

can be obtained from The Bible Times Press at 273 Ichome, Horunouchi, Suginami Ku, Tokyo, Japan, and the price is \$1.25 US money.

Professor Yanagita in an article entitled "Problems of the Evangelical Mission to Japan" has stated that more than half, and some estimates run as high as 80-90 per cent, of those who have been baptised into the Christian faith in Japan from the time of the coming of the first protestant missionaries until the end of World War II in 1945, have apostasized and gone back, giving up the name Christian entirely and saying that Christianity is incompatible with the ways of Japan. Should this not make us weep in prayer? Of those who continued to call themselves Christians in Japan Professor Yanagita said a large proportion were compromisers and tried to change the Christian gospel rather than letting it change them. He names Dr. Toyohiko Kagawa who has been vaunted by some as the "world's greatest living Christian" as one of the leaders of this group who tried to Japanize Christianity. Of those who remain many were "escapists" who refused to wrestle with the powers of darkness and wrestling Christians in Japan were very few. One of the great sorrows in postwar Japan has been the willingness of so many groups that seem so evangelical in the USA to build upon the old prewar foundations that tried to change the Christian gospel and make it something Japanese. This we have refused to do, for it is our conviction that there is very little from before the war that is worthy to build new work upon, for it compromised the Christian gospel and has refused to truly repent. In these great struggles in Japan the Lord has shown me,

FOUR BIBLICAL PRINCIPLES

1. *It is always right to preach the gospel.* II Tim. 4:2, I Peter 3:15. Ecumenical evangelism today demands a "united front" and won't preach the gospel until all get together. No longer is the unity of the faith important but union has become the "god" that is worshipped. There is a great deal of difference between union and unity. You can tie a dog's and cat's tails together and you will have union but no unity. It is impossible even to imagine our Lord Jesus saying to some town: "You form a committee of the Sadducees, Pharisees, Herodians, Publicans and put on one of my disciples and then you vote to have me come and preach, but I won't come until then." This is the ecumenical evangelism, and it is wreaking havoc on our mission fields.
2. *It is always wrong to aid and abet a program of unbelief.* Eph. 5:11. Unlike our denominations in the USA which were once born in revival but now have been taken over by "another gospel" and so are under the "anathema" of our Lord, the United Church of Japan (Kyodan) was born as a compromise with idolatry and its first official action was to send its moderator to the shrine of the sun-goddess to report the founding of the United Church. The great denominations from the USA point with pride and joy to this church as an example of union and many who make decisions under the ecumenical evangelism are added to this religious monstrosity. It is a very dangerous practice for true Christians to take the advice and counsel of men who remain in these modernistic-controlled denominations year after year. It is like taking the advice of Lot in Sodom.
3. *It is always wrong to pretend that an unbeliever is a Christian— even if by such pretense the evangelist is able to preach to great crowds and some are saved.* Romans 3:7-8. The end does not justify the means. Some evangelists say that they work with the modernists so that they can preach to their people but in

so doing they pretend that the modernists are true Christians by placing them in positions of leadership and having them lead in prayer during their campaigns. The fact that some are saved does not justify the pretending that unbelievers are children of God. Moses was judged for disobedience even though the water came forth from the rock. One ecumenical evangelist came to Japan and said, "We pretend that these men believe the Bible," when he knew perfectly well that they did not.

4. *It is always wrong to be neutral when the Word of God is at stake.* Rev. 3:15-16. One cannot really say "yes" to truth without saying no to error. Some have told me, "Just preach a positive gospel and forget about modernism and idolatry." Any one who speaks of a "positive gospel" does not really know the gospel, for it is both positive and negative; it is the power of God unto salvation. A sure sign of a neutralist is the man who speaks of the "positive gospel" and beware of them for they are legion. A man who talks about a "positive gospel" is like the man who says: "Turn on the positive electricity," but one gets no light. It is extremely dangerous to put oneself in the place where one cannot say "no" to error. Heb. 1:9.

It is our practice never under any circumstances to work with modernists who are the enemies of our Lord Jesus Christ. They are enemies of our Lord and children of darkness and must not be accepted as believers. It is also our practice not to work with men who work with modernists in the building of the local church which is the "ground and pillar of the truth" until they repent of such disobedience. We are to love all men, and edify all born again Christians. If there is a Roman priest who is born again we are to recognize him as a fellow believer, but we are only to co-operate in the building of the local church with faithful men. Any man who violates the above four Biblical principles should not be received as a faithful servant of our Lord. On the mission field in Japan I have discovered that the hardest place in Christian service is the place of the faithful pastor of the local church that is obedient to her Lord.

It has been my privilege to preach to multiplied thousands upon the streets and over the radio in Japan and to help many other groups in evangelistic meetings, but the most difficult task I have found on the mission field is to bring to fruition the required leadership for the local church that is obedient to the faith of her Lord. It is my practice by the help of our Lord never to write anything that could be read by an unsaved person about a disobedient Christian, for these are problems of the Christian family and for love we must not say or write anything that can be seen or heard by an unbeliever for I am fully capable of myself to fail my Lord. I would ask you to pray for me in the light of II Tim. 2:24-26 and that I might know something of what Paul said in Acts 20:19, "Serving the Lord with all humility of mind." In Japanese these words are translated: "Exhausting the limits of humility," and this is what I desire to do by His grace.

Lord willing, I hope to put into pamphlet form the four points given above, and if you would like copies please let us know. Brother Bryce Augsburger of Marquette Manor Baptist Church in Chicago has offered to help us get this into pamphlet form.

With love in our Lord Jesus Christ,
Yours because His,

Timothy Pitsch