeling miserable.

A single at the stage of affirmation is able to relate warmly and caringly to people of both sexes. In fact, it is essential for emotional well-being to have close friends of both sexes. As Christians we have an obligation to live in belonging. The celibate life style does not free an individual from the duty of partnership and creative encounter with the opposite sex. For this to be possible, the single must have a healthy acceptance of his or her own sexuality.

It is true that there are risks in communication with another, but accepting one's body and one's sexuality as a normal part of one's humanity lessens the risk of abusing the emotional elements which are part of a relationship. It is possible to enjoy the friendship of the opposite sex without fear when we realize that friendship (or even sexual attraction) does not necessarily imply the need for genital interaction.

In friendships with the opposite sex, honesty and openness in the relationship can help offset the danger of one person reading more into the friendship than the other intended. Having more than one friend of the opposite sex might help to avoid the speculations of well-meaning friends or the suspicions and perhaps outright rumors about "being more than just friends!"

Friendship should bring gladness to both and make each more able to reach out to others. A truly loving relationship brings liberty and ex-

pansiveness. Ugly and imprisoning, possessiveness leads to confinement which kills friendship. By developing one's whole personality, a single can become a whole person capable of giving and taking freely in a healthy relationship with another. Every pain in a relationship should be a reminder of the Lordship of Christ. Neither friends, nor possessions, nor accomplishments nor anything else can provide security and fulfillment. Christ alone can do that. Loving reverence for others then results from appreciation of their true value as persons created by God.

Consecrated Singleness

The last and highest stage of singleness is that of celebration. This means not only being comfortable about one's choice, but actually thankful for it, able to say, "I am glad the Lord has allowed me to be single these years. In the future many things may change, even my marital status, but for now, I'm glad I'm single. I'm not going to squander that privilege by wasting my time moping around for a spouse to justify my existence, nor will I waste precious moments dreaming about what might have been or may yet be. Rather, I'll celebrate by living each moment to the full, now."

One of the blessings of consecrated singleness is freedom from the excessive presence of loved ones. When one is continuously involved in meaningful relationships, being alone can have the nourishing quality of solitude. The resulting privacy can be refreshing and lead to a life enriched by solitary refinement. Solitude is being fully at home with oneself.

While solitude can enable one to learn to know the Lord and oneself better, for full maturity one also needs intimacy. Just as marriage does not equal full personhood, so intimacy does not equal sexual intercourse. Intimacy involves being fully one's self with someone else, being at home with someone else, letting self be fully known without fearing rejection. Intimacy means being fully known and lovingly appreciated. Thus there is no fearing rejection nor need to do things to win the other's approval. Because intimacy is a love which accepts one fully even when it sees imperfections, it

patiently nurtures whatever is imperfect and appreciatively draws out the potentialities for good.

Yet, even in that intimacy there must always be a recognition of the right of others to have an equally close relationship with that friend. Marriage alone has the unique relationship of belonging.

In marriage there is a fusion of two personalities expressed in the one-flesh union. In friendship the two personalities run side by side, the more enriched for knowing each other, mutually strengthened by their closeness but nevertheless separate. . . .

(Evening, p. 46).



While not easy, it is possible for singles to be satisfied – even to the point of celebrating their choice of singleness. For Christians, the most important person in their lives was single for all 33 years of His earthly life. Whatever one's marital status, life with Him can indeed be a celebration.

The stages of developing the kind of relationships which enable one to be satisfyingly single begin with rejection and end with celebration. It is likely that no one always lives at the stage of celebration. But once having achieved it, one knows the way to return to it. It might be that one experiences these stages in cycles. Perhaps the stages are not even mutually exclusive. But it is possible to work through a personal acceptance of singleness from a rebellious "No Way!", through the "Yuk!" of depression, past the "Count-Me-Out!" rejection, beyond a repressive "Duh!" to the "Okay" acceptance and even to the affirmative "Right On!" with an occasional celebrative "Whoopee!"

Evening, Margaret Who Walk Alone. Intervarsity Press, Downers Grove, Ill. 1974.
Hinnebusch Paul Friendship in the Lord, Ave Maria Press. 1974.



BIBLE CLASSES

ENGLISH	Monday	6:30-7:30
	Tuesday	1:00-2:00
	Wednesday	6:30-7:30
	Saturday	2:00-3:00
GERMAN	Wednesday	6:30-7:30
FRENCH	Thursday	6:30-7:30
JAPANESE	Monday	6:30-7:30
	Tuesday	6:30-7:30

LANGUAGE MINISTRY

Spring term opens April 5

ENGLISH, GERMAN and FRENCH classes	
Morning Class	10:30-11:40
Afternoon Classes	3:00-4:10
	4:20-5:30
Evening Classes	6:00-7:10
	7:20-8:30

FRIDAY NIGHT WORD OF LIFE HOUR

6:00 - 7:30 P.M.



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ELI CHURCH GROWTH AWARD

Rev. Tetsuro Yashima and Rev. Tsuneo Koyama have been awarded the ELI Japan Church Growth Award and are pursuing further studies at the Fuller School of World Missions. ELI seeks to encourage Japanese pastors who have a vision for church growth. For further information contact Mr. Ken Wendling.

23rd GENERAL CONFERENCE

The twenty-third general conference of JPC (Japan Protestant Conference) was held at Amagi Sansoo from February 1 to 3, 1982. There was a keen spirit of expectation of the impact of the Japan Congress on Evangelism which will meet in Kyoto from June 7-10.

CASSETTE EXPERIMENT

Increasing costs and worsening time slots caused the China Lutheran Hour (Taiwan) to go off the air and to invest the money in a free distribution of cassette tapes. Instead of the twenty minute broadcast on FM, 1,000 50-minute tapes are now mailed out each week.

ATA THEOLOGICAL CONSULTATION

The Asia Theological Association has announced its sixth ATA Theological Consultation which will convene at Seoul, Korea from August 23 to September 1, 1982. The Third World Theological Consultation will also meet concurrently. Room and board will be provided for all delegates by the churches in Korea. For details contact Dr. Bon Rin Ro, P.O. Box 1477, Taichung, Taiwan 400.

INOCHI NO DENWA

Inochi no Denwa (Lifeline) marks 10 years of service in Japan. Now there are 12 centers throughout Japan, staffed by professionally trained personnel and 400 volunteers. 270,000 calls have been handled during the first decade. Annual costs are approximately thirty million yen.

SECOND JAPAN CONGRESS ON EVANGELISM KYOTO, JUNE 7-10, 1982

JCE Prayer Items

The Commission on Prayer has suggested specifically the following items:

1. That the objectives of this congress be realized
 - a. A faith that is founded on Scripture
 - b. Unity and cooperation
 - c. A vision for evangelization
2. Attendance and participant goals:
 - 1,000 Christian workers
 - 2,000 laymen Pray especially for the later number
3. For a congress program that is challenging and inspirational
4. That this congress may give positive impetus and direction in evangelism during the 80's
5. That all financial needs and obligations may be met
6. For each preparatory committee and the Congress Office so that all the planning may progress smoothly
7. That in all we do the name of Christ be magnified as we seek to move forward under the theme JAPAN FOR CHRIST: World Evangelization during the end times.



KARUIZAWA JEMA CONFERENCE AUGUST 1-4

Dr. Ulrich Betz of Germany will be the featured speaker at this summer's conference. Topics Dr. Betz will cover are "Themes from the Old Testament that are important for missionary preaching in Japan" and "Hermeneutics of the Old Testament". Since 1977 Dr. Betz has served as pastor of the Free Evangelical Church, Hamburg. He also is superintendent of 25 churches and 23 pastors. A prolific writer, Dr. Betz also serves on many important committees. His world-wide interest is reflected by the fact that Dr. Betz was a participant at the Lausanne Congress on Evangelism and International Coordinator at Pattaya. Dr. Betz is on the board of the German Alliance Mission and the German Bible Society. Mrs. Betz will also be at Karuizawa. Plan now to attend.



CIS LISTING

The Church Information Service is constantly updating its file on over 5,900 Protestant churches in Japan by checking through the entire file each year. You can assist CIS by sending in the latest information about your work.

UNTIMELY DEATH

Mark Schiefer, son of Mr. and Mrs. Clifford Schiefer, was killed instantly in a car accident in Buffalo, New York, in December. Mark was a 1980 CAJ graduate and attended Houghton College. A memorial fund has been established which will be applied towards the building fund of the Morioka Church.

Some Helpful Suggestions



DOROTHY STROM

Following are some helpful and positive suggestions which I wish someone had told me when I was a young missionary: John 10:4 "And when He putteth forth His own sheep, He goeth before them..." God has spent much time and gone to great pains to prepare us to be fruitful messengers of the gospel. At the same time He prepares the place, the field of service, and the hearts of men and women whom He intends for us to touch effectively, and win.

A. Knowing this, we can and must have a very positive attitude:

1. Toward the lost.
2. Toward our own contribution to their salvation.

B. We must be "full of faith" for the lost.

1. "God is not willing that any should perish..." It is God's will that souls come to repentance.
2. God has always rewarded faith. Heb. 11:6.
3. It is God's purpose that we be fruitful.
4. Personal faith is exhilarating and exciting and has a snowballing effect, e.g., Faith honors God, and God honors faith...

C. Pray! There is no substitute for prayer, daily pray.

1. That God will lead you to hungry prepared souls.
2. For your own heart preparation that you will witness in the power of His spirit.

D. Then, look at every person

you meet as a prospective believer.

1. Be alert for any signs of interest.
2. Pursue and cultivate even the faintest sign.
3. Look for or invent further opportunities for contact. English, cooking, helpfulness, kindness, or just friendliness.
4. Be willing to spend time - we must give of ourselves. Jesus said, "I am the good shepherd." A good shepherd gives his life for the sheep. We must do no less!
5. Express love and care in any and every way you can and don't be afraid to show affection or emotion.
6. Witness with sincere enthusiasm and a spirit of urgency. Be real! Jesus said, "Go out into the highways and byways and compel them to come in." Compel means to strongly persuade with convincing enthusiasm and compassion.
7. Let them know from the beginning of your friendship why you care. "The love of Christ constraineth us." And the very message we have to share with them, is the message that has changed our lives and caused us to care. Love and care from an outsider is rare and disarming, and very effective.
8. Find out where they hurt and
 - a. Sympathize with them.
 - b. identify with them.
 - c. Pray for them. Look for

even the smallest provocation to pray for them, their children, their exams, their business, their relatives.

9. God works in individuals first and then in families. Each individual won is an effective key to the whole family. Stimulate faith in each new believer for his whole family.
10. Don't express out loud that:
 - a. The work of the Lord is slow in Japan.
 - b. The people are unresponsive.
 - c. So and so will never be saved.
 - d. We can't do such and such in Japan, because the Japanese people are different!

These kind of negative statements give great occasion to the enemy who loves to hear them and he uses them to confirm our lack of faith. Negativism encourages unbelief and discouragement and who needs that?

The promises of God, which have never failed us yet, give us every reason to be positive, full of faith, and encouraged and enthusiastic. "Cry out and shout, thou inhabitant of Japan (Jerusalem), for great is the Holy One of Israel in the midst of thee." Isa. 12:6 "The Lord thy God in the midst of thee is mighty!" Zeph. 3:7 "...I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain." John 15:16. God did not bring us to Japan to mock us...

FITNESS

AND WEIGHT

CONTROL

The editor has tried the suggestions made by Dr. Bennett and found them so helpful that he would like to share this information with Japan Harvest readers. The article was reprinted with the permission of The Evangelical Alliance Mission of which Dr. Bennett is Medical Director.

A sedentary lifestyle and excessive body fat can be hazardous to your well-being. They can also impair your alertness, creativity and productivity.

Physical fitness is an important part of your general health. Fitness can be measured in several ways – by the heart rate response to exercise, the body fat percentage, the strength and endurance of muscles and body flexibility.

How much exercise do you need? The following recommendation is suitable for most healthy adults who wish to maximize their sense of well-being and their cardiovascular health: Gradually develop and maintain a program of physical activity that involves the continuous rhythmic use of large muscle groups for thirty minutes three non-consecutive days a week. This exercise should be intense enough to elevate your pulse rate to about 180 minus your age. This type of aerobic activity stimulates the heart, lungs, blood vessels and muscles, and enables the body to utilize oxygen more efficiently. If you need to lose weight, you may have to increase the exercise time and frequency.

Walking, cycling, swimming and (if under age 40) running or jogging are suitable types of exercise. Pedaling a stationary bicycle exerciser at fifteen to twenty miles per hour against an adjustable resistance can also meet these requirements, and has the added advantage that it allows simultaneous reading of books or listening to tapes and can be done regardless of weather or season. Provide a warm-up period before and a cool-down period after the stimulating activity. If you have a medical problem, work out an exercise program in consultation with your physician. Personalize your physical fitness program to suit your own interests, lifestyle and abilities. You can choose from a variety of sports and exercise programs. A well-balanced physical activity program will reduce your resting heart rate, blood pressure and body fat. It

will also increase your muscular strength, endurance and flexibility.

Weight control is a function of lifestyle. It involves modifying eating behavior and balancing food intake with physical activity.

Excessive body fat is a health risk. You can recognize obesity by your appearance in a mirror, the size and fit of your clothing, your skinfold thickness and your weight. Your own reasonable target weight depends on your height, build, sex, skinfold thickness and weight history. Most people have a good idea of the weight at which they look and feel good, and this usually correlates well with the target weight representing a satisfactory body fat percentage. You should maintain your target weight for life. Wide fluctuations in weight can be as hazardous as the excess fat itself.

Although a reasonable target weight is desirable for your general well-being, it is essential if you have a health problem or if there is a problem in your family medical history. Obesity is associated with or aggravates many health problems including arthritis, backache, certain forms of cancer, diabetes, heart disease and high blood pressure. It can also cause complications during elective or emergency surgery and pregnancy.

Physical fitness requires a reasonable weight and body fat percentage. Weight is more easily measured, but fat percentage is more meaningful. Body fat should be kept at or below 19% for men and 22% for women. (Your Medical Office can help you calculate your percentage.) A significant problem exists when the body fat percentage is above 25% for men and 28% for women, or if body weight is more than 20% above a reasonable target weight. These limits would have to be reduced considerably if there were a problem in your personal or family medical history.

Lose weight by the same method you plan to use to maintain your target weight once you reach it. The best method is to gradually increase

your physical activity and decrease your food intake. Improve your eating behavior at the same time. Limit weight loss to one pound per week. Monitor your progress by checking your mirror appearance, clothing fit, skinfold thickness and total body weight. Keep a permanent monthly record of your progress.

Include a variety of foods in your diet. Balance your daily selections from the six basic food categories. You need two servings from the (1) milk and dairy products group, two or more servings from the (2) meat, poultry, fish, cheese, egg, legume group, four or more servings from the (3) fruits and vegetables group and four or more servings from the (4) breads and cereals group. Prudent servings from the (5) fats and oils group and (6) sugars group round out a nutritionally adequate diet. Children, teenagers, and pregnant or lactating women require additional servings of dairy products.

Plan three regular balanced meals every day. A good breakfast is important. Food supplied to your body during the active part of your day is utilized for energy, while that supplied during the inactive part of your schedule is stored as fat. Select food that is compatible with your culture, budget and local market. Make a definite effort to improve your eating habits.

The amount of food or caloric restriction required to lose weight and maintain your target weight may be a highly individual matter. If you fail to lose on a certain diet, you are either consuming too many calories, are too inactive physically or both. Women usually need a minimum of 1,200 calories and men a minimum of 1,500 calories daily.

Following a well-designed program of physical activity and food intake often requires more perseverance than you realize. An initial gain in lean body tissue from increased exercise and temporary fluid retention may delay the observable and expected weight loss for several weeks or months.

KANSAI CHRISTIAN SCHOOL

The school year opened with the dedication of new facilities for the elementary grades. The two-story building provides two class rooms plus space for physical education during rainy weather. The cost was kept at a minimum with the volunteer help of MK parents who did all the detail work, including all the electric wiring. Mr. Dick Albright of HiBA was the coordinator of the project.

Kansai Christian School has four on the full-time staff. Enrollment stands at 35, up from 24 last year. Enrollment capacity is 60. Mr. Ray Gustaf is principal of the Kansai Christian School.

OFFICIAL BIBLE

The New Japanese Bible (*Shinkai-yaku*) has been adopted by the Immanuel Church as the official Bible at its last general conference.

IVCF GOAL

The Inter-Varsity Christian Fellowship is making a concerted effort to help send 5,000 young missionaries overseas by 1985. Urbana '81 was another positive step in that direction.

NEW WYCLIFFE DIRECTOR

David Cummings, Director of Wycliffe Bible Translators, Australia, is the new president of Wycliffe.

JAPAN KING'S GARDEN

The first building of Japan King's Garden was completed on March 27, 1981. It accommodates 50 residents. A person may enter at 60 years of age. Prices are very reasonable since the government subsidizes approximately $\frac{2}{3}$ of the cost. Several vacancies still exist. For full details call 02972-3-7435 or contact Missionary Ruth Smith.

Phase two relates to the construction of a nursing care unit which eventually will care for 50 bed-ridden patients. Kings Garden is located in Mitsukaido, Ibaraki Prefecture.

JAPAN HARVEST / No.4-1981/82

NEW IMMIGRATION REGULATIONS

Effective January 1, 1982, a permit good for multiple re-entry during a one year period will be issued by the regional immigration office.

REYNOLDS TRANSLATES WONG MING-DAO'S AUTOBIOGRAPHY

Rev. Arthur Reynolds, who until his retirement served JEMA in various capacities (including assistant editor of Japan Harvest), has just translated the autobiographical writings of the Lord's servant, Wong Ming-Dao. The book entitled *A Stone Made Smooth* covers the pre-Communist period. Mr. Wong was released from prison after 23 long years. For a sampling of his writing this issue has included the article "No Eating or Drinking".

DOBSON FILMS IN JAPANESE

The Christian A-V Center (Ochanomizu) has completed dubbing of the James Dobson film series, "Focus on the Family". Premier showings were received enthusiastically. The impact of this film series goes beyond Christian families. It may be an effective tool in reaching non-Christian husbands of families where the wife is already a Christian. For further information and reservations call: (03)295-7241.

CREATION LECTURE

On October 26 Rev. Marvin Lubenow of the First Baptist Church of Fort Collins, Colorado, spoke at the CAJ auditorium on "Creation, a Scientific Challenge to Evolution."

CHRISTIAN FUNERAL GUIDE

The Mino Mission has issued a reprint of its Funeral Guide booklet. The cost is only ¥50 per copy (plus postage). Since it is bilingual, Japanese workers will also find it helpful. Write directly to MINO MISSION, Tomidahama, Yokkichi, Mie Ken 512.

MISSIONARY STATISTICS

The current edition of the Mission Handbook published by MARC reports that the number of missionaries from North America in 1979 stood at 53,494. In 1975 the figure was 37,677.

SALVATION ARMY PRESENTS MUSICAL

Salvation Army Christmas activities are often associated with fund raising. On November 21, however, the young people of the Salvation Army presented the musical "Blood of the Lamb" at the Sugunami Kokaido in Tokyo.

NEW SALVATION ARMY HEAD

Commissioner Jarl Wahlstrom of Finland has succeeded Gen. Arnold Brown of Canada to become the new general to direct the world-wide activities of the Salvation Army.

SALVATION ARMY REACTS

The Salvation Army has withdrawn from the World Council of Churches. It was a charter member of WCC.



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