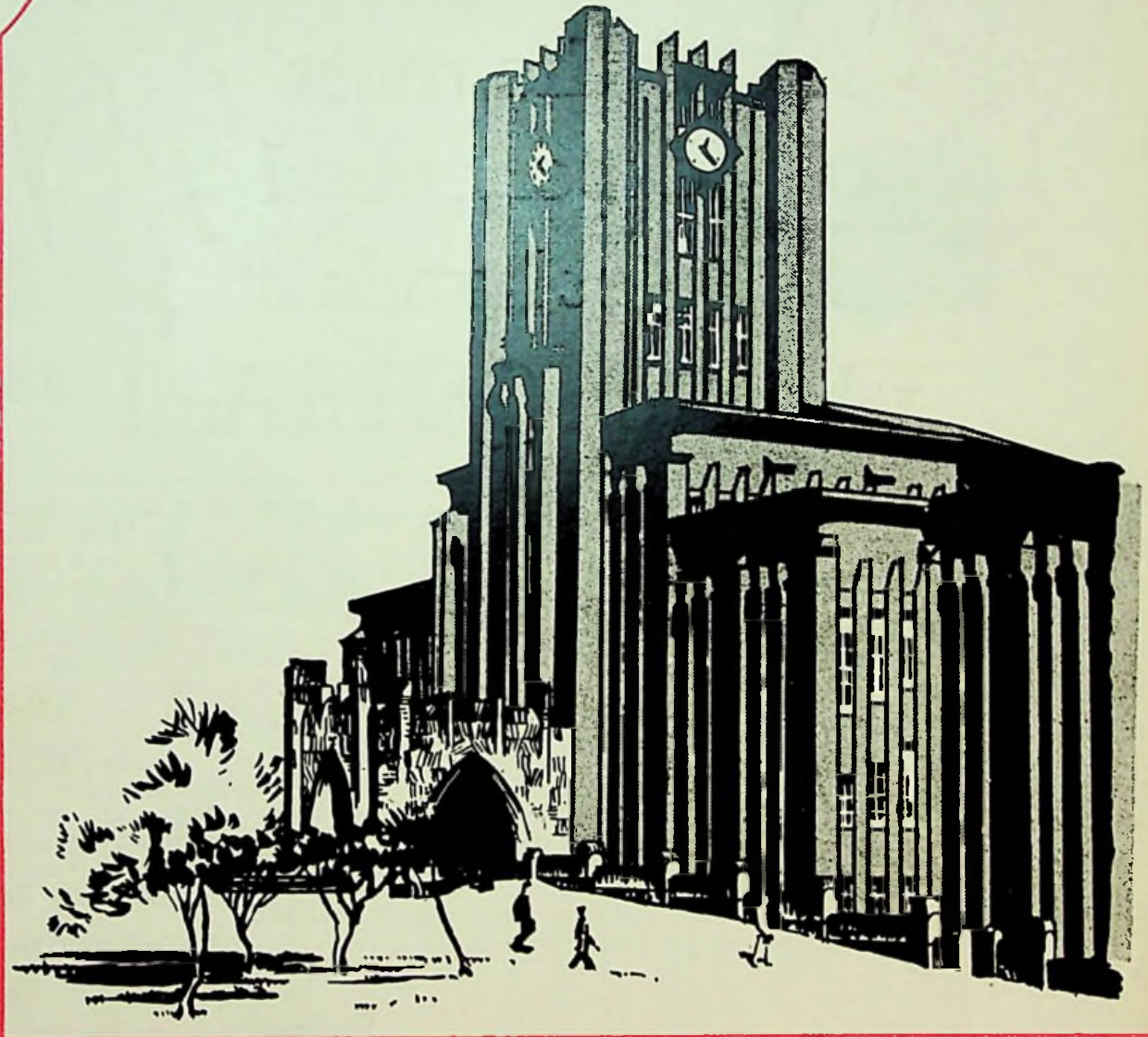


# Japan HARVEST

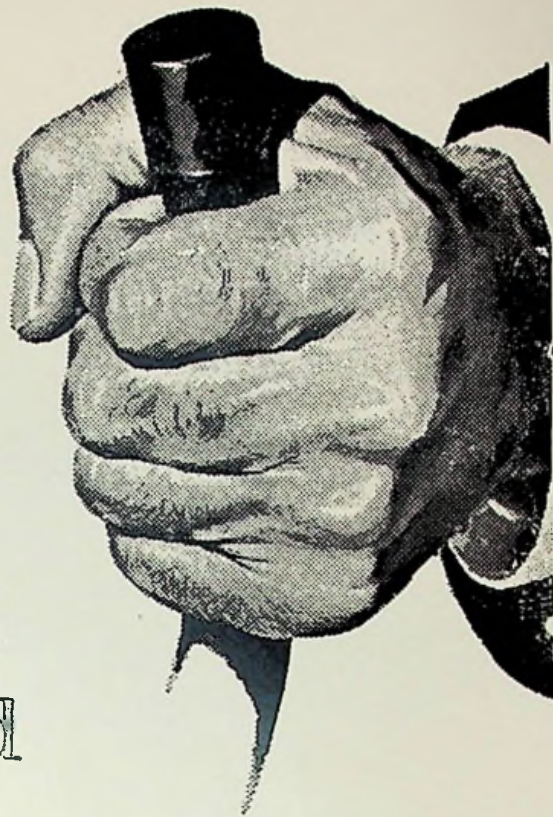
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In This Issue:

**SPECIAL STUDENT EDITION**





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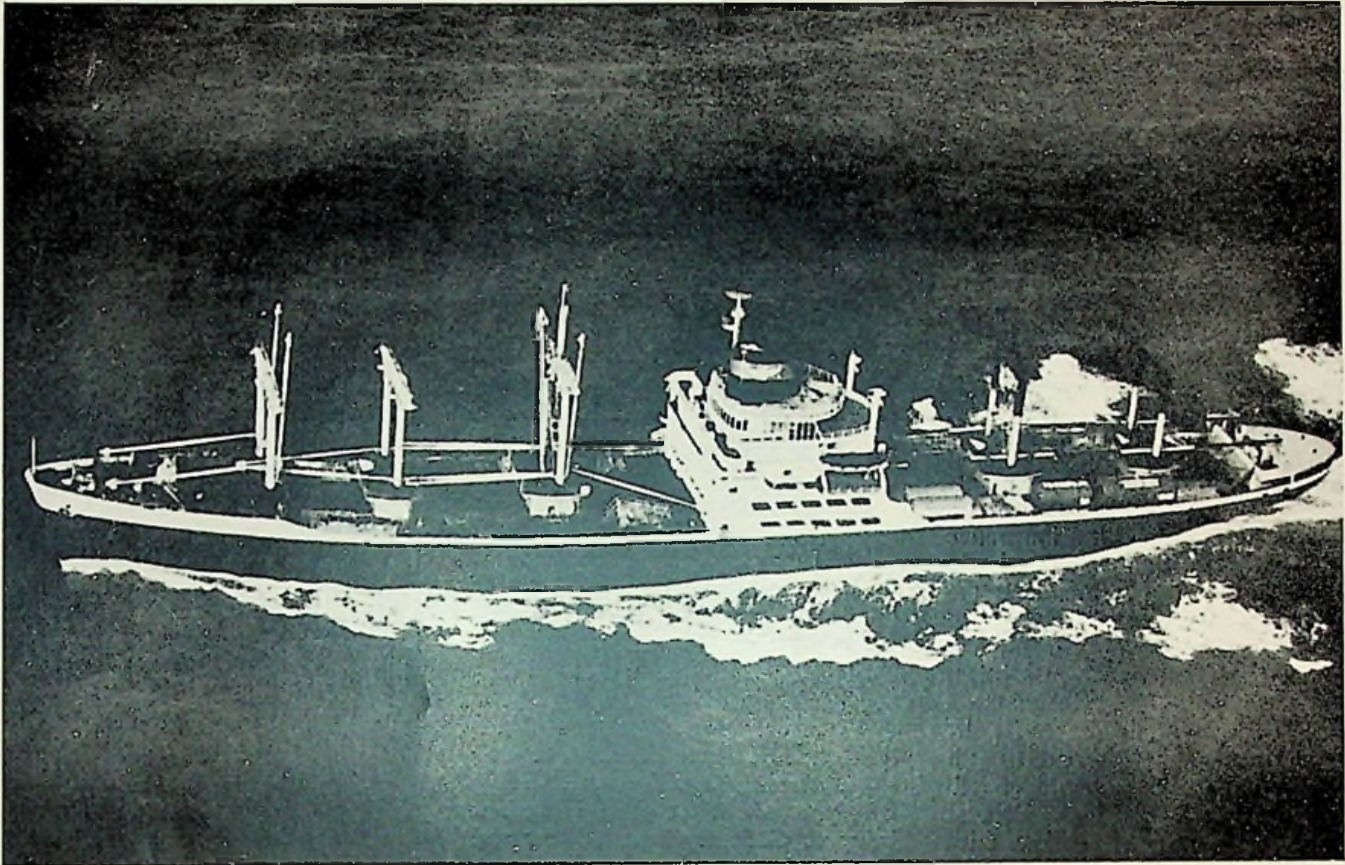
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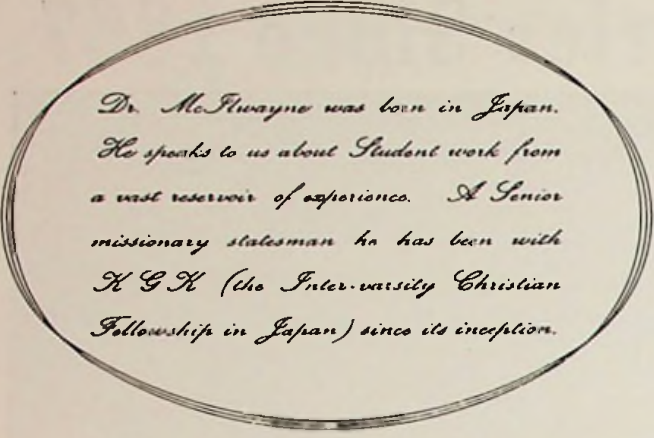


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# THE NEED FOR STUDENT WORK IN JAPAN

By W. A. McILWAYNE



*Dr. McIlwayne was born in Japan. He speaks to us about Student work from a vast reservoir of experience. A Senior missionary statesman he has been with U. G. H. (the Inter-university Christian Fellowship in Japan) since its inception.*

ALMOST all of the reasons that can be adduced for doing Christian work among students apply in Japan, but there are factors that make it imperative in Japan right now. To begin with, Japan is a land in which the prevailing ideological background must be almost entirely changed in making the nation predominantly Christian. The pattern of Japanese thought has been set through the centuries by Buddhist pantheism, so that relativism and expediency are the norms of religion, culture and behaviour. Because of the lack of an absolute basis of faith and morals it was possible for the Shinto Emperor-Cult to take firm root and grow to be a menace to Japan itself and the world. Defeat broke this cult but it is being rebuilt and in different form might again bear its terrible fruit. The fast growing quasireligious Sooka-Gakkai movement is an ominous indication of this possibility.

Higher education as such is powerless to cope with this, especially since it follows the Occidental scientific method, which does not conflict with Buddhist philosophy, but joins with it in making man, his ideas or his faith, the measure of all things. Communism also does the same, but includes an element that is determined to destroy before it builds. The transition between these systems of thought is not very difficult. The students, who under more or less veiled communist pressure blocked by their violence the proposed visit of President Eisenhower to Japan a few years ago are now said to be for the most part of the capitalistic side since they secured positions

in Japan's huge business and industrial firms upon graduation from their universities.

The Japanese student, like the Athenians, has an insatiable desire to tell or hear some new thing. He has never known the truth of God but only human speculations. He believes himself capable of understanding any and all philosophical and religious ideas, and is often ready to embrace or even to try to invent a scheme that he believes will eliminate the faults of such speculations and teachings as have thus far appeared. That there is such a being as God the Creator, Ruler and Preserver of all things has hardly occurred to him, much less been considered seriously. Even less does he believe that there can be a Divine revelation, though he recognises that men by contemplation may somehow attain to some sort of understanding of the universe and life.

## WILLING TO TAKE A LOOK AT CHRISTIANITY.

However in spite of this bias against revelation or miracle, he is usually willing to take a look at Christianity because it is new to him and because he knows that it is the religion most prevalent in the nations that have led the world during this modern period of expanding scientific knowledge and invention. And so it is highly important that a way be found to present the Gospel to him during his student days. This can usually be done most effectively within his special student world.

Students almost everywhere are somehow a class apart, living in an

academic world centred in their own college or university, but at the same time very conscious of other universities and the common bond of scholastic endeavour and prestige. There is a common purpose of learning and of showing themselves capable of acquiring new knowledge and developing mental acumen sufficient to cope with any problem. Such is eminently the case in Japan, where uniform and insignia emphasize the student caste. But after graduation the common world is entered and the realities of making a living and of finding that expediency rather than theory rules it, turn their minds away from the new and idealistic to the things that bring money, position and pleasure.

We must get the Gospel into this world of students during each student generation. And it must be the Gospel that has been made known supernaturally through the written Word of God, which presents the eternal Living Word, our Lord Jesus Christ, who gave Himself for us to redeem us from sin and eternal destruction and give us new abundant life that is eternal. A different gospel is being spread that claims to be Christianity, yet discredits much of the supernatural in the Bible that proclaims that Gospel and even in the Gospel there set forth. Its uncertainty and lack of authority (because it makes human reason and experience central, rather than the Cross and Resurrection of Christ the Son of God according to the Scriptures) results in keeping back many who accept it from coming into vital faith in Christ. So we must proclaim the whole Gospel in the student world and do it now.



**THE URGENCY OF THE TASK.**

This task is very urgent now for another reason, namely the tremendous postwar increase in the number of institutions of higher education, as well as growth in size of the prewar ones. Instead of so many tens of Universities there are now hundreds of them and the number of students has grown even more. (The figure is now threequarters of a million students in five hundred and sixty universities and colleges. Editor's Note) Under postwar conditions the students are more immature and far less disciplined. The new freedom has too often broken parental control, and the new and unprecedented social freedom between young men and young women has brought its serious problems in a society whose mores were not prepared for it. In this situation the number of girls in colleges and universities has increased far more than the number of men. All universities are now coeducational except for a very few for women only.

As a result there are now few communities from which young people have not gone to college or university. And although it is still true that most university graduates try to go to the big cities, increasing numbers are found in the smaller cities, towns and even villages. This means that through student work the future leaders, both men and women, in even the remotest parts of the country will be reached through Christian work among students and under the blessing of God many will become Christians. Their presence and witness will result in increasing numbers of people who will stand against both rightists and leftists on the basis of God's truth instead of for utilitarian reasons. But best of all, for here is the real goal, more and more people throughout Japan will acknowledge Christ as Saviour and King to the glory of God the Father.

W. A. McIlwayne



**William E. Clark** Managing Editor

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# Clark of Sapporo

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*The Bust of Clark at Hokkaido University.*

ANY day during the summer an almost endless procession of Japanese tourists can be seen streaming on to the beautiful two hundred acre campus of the Hokkaido University, and have their pictures taken in front of the founder — Dr. “Boys, be ambitious” Clark. Who was this foreigner, who enjoys such respect and admiration even today after eighty-seven years have passed.

### Scholar, Educator, Administrator and Soldier.

Clark was born in 1826 at Ashfield, Massachusetts. In 1848 after graduating from Amherst College, he took a Ph.D. in mineralogy and chemistry at Gottingen University. This was followed by fifteen years of teaching at his alma mater and two years as a volunteer in the Civil War.

Largely through his influence the State Agricultural College was established at Amherst in 1867 and he became the first President. It was while acting in this capacity that his fine qualities of genius and leadership came to the notice of the advisers of the Commission for the Colonisation of Hokkaido. Horace Capron, chief adviser to the Commission having recommended the establishment of an

agricultural school in Sapporo dispatched missions to New England because the topography and climate are similar.

### Only eight months on the field.

Thus in 1876, while retaining his position and responsibilities as President of Massachusetts Agricultural College, Clark was granted “just one year’s leave inclusive of the round trip” to do the job. Clark was only three months off fifty years of age when leaving behind his wife and eleven children he set off for Hawaii accompanied by two of his former pupils, Professors Brooks and Penhallow. Clark’s mother and father-in-law, Rev. and Mrs. William Richards, had been pioneer missionaries in Hawaii for twenty-five years. During his short stay en route for Japan, Clark, himself an earnest Christian from an evangelical home, doubtless recalled the great work God had done in those islands. It would appear at this point that his desire to preach the gospel of Jesus Christ was fanned into flame for soon after reaching Tokyo we find him making a visit to the American Bible Society in Yokohama to ask for thirty Bibles. “What for?” he was asked. “To teach the Bible to my boys



in Sapporo." Clark answered. "But that's impossible! In this country, as you know, Christianity is prohibited by the government" was the alarmed reply. Nothing daunted, Clark stowed the thirty copies safely in his luggage.

#### Col. Clark v. Gen. Kuroda.

Soon Clark and General Kuroda, head of the Commission for the Colonisation of Hokkaido, were travelling up from Tokyo to Otaru with eleven of the foundation students. Both leaders were appalled at the vulgar songs and disorderly conduct of the boys, to the point indeed that Kuroda ordered the immediate return of the roughest ones once the ship docked at Hakodate. In his dilemma Kuroda sought Clark's advice on moral education for the boys. Clark's moment had come and his forthright reply was "Yes, I'll teach them the Bible." "But" objected Kuroda, "You can't! Yasukyoo (Jesus religion) is forbidden by the state." There was strong disagreement between them and neither one yielded an inch. Right up to the evening before the opening of the school the question of moral education was still unresolved. Kuroda again broached the subject "Can't you go back on your conviction?" Clark remained adamant "My religion is Christianity; I believe that were it not for the Bible, man cannot be born again; unless I teach them the gospel of Jesus Himself, I cannot lead them." Kuroda finally gave way, but with the caution "Don't do it too openly".

#### No Language Problem.

The following day saw the inauguration of the Sapporo Agricultural College, the first in Japan. This has developed into what is now today Hokkaido University. In his opening speech Clark declared "We will by our example and our teachings endeavour to develop in the young men who may become our pupils those qualities of mind and heart which will best fit them for usefulness in life." The curriculum covered a wide range of subjects centring round a "most thorough instruction in the theory and practice of agriculture and horticulture".

The language side presented no barrier as all sixteen students were

examined orally and in writing in Japanese and English and were required to "read, write and speak both with facility". Clark was every inch a firm disciplinarian with his black, bushy beard, stentorian voice and passion for military drill and hardiness. He whittled down the school rules to a minimum but required an accurate record of each student's "deportment, attendance and scholarship".

That there was a wonderful human touch in Clark is however well brought out in one of those first students' letters to him after his departure.

"I am very sorry when I think that perhaps I cannot see your loving kind smiling face and cannot hear your loud thundering voice" (Taniuchi April 1877)

#### Teaching the Bible

Early in the term Clark distributed the Bibles he had brought, signing each boy's name on the title page. Every morning's lectures, which began at 8.30 a.m., were preceded by the reciting of a hymn (Clark couldn't sing a note), a fervent prayer and a ten to fifteen minute authoritative discourse from the Bible. Coupled with this was the consistency with which he himself practised the Christian principles and ideals which he set before the boys. He had the patient cultivation of their characters on his heart and so in November he drafted the following temperance pledge which all the students signed.

"The undersigned officers and students of the Sapporo Agricultural College, hereby solemnly promise to abstain entirely from the use in any form, except as medicines, of opium, tobacco, alcoholic liquors and also from gambling and profane swearing, so long as we are connected with the institution.

Nov. 29th 1876 Signatures...."

Clark was a great one for outdoor exercise and on occasion would do the rounds of the boy's dormitories and challenge the overindustrious to a snowball fight.

#### Personal Work around the Mending Basket

In the evenings he opened his rooms to the boys and they gathered round at first it seems to share in his predilection for mandarin oranges. On such occasions he was often to be found perusing the Bible while darning his socks and the boys bunched around the fire would listen with great interest

to his stories of the Civil War or something of his personal experience of Christ. Thus it was that one by one his students were led to faith in Christ as Saviour.

Within seven months of his arrival Clark drew up a confession of faith entitled "The Covenant of Believers in Jesus". Surely few confessions can equal its succinct harmony of conservative doctrine and practical Christian conduct. It reads as follows and was signed by Clark and every one of those first year students:

#### Covenant of Believers in Jesus

The undersigned, members of Sapporo Agricultural College, desiring to confess Christ according to His command and to perform with true fidelity every Christian duty in order to show our love and gratitude to that blessed Saviour who has made atonement for our sins by His death on the Cross; and earnestly wishing to advance His kingdom among men for the promotion of His glory and the salvation of those for whom He died, do solemnly covenant with God and with each other from this time to be His faithful disciples, and to live in strict compliance with the letter and with the spirit of His teachings; and whenever a suitable opportunity offers we promise to present ourselves for examination, baptism and admission to some evangelical church.

We believe the Bible to be the only direct revelation in language from God to man, and the only perfect and infallible guide to a glorious future life.

We believe in one, everliving God who is our merciful Creator, our just and sovereign Ruler, and who is to be our final Judge.

We believe that all who sincerely repent and by faith in the Son of God obtain the forgiveness of their sins will be graciously guided through this life by the Holy Spirit and protected by the watchful providence of the heavenly Father, and so at length prepared for the enjoyments and pursuits of the redeemed and holy ones; but that all who refuse to accept the invitations of the Gospel must perish in their sins and be forever banished from the presence of the Lord.

The following commandments we promise to remember and obey through all the vicissitudes of our earthly lives:

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thy neighbour as thyself.

Thou shalt not worship any graven image or any likeness of any created being or thing.

Thou shalt not take the name of the Lord thy God in vain.

Remember the sabbath day to keep it holy, avoiding all unnecessary labour, and devoting it as far as possible to the study of the Bible, and the preparation of thyself and others for a holy life.



Thou shalt obey and honour thy parents and rulers.

Thou shalt not commit murder, adultery or other impurity, theft or deception.

Thou shalt do no evil to thy neighbour. Pray without ceasing.

For mutual assistance and encouragement we hereby constitute ourselves an association under the name Believers in Jesus, and we promise faithfully to attend one or more meetings each week while living together, for the reading of the Bible or other religious books or papers, for conference and for social prayer; and we sincerely desire the manifest presence in our hearts of the Holy Spirit to quicken our love, to strengthen our faith, and to guide us into a saving knowledge of the truth.

(Signatures) Sapporo March 5th, 1877.

The fifteen who signed the covenant were baptised on Sept. 2nd of that year by an American Methodist missionary called Harris who came up from Hakodate specially for that purpose at the request of Clark as he left. The following evening the next group of freshmen arrived, and Prof. Wheeler handed out the remainder of the Bibles Clark had left — one of them was given to a freshman called Kanzo Uchimura.

Space does not permit to elaborate on Clark's contributions in the agricultural realm, but they were manifold. The model barn, which Clark built, prototype of thousands throughout Hokkaido, can still be seen today on the Hokudai Campus. The advice he gave on housing suitable for the cold Hokkaido climate was also of great benefit to many.

### Soobetsukai in the Saddle

(<sup>1</sup>Farewell meeting)

Early on the morning of April 16th 1877, Clark and some twenty five friends, including all sixteen students set off from Sapporo on horseback for Muroran. Clark's contract was over and the moment of parting had come. With heavy hearts the little company drew up at Shimamatsu, a village ten miles south of Sapporo and there after a modest lunch together Clark shook hands with each one of the boys and said "Never fail to write me; a postcard is good enough." Unable to see for the tears that were streaming down their cheeks, the boys bade Clark a final farewell. He mounted his horse but before heading for the woods, turned to the forlorn little Christian band whom he had loved and nurtured and gave them a final exhortation: "Boys, be ambitious!"

The present writer has not been able to document the claim that Clark

actually said "Boys, be ambitious for Jesus Christ", but Clark's oldest living and most able interpreter, Osaka Shingo, maintains that that is certainly what Clark meant.

### The work goes on

The simple fact that these boys were ambitious for Jesus Christ is amply born out by their zealous efforts to convert the second year intake of freshmen, fifteen of whom came in time to sign the covenant. They had never met Clark at all, but were brought to Christ through those whom Clark had taught and inspired.

Within a week of reaching his home, Clark was replying to one of the boys who had written to him:

"If the Believers in Jesus go on as they have begun, God who has begun the good work in their hearts will bless them beyond their highest hopes and will cause them to accomplish glorious things for the welfare of their dear native land . . . Now, my dear Sato, keep on in the straight way of eternal life and help your comrades by precept and by example as you can. May the heavenly Father protect and guide and bless you all. I am yours till death. W. S. Clark

(Aug. 2, 1877 Massachusetts)

Sato in his reply of Oct. 24, 1877 gives us a farther insight into what Clark's spiritual leadership and exhortation meant to them.

\*President Clark, My dear Sir,

All that you wrote in your letter I deeply take in my mind and I assure you that I will advance earnestly as ever in the way of glorious light and truth. Indeed I feel extremely happy whenever I recollect that you love us so much. With us we will remember your kind words and often enjoy ourselves by perceiving their truths. Please give us your instruction as ever — though not possible by your mouth directly. Though I myself hope that I shall see you again in this transitory stage of life before I shall in the next world beyond our grave . . . In course of our travelling we observed and enjoyed Sabbath, read the Bible and conversed together on the merciful wills of our Heavenly Father . . . The friendship of the Believers has become very intimate — so intimate beyond our hope — strangely attached together and more just like brethren of blood. We walk together, eat together, converse together, advice kindly and watch with strict attachment for each others welfare. It must be work of our Lord. I think you will be surprised to see us so unanimous in everything and sincere in advancing in the way of light. Our Sabbath meeting has received full sympathy from both believers and unbelievers. The majority of new students attend every Sabbath. I am very glad to tell you that two students already signed our Covenant. By the help of God we shall convert all of the new students sooner or later . . . who can oppose the

marching of Christianity? Its triumph and victory are constant. The banners of heathen opposers will be soon lowered down and the sinners will become in turn earnestly desirous to come into Saviour's waiting arm and will be then free from the bondage of devil. So I pray. With the sincere regards, I remain, Your most humble servant, S. Sato.

Clark's earnest passion for the souls of the students continued long after he returned home. From a letter dated March 11th 1879:

"My dear Kuroiwa, It is certain 'There is no other name given under heaven and among men whereby we must be saved than the name of Jesus'. Is He not a satisfactory Saviour to you? Do you ever expect to hear of a better? His Kingdom is steadily advancing and is certain at length to encompass the whole earth. He is to judge the world, and neither you nor I can escape from his presence. He came to save sinners but if they reject His offers of salvation, they must miserably perish from His presence. Do I beseech you accept His invitation? Come unto me all ye that labour and are heavy laden and I will give you rest'.

With earnest prayers for your spiritual welfare, and with best wishes for your highest happiness, I remain as ever.

Your affectionate friend, W. S. Clark."

Sad to relate about half of the thirty one students who signed fell away, but the other half continued on during their university days as an earnest Christian band, holding weekly services. The story of the Sapporo Band and its development in 1881 into the first Independent Church in Japan is well told in "How I became a Christian" by Kanzo Uchimura.

Three years after his return to Massachusetts Clark launched a new enterprise called "Floating College" and by it he sought to combine scientific study with a round the world tour. However unfortunately this failed for lack of funds. Clark passed to his eternal reward on May 9th 1886. Uchimura records in his writings the following words from Clark's pastor at Amherst:

"I was with him in his closing hours of life. He confessed to me many times that there is no merit in his works — just one thing — that is having taught the Bible to his boys during eight months in Sapporo"

That is the story of Clark Sensei known by name to probably millions in Japan. Today at Hokkaido University with its ten Faculties, four research institutes and five thousand five hundred students there is a statue and a new memorial hall to commemorate Clark — but what is there to perpetuate his faith? (Continued on Page 30)



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# Let The Students do it Themselves

By Kenneth S. Roundhill

**T**HE secret of student evangelism on campus is that the initiative should remain with the students themselves.

After the war, unprecedented opportunities were given the foreigner to preach Christ on the campuses of Japan. A wave of General MacArthur's famous signature gained entrance to some of the most venerable colleges in this country. Even if they did not want to, students and staff were compelled to listen to the preacher, though it must be added that the defeat brought such bewilderment that many were curious to know what was the mysterious connection between Christianity and the democracy which had trounced them. Those days are now over, but there is still a tendency to evangelise the students from outside the colleges, a witness primarily *to* students instead of encouraging a witness *by* students to their own fellows inside the colleges.

Denominational student centres off campus (or perhaps right on campus in one or two isolated instances) are seeking to witness to students by some form of attractive program, and this approach doubtless has a place in "by all means save some". The denominations see students as prospective leaders in both church and society and gear their program accordingly. Other denominational groups seek to form branches of their own church on campus and thus make the student group a church student wing. The tendency here is to be exclusive, and I have yet to see such a group really flourish. What the denominational approach has to reckon with is that if all Japan's hundred or more Protestant denominations all try to establish their own student work the result would be a

bewildering chaos for the Japanese seeker, who is already confused enough just with the Catholics, the ecumenical Y.M.C.A. and the evangelical KGK. In small campuses a denominational approach needlessly divides the small percentage of Christians. In larger ones there is more scope, but one remembers that it was the sight of denominational rivalries which so sickened Uchimura Kanzo as a young Christian and led to his revolt away from all church-centred activity, to the Church's loss and to loss of Uchimura and his followers.

## Unique Features of College Life and Witness.

A college is a unique section of society, having its own peculiar atmosphere; the gears of its corporate life grind exceeding small and the grit of exclusive elements is not easily tolerated.

Kirisutosha Gakusei Kai (K.G.K.) student groups on campus do not seek to function on campus as a church and therefore are not in need of formal pastoral oversight. Members come from differing Protestant communions and meet on a broader basis than any one individual's church creed or ecclesiastical polity. Members are thus enriched by their mutual, and in some minor aspects, differing faith. On campus in this way, Christians meet fellow believers of other backgrounds and traditions which they never knew existed. Here we find the truest ecumenicity, with unity in the Biblical essentials, tolerance in matters of secondary interpretation and a love that grows through praying and witnessing together. Fellowship of this kind has stirred dull Christians to fresh zeal, and delivered others from unhealthy extremes.

At the same time, let it be stressed, members are taught that they should be loyal, active members of their own local churches. As a matter of principle, KGK does not hold meetings on Sundays in order that there should be no possible conflict of loyalties.

A fellowship of this kind, however, is only possible if the initiative lies squarely with the Christian students themselves. We missionaries are inevitably associated with one particular denominational group, even if we belong to one of the truly interdenominational faith missions, and thus, in the eyes of other churches at least, if we run a student work it is no longer truly interdenominational. Because there is no affiliation with any one church, on occasion differences of opinion can, and do, arise on matters of church order and government or other points of controversial difference. However, if the major aims are kept in view it is found that students can agree to differ on such issues without marring fellowship or impairing the witness.

Pastors have been known to discourage students' attending KGK meetings fearing that they might be drawn into another communion. This has happened, but it is rare in Japan owing to the strong group loyalty common to the Japanese. In fact, the benefits that accrue to a student's home church through his taking part in witness on campus with Christians of other affiliations far outweigh any risk through loss of membership.

## A Hungarian Speaks His Mind.

Dr. Ferenc H. Kiss, who has not been heard of since the Russian rape of Hungary, was a Professor of Histology and Anatomy in Budapest. In 1956 he wrote a most illuminating



article in a student magazine, part of which I will share with you, as it does illustrate the points I make above.

"For the past 25 years I have taken part in the student work in Hungary, and the surrounding countries of the Danube basin. During this time, I think I have discovered some of the things specially conducive to spiritual growth at University.

In Budapest, for instance, our Christian students have a Gospel meeting held once a week. This is an evangelistic service and in addition to the students who attend it, between 150-200 other people come. . . . I have noted this principle applied negatively by denominational student groups who ministered exclusively to their own church membership. I have seen such groups become argumentative, ineffective, and spiritually sterile, because they had made no effort to reach any outside their own clique; neither had they lifted their eyes to see those around them who needed what they had, nor had they received help from those whose slant on non-essentials was a trifle different from theirs. You see, in my country, these denominational student organisations existed in order to preserve the students for their own denominations, and the denominational student meetings were really an adjunct to the regular church activity. I mention this not to criticise the denominations, but to illustrate the spiritual principle either of fruitfulness or sterility in terms of exclusiveness or a free, open attitude reaching out to all.

I am convinced, as a result of long years of work with university students, that the local student group—once it is brought into existence—must preserve student initiative and must be autonomous. This is necessary for two reasons: first, only the students themselves are aware of the spiritual atmosphere of their local college or university. They alone know best when meetings should be held and how they should be conducted so as to interest their classmates in Christ. Furthermore, students coming into the group will be quick to resent interference from those who are not students. Secondly, and very important, it is only by maintaining student initiative in each autonomous Evangelical Union (the name of the Christian student groups in some parts of the British Commonwealth) that the student's God-given spiritual gifts will be developed. These gifts must be developed by exercise, and the best place for their exercise is the local Union. . . . I have observed that the local student group that is run by an outsider or a denominational leader becomes weak and ineffective and soon dies out.

. . . I do not mean that student groups do not need outside help, outside leadership, and a measure of outside spiritual coaching; running parallel with the exercise of student initiative in an autonomous Union there needs to be wise counsel and mature Christian leadership. This leadership must not destroy student initiative, but parallel it in order to guarantee the continuity of the student testimony by caring for the ebb and flow in the tides of student activity at the university. One year in a university, there will be strong leadership. The next year, this leadership may have graduated and a group of weak new students will be present, incapable of

leadership. It is here that the outside spiritual leadership is necessary for the continuity of the work, year by year; otherwise it may die out.—But let it always be remembered that graduate leadership either by a staff member or a Bible teacher or some visiting leader must be a tender, restrained leadership that will avoid breaking the student initiative, taking away from the students the sense of responsibility dominating them as lords over the flock rather than as the examples of whom Peter writes . . . ."

### THE LOCAL HAZARDS.

In Japan, the principle of local student initiative is militated against in several ways.

Students tend on their part so to departmentalize their lives that going to church is one thing, but to join positively with other Christians on campus to witness more effectively, is quite another matter.

This in part seems to raise from an unfortunate emphasis upon "kenshin" whereby unless you have Bible School, training you cannot minister to others spiritually. Without the pastor present, a young Christian seems to be devoid of any sense of responsibility.

Pastors themselves on occasion doubt the ability of the average student to do anything of permanent value without their help. They dwell on the excesses of the Zengakuren, or perhaps point to cases of lack of faithfulness amongst student church members, as though all this was the norm for the student age. If both pastors and missionaries made a practise of encouraging students attempt great things for God, however, they would be surprised at what can be done. There will be errors of judgement, and perhaps some unwise zeal, but better some mistakes than nothing done at all in an undue timidity. Most of us learn by trial—and lots of errors!

In 1952, the Japanese Christian Quarterly reported a survey conducted by the YMCA on some hundreds of professing Christian students. They were asked what had influenced them in that direction. Twenty-three and one-half percent replied that it was through reading and meditation, 20 percent through the influence of Christian friends, seven percent through their pastors, and ½ of 1 percent through missionaries. The K.G.K. has yet to conduct a similar

survey, but even from my limited experience of student work here and abroad, I would hazard a guess that a similarly large proportion would tell of the powerful influence of fellow students upon them. In a closely knit college society, the faith of a truly born-again Christian can be amazingly contagious.

### THE EXASPERATED MISSIONARY!

In view of all this, the missionary might well reply that there seems little he can do; but that is far from the case.

If anything, the opportunity for English Bible classes amongst students is on the increase. Many of Japan's best known Christian leaders have been won to Christ in this way and the subject calls for separate treatment later. Regular missionaries or non-professionals are asked to join the staff of colleges as lecturers in conversational English. This has often afforded very natural opportunities to witness to Christ. From that vantage ground, any established Bible-study group on campus can be greatly encouraged, for the lecturer does not need to lead their meetings but can stimulate them to further aggressive evangelism with constructive ideas. Some are asked to take an English Bible class to attract the unsaved.

### THE DEDICATED HOME.

Some missionaries are able to maintain an open home for students to drop in, keep an up-to-date Japanese library for them to use, and even make the home available for student gatherings of an informal nature. For students, there is still some novelty in going to a foreigner's house, and we have found we could entertain over 50 students for meals, providing they are no more lavish than that provided in the college "shokudo", and for which the students are asked to pay about the same rate. They feel freer to come if they pay.

Even meetings of this nature, can also be run entirely by the students themselves and can be a healthy adjunct to college meetings and even be a means of commencing new College groups.



Here again, the students leadership is what preserves the student atmosphere. We may often feel we can turn on a more "interesting" program, make better use of the limited time, give a better message than the guest speaker (?) and tell the students how *not* to give a testimony next time and so on, but as we pray the Lord Himself will be speaking to one and another of those present in the way that He knows best suits them and bring some to Himself.

### DISCUSSIONS, A MUST!

In our house meetings, students usually want to have a discussion time and prefer to divide into small groups of about 6-10, led by one of their seniors. Our house happens to be practically all "tatami" floors, thus no furniture to speak of (no children) and lends itself to this kind of thing. We attend as counsellors and remain silent unless asked a question or have to correct something that is obviously misleading or erroneous. We are hardly ever not asked!

In Japan, even students with the most retiring dispositions, given the right atmosphere, will be glad of the opportunity of sharing problems that lie deep in their hearts.

On occasion, we have given opportunity for questions or sought to prompt questions on Bible study material in college groups, but have had no reply and gone away frustrated. One group however, on their own initiative decided to have a special session just for the questions of the many seekers that were among them. There was green tea, biscuits, lots of time and questions. I had been invited but expressly told that I was not being asked to preach! However, all the questions were directed at me and so without preaching, I talked the Gospel from many different angles the whole afternoon. The difference apparently lay in the fact that it was their meeting, run in their way, to deal expressly with their questions. The results were most encouraging.

When Elisha faced the news of the dead child and the distraught mother, it was no less a test to his faith that the child happened to be small. The record suggests that he had to stretch himself, not shrink himself, to the size of the child before it warmed to renewed life. Similarly, we will not find that our powers are stunted or oppor-

tunities less because we have to confine ourselves within the limits of Japanese student initiative, but it will indeed stretch all our resources and call forth a maximum in payerful identification, if we are going to see new life in Japan's future leaders.

### II. MODIFY YOUR BIBLE TEACHING METHODS. THAT ENGLISH BIBLE CLASS

Many of us begin our ministry in Japan with an English Bible class, using an interpreter, or struggling along without! A whole chapter would be written on the use and abuse of interpreters alone—some of it highly amusing, and some of it profoundly disturbing.

I have experimented with a number of different Bible class methods, using English as a medium, or attraction, but these days never do so without an interpreter, or interpreting for myself. In the latter case, if possible I always try and provide some form of written material for the students to look at as I speak. Using Japanese mimeograph stencils, so that each student can have a copy, I write an introduction to the Bible passage under consideration, using very short sentences and clear printed letters. They read these sentences as I correct their pronunciation, and then in one particular College where they are majoring in English, they are permitted the added fillip of putting these sentences into Japanese—taking turn about. After the introduction, there will be a series of leading questions, which are written in both English and Japanese, and which lead to the conclusion that I hope remains with them. The students each receive a page a lesson of this perforated Bible study series and obviously cherish them. For my part, I find this method most satisfying and it seems to meet both the need and the opportunity. Mark's Gospel lends itself admirably to this kind of study.

Some missionaries feel it to be a matter of principle that the teaching of English be separated from any form of Bible study, fearing that it might lead to a cheapened Christianity. I have heard too many testify to the place it has had in winning them to the Saviour to discard it however. Others divide their time with the students into two periods, one in which "pure" English is used on the basis of some standard college text, and in

many cases, for this session, the student is asked to pay. One missionary finds that the payment of even a small sum by the students does away with that embarrassing spate of useless "Omiyagi"—at Christmas time or the New Year. The next session is also an English class but based upon the Bible and for which the students are asked nothing but reverent attention. In the latter meeting, Japanese is also desirable—unless the missionary speaks "Turkish like a turkey".

It goes without saying that the thoroughness of one's preparation for the first class is as important as that of the second, for we commend the Gospel by our faithfulness in all things and our genuine desire to help the whole student, not just his soul!

### JAPANESE CLASSES—WITHOUT INTERPRETATION.

The average student needs a Bible study method that he can participate in and yet not have to reveal his ignorance of related passages or of the Bible as a whole. Reference Bibles are still not in general use. For this reason, we have experimented with a question and answer study method that deliberately limits the answers to the passage under consideration, or, refers to some passage already studied, as we go through the book. Questions are so formulated that the intended meaning of the Bible writer becomes clear. Some questions can be direct enough so that just to quote a Bible passage or verse in the chapter before them, can be sufficient answer. The leader can therefore allocate the question according to the ability of the students present and thus ensure that every student does participate. This should be done in Japanese and the questions handed round to each one.

That method does not come naturally to the Japanese, who like most of us, prefer to listen to lectures and if necessary reproduce verbatim the view of the Sensei in vogue. It also runs counter to that kind of open discussion that is a mere airing of one's inner confusion but which refuses to either submit to, or judge the validity of one's thoughts or experience according to the plain Word of God. Love for inductive study of this kind therefore will not happen overnight, but patience will bring its reward.



Students have testified to the blessing of studying in this way, but then rather pathetically confessed that they could never make the questions themselves, but one can lead to the other, for without doubt, the preparing of the questions brings the greatest blessing—as I found in producing a text on the book of Romans, which incidentally is ideal for this kind of study, as the Apostle's argument follows in fairly natural sequence from point to point.

### MAKE THEM USE THEIR BIBLES TO THINK WITH.

This method of study can also be a stepping stone to a life of healthy dependence upon the Word of God itself. Many of us have doubtless had the experience of advising young Christians along some course of action, only to find they follow our suggestions not because what we had said happened to be biblical, but just because it was we who had said it! This may serve to inflate one's ego but it also implies an awe-ful and unjustifiable responsibility. We need to train young Christians to find for themselves what God would have them to do from His Word, otherwise, they will be dependent upon the whims of their teachers alone, and as we have also seen, they will then do the rounds of the teachers they respect, till they find the one with the softest answer!

It is our business to so know our Bible (Japanese Bible) that we can point out passages specially related to any problem the seeker or young Christian may bring to us. We can then ask them what the Lord says to them about this matter through His own Word. Our own experience—even if exactly along the same line, or our own interpretation, fruit though it be of the most painstaking study, is not of primary importance. It may be a corrective, or helpful as confirmation, but is surely not the thing upon which the Holy Spirit is utterly dependent. We have seen young Christians taught in this way and know what it means in terms of stability in the face of the opposition that has followed.

The Church in Japan desperately needs Christians who are so grounded in the Bible that no matter how complex their circumstances, no matter whether they bask in the stimulus of regular evangelical fellowship or not,

and whether prompted constantly by the loving dictums of well-meaning pastor or missionary or not, they may know how to walk with God in the light of His Word. My contention is that not only the content of our teaching, but also the very way we teach can be a decided means to that end.

### III. LIAISON—ENCOURAGE THE RIGHT KIND OF NATION-WIDE OUTLOOK.

Due to lack of effective liaison, college Bible study groups often fade out of existence. Missionaries are usually so anxious to preach the Gospel that they fail to deliberately train student leaders—and prospective leaders to take the initiative. Then, through ignorance of student work nation-wide, or through being too possessive, they fail to acquaint the students of what God is doing in other colleges where an evangelical witness is firmly established.

An extreme case comes to mind of one foreign lecturer who had a Bible class for students in her own home. I was invited to speak, but was then severely reprimanded for mentioning the activities of the K.G.K. Much to her later distress, one of the brightest students of the group subsequently joined the local Catholic church. This however, was largely her own fault, for she was anxious to preserve the group as an entity around herself alone, having no contact with the outside Christian world. She had a strong prejudice against any form of organised Christianity.

Student Bible classes that have their orbiting centre around the missionary alone will fade out on the missionary's departure on furlough—if they don't do so before that! If anything does remain, we have observed that the students tend to gravitate into any other movement that gives the impression of organisational stability like Y.M.C.A. Students are not naturally sensitive to the major doctrinal differences that mean so much to us and are basic to an evangelical witness. Today, liberal pastors will assure them that they also, are biblical in their outlook, and the student does not have the training or discernment to see where the subtle difference lies. It is therefore wise for the students to learn these distinctions from evangelical Japanese as well, so that they do not think that it is just the foreigner who

is harping upon something that is peculiar to a Western theological controversy alone. They need to see that these things have meant much to students of other colleges who have proved the wisdom of remaining separate in order to be faithful to a biblical witness. Students are not always taught these things in their own churches either—whether evangelical or not—for the number of academically trained evangelical pastors in this country is still distressingly small. The missionary needs both to know about K.G.K. therefore and how the local group and its members can be linked with K.G.K. nationwide.

### PRACTICAL STEPS — GETTING THEM LINKED UP.

K.G.K. groups remain autonomous, but the staff members (four Japanese at present) with their counselling and the regional conference can give much of the practical help that is needed.

Therefore, missionaries would be wise to inform the K.G.K. staff of the existence of their college Bible classes and arrange for them to visit the local leaders and where possible, the pastors as well, to give all concerned some kind of briefing. Even with no convinced Christians among the students, the K.G.K. staff can be used for evangelistic meetings. Then, if sufficient students can be assembled in one area, a regional conference might be arranged, bringing in some of the keen leaders of a neighbouring province where the work is better established. The staff can advise also on the choice of speakers for such a project.

If the missionary's work is rather isolated, then he might like to support financially some students attending one of the spring or summer conferences that are held in Kanto, Kansai, Tohoku and sometimes Hokkaido areas. This will be a tremendous stimulus to the witness of the local student group and also the local congregations involved. We know of new churches being established by the influence of students in this way.

As missionaries, we can tell students how others do things, but it makes all the difference if they can actually meet other students who are doing it and hear from them in person how it is done. Added to this will be the stimulus of feeling part of a nationwide fellowship of like-minded  
(Continued on Page 30)



**F**RIDAY, 9th August, was the day that many of us in many places had prayed and planned for with considerable anticipation. That afternoon, twelve teachers and fourth year Education students from different parts of Tohoku and Hokkaido met together to discuss the formation of a Teachers Christian Fellowship in northern Japan. There was unanimous feeling that such a fellowship was needed and God wonderfully guided in the appointment of officers and in plans for producing introductory literature, prayer letters and for holding an Annual Conference. And so was born what we believe will not be just another 'so-shiki' (organisation) but a living fellowship which we pray God will use in days to come.

It is a truism that teachers are key people in helping to mould and influence the life and thinking of a nation through its schools. If a teacher is dedicated to scientific discovery or love of the arts: if he is inspired by Sokka Gakkai Marxism or any other "ism", his enthusiasm will surely influence his students, and in spite of regulations to the contrary in the case of "isms" will either directly or indirectly turn the current of his student's thinking into the same channels. To a large extent he *is* what he believes or what inspires him. This, of course, is no less true of the Christian teacher. Herein lies great potential for the church of Jesus Christ in Japan, which as yet is almost untapped. Teachers Christian Fellowships, as branches of the graduate branch of IVCF, are functioning already in several countries and have proved their effectiveness.

One reason why University witness is important is that the students of today are the school teachers of tomorrow. As a direct result of fellowship together during student days Christian teachers are now getting together to discuss how they can witness more effectively for Christ in their vocation . . . . .

# **SCHOOL TEACHERS FOR CHRIST!**

By Dorothy Cornelius

## **THE AIMS OF A TEACHERS CHRISTIAN FELLOWSHIP.**

But why do we need another organisation? The primary aim of such a fellowship is not to provide fellowship, for this is found in the local church, where one exists (in some rural districts they may not exist and the Christian teacher may well prove to be a spearhead in opening a new centre for the Gospel). None of us have any desire to encourage some kind of intellectual clique who do not fellowship with other Christians. There will of course be rich and stimulating fellowship with Christians engaged in the same profession within T.C.F. and an emphasis on personal fellowship with Christ and progressively deeper appreciation and understanding of His Word will be a fundamental part of all activities.

One of the basic aims of TCF will be to find, through study and the leading of the Holy Spirit, Christian solutions to professional problems and to apply one's Christian faith and standards to ordinary classroom situations. The young teacher, in his first school, is confronted with many problems and if he is a Christian, the fact that he is probably a lone Christian in a pagan environment is added to these. Classroom discipline usually looms large in the first year or two, and for a Christian teacher this is a doubly difficult problem as he has Christian standards of conduct to maintain as well as discipline. Should he be easy on his class and accept low standards of work and conduct in order to be popular or can a Christian afford to be angry and perhaps lose his temper when things are inclined to get a bit out of hand? Then there are other problems which in Japan have a particular slant, such as Union member-

ship, staff relationships (does a Christian girl pour sake for the male members of staff as is usually expected at the frequent social get togethers), moral education, teaching of Evolution, attitude to modern literature, and the list could be extended indefinitely. Some of these problems can loom very large indeed for the young Christian, but if they can be prayed over and thought through by a group who share the same problems, what strength and maturity this can bring!

A further aim is to present the Gospel to non-Christian teachers in a context and on a level which they can appreciate and which meets their need. Good fishermen use different bait for different fish, and while a non-Christian teacher might refuse an invitation to an evangelistic meeting or a regular church service, he might gladly accept an invitation to a dinner with a talk following on some educational topic and its relation to Christianity. Annual Conferences can provide the setting where some may find Christ as well as enjoy stimulating discussion on a wide variety of educational topics. A Journal of Christian Education can fill a similar need. A fellowship that has gained strength and the respect of other educators may in time make its voice heard on major issues or in the formation of educational policies. In Australia for example, the T.C.F. has taken the initiative in organising a training course for teachers in Papua whose schools are the responsibility of the Australian government.

A final aim is the development of concern on the part of Christian teachers for the students they teach and the building up of Bible-Study and Fellowship Groups in the Secondary Schools. In some countries the growth of such groups, sponsored by Christian teachers has been impressive.





*Mount Asama at Karuizawa.*

The conference season in Karuizawa is always an eagerly-awaited event, for it is during the months of July and August that four to five hundred missionaries gather to hear the word of the Lord, usually from messengers who come from various parts of the globe.

This year we were highly favoured by the presence and ministry of Dr. Kurt Koch from Germany. He is the well-known authority on demon possession, occultism, and related subjects. His extensive lectures revealed a deep insight into the activity of the great enemy of souls and were greatly appreciated.

Robertson McQuilkin gave a series of messages on "Total Mobilization". We hope to publish some of these messages in future editions of the Japan Harvest. After the first evening when he spoke on the need for total mobilization of prayer resources, we knew that the Lord had sent His servant to us "for such a time as this", so that each evening the congregation assembled with great expectation, and were not disappointed.

The guidance and presence of the Holy Spirit were sweetly felt at the Annual Women's Summer Tea, held in the dining room and terrace of the Mampei Hotel. The special music was particularly enjoyable, being rendered by German, Swiss, and Finnish missionaries. Dr. Koch joined in the singing of one German number. His message and the question period following were of great help to all.

The Annual Business Meeting of the EMAJ witnessed the election of a number of new officers. We are indeed

fortunate to have an "old China hand" in Arthur Reynolds as Vice President. A gifted writer and lecturer as well as evangelist, he will greatly strengthen the inner core of the EMAJ. Wesley Wilson, the new Treasurer, is an accountant noted for his efficiency; the two new members at large — Sam Pfeiffer and Neil Young — are both highly regarded for their evangelistic zeal. The international character of the EMAJ was vividly revealed in the election of an American, an Englishman, an Australian, and a Swiss to the new offices.

The three-man committee elected to explore the possibilities of merger with JCEM recommended that a period of two years should elapse after which time the possibility of merger should again be considered.

Mr. Eric Gosden was a featured speaker at the Deeper Life Conference. A highly respected senior missionary in Japan, his deep insight into the Scriptures was felt as he spoke on truths near to the heart of missionaries. It was most refreshing to hear him again after his extended term of ministry in the USA. Mr. Tam, a layman, also told of his experiences in making Christ known through his business contacts.

Dr. Wilbur Smith, though not a scheduled conference speaker, graciously consented to address the missionaries on a number of occasions despite his extensive duties as main lecturer at the Fuller Summer School of Theology held in Karuizawa each year. One will not soon forget his gripping word on the Second Coming of Christ, or his deep love for his Lord and his masterful grasp of the Scriptures.



SOME people are suspicious of interdenominational activity, because it lies outside the control of local churches or of denominational organisations. Again some fear that the fellowship enjoyed with other believers in other places, may tend both to a devaluation of the local church and a weakening of those distinctive denominational prejudices which must be kept strong at all costs if the denomination is to be perpetuated!! Some also object to laymen meeting without the supervision of a theologically trained professional

indeed the ideal which we are seeking to establish. This can be seen from reports sent back to the homelands in which the number of buildings and the number of professional Christian workers trained are indicated as a mark of progress achieved.

But is this in fact a Biblical ideal at all? Would Paul attending a tasteful and decorous "service" in a dignified building with hundreds of people lined up dutifully in the pews following the directions of the minister recognise it anything more than

#### Modern Situation of the Local Church

The local church idea is based upon the residential area—the Christians who *live* in a certain area meeting together in some convenient place for worship, instruction and fellowship. This conception is still clearly valid for rural agricultural areas, and small towns but what is often overlooked is that this conception has to be modified in some respects as a result of the Industrial revolution and now of the tendency for populations to agglomerate into large industrial city

*You may find this article provocative—it's meant to be—of thought!*

## *The Versatility of New Testament Christianity*

*(A Biblical Basis for Interdenominational Witness)*

*By Michael C. Griffiths*

pastor. What are we then to think about these meetings in factories, businesses, universities, the armed services, hospitals, workshops and the like? Do they in fact pose a danger to the local church? Some would even question whether such meetings are scriptural—Biblically is it not the local church which matters?

#### Modern Conception of the Local Church

To many people a "local church" is a group of Christians who meet on Sundays in a special building set apart specifically for the purpose, where services of worship are conducted by a theologically trained full time professional. If pressed we might be prepared to admit that neither the building nor the professional were absolutely essential, and might under exceptional circumstances in an emergency even be dispensed with—but for most of us with a Western church background these things are the expected norm—and

an extraordinary formalised caricature of New Testament Christianity? Many of our thoughts about the "local church" are not really derived from the Bible at all, but merely from what we have been used to in our home churches. It is the theses of this article that none of the strictures used to criticise interdenominational work are valid when they are honestly examined in the light of the scriptures. The Bible, as we shall see, places no restrictions in matters of time, place or participation and the doctrinal restrictions are such as to exclude those who are either unrepentant evil-livers or who are in error about the person of Christ (see below), and not those differences of scriptural interpretation which form the basis of modern denominational divisions.

aggregations. For the inhabitants of such cities no longer *live* in the same place in which they work. Much time is spent commuting to and from between 'home' and business. At work long hours are spent in company with others whom they get to know well over the years—and many firms recognising this provide increasing facilities for social life among their employees. The workers return home in the evening to sit in front of their television sets and then retire to sleep. The residential areas of large cities are rightly called "dormitory areas", for most of the daylight hours are spent at work and one commutes home to sleep! In the nature of things then there is little time to get to know the neighbours, and when time is provided for recreation and holiday, they leave the city for the countryside—in modern communities often travelling in the glass-windowed mobile box which cuts them off even more effectively from intercourse with their fellow men.



Yet the "local church" belongs to an association of people, which has in common chiefly that they all sleep in the same geographical area! On Sundays the Christians meet to worship with others whom they never normally meet in the course of their daily work during the week. In Japan some people even commute to church, because they used to live somewhere else or to maintain their denominational connections, and so meet with others who neither live nor work in the same area as themselves.

This explains certain current difficulties found in evangelism and church planting.

**Question:** Why do Christians not bring more unbelievers to Gospel meetings?

**Answer:** It's difficult to witness to people whom you never normally meet except when running to the station in the mornings, and hurrying back for supper at night!

**Question:** Why are there more women than men in the churches?

**Answer:** Because many women, though by no means all now many go out to work, still do their work at home or in the vicinity, and so are more likely to have contact with Christians who live in the same area. The men who leave early and return late, have little contact with their "neighbours"—the people who sleep next door!

**Question:** How long does the industrial revolution have to be an established fact before we begin to reckon with it in our thinking about the local church?

**Answer:** ???

### The Biblical Pattern

But, says somebody, isn't all this an argument from expediency? Surely the local church is a God given pattern and however society or the times may alter nothing can change the local church. The Bible pattern is an unchanging one. Well, yes, this is certainly true, but is our present church pattern in fact the one we find in the New Testament? We have selected certain elements found in the New Testament and produced our present arrangements, but if we had selected other elements we might produce something quite different. Let me explain what I mean—let us examine what restrictions, if any, the

New Testament places upon the time, place and participation in Christian meetings.

1. **In the New Testament meetings are not restricted by Time.** Christians appear to have met together on the first day of the week, though not exclusively so, and because of employment as slaves it appears that meetings were held either very late at night, or very early in the morning—or even both together when Paul was preaching (Acts 20.7-11). But there are plenty of indications that Christians were expected to be in *daily* contact with each other, encouraging and exhorting one another daily and so on. (Acts 2.46; 5.42; 17.11,17; 19.9; Heb. 3.13 with 10.25). Some of these things might be done on casual chance encounters, but it seems probably that some definite meetings are implied (see reference to "two or three" below). Any view then of Christian gathering which restricts encounter between Christians (it may of course be very informal) to meeting on the first day of the week seems to be inadequate. In an industrial community some provision for such *daily* meeting needs to be made—it is questionable whether it can be provided at the "dormitory" level. The factory or office or college meeting then seems to provide—an answer to the *daily* meeting.

2. **In the New Testament meetings are not restricted by Place.** In spite of the example of Jews meeting in the Jerusalem temple and in the synagogues of the dispersion, and in marked contrast to them after separation from the temple (forseen by Stephen Acts 6.13-4 with 7.47-9) and expulsion from the synagogues there is no record in the New Testament that the Christians possessed or attempted to obtain special buildings set apart for nothing but Christian worship. They appear to have met in "*ordinary private houses*" (but see later)—such as the homes of Aquila and Priscilla in Ephesus and Rome (I Cor. 16.19; Rom. 16.5); of Lydia at Philippi (Acts 16.15,40) of Philemon at Colossae (Philemon 2) and of Nympha at Laodicea (Col. 4.15) apart from more general references in the Acts (2.46; 5.42; 12.12; 20.20). But we must recognise that while we say "*ordinary private houses*"—in the days before the Industrial revolution it would have been equally true to write—in "*ordinary private workshops*" or places of business. That is the Christians in Ephesus met in rooms which were cumbered with the tent-making materials of Aquila and Priscilla. At Philippi in the house of Lydia the Christians would always have had the smell of the bales of the purple dyed cloth stored there in their nostrils.



*A Bible Study Group in Action.*



You worked where you lived, and lived where you worked and worshipped where you did both. The house of Aquila and Priscilla was triple purpose—home, workshop and church-building. Possibly because of convenience as the churches grew in numbers, or perhaps paralleling the development of ritual associated with the Lord's supper and a specially holy sacrificing 'priest' specially holy buildings may also have developed. Such attracted persecution in the first three centuries, so that it must have been not until after persecution was over and Christianity became the respectable religion of Imperial Rome that places of Christian worship became the architecturally significant features of European communities that they remain to this day. But with the Industrial Revolution—the factory-workshop became separated from the home—so that from this time onwards what had once been done all in one building was now done in three—one to sleep in, one to work in and one to worship in.

We thus reach the remarkable conclusion that there is more scriptural warrant for meeting in a place where people work, than there is for meeting in a building set aside exclusively for that purpose (though none of us would dispute the convenience and the helpfulness of having such a building). But there is no scriptural support for the idea that Christians ought to meet "in church" and not in other places. There is a glorious spontaneity and versatility in New Testament Christianity—all that richness and freshness which comes through the working of the Holy Spirit.

It is interesting to note that the Western text of Acts 19.9 indicates that Paul's meetings in Ephesus in the school, of Tyrannus were held from 'the fifth to the tenth hour' i.e. from 11 a.m. when all public work finished in the cities of Ionia until 4 p.m. Thus Tyrannus finished his lecturing when Paul finished his tent-making, and then Paul spent his 'siesta' time, the hottest hours of the day, ministering the Gospel to others who were similarly free from labour then (see F.F. Bruce Acts loc. cit.). This would seem to be the Biblical precursor of the modern lunch-hour meeting!

**3. In the New Testament meetings are not restricted in participation.** First, there is no restriction of

*numbers*—that is to say two or three form an adequate quorum both for prayer and for dealing with differences between brethren (Matt. 18.15-20). In this passage the "two or three" are distinguished (vs.16) from the church (vs.17), and in the context then we distinguish the prayer of the two or the three from a meeting of the church. (It is not a promise to encourage badly attended church prayer meetings!) A whole church could not meet daily—but a small group can and does. We may thus put our "two or three" together with the "daily" of the earlier section to indicate the need for such small group meetings. A.M. Stibbs suggests that in fact Heb. 10.24-25 "not forsaking the assembling of ourselves together" may mean 'Let us not give up our additional small meeting because such an occasion can be used to great profit in mutual provocation and encouragement'. (God's Church p.98)

Second, there is no restriction of *participants*, suggesting that meetings may not be held without the presence of some ordained professionals. The local churches have elders (never in the singular, but always plural Acts 11.30; 14.23 etc.) and the lists of spiritual gifts indicate that in a healthy church one would expect to find a number of men with gifts of teaching, prophecy and so on, but there is nothing to suggest that the absence of some gift would be a reason not to meet—though it might be a reason to "covet earnestly" the best gifts and to seek gifts from God (I Cor. 12.31; 14.1). We are often, unconsciously, more influenced by prereformation notions of "priesthood" than any of us would admit in our attitude both to ordination and to the ministry in general. In Japan the national inclination to hierarchy has batted on to an unreformed and unscriptural clericalism which is all too common in the West. In the New Testament the participation of numbers of men seems to be both envisaged and encouraged (I Cor. 14.26 & context; I Pet. 4.10-11) Informal groups or class meetings for prayer and exhortation seem to have been a special feature of many revivals and times of spiritual blessing.

**4. In the New Testament meetings are restricted by doctrine.** There is however one clear restriction which has to be made—namely that Christian

meetings must be governed by sound doctrine. The meeting of workers in a factory or of students in a University are often referred to as "interdenominational"—but we need to coin some more descriptive word for they meet primarily as Christians, without any special "interdenominational" intention. Denominations are not often referred to and the members may often be ignorant of the denominational affiliation of their fellow members. Clearly if such gatherings were to lead to a wishywashy indifference to Biblical convictions it would be most undesirable, the leadership of such groups must be in the hands of Biblical Christians. There is also great benefit in being able to appreciate the scriptural basis of the denominational convictions of others, and helps us to avoid the carping, sectarian spirit which is so often fired more by ignorance and prejudice than a genuine love for the truth and for the brethren. What are the Biblical grounds for separation in matters of doctrine? (This is a vast and complex subject and cannot be adequately treated here, but briefly) Christians are instructed to have no fellowship with certain people (Rom. 16.17,18; I Cor. 5.2; Gal. 1.6-9; II Thess. 3.6,14,15; Titus 3.10,11; II Jn. 9-11 etc.) and this for reasons either of blatant and persistent immorality, unrepented of or of error regarding the Person of Christ (I Jn. 2.22-23; 4.2-3; II Jn. 10-11). Denial either of His genuine humanity or unique divinity and union with the Father are alike reasons for separation.

At the same time there is no evidence that 'denominational' differences over matters of interpretation were ever regarded as grounds for not meeting with others. Romans 14. is a key passage indicating that differences of viewpoint are permissible—even on matters about which we know Paul held strong personal views e.g. observance of days Col. 2.16 and also forbidding of meats I Tim. 4.3-4. But Paul insists that these differences of conviction are not to be allowed to destroy fellowship. The New Testament church permitted a wide disparity of practice between its Jewish and Gentile churches. Clearly some who attend such groups may be either unconverted seekers or young and untaught Christians. Rom. 14.1. is far from clear in the King James version and is better paraphrased with



F.F. Bruce "A Christian may be weak in faith: what is to be done with him? Why give him a welcome, but do not start disputing about doubtful points." The leadership of course needs to be secured by some kind of doctrinal statement. May we be delivered from that contentiousness which insists that everybody else must agree with *me* at every point. One is reminded of Wesley's comment about William Law. "He ascribed all the light he had to God—and so far he was humble: but then he thought that he had more light than any man living; and this was palpable pride."

**Conclusion:** Are interdenominational meetings of churches then? No. Such meetings are not meetings of a church in a full sense because they are often restricted with regard either to sex (all men or all women) or age (all young people), and such small group meetings are clearly distinguished from those of the church (Matt. 18). Moreover they do not admit to baptism or observe the Lord's supper. But though not meetings of "a church" it is impossible to deny that they are not in some sense meetings of "the church of God" and they be so regarded. In days when the local churches labour under the difficulties outlined above, there should be rejoicing that such supplementary gatherings are possible. They are not competing with local churches or denominational loyalties, but supplementing and complementing them in a manner which is fully consonant with the New Testament pattern. The New Testament allows us great liberty and versatility to proclaim the gospel in all types of community in all periods of history—"interdenominational" activity then is all part of that enriching spontaneity which the Holy Spirit brings. For Christians to meet informally on weekdays in their place of work as 'laymen' is a proper and Biblical thing to do and should be positively encouraged and actively assisted by all who claim to make the Bible their only rule of faith and conduct. That these principles apply to student work seems obvious—it is merely one particular example of this kind of meeting, and one perhaps, of peculiar significance for those who have learnt so to witness as young men will be able to spearhead such witness throughout their working lives.



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# The Waning Authority of Christ in the Churches

*This article, published two days after the home-going of its author, A. W. Tozer, reflects his burden that the Lordship of Christ should be seen in every area of individual life and in the work of the church*

**H**ERE is the burden of my heart; and while I claim for myself no special inspiration I yet feel that this is also the burden of the Spirit.

If I know my own heart it is love alone that moves me to write this. What I write here is not the sour ferment of a mind agitated by contentions with my fellow Christians. There have been no such contentions. I have not been abused, mistreated or attacked by anyone. Nor have these observations grown out of any unpleasant experiences, that I have had in my association with others. My relations with my own church as well as with Christians of other denominations have been friendly, courteous and pleasant. My grief is simply the result of a condition which I believe to be almost universally prevalent among the churches.

I think also that I should acknowledge that I am myself very much involved in the situation I here deplore. As Ezra in his mighty prayer of intercession included himself among the wrongdoers, so do I. "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." Any hard word spoken here against others must in simple honesty return upon my own head. I, too, have been guilty. This is written with the hope that we all may turn unto the Lord our God and sin no more against Him.

Let me state the cause of my burden. It is this: *Jesus Christ has today almost no authority at all among the groups that call themselves by His name.* By these I mean not the Roman Catholics, nor the Liberals, nor the various quasi-Christian cults. I do mean Protestant churches generally, and I include those that protest the loudest that they are in spiritual descent from our Lord and His apostles, namely the evangelicals.

It is a basic doctrine of the New Testament that after His resurrection

the Man Jesus was declared by God to be both Lord and Christ, and that He was invested by the Father with absolute Lordship over the Church which is His body. All authority is His in Heaven and in earth. In His own proper time He will exert it to the full, but during this period in history He allows this authority to be challenged or ignored. And just now it is being challenged by the world and ignored by the church.

The present position of Christ in the Gospel churches may be likened to that of a king in a limited, constitutional monarchy. The king (sometimes depersonalized by the term "the Crown") is in such a country no more than a traditional rallying point, a pleasant symbol of unity and loyalty much like a flag or a national anthem. He is lauded, feted and supported, but his real authority is small. Nominally he is head over all, but in every crisis someone else makes the decisions. On formal occasions he appears in his royal attire to deliver the tame, colorless speech put into his mouth by the real rulers of the country. The whole thing may be no more than good-natured make-believe, but it is rooted in antiquity, it is a lot of fun and no one wants to give it up.

Among the Gospel churches, Christ is now in fact little more than a beloved symbol. "All Hail the Power of Jesus' Name" is the church's national anthem and the cross is her official flag, but in the week-by-week services of the church and the day-by-day conduct of her members someone else, not Christ, makes the decision. Under proper circumstances Christ is allowed to say "Come unto me, all ye that labour and are heavy laden" or "Let not your heart be troubled," but when the speech is finished someone else takes over. Those in actual authority decide the moral standards of the church, as well as all objectives and all methods employed to achieve them. Because of long and meticulous organisation it is now possible for the

youngest pastor just out of seminary to have more actual authority in a church than Jesus Christ has.

Not only does Christ have little or no authority; His influence also is becoming less and less. I would not say that He has none, only that it is small and diminishing. A fair parallel would be the influence of Abraham Lincoln over the American people. Honest Abe is still the idol of the country. The likeness of his kind, rugged face, so homely that it is beautiful, appears everywhere. It is easy to grow misty-eyed over him. Children are brought up on stories of his love, his honesty and his humility. But after we have gotten control over our tender emotions what have we left? No more than a good example which, as it recedes into the past, becomes more and more unreal and exercises less and less real influence. Every scoundrel is ready to wrap Lincoln's long black coat around him. In the cold light of political facts in the United States the constant appeal to Lincoln by the politicians is a cynical joke.

The Lordship of Jesus is not quite forgotten among Christians, but it has been mostly relegated to the hymnal where all responsibility toward it may be comfortably discharged in a glow of pleasant religious emotion. Or if it is taught as a theory in the classroom it is rarely applied to practical living. The idea that the Man Christ Jesus has absolute and final authority over the whole church and over all of its members in every detail of their lives is simply not now accepted as true by the rank and file of evangelical Christians.

What we do is this: We accept the Christianity of our group as being identical, with that of Christ and His apostles. The beliefs, the practices, the ethics, the activities of our group are equated with the Christianity of the New Testament. Whatever the group thinks or says or does is scriptural, on questions asked. It is assumed that all our Lord expects of us is that we busy ourselves with the activities of the group. In so doing we are keeping the commandments of Christ.

To avoid the hard necessity of either obeying or rejecting the plain instructions of our Lord in the New Testament we take refuge in a liberal interpretation of them. Casuistry is not



the possession of Roman Catholic theologians alone. We evangelicals also know how to avoid the sharp point of obedience by-means of fine and intricate explanations. These are tailor-made for the flesh. They excuse disobedience, comfort, carnality, and make the words of Christ of none effect. And the essence of it all is that Christ simply could not have meant what He said. His teachings are accepted even theoretically only after they have been weakened by interpretation.

Yet Christ is consulted by increasing numbers of persons with "problems" and sought after by those who long for peace of mind. He is widely recommended as a kind of spiritual psychiatrist with remarkable powers to straighten people out. He is able to deliver them from their guilt complexes and to help them to avoid serious psychic traumas by making a smooth and easy adjustment to society and to their own ideas. Of course this strange Christ has no relation whatever to the Christ of the New Testament. The true Christ is also Lord,

but this accommodating Christ is little more than the servant of the people.

#### SHOULD OFFER PROOF

But I suppose I should offer some concrete proof to support my charge that Christ has little or no authority today among the churches. Well, let me put a few questions and let the answers be the evidence.

What church board consults our Lord's words to decide matters under discussion? Let anyone reading this who has had experience on a church board try to recall the times or time when any board member read from the Scriptures to make a point, or when any chairman suggested that the brethren should see what instructions the Lord had for them on a particular question. Board meetings are habitually opened with a formal prayer or "a season of prayer"; after that the Head of the church is respectfully silent while the real rulers of the church take over. Let anyone who denies this bring forth evidence to refute it. I for one will be glad to hear it.

What Sunday school committee goes to the Word for directions? Do not the members invariably assume that they already know what they are supposed to do and that their only problem is to find effective means to get it done? Plans, rules, "operations" and new methodological techniques absorb all their time and attention. The prayer before the meeting is for divine help to carry out their plans. Apparently the idea that the Lord might have some instructions for them never so much as enters their heads.

Who remembers when a conference chairman brought his Bible to the table with him for the purpose of using it? Minutes, regulations, rules of order, yes. The sacred commandments of the Lord, no. An absolute dichotomy exists between the devotional period and the business session. The first has no relation to the second.

#### CHRIST DESIRED AS HELPER

What foreign mission board actually seeks to follow the guidance of the Lord as provided by His Word and  
*(Continued on Page 30)*

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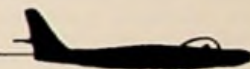
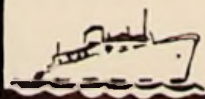
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# Adventuring in Yamanashi: The Gospel in the Schools

By Duane Engholm

“WE would like to know just why you came to Japan,” said the spokesman for a group of 25 English teachers, all of whom listened eagerly for a full hour as I explained how God had saved and eventually called me to my present ministry as a missionary.

“Please explain the true meaning of Christmas to our students,” was the request of a junior high school principal, who then proceeded to gather the entire student body and staff together to listen.

“Would you mind explaining your favorite Bible passage to us?” The questioner was one of 19 school teachers who had gathered from several high schools for the purpose of listening to “living English.”

These are but samples of opportunities that came to me every week during the past school year, when I was employed by the Yamanashi Board of Education for the purpose of helping Yamanashi’s 450 English teachers in the prefectural schools.

About 4 years ago I discovered that nearly 70% of the graduates of Yamanashi University’s liberal arts course choose teaching as their career. Not till then did I realize what an impact could be made in thousands of homes by having Christian teachers in the schools. This led, naturally, to the vision for a ministry among university students. After all, what better time to reach this vast potential than when they are concentrated in one place, and forced to think more deeply, perhaps, than at any other time in their lives?

I was anticipating several years’ wait before being able to make any kind of dent in the ranks of teachers, but in July, 1962, I was asked to take part in the government-sponsored seminar for English teachers. I did so, and as a result, the prefectural Board of Education asked if I would serve as English consultant for the balance of the school year, visiting schools four days each week. It was impossible to give that much time, but I did agree to 2 days a week. (Apparently they considered the programme a success, because while not renewing my 2 day per week contract, the Board of Education, I understand, has hired not just one, but two full-time teachers from the U.S., who are to begin in the fall.)

Obviously, on such a limited schedule, it was impossible to visit each of Yamanashi’s 153 junior and 30 senior high schools. Therefore, teachers from the surrounding area gathered at the school to which I was sent each time. I met an average of 15 teachers a week. Altogether, in the 44 actual days given to this work, I met more than 330 of the 450 English teachers in the prefecture.

What did it involve? I was asked to teach two classes of students in the morning, with all the visiting teachers observing from the back of the room. Following lunch (and how they must love pork cutlet; it was served at nearly every school!) I met with the teachers from 1:00 till 4:00. A vehicle was available, or I could use train and taxi if I wished.

In meeting the students, following the introduction I would tell where I lived, and the reason for our being in Japan. “Not as an English teacher.” This always evoked considerable surprise. “But to preach the gospel of Jesus Christ. Do you know what that is? No? Well, . . . .” and I would take a minute or two — never more than three — to tell them.

I well recall once when a teacher motioned me into a packed classroom ahead of him. I assumed he was right behind me and would make the usual introduction. I waited a bit, then looked around to discover that I was all alone. Later I asked him why he didn’t introduce me, and he said, “Oh, all the students knew you were coming!”

At the end of the hour I’d tell the kids about the Kofu Good News

Bookstore, inviting them to drop in the next time they were downtown in Kofu. To the second class I gave information about the weekly “Yo No Hikari” (“Light of the World”) radio broadcast. I found that it was unnecessary to tell about both the bookstore and the broadcast in both classes, because by noon, every student in school knew every word I had said, my every action, and the color of my socks!

With the teachers, opportunities like those I mentioned at the beginning came up regularly, and without my ever forcing the issue. In approaching any school, I avoided the attitude that says, “I’ve got one chance at these birds and I’m gonna preach at ‘em or bust!” Rather, I simply thanked God for letting me meet a group of potential objects of His grace, and asked Him to guide the conversation so I’d be able to say the right thing at the right time, to teachers who would *gladly* — not “murini” — hear the Word of the Lord. Openings were better in some schools than in others, but God allowed me to leave a testimony in every school.

Besides the “on-site” blessings of this work, there were (and still are) “off-campus” results. Until summer vacation began, I had 20 teachers in two weekly Bible classes, studying the Gospel of John in English. About a dozen bought the English Amplified N.T., and others bought the Japanese Amplified to use in connection with their English gospel portion. True, some attend only for the English, but many are the Christians in Japan whose original interest was only



English! A group of Fuji-Yoshida teachers also wanted a Bible class, so I introduced them to fellow-missionary Tom Tazumi, who conducts the class on a weekly basis.

Other propitious advantages could be enlarged on, but I'll just outline them:

1. Salary, which was used strictly for the furthering of various ministries.

2. Favorable standing in the community, which gave me an entree to more opportunities than I could ever handle.

3. Publicity for the bookstore, the broadcast, and the local church. A noticeable influx in all three occurred last fall and winter.

4. Direct response from individuals. I have many letters from both students and teachers, some of which indicate exceptional interest. A student wants more information as to how to be saved; a teacher writes to say that he trusted Christ years ago but has been out of fellowship and wants to be restored. And a principal sends a request that I speak to a group of middle school principals on the topic, "Comparison of Religious Education in America with Moral Education in Japan." (That's still coming up; I can hardly wait).

5. Finding teachers who profess to be Christians. I've met several, and will introduce them to the Teachers' Christian Fellowship which is being launched soon by Inter-Varsity.

6. Invitations to visit schools aside from those to which I was assigned. Such trips have taken me to isolated spots that had never been touched with the gospel.

7. Opportunities to distribute Moody Bible Story book sets. In each school where I have placed them so far, the principal has gathered the entire student body and faculty together to listen to a message from the World and officially receive the books for the school library.

8. Tract distribution. Besides what was given to the teachers, two of them asked for enough Christmas tracts for all of their students.

9. Paving the way for similar possibilities in other prefectures. This was written up in an educational magazine, and a teacher told me a friend of his from another area wrote saying he hoped his prefecture would do the same thing.

10. Inspiration to open a Bible camp for teachers of English. At this writing, over 30 applications are in hand for the camp, which will take place August 20-24, at the F.E.G.C. campsite in Okutama, on the outskirts of Tokyo-to.

There are still others, but these will give an idea of the scope of a ministry of this nature. When one considers the fact that I was in direct contact with most of the 450 English teachers of Yamanashi Prefecture, who in turn have daily contact with over 90,000 junior and senior high school students representing nearly every family in Yamanashi—well, to me it staggers imagination, stirs feelings, and fires faith!

If you are a Japan missionary, you recognize the powerful influence of the school system on the lives of the populace, especially on Sundays. If it isn't an athletic meet, it's practice for one that keeps the kids out of Sunday School. If it isn't an examination, it's preparation for one that forces the youngsters to either attend school or study on Sunday. And the PTA, special holidays, athletic groups, and school trips keep the parents tied to the school, providing a serious problem to Christian parents who want to observe the Lord's Day. Eventually, Christian teachers could influence a change.

I encourage any missionary with a leading toward this kind of ministry to take advantage of such opportunities as may be offered. The summer seminars held in every prefecture; invitations to help a few teachers at even one or two schools—these can be the means of producing far-reaching results. Simple arithmetic tells me that since each Yamanashi school teacher has a weekly average of 200 students, the 20 teachers in my Bible classes meet about 4,000 students every week. I am trusting God to bring these teachers to Himself and use them as faithful witnesses among their students and fellow-teachers. You are welcome as faith-partners.

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## Inquiry Reveals

# Japanese Students Highly Favourable to Christianity

**T**OKYO (AIF) — A recent unique inquiry reveals that as many as 80% of Japan's highschool students have been favorably impressed by Christianity, or at least find nothing in it of which they would care to disapprove.

Out of 619 boy students of an Industrial Highschool in Nagoya who were asked: "When somebody mentions Christianity, what is your reaction?", 28% replied that their reaction was favorable and 52% that their reaction was neutral, while only 19.2% answered that they reacted unfavorably.

The inquiry was made by Professor Suzuki Norihisa, Research Assistant in Religion, Tokyo University, who is not a Christian. Interviewed, Professor Suzuki made this comment:

"I would say that my inquiry shows the headway which Christianity is making in Japan. If the students had been girls of the same age, no doubt the results would have been even more optimistic. If Christianity can succeed in presenting itself as congenial to the Japanese character, its appeal may before long prove irresistible to our modern youth."

Professor Suzuki further tabulated as follows the detailed replies of the favorable and unfavorable groups:

### *Christianity impresses me favorably:*

1 — It is emotionally rewarding: a. it brings rest and peace; b. it makes one feel bright and pure; c. my over-all impression is good. — Total: 30.3% of the favorable group.

2 — Christianity agrees with the modern world: a. it stresses liberty and equality among men; b. it is modern (European); c. it has a high respect for human life. — Total: 26.3%.

3 — Christianity's moral standards impress me: a. it teaches what is right and good; b. it teaches universal love. — Total: 21.7%.

4 — Various reasons of approval: a. Christianity is not bad (under-statement); b. I am interested in Christ as man; c. Christianity helps those in need; d. it speaks about forgiveness of sin; e. it is easily understood; f. I am interested in Mary. — Total: 21.7%.

### *Christianity impresses me unfavorably:*

1 — From the Japanese point of view: a. to the Japanese, a Japanese religion is sufficient; b. Christianity and Japan are far apart. — Total: 29.4% of the unfavorable group.

2 — From a humanistic point of view: a. Christianity goes against nature; b. it makes God, rather than man, an absolute. — Total: 26.9%.

3 — Christianity is illogical: a. it contradicts the laws of science; b. it teaches contradictory doctrines. — Total: 13.4%.

4 — Christianity somehow irks me. — Total: 7.5%.

5 — Various reasons: a. Christianity caters for the educated and the rich; b. it takes unfair advantage of people; c. Christ, yes, Christians, no; d. I object to its use of the mass media for religious propaganda; e. I dislike its teachings on the hereafter; f. Christianity is clannish; I dislike Christianity because it was forbidden in the past. — Total: 22.8%.

The interest of the Suzuki inquiry lies in the fact that it was not made under religious auspices; that it was made in a school where religion is not part of the curriculum; and that those interviewed are boys in their late teens when the interest in religion is either low or when a tendency to feel critical about everything is at its height. The extremely high number of those who feel favorable, or at least neutral, towards Christianity is most encouraging, and almost unexpectedly high. It is felt that the method applied in the inquiry warrants an extension of its conclusions to the national level. This would mean that at least % of Japan's students of highschool and, no doubt, of college age, are intellectually and emotionally prepared to have a further look at Christianity should the occasion arise, say, through contact with a Christian or a priest.

Professor Suzuki, reported on his findings to the Twenty-First Annual Convention of the Japanese Association for Religious Studies, Tokyo, October 12th-14th, 1962. His report drew wide attention and approval. An account of the inquiry was published in the learned organ of the Association, *Shukyo Kenkyu*, No. 174, Tokyo, January 1963.





# NEWS

Keeping up with the

## JCEM REPORTS GAINS AND PLANS

The Japan Council of Evangelical Missions held its annual plenary session recently in Tokyo and received into membership its 28th Member Mission—the General Conference of Mennonite Missions. This brings the number of evangelical missionaries now represented by JCEM to about 500. From as far away as Miyazaki Ken on Kyushu all the way up north to Hokkaido, delegates gathered in Tokyo for the business sessions and a one-day Strategy Conference.

## THEOLOGICAL SCHOOL ASSOCIATION LAUNCHED

About one year after the Christian Education Committee of the JCEM called together the leaders of Theological training schools in Japan for their first meeting, the JAPAN ASSOCIATION OF EVANGELICAL THEOLOGICAL SCHOOLS was organized in Tokyo this Spring. The new association adopted a constitution and elected Dr. Don Hoke as provisional president. It was an encouraging experience to see the leaders from about fifteen different schools pledge their mutual interest in meeting the problems involved in theological training schools in Japan. Now they have united to share their experiences, survey mutually needed study materials, and consider problems centering on faculty and facilities. The JCEM committee which sponsored the initial gathering has no further responsibility for the new association other than prayerful interest in its continued success.

## EVANGELISM OFFENSIVE PLANNED FOR 1964 OLYMPICS

During the month of May the JCEM Olympic Evangelism Committee called together interested mission leaders and individual missionaries. The group made a preliminary exploration concerning possibilities for evangelism during the Olympic season. About 14 groups were represented at the first meeting which adopted the name—The OLYMPIC CHRISTIAN TESTIMONY COMMITTEE. They discussed how radio, television, newspapers, magazines, tracts, etc., might be used for special efforts during the Olympics. The possibilities appear to be unlimited. It was decided to call another meeting of Japanese and Mission leaders to present these great possibilities and to seek to coordinate, and if desirable or necessary, unite evangelical efforts. Much interest was displayed in the possibility of providing a "platform" for Christian athletes who might attend the sports events. Letters have already been sent to gather the names of such outstanding young men or young women in an effort to enlist their support in presenting a Christian testimony to the nation of Japan, as well as to the thousands of visitors who will gather in Tokyo from abroad.

## IMPORTANT RESOLUTIONS

The Independent Fundamental Churches of America passed the following resolutions at their 34th Annual Convention held in Lancaster, Pennsylvania this year:

### FAITH MISSIONS

WHEREAS Faith Missions are finding increasing pressures to cooperate with the ecumenical spirit and movement in an unequal yoke with apostate Christians who deny the fundamentals of the faith once delivered to the saints, and

WHEREAS some missions seem to be capitulating to these pressures and following the course of the New Evangelicalism in the compromise spirit resulting in such incidents as the Tokyo Crusade sponsored by World Vision, aid to and cooperation with Roman Catholic personnel in some fields, and the wholehearted support of ecumenical evangelists and evangelism in other areas,

THEREFORE BE IT RESOLVED that the 34th annual Convention of the IFCA publicly issue a call for prayer for the leaders and missionaries of Interdenominational Faith Missions as they face many delicate and difficult decisions, and

BE IT FURTHER RESOLVED that we heartily oppose such unscriptural cooperation between Faith Missions and the ecumenical movement, reminding these missions that there is a major difference between cooperation with denominational groups who vary on minor doctrines and compromise with apostates who deny the fundamentals of the faith. We would further remind such Missions that much of their support comes from separated Christians who have taken a stand against religious unbelief, who support Faith Missions because they cannot conscientiously support those groups aligned with World Council of Churches and the ecumenical movement. These Christians have a God-ordained duty to support the same Scriptural position on the mission field that they have supported on the home field, and

BE IT FURTHER RESOLVED that we issue this admonition in Christian love, not pharisaical rebuke. Let us remind ourselves as well as our missionary brethren, that any method that is inconsistent with the Scriptures on the matter of separation from apostasy is bound to end in eventual engulfment by apostate religion, and will also incur the displeasure of our Heavenly Father, whose reward we are sure to lose by such compromise, regardless of the earthly success.

### OUTSTANDING INCREASE IN BIBLE DISTRIBUTION OVERSEAS REPORTED

New York City (MNS) — In 1962 missions and churches overseas called upon the Bible Society for an increase of 48.3% in the number of Scripture volumes required for their work and witness. A total of 17,032,704 copies of Scripture were distributed by the American Bible Society in more than 100 countries, in over 300 languages, says the general report of the Society for 1962.



## CONSENSUS SHOWS OVER TEN MILLION CHRISTIANS

New Delhi, India (MNS) — India's "Christian" population (including Catholic and Protestant) increased slightly in the 1951-61 decade, according to census figures released here.

The nearly ten and one-half million "Christians" constitute approximately 2.4% of the over-all population, yet it is shown in the census as the third largest religion of the country. Hindus number 366,161,693 and Muslims, 46,911,731.

## BILLY GRAHAM'S EUROPEAN CRUSADE

Evangelist Billy Graham concluded a month-long European crusade with a final rally in Stuttgart, Germany, attended by 45,000 persons. Attendance at the week-long Stuttgart meetings reached 150,000. Prior to his meetings in Germany, Dr. Graham preached for a week in Paris and also held meetings in Lyon, Toulouse, and Mulhouse. At his closing meeting in Stuttgart he announced that for health reasons he would spend the remainder of 1963 in the United States.

## NEW CATALOGUE RELEASED

New York City (MNS) — The Purchasing Division of the Evangelical Foreign Missions Association has just released a new catalogue listing some of the items which can be purchased at special rates for persons engaged in various types of Christian ministry. To request a catalogue write to: Evangelical Foreign Missions Association, 120 Liberty St., York 6, N.Y.

## NEWS CORRECTION

In the last issue of the Japan Harvest the following was published: "The long-awaited 1962 edition of the Japan Christian Year Book will surprise many by its omission of all institutions and activities not affiliated with the National Christian Council (NCC). Denominations other than those affiliated with the NCC account for 60 percent of all Protestant Churches and preaching centers throughout Japan, and Christian workers; ordained 60 percent; and this large group is completely ignored!

This should be changed to read: The Japan Christian Year Book "completely neglects the very large group of institutions and activities not affiliated with the NCC. To be sure, National Christian Council-related denominations constitute the largest single group of Protestant churches and preaching centers (40 percent); Christian workers, ordained and unordained (40 percent), resident membership (55 percent) and total membership (60 percent); but no "Christian Year Book" should completely ignore the rest of the Christian movement."

## EMAJ DIRECTORY

The annual business meeting of the Evangelical Missionary Association of Japan on July 30 of this year passed the following resolution: "It was moved, seconded and carried that we put out the Directory as in previous years; that is, include all Protestant missionaries, with a statement in the front that we do not necessarily approve of the theological position of all included."

# BOOK REVIEWS



"BEYOND PERSONALITY" Prof. C. S. Lewis (Kirisu-tokyoo no Kakushin ¥180 KGK)

This Professor of English Literature was converted in middle life at Oxford University, and several series of talks given on the BBC by him stirred up many to seek Christ. His many books have also been widely used to help many to faith in Christ. The first series of broadcasts already published in Japanese as "Shinkoo no Mondaiten" Seibunsha explains why Lewis believes that Christianity is true. In the present volume he seeks to explain what it is that Christians believe. He has a delightful knack of being able to make Christian doctrine intelligible to ordinary people with no Christian background. His approach is refreshingly unconventional with abundant illustrations. One thing that shines through this book is the reality of God — here is no manmade watered down humanistic religion — but a faith which proclaims that God is at work seeking men and working in their lives.

"CHRISTIAN MINISTRY" Alan Stibbs (Kirisutosha no Hooshi ¥50 Seisho Tosho)

The value of this little book is out of all proportion to its price. This is a book to give to Japanese pastors. The author, who is Vice Principal of an Evangelical Church of England Theological College was formerly a missionary in China with the CIM and is now a much used Bible teacher in Britain. How often we have complained about the failure of layman to really work in the church, and of the tendency for pastors to become pocket dictators. This book sets out the pattern of the Lord's humility in service, and then stresses the ministry of all believers in the church. There is then an interesting discussion of 'special ministries' and this is followed by a concluding section called "Ministers not Masters". This stresses that it is not the minister's task to 'run' the local church as though it was his own, but to serve his brethren in Christ — not to lord it over them but to be an example to the flock. "From the earliest establishment of local churches there has been a danger that groups of Christians be thought of either by themselves or by their ministers as belonging to their ministers" . . . They are only servants, and they in fact belong to the church". This booklet needs to be widely distributed among pastors and those training for the ministry in Japan.





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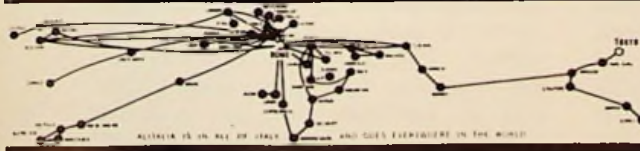
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JAPAN HARVEST



# Christian Witness in Asian Universities

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By David H. Adeney

**T**HROUGHOUT Asia today there is a demand for Christian leadership. In a society in which more than half the population is under 21, the church faces the responsibility of reaching this new generation with the Gospel of Christ. The population explosion not only poses a tremendous problem for the economists and politicians, but also presents a challenge to the Church of the Lord Jesus.

Conditions in Asian countries are changing so fast that it takes Christian young people full of zeal, faith and a spirit of sacrifice to understand the revolutionary spirit of the day in which we are living, and to make a real impact upon non-Christian society. If the church is to fulfill the task committed to her by the risen Lord she must capture the hearts and minds of these young people. To reach them the church must have educated men and women, who will be able to talk the same language and understand the background and aspirations of today's youth.

Bishop Stephen Neil in his book, "The Unfinished Task" says "that an accurate map of the Christian mission in the world on a sufficiently large scale would look like a map of the starry heavens. There is the Milky Way, where stars are many and bright, but in other places stars are few and dim, and in many areas it is dark and there are no stars." A survey of Evangelical student work would likewise reveal varying levels of effectiveness. But before considering what is being done in each country we must study the background of student work in Asia.

Students are very conscious that there is a great gap between the training which their parents received and the modern scientific education of today. While the crust of ancient custom still remains underneath volcanic

fires are bursting forth, and students have a sense of destiny, and are eagerly developing an atmosphere that is revolutionary and dynamic. They find themselves involved not only in political revolutions, but in countless revolutions in the realms of manners, morals and thought. As never before the younger generation is taking a leading part in the political and social development of their countries. University students realise that they possess the new knowledge which is necessary for progress, but often we find a chaotic situation as the younger generation no longer respects the values that their fore-fathers have held so highly, and new values have not yet been discovered. Students plunge into politics with all the fervour and idealism of youth, but possessing only materialistic objectives, they often have little idea of how to help a society which seems to be in the midst of labour pains as it endeavours to produce a new social order.

It is among the students that the forces of materialism have made their greatest inroads. Often all religious teaching is rejected and regarded as incompatible with scientific advance. In some places there is special antagonism towards Christianity as it is looked upon as a foreign religion, and the young people of the new age are bitterly resentful of any suggestion of a foreign superiority or interference. Religion too often to them seems to be an outmoded superstition which they have cast off when they adopted modern educational methods.

In some places however there is a realization that a purely materialistic philosophy of life is not sufficient, and the adoption of a reformed and highly nationalistic local religion is sometimes advocated. The older religions are affected by the changing society and face tremendous social and political

pressures to modernise their systems. In some cases they are weakening under the blows of secularisation, but in other areas a kind of revival is taking place as the non-Christian religions seek to cast off the grosser aspects of heathenism which are regarded as out of place in this modern world. We find a resurgence of Buddhism, Hinduism, Islam and Shintoism. New religions such as the Sokagakkai are extremely militant, and their young people spread their message through literature and tracts in the trains and buses, and seek to make conversions in the colleges and schools. Often the old religions make use of present day nationalism. In Singapore a Hindu mission selling flags in order to raise money for their orphanage used a slogan, "One religion, one caste, one hope for the world." Buddhist tracts in both English and local languages often contain unfavourable criticism of Christianity suggesting that Buddhism alone is the religion for the Asians. Thus Buddhism, Hinduism, Shintoism and Islam are hitched to the bandwagon of nationalism and racialism as the two alternatives to a foreign religion. In some areas such as in India syncretistic philosophies make a great appeal to the intellectual, and the exclusive claims of Christianity are rejected, and the tolerance and inclusivism of Hinduism are advocated.

In some parts of Asia Communism enjoys great success. It seeks to capitalise on the nationalistic aspirations of the people and produces a reaction against the otherworldliness and superstition of the ancient religions. It poses as an ally of modern science. But while Marxism may appeal to a man who enjoys good health and is ambitious for the material development of his society it has no message for him on his death-bed, and cannot explain the meaning of life.





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The Christian student finds himself part of a church which forms a small minority in a society full of movements that are antagonistic to the Christian faith. All around him his fellow students are being called to dedicate their lives to various political and social causes. Some respond, but in many cases they are too engrossed in the mad rush to gain a good position and make money to care for any appeal whether religious or otherwise. Christians are often regarded as reactionaries, people who cling to a dead cause. Where there are large numbers of second generation nominal Christians zeal, vision and fire, which characterised the Christians of the first century, are lacking. To break through the apathy which exists among churches in many of the great urban areas, revival among Christian students is desperately needed.

The first responsibility of the evangelical student is, of course, to penetrate universities and schools, and establish Christian fellowships that are true to our Lord Jesus Christ and to the Word of God. Non-Christian

students can best be reached by their fellow students. They are the natural missionaries for they belong to the university and they cannot be considered as outsiders, but they will require guidance from more mature, experienced Christians. A Christian fellowship is not a church, but it contains members from many different churches, and should have the support of all evangelical church leaders. Unfortunately pastors are not always in sympathy with the work within the university. Some have had no experience of university life themselves, and they sometimes tend to resent any movement which will take their young people away from the activities of the church. It is always encouraging to find pastors who sympathise with the objectives of their young people within the university, and cooperate with the staff workers in helping the young people to maintain a strong witness on campus. If there is an active evangelical fellowship within the university new members will be added to the local churches, and the Christian students will benefit tre-

mendously from the experience which they gain in their work for Christ within the university. Many leaders in the churches today received their basic training in exercising spiritual leadership and faith through working with a Christian group in the university.

The Christian fellowship should also be preparing graduates who will take teaching positions within the colleges and universities. There is a desperate need for mature evangelical thinkers whose witness will be relevant to the conflicts that are raging among the spiritually displaced and therefore homeless intellectuals. A Japanese writer compared the mind of the modern intellectual to a house of two storeys, one furnished in modern and the other in traditional style, but with no staircase between. Christian graduates are needed who can interpret the Gospel to their own generation, and give a warm testimony to the reality of the risen Lord, and His ability to solve the spiritual and modern problems of the 20 century.



## Clark of Sopporo

(Continued from Page 8)

There are Episcopalian and Lutheran Youth Centres, and the Roman Catholics and the YMCA have groups on the Campus, but the vast majority of Hokkaido University students still wander on in a fog of atheistic presuppositions and scientific rationalism, living in a moral vacuum, believing in nothing but themselves.

### POSTSCRIPT

How can students today be reached on Campus? The author last May got permission to begin an extra-curricular, voluntary English Conversation class on campus. Over a hundred came to begin with but this levelled off to a more manageable forty. With the beginning of the second term in September permission was granted for a weekly Bible Study on campus after lectures. Only one evangelical Christian student came but various seekers came week by week. This year two more Christians have joined in and the number of enquirers have increased helped by the Gideons and Every Home Crusade tracts.

In May there was a first on-campus conference with students from other colleges present.

Next term (September) we hope to take the next logical step of the students themselves becoming a recognised group affiliated to KGK. The plan is to adopt Clark's "Covenant" as the basis of faith round which all evangelical students can join unitedly for prayer. Bible study and witness, that we may see again on this Campus in the days ahead a new race of boys who are 'ambitious for Jesus Christ'.

Look for the report on the recent E.M.A.J. Prayer Conference at Karuizawa, in the next issue of "Japan Harvest".

## Let the Students do it themselves

(Continued from Page 13)

brethren in Christ. Write to us for folders for the conferences in the spring and summer—they are available about February and June of each year.

### HIGH SCHOOL STUDENTS.

Another place where we long to see more effective liaison is between the high schools and the universities. Due to the peculiar university system here, some graduating high school students have virtually to go to the other end of the country to get into a university. We have been amazed at how apparently indifferent some pastors seem to be about which church their young Christians attend (if they attend at all) when they leave home in this way.

If to recommend no church at all means that the pastor hopes thus to keep them in the fold of his particular communion, then that is inexcusable enough, but it also adds reason upon excuse for them merely drifting on the tides of restless student opinion. We would like to be able to introduce such students to sound churches of our knowledge and also to the local student activities where there are such. Students converted during high school days often prove to be some of the most steadfast Christian leaders in later life, and it is an all time tragedy if they are lost through negligence or lack of knowledge of what God is doing on the university level. Let us have the names and new addresses of such students by March of each year. Attractively printed leaflets with a reply postcard included are now available in Japanese, free of charge, to missionaries who wish to give them to student contacts. Write for some.

## The Waning Authority of Christ in the Churches

(Continued from Page 21)

His Spirit? They all think they do, but what they do in fact is to assume the scripturalness of their ends and then ask for help to find ways to achieve them. They may pray all night for God to give success to their

enterprises, but Christ is desired as their helper, not as their Lord. Human means are devised to achieve ends assumed to be divine. These harden into policy, and thereafter the Lord doesn't even have a vote.

In the conduct of our public worship where is the authority of Christ to be found? The truth is that today the Lord rarely controls a service, and the influence He exerts is very small. We sing of Him and preach about Him, but He must not interfere; we worship our way, and it must be right because we have always done it that way, as have the other churches in our group.

What Christian when faced with a moral problem goes straight to the Sermon on the Mount or other New Testament Scripture for the authoritative answer? Who lets the words of Christ be final on giving, birth control, the bringing up of a family, personal habits, tithing, entertainment, buying, selling, and other such important matters?

What theological school, from the lowly Bible institute up, could continue to operate if it were to make Christ Lord of its every policy? There may be some, and I hope there are, but I believe I am right when I say that most such schools, to stay in business, are forced to adopt procedures which find no justification in the Bible they profess to teach. So we have this strange anomaly: the authority of Christ is ignored in order to maintain a school to teach among other things the authority of Christ.

The causes back of the decline in our Lord's authority are many. I name only two.

One is the power of custom, precedent, and tradition within the older religious groups. These like gravitation affect every particle of religious practice within the group, exerting a steady and constant pressure in one direction. Of course that direction is toward conformity to the status quo. Not Christ but custom is lord in this situation. And the same thing has passed over (possibly to a slightly lesser degree) into the other groups such as the full gospel tabernacles, the holiness churches, the pentecostal and fundamental churches and the many independent and undenominational churches found everywhere throughout the North American continent.



The second cause is the revival of intellectualism among the evangelicals. This, if I sense the situation correctly, is not so much a thirst for learning as a desire for a reputation of being learned. Because of it good men who ought to know better are being put in the position of collaborating with the enemy. I'll explain.

Our evangelical faith (which I believe to be the true faith of Christ and His apostles) is being attacked these days from many different directions. In the Western world the enemy has forsworn violence. He comes against us no more with sword and fagot; he now comes smiling, bearing gifts. He raises his eyes to heaven and swears that he too believes in the faith of our fathers, but his real purpose is to destroy that faith, or at least to modify it to such an extent that it is no longer the supernatural thing it once was. He comes in the name of philosophy or psychology or anthropology, and with sweet reasonableness urges us to rethink our historic position, to be less rigid, more tolerant, more broadly understanding.

#### SPEAKS IN SACRED JARGON

He speaks in the sacred jargon of the schools, and many of our half-educated evangelicals run to fawn on him. He tosses academic degrees to the scrambling sons of the prophets as Rockefeller used to toss dimes to the children of the peasants. The evangelicals who, with some justification, have been accused of lacking true scholarship, now grab for these status symbols with shining eyes, and when they get them they are scarcely able to believe their eyes. They walk about in a kind of ecstatic unbelief, much as the soloist of the neighborhood church choir might were she to be invited to sing at La Scala.

For the true Christian the one supreme test for the present soundness and ultimate worth of everything religious must be the place our Lord occupies in it. Is He Lord or symbol? Is He in charge of the project or merely one of the crew? Does He decide things or only help to carry out the plans of others? All religious activities from the simplest act of an individual Christian to the ponderous

and expensive operations of a whole denomination may be proved by the answer to the question, Is Jesus Christ Lord in this act? Whether our works prove to be wood, hay and stubble, or gold and silver and precious stones in that great day will depend upon the right answer to that question.

What then are we to do? Each one of us must decide, and there are at least three possible choices. One is to rise up in shocked indignation and accuse me of irresponsible reporting. Another is to nod general agreement with what is written here but take comfort in the fact that there are exceptions and we are among the exceptions. The other is to go down in meek humility and confess that we have grieved the Spirit and dishonored our Lord in failing to give Him the place His Father has given Him as Head and Lord of the Church. Either the first or the second will but confirm the wrong. The third if carried out to its conclusion can remove the curse. The decision lies with us.

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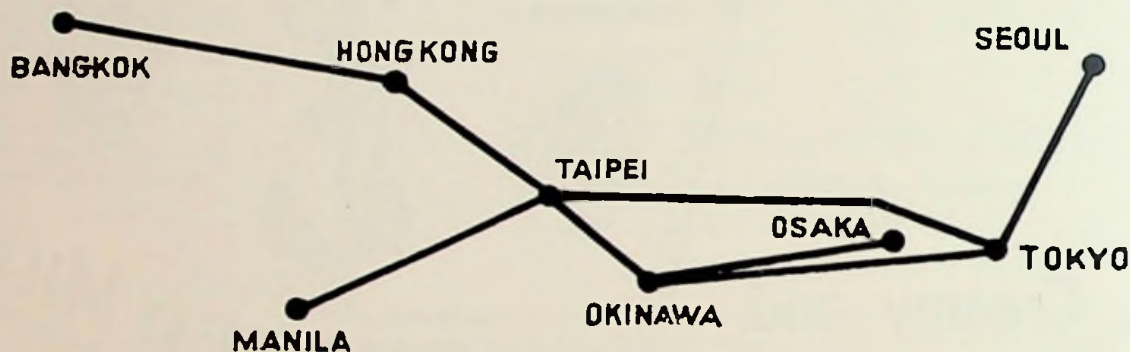
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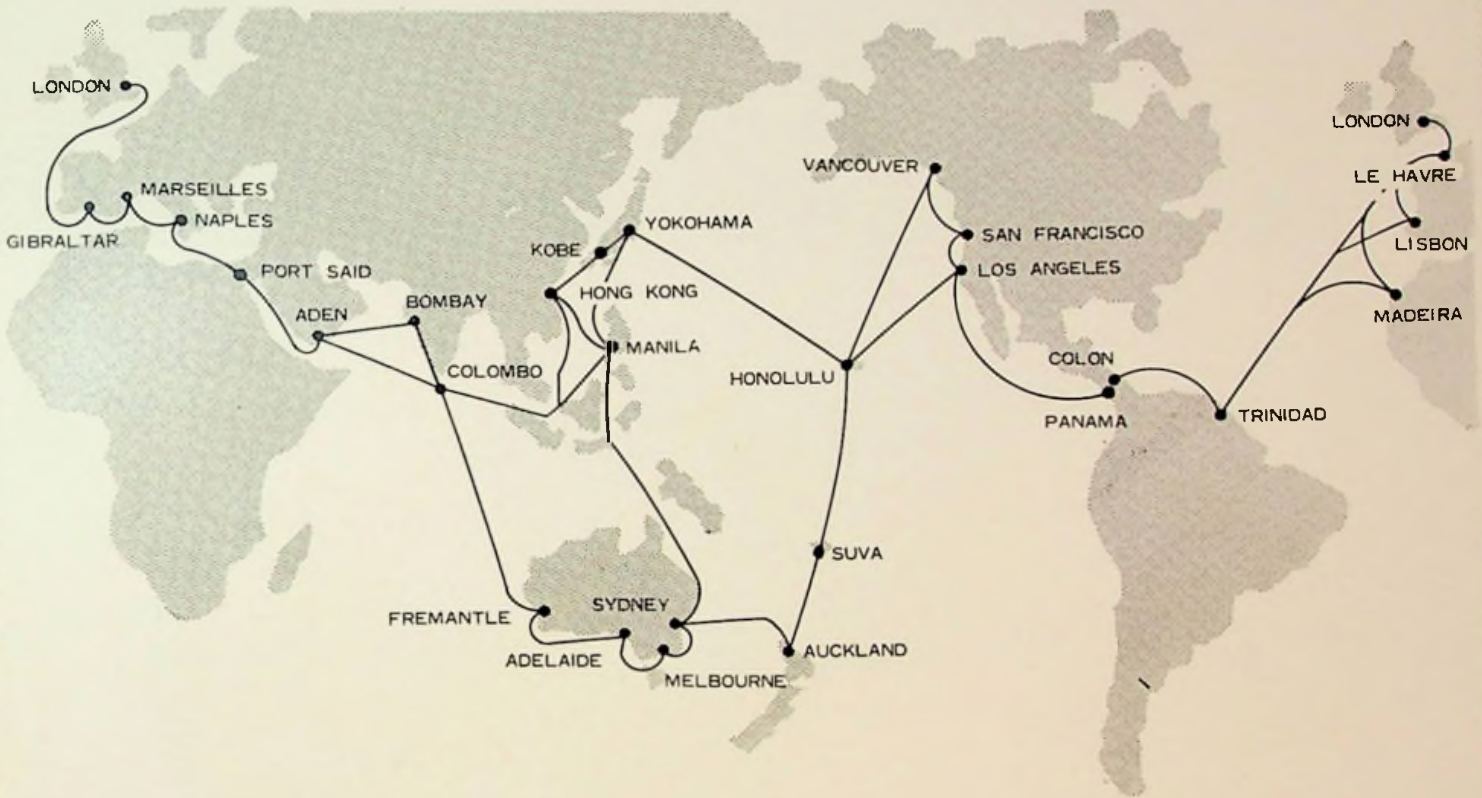
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