

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



In This Issue:

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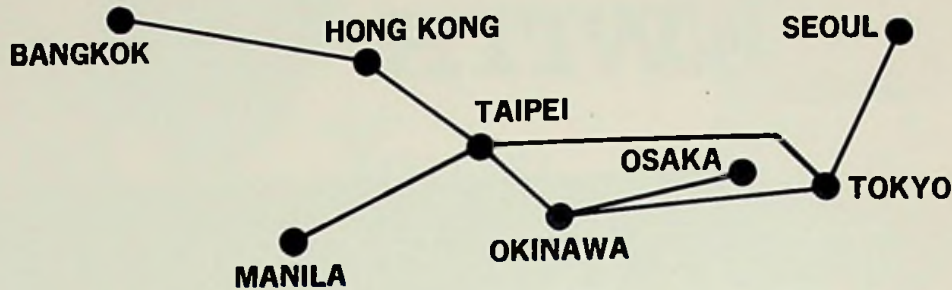
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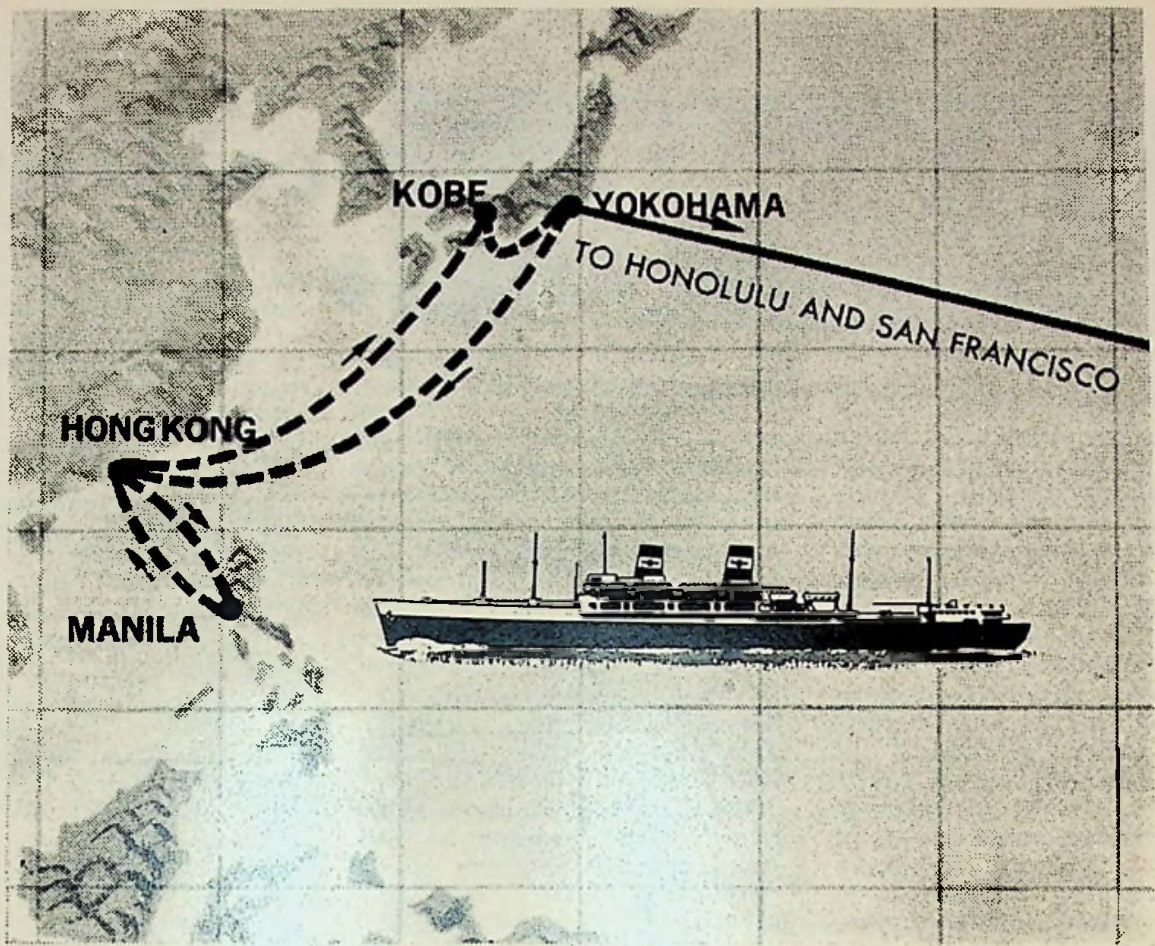
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The publication of "Upon the Earth" by Dr. T. C. Niles and the review of this volume by the renowned Dr. Arthur F. Glasser, demands our immediate attention and careful study. Leaders throughout the missionary world have been awaiting the publication of this volume, realizing that it would bring into sharp focus the official strategy and tactics of the WCC in missionary endeavour.

Dr. Glasser has written with great skill in outlining the salient features of this strategy particularly the ultimate objective which is clearly revealed in Dr. W. A. Visser 'T Hooft's definition of the purpose of the WCC. "The only goal worthy of a Council of Churches is to manifest the one undivided Church. Our Council therefore represents the emergency solution — a stage on the road — a body between the time of the complete isolation of the churches from each other, and the time — on earth or in heaven — when it will be visibly true that there is one Shepherd and one flock". This expressed purpose is by no means confined to Dr. Visser 'T Hooft, the general secretary of the WCC. Dr. Michael Ramsay, Archbishop of Canterbury, addressing a press conference on September first of last year said that "his ultimate dream was of 'one Church' eventually united with Rome."

Whilst the Archbishop's dream could be profoundly disturbing to evangelicals we should be occupied not with the dream but with the tactics necessary to make the dream a reality. I want to suggest that they are three — FRATERNIZATION . . . AMALGAMATION . . . OBLITERATION.

FRATERNIZATION

We must expect new overtures for "dialogue", particularly in those areas which are dear to the heart of evangelicals, for the purpose of

the WCC can never be fulfilled without "dialogue". The Church of Rome realizes this; that is why we are suddenly called "separated brethren" by them whereas a short time ago we were "damnable heretics". We are now cordially invited to discuss theological trends with those of other theological persuasion. Already in Japan, Protestant missionaries have written articles for a Roman Catholic publication. Others have attended special group discussions with Roman Catholics. This is the first phase — FRATERNIZATION.

We will hear much more in the future of the necessity to "join forces for the preaching of the Gospel". But what Gospel? Is it Dr. Niles' Gospel that "salvation is mankind's indivisible inheritance in Christ"? Is this what inquirers will be told in churches to which they are referred?

During a flight from Honolulu to Tokyo, we were hardly airborne when I turned to the woman seated next to me. She was obviously of Japanese descent, probably a Nissei, and about 40 years old. After a few polite preliminary remarks, I spoke to her about the Lord.

"Oh", she replied, "I was a Christian for seven years. There is nothing in it."

"What would you say one must do to become a Christian?" I asked.

"Be baptized, attend church, pray, and try to live a good life."

"Is that all?"

"Yes, that's about it," she said.

I preached Christ to her for the next hour. She listened with rapt attention. "I never knew that I was a lost sinner, nor have I known until this moment that Christ died for my sins." For the next hour or more she listened intently and was on the point of decision when a member of the delegation she was travelling with spoke to her. What

delegation? The Sokka Gakkai delegation from Hawaii! A convert of only 10 weeks, she was now on her way to Japan at her own expense to attend a Sokka Gakkai Convention. (A powerful militant Buddhist cult) A bold witness to the sterility of Christianity. She had never heard the true Gospel in the seven years she had attended a "Christian church", where "another Gospel" was preached. Now we are being told that many of the leaders of Sokka Gakkai are former Christians. Is this the fruit of the folly of those who will commit a seeker into the hands of one upon whom the mighty Apostle himself would pronounce a curse?

We can also be sure that every effort will be made to utilize any evangelistic endeavour or Bible conference to promote this first stage of fraternization.

AMALGAMATION

We will be exhorted in even more fervent tones to abolish the shame of our separateness and to use every endeavor to promote unity. The Epistles never speak about a unity to be achieved, but a unity that has been accomplished. We are never exhorted to promote unity, but to keep it . . . a unity that already exists.

A young missionary wife after hearing an impassioned appeal for all denominations to unite in order that our Lord's prayer in John 17:21, ". . . that they all may be one; as Thou Father art in Me and I in Thee", might be fulfilled, turned to her husband and quietly remarked: "I never knew that the unity existing between the Father and the Son was organizational!"

We will hear again the oft repeated phrase, "doctrine divides". But doctrine does not divide. Doctrine and doctrine alone unites. Acts 2:42 ("And they continued steadfastly in the apostles' doctrine and

fellowship, and in breaking of bread, and in prayers.") gives us the Scriptural order which is followed in the two great passages so often referred to in discourses on unity — John 17 and Ephesians 4. Our Lord reveals very clearly the characteristics of those who are the subjects of the unity for which He prays. 1) They have been given to him by God. 2) They have been separated from the world. 3) They have received and believed His Word, that is, His teaching. The unity of John 17 is a unity of the faith and applies only to those who have believed and received His Word and have been separated from the world.

The same is true in Ephesians 4. The doctrine believed by those who are unified is clearly revealed in the preceding chapters. Let us never forget the order in Acts 2:42, John 17, and Ephesians 4 — doctrine, then fellowship. Perhaps the most disquieting factor in Dr. Niles' book is that a man with such a low view of doctrine should be commissioned to describe "the currently dominant strains in the thinking of the leaders of the ecumenical movement".

The clear testimony of Scripture is against federation with those who do not hold correct doctrine: Romans 16:17, 18 . . . II Cor 6:14 . . . Gal 1:18 . . . Eph 5:11 . . . II John 9, 10 . . . and countless other passages point to the duty of believers to avoid alliance. The Old Testament and Church History testify eloquently to the consequences that come to those who fail to do so.

And yet whenever a concerned believer speaks against the dangers of our day he is branded. If he speaks against Roman Catholicism he is a bigot. If he speaks against Liberalism he is a controversialist. If he delicately and prayerfully takes a position contrary to the tendency of our day to compromise, a thousand anathemas are rained down upon his critical, unloving, unchristlike, fundamentalist head. Obviously there is only one course for him to take. He must close his mouth . . . keep it closed . . . and go quietly to the gallows! Of course

(cont. on page 34)



Arthur Reynolds --- Editor-in-Chief

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JAPAN HARVEST is the official organ of the Evangelical Missionary Association of Japan (EMAJ), a non-profit organization. Printed in Japan four times a year. Address all E.M.A.J. correspondence to the President; all JAPAN HARVEST correspondence to the Editor, 1-140 Akebono Cho, Tachikawa shi, Tokyo.

(Tel. Tachikawa (0425)2-4224)

@ 1964 by Japan Harvest and E.M.A.J.

MANUSCRIPTS — Should be type written, signed and submitted six weeks prior to publication.

ADVERTISING — For information, address the Advertising Manager, JAPAN HARVEST 1-140 Akebono Cho, Tachikawa Shi, Tokyo. Special rates for contract advertising.

SUBSCRIPTION INFORMATION — ¥ 800 per year (four issues plus 1 Directory) for E.M.A.J. members ¥700; Single Copy ¥150. Send subscription to: JAPAN HARVEST. 1-140 Akebono Cho, Tachikawa Shi, Tokyo. Remittances

should be made by Furikae No. Tokyo 180466, or Post Office Money Order (kawase) payable to JAPAN HARVEST.

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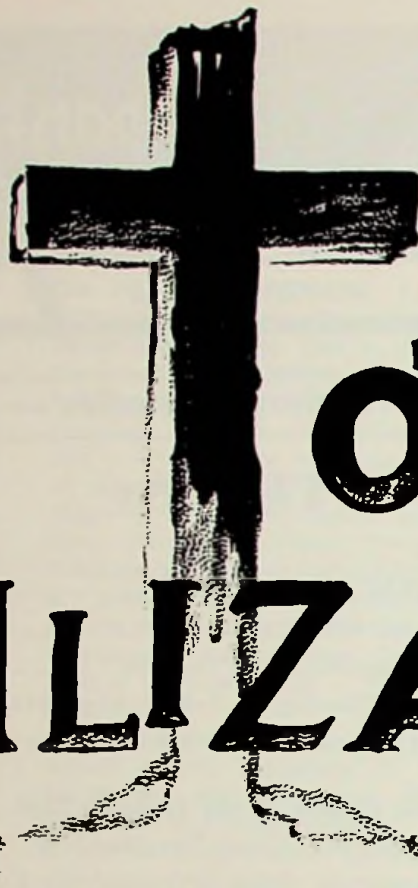
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"50% of those baptised in Japan leave the church within a year's time and 90% within ten years" says a noted pastor. ROBERTSON MQUILKIN presents a program to change that ratio.



TOTAL MOBILIZATION

THE term has a distant, unreal ring to the ear of a cold war generation. Negotiation, treaty? Yes. Brush-fire, contained war? If necessary, so long as it doesn't spoil our fun. But not, truceless war and TOTAL mobilization? We establish new committees, form new organizations, hold strategy consultations. But the truth is we are behind enemy lines in a total, no-quarter war to the death.

Most Christian soldiers give assent to this as a proposition but don't really understand it. Some do. For example, Daniel understood this thing, even a great warfare (Daniel 10, A.S.V.). This was late in a life full of experience and great success. Didn't he have a right to rest this campaign out? Or at least to retire to the safety of headquarters and supply the brain work like many an old soldier has done?

But not Daniel. And because he understood, Daniel knew that it was senseless to rely on his own vast experience or great intellectual powers. He knew that his contacts with influential men were useless.

This great old warrior understood the cosmic struggle and joined combat in the only place the enemy is vulnerable. For twenty-one long, grim days Daniel went to his knees, locked in mortal combat with the spiritual hosts of wickedness in heavenly places. His prayer had been heard and answered on the first day but a three-week battle was required to get the answer through. "Daniel understood the thing, even a great warfare."

I think we who serve in Japan are in a unique position to understand the war. Who is able to rely on education or successful experience in other lands to roll back enemy lines in Japan? We are in a position to understand. But do we? How many busy junior officers go to bed with a salute toward headquarters and rise with a sleepy round of scatter-shot in the general direction of enemy lines and call it prayer. Perhaps we do not understand the deadly grip of dark spiritual power in Japan after all.

Daniel isn't the only one who understood. Jesus understood and found prolonged prayer — prolonged

to the place of missing sleep or food, those two blessings we love so fervently — as the basis for his massive assaults into enemy territory. He prayed thus as a regular pattern of war, not as an annual formality. He prayed thus, he who of all men could surely be expected to war successfully on his own, without prayer. And we are given this pattern not as an optional weapon to be used if desired, but we are under orders to so wage war.

Of course we can't fast every day and spend every night in prayer. But we have other marching orders for the daily battle, "pray without ceasing." Certainly this refers to a different type of prayer than those concentrated prayer assaults of Daniel and Christ. Different, but just as necessary. I don't know all the implications of this command but if we look at the life of the peerless warrior who issued the order a most interesting pattern emerges. He rises long before dawn and works till midday as a successful artisan. Then in the afternoon and late into the night he works

at turning the world upside down, carrying the battle from house to house and into the streets. We are busy men, we missionaries to Japan, but who can claim to be in Paul's league? And yet this little man, this titanic battler, prayed ceaselessly. Perhaps the little man became a titanic battler precisely because he knew how to pray ceaselessly.

True, Paul was not so busy when he wrote the Church in Colossae, for he was in jail! But he wasn't in jail when he wrote, "pray without ceasing." And he writes to the Christians in Colossae, "I want you to know that we are constantly praying for you . . . we do not cease to pray and make request for you . . . To this end I am toiling strenuously with all the energy and power of Christ at work in me. For I want you to know how strenuous are my exertions for you . . . For though I am absent in body, yet I am with you in spirit." Here is a soldier, a busy soldier, who fully understands the thing, even a great warfare. Result: while he sits in prison, or works his needle through a heavy strip of canvass, or walks from house to house, he is wrestling in locked combat with the enemy. Toiling so strenuously, in fact, that he feels he is present with those for whom he prays.

Notice another thing. This church in Colossae was not Paul's work. In fact he had never seen these Christians. Here is a hint of one of the most important, and most neglected, weapons at our disposal.

If our friends in the homelands do not pray as Paul did for our Christian friends here, friends whom they have never seen, for work which is not their own, is it because they do not understand the war, because they do not care? Or is it rather because we do not understand? Perhaps we have not considered the concentrated firepower of our homeland prayer "warriors" of sufficient significance in the battle here to provide the necessary liaison. We're simply too busy to keep our prayer helpers adequately informed. If so, this could be a major reason for that tragedy in our work here, the con-

stant stream of defections from the church.

Forty years of experience led one successful pastor to the conclusion that 50% of those baptised in Japan leave the church within a year's time and that a decade witnesses, on an average, a 90% loss. Can nothing be done to staunch the flow? Why men bound for centuries by Buddhist philosophy and Confucian ideals, men filled with the good things of modern civilization should spurn the "good news" is not hard to understand. But how could one who has once tasted of the heavenly gift ever turn back? Perhaps we should ask, rather, how one called out of centuries of Buddhist and Confucianist thinking, one stepping out alone against his family and society, one with a knowledge of only the simplest Bible truths could ever be expected to stand at all. In spite of this there is a gross inequity: I who was born to a Christian family, I who have had years of Bible training and Christian experience have scores of people praying for me while none prayed for my new-born brother.

Because of this imbalance we began, several years ago, a program of prayer adoption. We wrote our constituency and asked for volunteers to adopt one Christian¹ as a personal, daily prayer responsibility. For our part we agreed to introduce a Christian friend for whom no one was praying, to send a brief biographical sketch and a snap-shot if available. We also agreed to keep the "adopter" informed of progress from time to time and particularly to write when there was special need.

We were not prepared for the enthusiastic response. About sixty friends replied immediately, asking for such a privilege and responsibility.

A housewife in America wrote asking for "the most difficult case you have." Quite an order! We always had a surplus in that department. But even so, Miss Ikeda was in a class to herself. She had been in and out half a dozen times and currently was out. We'd given up, more or less, but if this lady wanted a difficult case. . . .

Within a month Miss Ikeda had quietly returned to church and apparently had really met God, for she has weathered many a heavy storm and has been a valiant little soldier for God. Several years later we heard again from the housewife in America. "Miss Ikeda has become almost as one of the family to me. I seem to understand her temptations and heartaches. As I wash dishes and clean house she is on my heart in prayer." So today there is a housewife in Japan who, in turn, is bearing the burdens of others.

In our new work there had been no casualties until the second summer and then five fell away in quick succession.

Tanaka San was one. He had been earnest and his growth rapid. He had been very aggressive in evangelism and, along with other young men, adopted ours as a second home. But now Tanaka San was gone. I couldn't even find him till one day we met on a downtown street. Eyes blazing hatred he said, "I don't need you and I don't need your Jesus. I don't want to have anything to do with a God like yours." He told a mutual friend to tell me that he never wanted to see me again. We sent an S.O.S. to the Carolina business man who was praying for him.

One hot night in August Tanaka San slipped into a suburban evangelistic meeting and slumped into a chair in a back corner of the upstairs room. The next Sunday he came to church — came late and left early. But he came. And he told our mutual friend that he was coming back to the Lord. A few days later my wife said, "Honey, don't you think Tanaka San will come and apologize personally if he really means business?"

"Let's not expect the impossible," I replied. "If he'll just slip back into the fellowship of the Church I'll be happy. After all, that in itself would be quite a lot of face to lose." As I spoke there was a loud "gomen kudasai" in the genkan. By the time I reached the front door Tanaka San had already removed his shoes and was on his way in.

"I have something I want to talk about," he said. And as we squatted on the tatami floor he did another thing quite out of cast: he began to cry, broken for the way he had sinned against God and the Church and us.

By the end of the summer all five of those first "casualties" had returned to the Lord.

With shaved head and worn student uniform Matsuda San didn't look very impressive. But somehow I felt there was, in this new Christian, a potential that called for real prayer support. The most faithful intercessor I knew had written of her availability to help and so we wrote to her and introduced Matsuda San. Miss Briggs, white-haired campaigner of more than eighty years, began to pray.

But I never heard from Miss Briggs again. She had fallen, was severely injured, and lingered long at the very threshold of death. She could hardly be expected to pray in such a condition but I watched with wonder as Matsuda San grew as I had never seen a young Christian grow. On arrival in the States

I asked a mutual friend about Miss Briggs. She was lying unconscious in a hospital bed in a distant city and I would probably never see her again.

"But," the friend went on, "If you would visit her room you would find a picture of one of your Japanese friends." My pulse quickened as she continued. "Even when Miss Briggs could no longer speak coherently she would hold that little photograph up before the Lord in prayer." And half a world away a young man she had never seen developed into a power for God.

Have none fallen away? Yes, and of course this is the heartache. But not 90%. Nor 50%. Though a few have yet to cross that crucial three-year "faith-barrier," so far, at least, less than 20% have fallen away from the church and only two or three of these could actually be called apostate. I do not mean to imply that the prayer partner has failed in the case of one who has not continued. Nor do I mean to imply that others will not fall away. For there are many other factors involved. But surely this

has been a very strategic factor.

Even though such a program may not be possible or advisable in many cases or in many mission fields, the underlying principle is not only valid, it is imperative: Total mobilization of our prayer potential. Nothing less can shake the gates of hell.

How frustrating it is to pray for missionaries to unknown lands in situations we know nothing of for battles that must have long since been consummated and in what manner we know not. Prayer under such circumstances may become little more than a Protestant rosary — naming off a list of missionaries like so many beads on a string. Is this the thing that Daniel understood? Is this what Paul commanded? Rather should we not mobilize our forces in a concerted assault against this citadel of Satan, challenging our comrades-in-prayer to join as full partners in the conquest of Japan for Jesus.

The *Prairie Overcomer* writes concerning a missionary in Malaya:

He and another had to walk some distance to collect some

"Committing to faithful men....."

The Word of God

II Tim. 2:2

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money sent to a bank there for them. Night overtook them before they could reach home, so committing themselves to God they lay down to sleep on the lonely hillside and finished their journey the next morning.

Some weeks later a man who came to the hospital for treatment stared at the missionary and said, "I have seen you before."
"No," replied the missionary, "I don't think we have met."
"Oh, yes, we have," said the man. "You were sleeping on a hillside a few weeks back. Several of us saw you at the bank and followed you, intending to rob you when it was dark, but we didn't dare because of the soldiers."

"Soldiers?" The missionary laughed. "There were no soldiers with us, my friend."

The bandit was adamant. "There were — we counted them. There were sixteen, and they had swords."

The missionary humoured the man and dismissed it as a hallucination.

After he had told the incident while on furlough, a friend asked, "What date was it that you camped on the hillside?"

The missionary found the date in his diary, and his questioner checked the date in his own diary. "That night," he said, "we had our weekly prayer meeting . . . Your name was brought forward for prayer, and," he added, "there were sixteen of us in the meeting that night."

Daniel fasted and prayed in a mighty assault till the answer came. Paul prayed throughout each busy day. They understood the thing, even a great warfare. Do I?

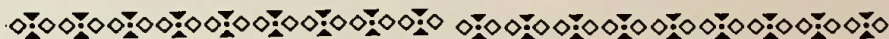
1. At first we made the mistake of assigning seekers as well as Christians for prayer. Lack of response here was just as marked as was the response in the case of Christians. In fact it is not clear that more of the seekers actually became Christians than in the cases of those for whom none had prayed. Furthermore this sort of prayer responsibility was very frustrating for the "adopter."

2. Names only are fictitious. ❖

Mass Evangelism.....

by Koji Honda

City-wide evangelism gives a good chance to show the non-believing public the unity of Christians, brings denominationally severed churches to closer fellowship, and confronts believers' families with a challenge to more evangelistic activities. Though problems are many, every church should have a greater vision for mass evangelism, and those who feel called to engaged in it should arise. The sermon should be speedy, spiritual, short, soul-saving, and scriptural. It is better to use a letter enclosed in an envelope than a postcard when you send invitation to a young seeker, for chances are that someone of his family may hide it from him before he gets it.



AN OPEN LETTER TO THE READERS OF JAPAN HARVEST

Does a language barrier keep certain favorite hymns from your Japanese friends? Perhaps you've tried to do something about it. Or wished that someone would. Maybe you or a friend have even attempted to translate some hymn or gospel song into Japanese. I hear reports that such translations are being made in many places in Japan. Some of these may even have been mimeographed for limited local use, but have never been published. I believe many of these merit wider use.

As a teacher of hymnology I have more than passing interest in such translations. Therefore, may I ask your cooperation in locating and collecting such translations into Japanese? I would like these for my own personal reference and use, as well as for consideration for possible editing and publication, should there be a sufficient quantity of good work to justify it. I am interested in locating hymns of Scandinavian origin, altho of course translations from American or other sources are equally welcome. Along with the Japanese words I would also appreciate a copy of the music, or at least the melody of any which I, as an American, would be unlikely to know.

An additional request has also come to my attention. Since the hymns of any given country carry the peculiar flavor of that national spirit, English translations of Japanese hymns could help to give

some of our friends abroad a closer contact with our Japanese brethren. If you know of any such translations I would also appreciate receiving them. Thank you for your help.

May this project be used to the spiritual enrichment of the body of believers in Japan.

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EVANGELICALS GET TOGETHER

WE SAT down, looked one another in the face, and discussed evangelical unity. Represented at the January 20th meeting were the Fukuin Renmei, an entirely Japanese body; the Japan Protestant Conference (JPC), predominantly Japanese; the Japan Bible Christian Council (JBCC), predominantly missionary; the Japan Council of Evangelical Missions (JCEM) and the Evangelical Missionary Association of Japan (EMAJ), both entirely missionary.

The meeting had been proposed at a joint Executive Committee gathering of the last two bodies named. With increasing pressure from liberals toward a union at the expense of Biblical authority, it was felt that we who stand on the Scriptural foundation of historic Christianity must give diligence to maintain and manifest our own true unity in Christ. An evangelical front has become a worldwide concern. Practically, such closer fellowship would help us toward increased effectiveness in evangelism.

As each group reported on its plans and aims it became obvious that, despite such irreducible dif-

ferences as those between missionary and Japanese, between "mission action" and "individual fellowship", there flowed an underlying current of oneness in our Lord — the common life of Christ in all of us. Sensing this alone was well worth the price of the train ticket to the meeting.

At the same time, however, a certain difference of view emerged. Some emphasize an ironic fellowship with the stress on cooperation; others take a more aggressive stand seeking to speak as a voice on social issues.

The Fukuin Renmei belongs to the World Evangelical Fellowship (National Association of Evangelicals in the States), and takes the same general positions. Representing 1100 pastors and 35,000 believers, they desire to cooperate in evangelism with Billy Graham, Bob Pierce, Timothy Dzaio and others. In answer to a question, they indicated that they do not attempt to speak unitedly on social issues, feeling that fellowship in the great work of preaching the gospel is their *raison d'être*.

movement of the World Council of Churches.

The EMAJ may be characterized as existing for missionary fellowship, and the JCEM for mission co-

On the other end of this particular spectrum is the JBCC which strongly opposes the Graham type of cooperative evangelism. Forty or fifty missionaries and a few Japanese pastors make up the group, but they do not feel that smallness is a hindrance; rather it enables them to speak forcefully and unitedly as a voice on social and ecumenical issues. Since their position is "first degree" separation only ("Biblical separation is from unbelievers."), and not second degree (from those who may be in NCC-related groups, etc.), they stated that they were able to take part in the gathering of the day.

The remaining three groups ranged somewhere between these two. The JPC, the only body to have both Japanese and missionary representatives present, indicates its position by having a "Special Committee on Counter-Measures to the Shrine Question," and a "Research Office" which considers, among many other matters, the ecumenical operation and representation before the government.

No one proposed that these five groups unite in a new super-group; such would obviously be very difficult and would probably mean the loss of valuable distinctives. But the consensus seemed to be that liaison and study at the present time, possibly leading to a loosely-organized fellowship with the present bodies retaining full autonomy, would be both feasible and a blessing to all.

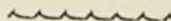
Two messages pointed up the purposes for gathering. David Hayman (CIM Field Chairman and JCEM Committee) said that such passages as I Cor. 12:12-27; Eph. 4:11-16 and 2:19-22 originally referred to members of the local churches, but the inclusive language of Paul allows their application to evangelical groups in a geographic area such as Japan. No one organization fully expresses the body of Christ, but this meeting is a visible expression of the unity of that body in Japan. Our interdependence and our spiritual union in obedience to our Head are realities to be carefully nurtured. The op-

portunity for growth as we speak the truth in love lies before us.

In the afternoon, Rollin Reasoner (FEGC) summoned the whole book of Revelation to testify to the sovereignty of our Lord on the heavenly throne; of the "kingdom of this world" which becomes His; of the harlot — those who go to this world while having a relation with God — and of the command to come out of her; and of our certain and glorious future. All this is to encourage us to stand faithful in testings.

Each group is to meet in the near future and can then express its official opinion. Representatives from each group will then meet for further discussion.

Perhaps in the grace of God a "Japan Evangelical Alliance" can be formed to draw us together, raise a banner of love and truth, and bring glory to the One whom we serve and adore. To pray for God's direction in all this is the responsibility of each of us!



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Don Hoke:

NEW THEOLOGICAL SCHOOL ASSOCIATION FORMED

A NEW association of evangelical theological schools was born on October 28 with ten charter member schools. Dr. John M. L. Young, President of the Japan Christian Theological Seminary, was named the first official president of the organization.

The purpose of the new association is to promote the interests and development of evangelical theological schools, both on the Bible school and seminary level, by cooperative effort. Over two years of planning and consultation on the part of interested school executives resulted in the official adoption of the constitution, election of officers, and initiation of the association last month.

The promotion of textbook production, special lectureships by outstanding foreign scholars, joint efforts to raise academic standards, etc., are among the objectives proposed for the new organization. The roll will be kept open for additional charter members until the next bi-annual meeting of the association scheduled for next spring.

At the October conference, presided over by Dr. Donald E. Hoke, temporary organizing chairman of the organization, a constitution was adopted to govern the new association. Based on a clearcut, evangelical statement to be required of all member schools, the skeleton constitution opens membership in the association to any theological school having two full-time faculty members, five fulltime students, and a minimum, two-year academic course of thirty hours per week. Repre-

sented in the charter members are post-graduate seminaries as well as college level Bible schools.

Other officers selected to guide the association for the next two years are: Dr. Akiji Kurumada, president of the Tokyo Bible seminary, vice-president; the Rev. Yozo Seo, treasurer; Miss M. Craig, treasurer; the Rev. Shimpei Higuchi and the Rev. Alvin Van Schooten, secretaries; the Rev. Minoru Okada, member at large.

This first annual conference opened with a presentation of educational objectives and methods by three school men, representing three types of evangelical training schools. The Rev. Shimpei Higuchi, dean of the Japan Christian College, opened the forum with a presentation of the work of a four year Bible college. Mr. Higuchi pointed out that a four year Bible college has a strong major in Bible, theology, and Christian educational subjects, but also offers compulsory language courses and a minimum number of liberal arts courses, taught from the Christian viewpoint. The purpose of these liberal art subjects, he indicated, are to provide cultural and educational orientation to the society into which the student goes to preach the gospel.

Mr. Higuchi was followed by the presentation of the educational program of the three-year Bible school by the Rev. Washio Yamazaki of the Tokyo Bible Seminary (OMS). He pointed out the development of the Bible school concept from a simple, two-year type school in which there were three hours of

Bible classes in the morning and evangelistic services every night, to the present three-year Bible school which offers also some liberal arts courses, languages, and music, in addition to Bible.

The third presentation was made by the Rev. Shigeaki Fujii, of the Kobe Reformed Theological seminary. Mr. Fuji spoke on the educational program of the theological seminary which accepts only graduates from colleges and universities. He indicated that the seminary must presume no Bible knowledge on the part of the entering students. As a result of this, beginning this fall the Kobe seminary has instituted with its spring meeting. After hearing lectures on textbook production, the advisability of special lectureships, the possibility of the creation of an accrediting agency for theological schools, etc., the educators present unanimously voted to approve the formation of such an association. They requested the chair to appoint a committee to call an organizing conference and to make suitable preparations. At that time Dr. Hoke was named acting chairman of a committee consisting of the Rev. Harry Friesen, Osaka Biblical seminary, the Rev. Junichi Funaki, Japan Bible seminary, Dr. Akiji Kurumada, Tokyo Bible seminary, Dr. David Tsutada, Immanuel Bible seminary, and Dr. William McIlwaine, of the Kobe Reformed seminary.

This committee convened "the Conference of Theological Education" in October of last year to which 20 schools sent 34 representatives. At a preparatory course and altered their school year to begin in September. Under this new move, students will enter the preparatory course in April and cram on Bible knowledge until the actual seminary term begins in September.

The idea of an association of evangelical theological schools had its genesis several years ago when Dr. Hoke first called a meeting of educators to consider the idea. Nothing further was done about this until June of last year when the Japan Council of Evangelical Missions called a conference of theological educators in connection

that time the Conference resolved, "that we form, for the purpose of cooperation and advancing our common goals, an association of evangelical, Biblical, theological schools engaged in training Christian workers. It is understood that this association is not directly affiliated with any other existing ecclesiastical or educational organization." The conference also named a constitution committee, headed by Dr. John Young, to bring a constitution to its next meeting.

Meeting on May 13th of this year, the temporary conference carefully revised the suggested constitution and elected a temporary executive committee consisting of Hoke, Kurumada, Kunaki, Young, Tsutada, Metcalf, and Seo. This committee prepared for and reported to the official opening session of the new association held on Oct. 28th of this year.

The association made the provision for full membership for such schools to meet the existing conditions, and also opens the door to associate membership for evening schools for training lay-workers and other new schools now in the process of formation. The charter member schools recognized at the conference in October are: The Tokyo Bible Seminary (OMS), The Japan Christian College, The Japan Bible Seminary, The Japan Christian Theological Seminary, The Alliance Bible Institute (C&MA), The Osaka Bible Seminary, The Kyoritsu Bible School for Women, The Japan Christian Junior College, The Baptist Bible Seminary, and The Kobe Reformed Theological Seminary. The new association also recognized recommendations to establish the following standing committees:

1. Study Commission on Legal Affairs;
2. Study Commission on Educational Philosophy;
3. Study Commission on Faculty Qualifications;
4. Study Commission on Financial Affairs.

It is hoped by the activities of these commissions to study existing evangelical educational programs in Japan and bring recommendations

for their advancement by sharing information, cooperation, and the bringing of scholars for lectures and consultation from abroad.

The new association also heard a lecture in the afternoon from Professor Haruo Omura, associate professor of the Metropolitan University, Tokyo, on "The Current Cultural Contest Into Which We Must Take The Gospel." The conference also extended a vote of appreciation to Dr. Hoke and to the members of the temporary executive committee for their work in organizing and preparing for the establishment of this association.

"JAPAN HARVEST" SCHEDULE

The EMAJ Committee wishes to sincerely apologize for the lateness of the last two issues of the "Japan Harvest." As was presented at the 1963 summer conference, because of the serious financial situation of EMAJ, we were having the "Japan Harvest" printed in HongKong to save money on printing costs. However, the printer's promises,

both as to cost and the time of printing the magazine, were not kept. Because of these and other problems, the printing is again being done in Japan, but this has thrown us far behind schedule. With your patience and help we hope to be back on schedule by late summer. We hope to issue the spring issue in May or early June and the summer issue in July or early August. We would appreciate your prayer support for EMAJ and the "Japan Harvest" so that we can make this organization and magazine a greater "force for God" than ever before.

Because of illness, the Joseph Carroll family left on furlough near the end of February. Our Vice-President, Mr. Arthur Reynolds, has now taken over as President, and Mr. Neil Young has been moved up as Vice-President. Chuck Bonson, known to many of you, has been elected by the Committee to fill the vacancy on the Committee until the summer conference. We hope in the next issue of the magazine to announce a new managing editor.



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Kenny Joseph: Afterglow of the 2nd All--Japan Evangelism Seminar



"It sure is good to see missionaries on the seminar platform sharing it equally with Japanese pastors. I'm getting tired of pushing missionaries around as those who have absolutely nothing to contribute except money. I think this is a very healthy balance here not found in other joint conferences," was one quote heard in the lobby after a session of the second ALL-Japan Evangelism Seminar.

One reason for this was the big, sincere generosity of Evangelist Koji Honda in whose church the 3-day seminar was held. Although only 12 speakers were officially on the faculty, over 25 spoke. It covered these phases of evangelism: literature, radio, newspaper, hospital, Sunday school, high school, university, special, non-Christian, mass, preparation, and pastoral evangelism. The guest evangelist was the goodwill ambassador from the Philippines, Evangelist Gregorio Tingson and E. Ramientos, the editor of the *Crusader Magazine*.

Judging from the Master of Ceremonies, Evangelist Honda, his favorite lecturer was the pastor from Yokohama who talked about his church having "100 ministers in church every Sunday and who were very busy in visitation work all during the week." When pressed to know who these ministers were he said, "My hundred visitation evangelists who are simply church members who give of their time to do direct visitation evangelism." He told how he had the whole



Asia Hope Today—

Akira Kuroda

"I sense that if we don't give Japan and Asia a real Chance to adequately hear the Gospel, they will turn to Communism by Default. . . . which is our fault. We must get the laymen all busy evangelizing—this is our only hope of fulfilling Christ's command. . . "to every creature"

Pastoral Evangelism. . .

Teach believers that evangelism is not done only by the pastor and some earnest members, and cannot be represented only by Spring-Fall special evangelistic meetings. Stir up their evangelistic spirit to do daily, one-by-one evangelism. Not the pastor but believers should visit their pastor. Set aside a day in a week for the pastor's interview day, and counsel not only believers but also seekers over their problems. Encourage "Kaishoku" to gain closer fellowship among the groups within the church. Cares should be taken for the audio-visual appeal of the church building, especially of symbolic articles;

Special Evangelism. . .

by Eric W. Gosden

Souls are saved through the Dobe Mission Hall evangelism, whose work is mainly seed sowing. Some are linked to other churches; basic Christianity is known over a wide area; and there are very few places where so many new people hear the Gospel each week. Rural evangelism—Watch the move of the population of the area. Where is the center? Locate your work there, Your group should have a home missions program too.

church mobilized to do the work of evangelism and how he didn't do any visitation, but spent all day Thursday in his study like a doctor has appointments, and people come from morning till night. (The picture story deletes the most important quotes from other speakers.) Some Bible schools in the Kansai area closed down their schools and required their classes to attend the Seminar and take notes.

Among the over 300 who attended were about 65 missionaries, but the great majority of northern missionaries could not travel down just for that. The next one will be called "World Congress on Evangelism" and held during the Tokyo Olympic Crusade with Evangelist

Koji Honda from September 5 to 13 in Bunkyo-Ku auditorium. Invited evangelists will hold similar campaigns elsewhere. This is a difficult time as it is just after missionaries' summer vacations, so extra prayer is asked that the Lord will intervene and that all the preparation will be done decently and in order.

Another outgrowth of the Evangelism Seminar was the exact same vision the Lord gave Evangelist Tingson (before he came to Japan) of proposing an Asian Congress of Evangelists in Singapore in August 1-8, 1964. Along with Ev. Honda, and Ev. Ariga, the author was also invited for this conference which will draw evangelists from all Asia.

These days would be spent in praying, speaking, and seeking His face for an evangelistic strategy that would take in all of Asia, and then after that to have evangelistic campaigns in surrounding areas.

Another direct result of the Evangelism Seminar was when the author was invited to a 2-day Evangelism Seminar in Southern Kyushu where missionaries and pastors were invited to pray and discuss how they can "speed-up" the evangelistic work in their areas. This might become a nation-wide movement and we, together with Evangelist Honda, stand ready to consider other invitations for Evangelism seminars. Maybe your area could be next.

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Kikaku Shimamura, Pastor of the Fujimi Cho Kyokai, Tokyo.

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THE ENIGMA OF THE JAPANESE SOUL

by Dr. Kurt E. Koch

Missionary service in Japan brings one face to face with mysterious happenings. Work on this mission field has a different look, a different characteristic from all other mission fields of the world.

Let us first hear about the Japanese experiences of longstanding mission workers. When I was in Tokyo and spoke about my special field of study to a missionary association group of more than a hundred participants, the president told me: "What you represent is the most urgent question with us here in Japan. The demons can literally be felt in this land." I requested from him further information, since I had great interest in everything related to my special ministry. He continued, "We have here in Japan the greatest number of nervous breakdowns among missionaries. The missionaries in this country use up their emotional resources faster than on any other mission field. Most of them are in need of furlough after only three years, whereas in other mission fields the average is five years."

MISSIONARIES TESTIFY TO IT

I was not yet satisfied with these explanations. The mission chairman of another mission who participated in this conference gave me further clues. "We observe similar matters," he related. "Many more quarrels and also derailments in a specific area occur among our missionaries in Japan than in other fields of our mission. For a long time we have been faced with this puzzle."

As I suspected definite connections behind the observations made by older Japan missionaries, I had various Japanese people talk to me. In my ministry in Kobe and Tokyo I had met with missionaries representing more than ten different missions. All of them described to me the same characteristics of the Japan work.

One missionary told me of a young colleague. This missionary had arrived from the U.S.A. not long before. When he visited a Buddhist temple one day, he felt inwardly his faith challenged to cast the demons out of this temple, in the name of Jesus. What happened? A few weeks later he himself was possessed, and had to be ordered to return to his home country. Another young missionary felt so greatly burdened for the Buddhists who passed his house daily on their way to the temple, that he began to pray for them intensively. It caught him too. His spirit became darkened. He had to be taken back to his homeland in a straight-jacket. I am acquainted with the objections raised by unbelieving psychologists in these two cases. Since I do not consider them to be correct, I will not enter into them.

In order to complete the picture, I will also present the observation of Dr. Eitel. The name Dr. Eitel was well-known in China. He was chief of the Changsa Hospital and was greatly sought after from far and wide for his surgical skill. For the last ten years he has been in Japan serving our missionaries in a sacrificial manner. I also was his patient when I became sick in Tokyo. This experienced doctor, on his visits to my sickbed, related to me his impressions of Japan. He reported that, according to his experience, more neurosis is found among missionaries in Japan.

But with this, our observations are not yet concluded. Missionary Vatter, field chairman of the Liebenzeller Mission, gave me his ten-year impressions of the Christian Church. He said: "A peculiar heaviness lies upon Japan's Christian Churches. It is as if the Japanese Christians had lead in their blood. A free, joyous singing and praying is seldom known here. A



DR. KURT KOCH

childlike, worry-free walk of faith is very rarely found." He told me still more. But since it coincides with the reports of other missionaries, it needs no repetition.

Also, the yearly mission reports reaching the home land from Africa, New Guinea, South Seas etc., speak of progress in spite of difficulties, and leave a different impression from the reports from the Japan field. Japan missionaries are often very oppressed. There is no real progress. The energy put into the work, and the means applied stand in unfavorable comparison to the visible fruit.

In the light of this, the decisions of the mission boards at home sometimes seem to us a bit strange. Thus I was once a witness of the following counsel given to a missionary candidate. This young man, who was to be sent out to a mission field, was somewhat neurasthenic inclined. The leading brethren said: "He has weak nerves. We'll send him to Japan. This field has similar living conditions, a similar climate, a civilization similar to that of Germany. There he will be able to stand it better than in other places." Such an argument indicates the ignorance of the Mission leaders. A man with weak nerves will hold up better in New Guinea or on some South Sea island than in Japan.

REASONS FOR JAPAN'S DIFFICULTIES

What then are the reasons for this missionary situation in Japan? Does this situation relate to the intelligence of the Japanese? It is well known that primitive races are more open for the gospel than the intelligent ones. The primitive

people see in the building up of a mission work many opportunities. They can learn to read and write in the mission school. The missionaries teach them manual skills. With the Japanese this impulse is not present. With his education, the Japanese often feels himself superior to Westerners. Missionary Vatter told me that it is not an uncommon thing for taxi-drivers in Japan to have attended a university. The result is that the Japanese can be very proud and arrogant. This is felt even among the leaders of the Christian church. For example, when missionaries oppose decisions made by Japanese Christians, they may be told: "We don't need you. You can leave. We are able to manage our churches by ourselves."

The intelligence alone cannot be the reason why the work in Japan has such serious consequences. Must we include another factor? the Asian reserve, which in spite of an obliging smile, does not grant free entrance to the heart. Without doubt, the warding-off attitude of the Asians toward the White is a difficult matter. But yet, it is not sufficiently decisive to account for the nervous breakdowns among the missionaries.

No, here appears another problem that has already been much discussed, but which has not been recognized in its full force. It is ancestor worship.

JAPANESE ANCESTOR WORSHIP

The student of folklore may protest and say: "What has Japanese ancestor worship to do with the neurosis of the missionaries?" Very much, as we shall see. A certain type of theologians may also be indignant and say: "Ancestor worship is a beautiful custom of this nation of the rising sun. They express by it their connections with their ancestors." How often Japan missionaries have heard it said: "Ancestor cult is expression of piety and has nothing in common with the idol worship of the primitive races."

Let us examine this problem. Of course, we must give those people a chance to speak, who had ancestor worship at their doorstep for years and decades. I would not presume

to be competent in judging ancestor worship, although I was able to observe various forms of this cult on my extensive travels.

In Saikung (HongKong) I was guest in the house of Mr. Wyder of the Basel Mission. This brother, who is a China missionary of more than 40 years, directs the theological Seminary in Saikung. From him I heard an appraisal of ancestor worship in a clarity not met elsewhere. I wish that he would write about it instead of me.

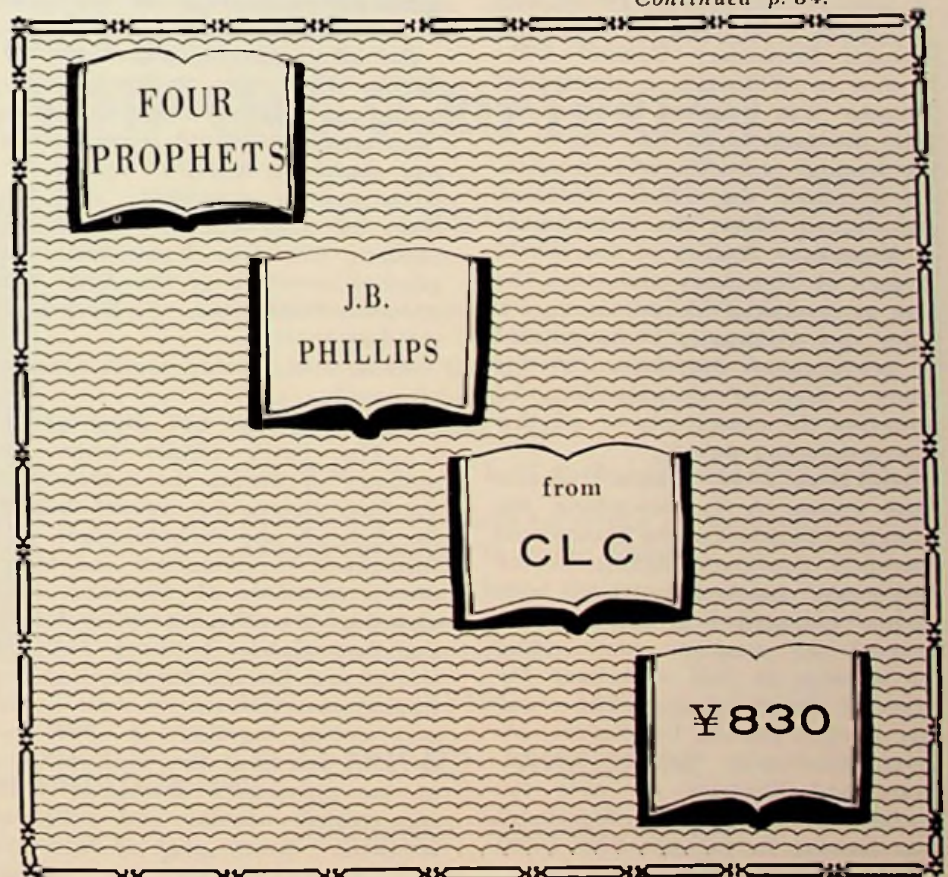
He told me of the Chinese custom of spending 24 hours once a year with the deceased at the cemetery. For this purpose, the Chinese have built their graves like small weekend cottages, so that the family can find shelter during this time. They eat their meals there and observe the century-old custom of offering incense. Before they eat, they offer part of the meal as a meal offering to the ancestors. At the occasion of this offering they pray to the spirits of their ancestors. In many areas this custom of communion with the deceased is observed twice

a year. And then came the decisive word of university teacher Wyder. He said: "Fundamentally speaking, ancestor worship is spiritism, demon cult. Unfortunately, this is not recognized by most missionaries and theologians."

Therewith Wyder spoke the decisive word. I was very glad that I stood not alone in this very opinion. The figure given by professor Blanke of the University of Zürich that there are 70 million spiritists in the world today is much too low, since there are 750 million Chinese who revere and worship ancestors. This spiritism of the ancestor cult is a wall fencing off Christianity.

On Japanese soil, ancestor worship has still a sharper accentuation. This time I owe thanks to Dr. Eitel for the clarifying word. He said: "All of Japan, with the exception of the half percent Christians, sits fast in demonism, because all of Japan has fallen into ancestor worship, and that to an intensity exceeding Chinese ancestor worship."

Continued p. 34.



BOOK REVIEWS



UPON THE EARTH. By D. T. Niles.

(McGraw-Hill Book Co., Inc., New York 36; \$4.95.)

Reviewed by Arthur F. Glasser, Director for North America,
China Inland Mission Overseas Missionary Fellowship

Dominant Themes of Ecumenical Leaders Revealed in Niles Book

THIS book by Daniel T. Niles, a Methodist leader in Ceylon, has been eagerly awaited for several years. It is of greatest significance to the student of the Ecumenical Movement. On its dust jacket is the claim: "the most thorough rethinking of the Christian mission that has been done in recent years."

To appreciate this book's significance one must clearly understand the complex context in which it was conceived, shaped, and perfected. It involved the active participation of "a great number of people in five continents." In 1952 at the International Missionary Council Conference in Willingen, a theological impasse was reached because of wide divergences on the subject of the theology of the Christian mission. As a result the I.M.C. Research Department (later the Department of Missionary Studies of the World Council of Churches) undertook the task of resolving this problem. Dr. Niles was eventually commissioned to produce the distillation of this study. In the introduction he describes the complexity of all this interaction and debate.

This book is as "official" as any book could be in describing the thinking of leaders of the Ecumenical Movement. Its significance has been further heightened by an extensive promotional program commending its message to "all who bear the name of Christ," to churches, councils, mission boards, theological colleges, missionary training institutions, and libraries all over the world. Such official endorsement was lacking in the pre-New Delhi (1961) work on the same subject:

The Theology of the Christian Mission, edited by Gerald B. Anderson. The relativistic and syncretistic premises of a significant percentage of the contributors in this earlier work greatly heightened the concern of Evangelicals about the essential nature, purpose, and program of the W.C.C. But whenever they called attention to its sharp divergencies from historic Biblical Christianity, they were silenced with the judgment that Anderson's book was "an unofficial collection of essays written by men, none of whom can speak authoritatively for the Ecumenical Movement."

But all is different with *Upon the Earth*. Here one confronts arguments and judgments that have been "thoroughly examined through long and searching debates" among Dr. Niles and his associates. And Dr. Niles is chairman of the World Student Christian Federation and general secretary of the East Asia Christian Conference. An Ecumenist indeed!

What then is this book's specific message?

In structure it has three parts: 1. *The Faith* ranges from the ministry of Christ, the outreach of the Holy Spirit, the current task of the Church, the eschatological fulfillment of the Kingdom, and on to the imperatives of Christian discipleship. 2. *The Enterprise* details the interrelation between national church and foreign mission, and the tensions precipitated by their living and serving together. 3. *The Encounter* describes the confrontation of the missionary enterprise with the world's secular and religious frontiers. Every page is interesting. Many of the ideas are exciting

One cannot help but be stimulated. Dr. Niles is obviously a warm-hearted man and argues his case with persuasive enthusiasm.

As I studied this book I gained new understanding of the immensity of the world-wide task of the Church. In so vast a task involving all peoples, God has His specific calling for each one of His own. I also acquired new and helpful insights on many concepts related to the missionary calling. These stimulated praise and prayer. But there were too many times when I found myself mystified by vagueness and deeply disturbed by statements that could only regard as either sub-Biblical or extra-Biblical.

Today, when Evangelicals ponder the Ecumenical Movement and the world-wide task of the Church, their misgivings revolve around its theological uncertainty, its ecclesiastical intention, and its hints and silences. Examine *Upon the Earth* under these headings.

Theological Uncertainty. Dr.

Niles is not at all clear about the vital subject of personal salvation. "The New Testament will allow no diminution of the fact that there is only one Saviour." "It is impossible to assert on the New Testament evidence that all men will somehow be saved" (p. 93). So far, so good! But how are statements like these to be squared with "the New Testament does not allow us to say either Yes or No to the question: Will all men be saved?" (p. 96.) Or, "God will be with each man whom He has made" (p. 46). Or, "Salvation is mankind's indivisible inheritance in Christ" (p. 106).

"In sober truth Jesus is Emmanuel — God with us" (p. 50). If this is true, then why the following: "Some people speak glibly of Christ being the answer to the problems of men. Christ is not the answer. The answer is that which Christ provided — a Church" (p. 16).

An ambiguity pervades the whole book. Mahatma Gandhi is cited as an illustration of "finding Jesus" through being "engaged in doing His will"; furthermore, he had Christ's picture on the wall of his private room (p. 129). But Dr.

Niles is certainly fully aware of Gandhi's oft affirmed and widely publicized rejection of Christ's deity and lordship.

And what Christian taking the Bible seriously would approve of the following advice to an unbelieving Y.M.C.A. secretary, "If you say you are a Christian then you are a Christian . . . that settles the matter for me." Or the further comment: "There is too much glib talk about 'normal' Christians as if there could be any other kind, and there is too much easy rejection of one's fellow Christians because their beliefs are heretical or their lives sinful".

In summary, the above quotations were selected at random; others could have been cited. They reveal that the W.C.C., despite its Trinitarian confession and professed subjection to Scripture, is dangerously uncertain on matters on which there is every Biblical reason for forthrightness and clarity.

Ecclesiastical Intention. Dr. W. A. Visser't Hooft's widely quoted and disquieting definition of the

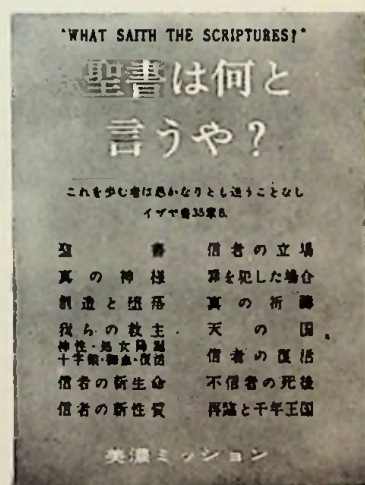
purpose of the W.C.C. needs to be kept in mind as one evaluates *Upon the Earth*. "The only goal worthy of a Council of Churches is to manifest the one undivided Church. Our Council, therefore represents the emergency solution — a stage on the road — a body between the time of the complete isolation of the churches from each other, and the time — on earth or in heaven — when it will be visibly true that there is one Shepherd and one flock."

Dr. Niles reflects this viewpoint. He develops this thesis by affirming that the Ecumenical Movement is "God's call to the churches to rediscover their essential togetherness." To him the Christian mission today "demands" that the churches give heed to "the significance of the 'No' scrawled across their denominational separateness" (p. 138). He argues, "Ghettoism (denominationalism) is our chief temptation" (p. 147). Denominations and confessions have made a contribution in the past in the evolution of the church, but are

only of tangential significance today. Today's pressure is to see "the church established in each nation-state as a church that is nationwide" (p. 256). Niles is impatient with what he terms the "assumed right to give organizational expression to theological variations" (p. 208). World confessional movements (Lutheran, Reformed, Baptist, for instance) are a retrograde step, "an attempt to make denominationalism viable again" (p. 213).

Dr. Niles's impatience with the overriding concern of Evangelicals for doctrine reveals itself when he scornfully ejaculates: "The issues and experiences both of unity and disunity among Christians must be dehydrated until they become matters of doctrine only, so that theological professors may decide if and when divided Christians should unite!" (p. 219.) Note this emphasis on theologians. Does he naively assume the great bulk of lay Christians will stand with him against doctrine? He charges that confusion arises because "the importance of formulated doctrine is

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exist? What sort of "ecumenical concern" is this? Are they but a sect that Dr. Niles expects soon to pass away? If this book had been hastily thrown together, one might possibly overlook such an omission. But it was carefully constructed, deliberately planned.

And the hints — they pop up from time to time. In the context of wooing Eastern Orthodoxy, Dr. Niles suddenly uncovers an iron hand: "Proselytism can and ought to be controlled" (p. 221). By whom? The W.C.C.? Yes, this is a grim possibility. Or, a "pressure" exists "to see the church established given precedence over Christian obedience to the truth" (p. 220). This strange antithesis between doctrine and truth naturally provokes concern about Dr. Niles's approach to Scripture and revelation. But deeper is the insight it casts on the ecclesiastical intention behind these words. When he pleads for the "truly tri-partite" ecumenical conversation (between Protestants, the Eastern Orthodox, and the Church of Rome) he heralds the day when each nation has its single, distinctive national church — the one desirable road that leads to merger. All this is in sharp contrast to what one hears from another segment of W.C.C. leadership — that the overriding mood of the Ecumenical Movement today is for theological dialogue, not organizational merger. This book speaks otherwise!

Hints and Silences. The address is "to all who bear the name of Christ" (p. 9). Dr. Niles paints all issues on a world-wide canvas. One would expect him, therefore, to address his message to all segments of the Protestant church. Certainly he knows that if over-all statistics show anything, they indicate that the W.C.C. cannot yet claim the majority of churches and missionaries throughout the world. "The majority remain outside" (Lyall), and they are largely both evangelical and evangelistic. It is strange, then, that his entire thesis is developed with hardly a reference to these vigorous churches. By ignoring them, do they cease to

in each nation-state as a church that is nationwide" (p. 256). What is this pressure? Financial, organizational, or spiritual? From where has it come? From God or from man? From Heaven or from Geneva?

One could comment on many other aspects of this book:

Its low view of Scripture. "What do we find in the Old Testament? The Temple of Yehveh is modeled upon Canaanite temple types. Sexual imagery is taken over from the religious traditions of the Canaanites." Ezra "composed" Leviticus (p. 251). No different situation is found in the New Testament. "The materials of Jewish sects and of agnostic or prognostic speculation are freely used" (p. 247).

Its avoidance of any clear-cut Biblical answer to the charge, often made of Dr. Niles, that he is a universalist. "No man's religion and no religious system is purely a product of man. To say that they are, is to deny that man is made in God's image" (p. 238). "All those to whom I am privileged to speak about my Lord are already one with me within His saving ministry" (p. 104).

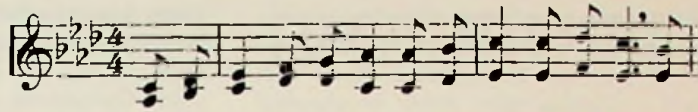
No clear-cut position on the great doctrine of justification by faith — Christ's redemptive work making a repentant man fit for God's presence. Dr. Niles's gospel appears chiefly to have a "this world" intention. "The world of mankind in its differences is what the Gospel is meant to redeem and reconcile" (p. 248). Salvation here is more horizontal than vertical.

After reading and rereading this text, I discovered Dr. Niles emerging before me as a twentieth-century Mr. Talkative (*Pilgrim's Progress*). Words, words, words! There was some clearness but much vagueness, with a yes/no dialectical pattern pervading the whole. If this book represents the agreed "official" thought of the W.C.C. at this time, its publication is a fresh call to all Evangelicals to examine for themselves the Ecumenical Movement. . . .

END.

Reprinted from *Sunday School Times*.

MUSIC ...



A COMMON GROUND FOR FELLOWSHIP

I BELIEVE music is one area where Christians of all nationalities can find a common ground for fellowship," says Mr. William Pape, missionary-pastor of the Tokyo Chinese Church in Azabu. Mr. Pape has the unique responsibility of pastoring a church representing three different nationalities, and offering services in the native tongue of each.

For a long time Mr. Pape had searched for a solution to the problem of how to bring a spirit of unity into his tri-lingual congregations. God seemed to center his thoughts on music and out of this, "The Hour of Song" was born in February, 1963.

"There was a three-fold reason for beginning a music night," says Mr. Pape. "First, the Japanese have a real appreciation for good music. This seemed an avenue through which we might bring more of them

into our services. Second, it would be a way of uniting the three separate language groups who worship in our church building. Thirdly, we hoped it would be a means of bringing non-Christians within the sound of the Gospel."

One Saturday night a month is set aside for fellowship through the medium of music. Each person has a hymn in his own language. The hymn numbers are announced in all three languages, and each person sings the words of the hymn in his native tongue. The result is not confusion as might be expected, but a wonderful harmony of hearts and voices in rendering praise unto God.

Every musical night is rich in variety. Vocal and instrumental music is provided by missionaries, Christian military personnel, and talent from local Japanese churches. The Chinese choir also participates in each music program.

No sermon is preached. However, a Scripture passage is chosen, and during the course of the evening the same Scripture is read three different times in three different languages by three different men — a Chinese, a Japanese, and an American. Again, at the close of the musical evening a Scripture verse invitation, such as Matthew 11:28, is read in all three languages by the same three men, and a guest soloist sings an invitation hymn.

Mr. Pape reports that results have been most gratifying. More Japanese are attending the regular services of the church. The Christians are richly blessed as they worship the Lord together in song. And the hitherto unreached are being reached. At a recent Hour of Song, Commander Shimizu of Japan's Naval Self Defence Forces read the Scripture in Japanese. He brought his visiting mother-in-law from Kagoshima Ken with him that night. It was the first time in her



life to ever attend a church service of any kind. She was so impressed with the joyful singing that she went along with Commander Shimizu to Sunday morning worship service the next day.

"The Hour of Song" is already beginning to multiply its ministry. Some who have taken part in former programs have also caught the vision. A similar music night has recently been started in a local Japanese church. Another missionary has begun one in Yokohama.

One special feature of each Hour of Song is a taped musical number from across the seas. Christian friends and missionaries in other lands are contacted and asked to tape a music number especially for "The Hour of Song" in Tokyo. Through these worldwide contacts, it looks like Tokyo's "Hour of Song" will have a widening missionary outreach. A little church in South India which supplied a tape of music for the Hour of Song, also requested that a tape be sent to them with a message and music in Chinese. "It will encourage our little flock here," writes the India missionary, "for they sometimes feel they are standing alone in their witness for Christ."



ECUMENICAL PROBLEMS

IN 1963

by Dr. Rene Pache, Vice-Chairman, I.F.E.S.

WE ARE living more and more on a universal scale in the political and economic world. The churches and the religious confessions are also preoccupied with a renewed universal vision. They have at last taken notice of the divided condition which is weakening and discrediting their witness. The movement which aims to unite them has gained such a following today that no true Christian may ignore it. The implications and problems of the Ecumenical Movement are so complex that students feel the need to be better informed.

Christ prayed that His disciples may be one, so that the world may believe (John 17:21). He stated that this unity concerns those who have been given to Him by God, and who have kept His word (v. 6), who are united, as the Father and the Son are united (vv. 21-22). According to Paul, this unity was created at the cross which made possible the union of all believers, both Jews and Gentiles (Ephesians 2:13-18). Our task therefore is not to *create* unity, but to endeavour to *keep* and *preserve* it (Ephesians 4:3). It rests solidly on a seven-fold foundation (vv. 4-6): *God*, the Father of all those who have become His children by adoption (Romans 8:14-16); the only *Lord*, Christ, God incarnate, dead and risen again for our justification; the same *Spirit* dwells within us and unites us by the only *baptism* which regenerates us and makes us members of the *body* of Christ (I Cor. 12: 13, 27); one *faith* which saves us (Jude 20) and we have the same *hope* of the glorious return of the Lord. This spiritual unity is a wonderful and practical reality for believers established together on the same foundation. We ex-

perience this daily in the movements such as the International Fellowship of Evangelical Students, the Scripture Union, the Conventions at Keswick, interdenominational schools and missions, etc.

In contrast, in Christendom and the ecumenical world where the greatest truths are constantly queried, each essential biblical ground of Christian unity seems to be in question.

1. ONE LORD. The new basis of faith of the World Council of Churches (WCC) confesses "Jesus Christ as God and Saviour, according to the Scriptures . . . for the glory of the only God, Father, Son and Holy Spirit." This confession, however, has not prevented the churches of Switzerland and the French Reformed Church which are members of the WCC from declaring at New Delhi that they are maintaining their full liberty of interpretation on these very points. The constitution of the World Council of Churches itself declares that the basis is not a touchstone by which one may judge the faith of churches, and the Council does not concern itself with the manner in which these churches interpret it. The most influential theologian in Europe today, Rudolph Bultmann, sees myths, for example, in the narratives of the miraculous birth of Christ, of His vicarious death, His bodily resurrection, His ascension, His glorious return. Do we really have the same Lord as the numerous partisans of such a "demythologization"?

2. ONE FAITH. The Archbishop of Canterbury, Dr. Michael Ramsay, one of the presidents of the World Council of Churches, stated that heaven would not be only for the Christians — he expects to meet

there honest atheists, who have been incapable of believing in God down here.

In California, Bishop James A. Pike (Episcopalian), declared publicly that he does not believe in the miraculous birth of Christ. Concerning the Apostles' Creed, he added that he was able to sing it, as a poem or a type of war song, but that he was not able to affirm several of its phrases literally in prose.

At Geneva, in the cathedral where Calvin once preached, the Reverend H. Babel has been elected minister although he is a spokesman of the most characteristic liberalism. It is therefore apparently possible to be a responsible member of the WCC or of a member church and to deny absolutely essential truths. In fact, as Max Thurian of Taizé writes, the only modern heresy is the refusal to co-operate.

3. ONE BAPTISM. A Protestant newspaper has just written: "There are across the world 692 million Christians, therefore 692 million baptized people." But how many of these baptized ones are born again, and can we really say that ritual water-baptism is a uniting factor?

For the Orthodox and the Roman Catholics ritual baptism regenerates the infant, so that practically the entire population of a country may be said to be "Christian". The Reformed Churches see in this rite the sign of the covenant of grace, which must be followed later by faith and conversion to Jesus Christ. For the Baptists, baptism, on the contrary, is preceded by faith and the new birth; it is the testimony rendered to the personal experience of salvation, to the spiritual death and resurrection with Christ (Romans 6:3-5). Finally, the Quakers, also members of the WCC, practise neither baptism nor holy communion, expressing the sentiment that in the New Covenant all must remain spiritual.

Where is then "the profound unity of the baptized ones"? It exists, as we have seen, but only amongst those who by regeneration have been baptized by the Holy Spirit into the true body of Christ.

4. ONE BODY. The most contradictory concepts concerning the Church are similarly prevalent. According to Rome, the Church is an hierarchical organization having at its head an infallible Pope, with a succession of bishops called apostolic. She claims uniquely to possess the truth, with her false dogmas, her mariolatry and her spirit of cruel and bitter persecution of Protestants (Spain, Colombia, etc.), yet she awaits with open arms the return of all her prodigal children.

The *Orthodox Church* also claims to be the only true and infallible church. With the exception of the Pope, she has practically all the Roman tenets, and often reveals persecuting tendencies similar to Rome. She forms the most important group in the WCC since New Delhi, where the Russian Church was accepted as a full member.

An increasing number of Protestants are adopting a catholic concept of the Church. Max Thurian of Taizé states that one is visibly incorporated into the Church by the sacrament of baptism. More and more the necessity of an organic unity (i.e. of organization) is spoken of, which points inevitably to a Super-Church. That the WCC protests that it is not this Super-Church is true; but it is none the less the scaffolding aiding in the building of it.

5. ONE COMMUNION TABLE gathers together all true believers. Unfortunately the Lord's Supper can never be taken together by all the members of the WCC; once again at New Delhi, their divergent views of the sacrament and of ecclesiastical practice led them to organize several separate communion services.

6. ONE BIBLE is the authority for believers. The constitution of the WCC says "according to the Scriptures"; but this formula actually determines nothing, because for many within the WCC "the Bible is not the Word of God per se; it only contains it", as well as divers legends, myths and errors. Or the Bible is said to witness to the Word of God.

Prof. Hermann Sasse, formerly of Erlangen (Lutheran), active for ten

years in the leadership of the Faith and Order Movement, emphasizes the tragic inability of modern Protestants to think dogmatically. For them the Bible has ceased to be what it was to the Reformers, the infallible criterion of the truth. It is therefore impossible for them to confess their faith together. For *R. de Pury (what is Protestantism?)*, there are three religious forces in the world: Roman Catholicism, with its hierarchical fetichism; fundamentalism, with its biblical fetichism strangely well adapted to the pagan mentality, for example, of Africa; and the "evangelical catholicity" belonging to the WCC.

7. ONE HOPE. Nowadays, to believe even in a general way in the fulfillment of prophecy, the signs of the times and the glorious coming of the Lord for His people, is considered dangerous and sectarian. We are persuaded, on the contrary, that such a refusal of the prophetic word explains that one is totally ignoring the danger and the seduction of the coming great Babylon.

8. ONE MISSION. Christ commands us to preach the Gospel to every creature. The watch-word of the WCC, particularly of the Orthodox Church (and evidently also of the Roman), is to put an end to proselytism. In pushing this to the extreme, one would arrive at a prohibition of evangelistic and missionary work in vast areas of the world where the nominally Christian masses are in reality ignoring the Bible and the Lord Christ. In France, two years ago, a conference of 60 Protestant ministers, 6 Roman bishops and two archbishops after twice having heard mass, proposed the signing of an agreement to renounce proselytism amongst themselves. The tendency towards anti-pietism hardly tolerates the appeals to conversion, even from the most eminent evangelists. They are reproached for suggesting that certain church members are born again and saved, while others, although baptized and confirmed, still lack a genuine conversion.

(cont. on p. 34)



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LEGACY FROM HISANORI

by his mother

(as told to Chuck Corwin)

"It was good that I found Him while I had the chance, wasn't it?"

"Dad, you believe in Him too. Then you can go to heaven."

These were the last words of my boy, Hisanori 14, as he went home to be with the Lord last Dec. 12, 1962. We are from Hitoyoshi, Kyushu. My husband was transferred from there to Tokyo, where we are living now. We attend the Ekoda Gospel Church (TEAM John Schwab). Hisanori and his sister attended the Sunday School there and came to trust in God. During his 2nd year of middle school, Hisanori left his summer studies, returning to Kyushu to attend the summer Bible camp of the Bible Protestant Mission. After that camp, he returned to Tokyo with a new experience — that of knowing the Bible as the living Word of God and growing in it. In Hisanori's diary we read: Aug 11: "Ah, this is wonderful. I have determined to really live as God's child from now on." He remarked to me at that time: "Mom, even if I make it into a good school and land a good job, I must show forth the glory of God."

After a few weeks in school, one day at the morning assembly period, Hisanori fell over and was sent home. We had an X-ray taken. On Sept. 27, 1962 Hisanori entered the University Hospital. His sickness was not diagnosed, nor the cause determined, but later we learned that he must have been in great pain during those three months. He could not rise from his bed, but hoped he would recover. He never complained, and with great perseverance fought against the disease riddling his body.

The nature of his sickness was one which caused spasmodic periods

of calm then intense pain in the chest and difficulty in breathing. During the periods of calm, he would turn to me and say, "Excuse me for being such a bother, but would you mind getting me this or that." Then a wave of pain would come over him and he would begin to cry out. At one of these times, he said, "Well, if Jesus could be stabbed with a spear, I guess I can take this." At another: "Mom, Job was a great person." Still another: "Mom, what did I just say? You know, I saw a vision of heaven. I saw the Lord Jesus. When I think of the sufferings of Jesus when he was stabbed in the side, I think I should be able to endure anything, don't you?"

Gradually, Hisanori's condition worsened. He had difficulty speaking. The doctor said to us, "Unless a miracle occurs, there is no chance of recovery."

But I believed God would perform a miracle and prayed that way. I said to Him, "Lord, if you will grant it, restore him to health. If you save Hisanori, I will dedicate my whole life to you. I will give Hisanori back to you as well." I prayed amidst a flood of tears.

Before this, Hisanori had thought of being an architect and spoke of it often. But now when a nurse asked him what he intended to do when he got better, he replied, "Become a Christian pastor". When I heard this, I believed even more strongly that God needed Hisanori in good health for His work in Japan. But I hadn't learned John 12:24 yet, "Except a corn of wheat fall into the ground and die, it abideth alone."

We were encouraged when Missionary Dale Oxley came all the way up by plane to visit Hisanori.

Other sisters and brothers in the Lord visited and prayed with us. On Dec. 12th, we both woke up in the hospital room and said, "Good morning!" to each other. When I opened the window, he said, "Ah that smells good." Then he said to me, "Mom, thanks for all your trouble. I was a bad boy wasn't I?" Good-bye. Say good-bye to Mr. Oxley. Say good-bye to everyone at the Hitoyoshi Church and the Ekoda church. Say goodbye to all my friends."

I said, "Hisanori, where are you going?"

He didn't answer me. Then he said slowly, "God is watching over me, so it isn't hard at all. Thank's, Lord, for giving me peace." He repeated several verses of Scripture, said good-bye once more, and with the words, "The Bible, the Bible, the Bible," on his lips fell asleep. He went to be with the Lord with a beautiful, tranquil smile on his face.

What is Hisanori's legacy to me? First, he is waiting for us to go where he is with the Bible saints in heaven. Heaven is much closer to us now. Secondly, as I fought God about this, Hisanori prayed with me and kept saying, "Mom, you say you are committing everything to God, so why are you fretting so?" I realized right then that being a lukewarm Christian or just attending church does not fit one for heaven. Like Hisanori, I must have a living relationship with Christ.

"A double minded man is unstable in all his ways" (James 1:8). Thirdly, my husband was struck by Hisanori's faith and has come to believe in the God of the resurrection. Fourthly, there is nothing better for our souls than the Word of God. It is this Word which taught me about the One who died on the Cross, and who is living again. It is this One who gave Hisanori to me for a short time. And now I have returned him to God. Now depending on His power, I want to do the evangelism and work Hisanori couldn't do. I want to go on for His glory, without any shame for the Gospel.



Special Release Concerning

FULLER SUMMER SEMINARY

R. KENNETH Kantzer, newly appointed dean of the Trinity Evangelical Theological Seminary of Chicago, will be the featured foreign lecturer at the 1964 summer session of the Fuller Theological Seminary, Japan branch. The summer school will be held again this year on the campus of the Karuizawa Bible Institute, Karuizawa, from July 13-July 25.

In addition Dr. George Peters, professor of missions at the Dallas Theological Seminary, Dallas, Texas, will also lecture at this summer's session. Dr. Peters is in Japan for the summer lecturing at church conferences and schools throughout the country.

This will be the third summer for the Japan Branch of the Fuller Seminary. It is directed in Japan by Dr. Hideo Aoki. Two divisions are held simultaneously; a college-level division, and a seminary-level division. Qualified applicants in the seminary level division are granted

full transfer credits to the Fuller Theological Seminary in the United States, upon successful completion of the courses here.

The curriculum of this summer's session was also recently released by Dr. Donald Hoke, acting registrar. The following courses will be taught in the upper (seminary) division: "The Doctrine of God" — Dr. Kantzer; "The History of the Doctrine of the Person of Christ" — Dr. Peters; "Philosophy of Education" — Dr. Aoki; "New Testament Introduction" — The Rev. Philip Foxwell, Japan Christian Theological Seminary.

"Lectures in Practical Theology" — Dr. Akiji Kurumada, president, Tokyo Bible Seminary;

The Rev. Isuke Ojima, president of the Kansai Bible School will teach one week each.

In the lower or Bible school division, Dr. Kantzer will teach a course in Barthianism, Dr. Peters will lecture on "The Life and Ministry

of Paul," Mr. Foxwell will lecture on "Miracles," Dr. Kurumada will give a special series of Bible lectures on the book of Matthew, and the Rev. Ojima will give a series of lectures on the prison epistles of Paul.

It is hoped in addition that the Rev. Kosaku Nao, president of the Lutheran seminary, will also teach courses in Old Testament Exegesis.

By provision of the board of directors of the Fuller Theological Seminary in the United States, the foreign lecturers are provided for this unique summer school. And in addition generous scholarship provisions for a number of students are available. This year a capacity enrollment of approximately 80 students is expected. All ministers in good standing in their respective denominations are eligible for enrollment. Applications may be received by addressing:

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NEWS

Keeping up with the

JOINT I.F.M.A. — E.F.M.A. RETREAT HELD

WINONA LAKE, Ind. (MNS) — More than 160 mission executives of agencies belonging to the Interdenominational Foreign Mission Association (IFMA) and the Evangelical Foreign Missions Association (EFMA) assembled in an historic meeting here September 30 to October 3.

Mission boards of the two associations have a combined missionary staff in excess of 14,000 (half of all North American missionaries) with activities in 110 countries.

INTERNATIONAL STUDENTS

In the 1962-63 academic year 64,705 foreign students from 152 countries were studying in the United States. Besides students there were 5,830 foreign faculty researchers and scholars.

Every area of the world showed an increase in the number of its students in the U. S. Twenty-four thousand, or 37%, came from the Far East. The next largest group (11,000) came from Latin America. The Near and Middle East, Europe and North America followed in that order. Africa, with the smallest number of students (5,000), showed the greatest rate of increase, 27%. This was the fourth consecutive year that Africa showed the greatest proportionate increase.

TUNISIAN GOVERNMENT HALTS WORK OF NORTH AFRICA MISSION

PHILADELPHIA, Pa. (MNS) — Organized mission work of the North Africa Mission has ceased in Tunisia as a result of government orders, mission officials disclosed here. The mission board, with North American headquarters in suburban Upper Darby, has been working in Tunisia since 1885. At present there are 12 missionaries in the country.

Government action came as a result of increased effectiveness of the mission's Bible correspondence courses among Tunisia's predominantly Muslim population. Within

the last three years, 18,293 first lessons have been distributed. Latest figures show 1,099 courses completed, with 717 of the enrollees making a written profession of faith in Christ.

Tunisian officials ordered the mission's book store in Tunis closed, stopped the work of the Bible center, and suspended circulation of the courses. Mission leaders were called in by the government and told that their association was being dissolved.

American and British embassies were kept fully informed of developments. They made strong representations on behalf of the mission, but to no avail. The Tunisian government thus far has not expelled the missionaries remaining in the country.

NEW WORLD POPULATION FIGURES RELEASED BY THE UN

NEW YORK CITY (MNS) — A midyear estimate by the United Nations places the world population at 3,069,000,000 — a new all-time high. The UN report gives the following continental breakdowns of the population: Africa, 261 million; North America (includes Central America and the Caribbean Islands), 273 million; South America, 149 million; Asia (excluding USSR), 1 billion 721 million; Europe, 430 million; Oceania, 17 million; and the USSR, 218 million.

CONTINUED GROWTH REPORTED IN WEST IRIAN

NEW YORK CITY (MNS) — The work in West Irian (formerly Dutch New Guinea) continues to grow, reports the Rev. L. L. King, foreign secretary of the Christian and Missionary Alliance here. Today the Alliance work in that country has a church membership of 8,317 baptized believers. Of these, 3,249 were baptized last year.

A mass movement among some of the tribes has produced converts faster than leaders were available to instruct and prepare them for baptism. In order to meet this

challenge, Bible training has been given and there are now 278 national workers, and 42 are in training in Bible institutes.

The Kapauku New Testament is now in print, and the Gospel of Mark has been put into every language (a total of nine are used by Alliance workers). A thousand people are enrolled in literacy classes conducted by national workers.

DALLAS THEOLOGICAL SEMINARY

Dallas, Tex — Dallas Theological Seminary and Graduate School of Theology is establishing a department of world missions with authority to offer a major in the field toward the master of theology degree.

EVANGELICAL BROADCASTS STOPPED IN THAILAND

LINCOLN, Nebr. (MNS) — The office of Back to the Bible Broadcast here has received a cable from Thailand saying: "Stop all programs. New government regulations allow only Buddhist broadcasts." No further details are immediately available.

BIBLE BELIEIVING SCIENTISTS

BIBLE-BELIEVING scientists in the USA have recently formed a vocational organization known as the Creation Research Society. In a statement of its philosophy the Society affirms its allegiance to the factuality of *Genesis*, the direct creative acts of God, the historicity of the Flood as a world-wide event, and the evangelical doctrines of man's Fall and the offer of salvation through grace. Membership is limited to individuals with doctorates in philosophy, science, education, or medicine, or masters degrees in science, or the equivalent in recognized experience. The address of the Society is 4090 Geddes Road, Ann Arbor, Michigan.

FRENCH PUBLICATION CLAIMS MUSLIMS AWAIT CHRIST'S RETURN

PARIS (MNS) — The French monthly *La Mission Intericure* last month published an article about the expectation of the second coming of Christ among Muslims. The

writer, Mr. Perrot, says: "My meetings with the Arabs revealed to me an astonishing and hardly known fact — the Arabs expect the return of Christ."

He states that missionaries from several places in North Africa confirmed this phenomenon. According to their reports, Muslims are spreading by word of mouth statements like these: "We know that the Lord Jesus will return" and "His return will occur suddenly."

Mr. Perrot reports that in conversation with an Islamic Mufti in Algeria he received the following confirmation: "In all mosques during all the days of the month Ramadan they preach that Sidu Aisa (the Arabic term for Lord Jesus) will return one day and judge the world. It is not known at which day He will come, but actual political happenings show that He will come soon."

GAIN IN GERMAN EVANGELICAL MISSIONARIES

A significant increase in the number of German Evangelical missionaries overseas since the end of World War II was reported in Hamburg, Germany. The number

now stands at 1,155, as compared with 180 after the war, and includes doctors, nurses and teachers as well as ministers. They serve in Indonesia, Ethiopia, Egypt, Japan, South Africa and New Guinea.

EUROPEAN NEWS

ENGLAND: *General of the Salvation Army* Mr. Frederick Coutts has been elected the new General of the Salvation Army. He replaces the former General, Wilfred Kitching who retired in November.

GERMANY: *Radio evangelism* Ten years of radio evangelism have been completed since Evangelist Anton Sehulte gave his first message over the air on December 4, 1953. Since that time hundreds of thousands have been reached by this new type of evangelism which has become an important branch of missionary work in Europe. The greatest part of these broadcasts are financed by people who were themselves reached by radio evangelism.

ISRAEL: *German Christian youth working* At present twenty-six members of a German Baptist youth association are working on one of the many community farms in Israel. This is done in the form

of an action called "token of atonement" (Aktion Suhnezeichen) which, in the future, will be supported by the German Baptist Churches.

SPAIN: *Church announcements* Protestants in Spain were forbidden to put any invitation or announcement of their services outside their places of worship. Recently the American Baptist pastor, James Watson, in Madrid received permission from the government to place his announcements outside the church door.

ESTLAND: *New oppression* According to dependable reports the Evangelical Lutheran Church in Estland will have to face new oppression. Plans are made to erect schools for the training of atheistic propagandists. These propagandists, in addition to their official work, will try to win churchgoers to atheism through personal contact.

RUSSIA: *200 churches closed* The Communist Party's Local Secretary of Wolynia, Mr. Kalita, reported in the Moscow newspaper, "Pravda", that in his district in the past three years over two hundred churches and prayer places have been closed. He also asserted that many hundreds of believers have turned away from their faith as the result of careful atheistic education. Wolynia, which until 1939 was a part of Poland, was formerly known as a center of Christian life.

HUNGARY: *New Baptist Church building* On October 22 the foundation stone of a new Baptist Church in Budapest was laid. The church, with a seating capacity of 225, is situated in a very good location at a main road. The cultural department of the Hungarian Government has also given assurance that the Baptist will get permission for printing 5000 copies of a new song-book and also for other books.

LOCAL NEWS

The annual offering for foreign missions, only from two churches associated with the Mino Mission was ¥220,000 (\$611).

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Its easy to get bogged down in a mass of detail and the busy missionary really wants to know just what to do. The last issue of the Harvest contained material about University student work — here then is a quick summing up of what to do and what facilities are available to help you.

A QUICK PRACTICAL GUIDE TO STUDENT WORK.....

How YOU can help

1. You inform us of student contacts (we need to know Full name, year, faculty and university.) *
2. You hold a local conference for university students in your area.
3. You encourage students to start a Bible Study group on the local Campus, and guide them all you can.
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5. You pray for the ¾ million students in Japan and the work among them.

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1. We put them in touch with other Christians on the campus, to fellowship with an existing group or perhaps start a new one.
2. We help with advice, printing and provide speakers if needed.
3. We provide outlines for study, send a Travelling Secretary to advise, if requested.
4. We seek to lead them to Christ, teach them the Scriptures and instruct them in personal witness.
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WHERE TO WRITE: Kirisutoshu Gakusei Kai, 3-1-2, Surugadai, Kanda, Chiyoda Ku, Tokyo.

WHERE TO PHONE: KGK (Japan IVCF) Office — Tokyo 201-9081.

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- IVF BIBLE COMMENTARY
- Capper, CHRISTIAN MARRIAGE
- Bruce, ARE THE N.T. DOCUMENTS RELIABLE?
- Yanagita CHRISTIAN LITERATURE REVIEW
- Ramm, BIBLICAL INTERPRETATION

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WOULD YOU LIKE THESE CONTACTS ?

By being a sponsor or co-sponsor for these library sets in your local area, the name and address of your local meetings will be written in each book as a local contact for inquirers. Experimentation with this plan has already brought families into local meetings.

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IMPORTANT ANNOUNCEMENT

During the past years printing costs and other expenses for production of the "Japan Harvest" have skyrocketed considerably. During this period we have not increased our subscription prices, but because of costs and the large deficit balance sustained from previous years, we are now being forced to consider an increase. This matter is now being studied by the EMAJ committee, and we expect to make an announcement of new prices in the next issue effective at that time. May we urge our readers to renew their subscriptions, or if not presently a subscriber, to subscribe immediately before an increase is announced.

"My not praying more for missionaries and missions in private may be a reason why my prayer is often delayed and hindered."

books. If one wishes to be a co-sponsor only a ¥4000 contribution would be required and a sponsor from abroad will make up the difference.

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- 82 Livingston, Jerry — 6 Shimo Daino Hara, Aramaki . . .
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The Enigma of the Japanese Soul
cont. from p. 17

In China they burn paper for the ancestors; in Japan they offer real money. In Japan ancestor worship is observed to the nth degree of determination." Like Mr. Wyder pointed out: "Ancestor worship is demon worship."

Therewith we have the key to the understanding of the spiritual and mental state of the Japanese people. Over Japan, even more than over China, lies the charged weight of demonic influences. Our missionaries there are constantly exposed to this invisible attack. This constantly active threat is a part of Ephesians 6:12, "For we wrestle not against flesh and blood, but against spiritual wickedness in heavenly places."

This continual invasion out of the aerial sphere, and being constantly surrounded by these powers, presents to the Christian worker a perpetual threat. Without his being aware of it, the missionary's emotional and mental strength is being exhausted, his faith is exceedingly taxed. Therefore the many quarrels, derailments, nervous breakdowns, and quick fatigue.

What does this missionary situation mean to the home churches? Those dedicated to the Lord should in a new way become conscious of their responsibility in intercession. Our brethren on the mission field will endure to the degree that they are strengthened by prayer at home.

*Translated by Kurt Ribi from
Dr. Kurt E. Koch's book "Unter
der Führung Jesus."*

Cont. from p. 5

President's page

he must never be angry. His Lord can purge the temple. John the Baptist can call some candidates for baptism "a generation of vipers". Stephen can accuse the Sanhedrin of being "stiffnecked and uncircumcised in heart and ears". But the modern evangelical must never raise his voice or permit his spiritual temperature to rise in flaming indignation against error or compromise.

OBLITERATION

What we are actually up against

in this new movement toward oneness is a return to humanism. The early Church recognized only one authority — the Scriptures. However, when peace was made with the Emperor Constantine, the Church became the centre of authority, and human works became a factor in salvation. In the Reformation there was a return to evangelicalism. The Bible again became the centre of authority and salvation was by faith only. But with the rise of Protestant liberalism or modernism, humanism again invaded the Church. Rationalism superseded the Bible and Christ's works was no longer taught to be substitutionary. When the old liberalism had run its course the new liberalism appeared dressed in pious garb but with the same basic humanism.

There has undoubtedly been a change in Rome, where the extreme liberals also tend toward universalism; hence the praise that is being heaped upon them by Dr. Karl Barth. Therefore, it is not difficult to see that the reason for the amazing growth toward organizational oneness between humanistic Romanism and liberal Protestantism is because they differ only in details. Against such a background we can readily understand why Dr. Niles advocates that "proselytism (evangelistic activity — Ed.) can and ought to be controlled".

This alliance of Protestant liberalism and Roman Catholic humanism constitutes a dagger at the heart of evangelicalism. If it succeeds it must mean obliteration for the evangelical, for he is committed to an infallible Bible as his only authority. Nor will he yield to any attempt to limit evangelistic activity, for he is committed to the preaching of the Gospel to every creature, and cannot tolerate the slightest dilution of this call. He will lay down his life as he has done in times past rather than lay aside his God-given commission. There can only be one answer to any effort to control evangelistic outreach. It was given long ago during the first attempts to suppress the Apostles . . . "We ought to obey God rather than men."



Ecumenical Problems in 1963

Cont. from p. 23

The result of that is an inevitable decline in the missionary spirit of the denominations attached to the WCC. The remarkable fact is that actually 62 per cent of the Protestant missions in the world today do not belong to the WCC, in spite of the fusion of the International Missionary Council with the WCC.

9. ONE DISCIPLINE. The New Testament teaches distinctly that if, in the world, the "children of the kingdom" and the "children of the wicked one" will be intermingled until the last day (Matthew 13:30, 38), in contrast the Church must exercise a strict discipline in the sphere of morality (Matthew 18:15-17; I Corinthians 5:9-13) and doctrine (Galatians 1:8-9; II John 7-11). The commandment of II Corinthians 6:14-18 ("Be ye separate . . .") unquestionably has been abused, but it still remains an imperative for the faithful church. We notice these days that it is largely neglected in the religious world.

As much as the ecumenical contacts contribute to the dialogue between very different peoples, so may they also permit a certain testimony to the truth to be rendered. But it is difficult to say just where is the biblical limit of such dialogue, especially if one hesitates "to declare all the counsel of God" (Acts 20:27) and if one persists in a collaboration which the Scriptures forbid.

CONCLUSION. What has preceded need not surprise us, as such a confusion is predicted in the Scriptures. But we realize just how much the spirit of discernment is necessary for believers that they are not deceived (Matthew 24:24). We need also supernatural aid so that we may "endeavour to keep the unity of the Spirit in the bond of peace", and "to speak the truth in love. . . until we all come in the unity of the faith" (Ephesians 4:3, 15, 13). We have all seriously sinned concerning unity and we must humble ourselves before God. At the same time, let us believe that the Lord, having commenced in us this good work, will complete it for the day of His coming. ✨

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