



Helen and Timothy Pietsch
Sally Sue, Kelsey and Tiny Tim

SINCE THE sun of militarism and world conquest has gone down in the land of Japan, we see at last the faint rays of a new dawn of spiritual awakening and of opportunity for making Christ known. Like a miner who has lived underground so long that he is blinded when he comes forth into the light of day, the Japanese people today are unable to comprehend the true meaning of what is taking place in their country. The emperor's statement of New Year's Day, 1946, that, after all, he was not a god, and that state Shintoism was no longer compulsory in Japan, will make it possible for the first time in the history of this country for the people to openly discuss the divinity of their ruler, and to accept the Lord Jesus Christ without being called traitors to their land.

Up to the present time, the constitution of Japan, granted to his subjects by "the son of heaven," provided that the Japanese might have any religion "not prejudicial to law and order." A Japanese official once stated it clearly to me: "You are allowed to have any religion you desire, Shintoism, Buddhism or Christianity, just so long as you worship the emperor and give him first allegiance."

However, even to be such a Christian took a great deal of courage, for the nation as a whole considered Christianity a foreign religion, opposed to the domination of the world by Japan, and her policy of *Hakko Ichu* (eight corners of the universe under one roof). Now, under the new decree, Christians may give first al-

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legiance to Christ without being considered subversive.

For the Japanese people as a whole, it seems to me that they will always consider Hirohito more than a man—at least so long as they continued to call him *Tenno Heika*, which literally means "Heaven's descended majesty." Especially is this true of the country people who from their childhood have had drilled into them the doctrine of the divinity of the emperor.

In 1940, the *Kempeitai* (military police) officials sent out a questionnaire to pastors and Christians of the Osaka area. Each one of the questions was so worded that it struck fear to the hearts of those who had to reply. There were such questions as, "Who is your Christian's God?" "Which is more important—the imperial rescript of the son of heaven, or your Christian Bible?" "Who is greater, our Japanese son of heaven, or your Jesus Christ?" Many made this evasive answer to the last question: "Jesus is our Saviour; the son of heaven is our Lord."

Many prominent Christian leaders of Japan went to the Shinto shrines to worship. They claimed that when they did obeisance before these shrines, they were not praying to the deity there enshrined, but to the true God. But the Japanese words they used to describe these visits was *saru*, which means "to go and worship." Thank God, these acts before the Shinto shrines are no longer compulsory, and the first rays of religious liberty are lighting the land.

The conditions that prevailed during the black night of Shinto domination in Japan were like those which will take place in all the earth during the reign of antichrist. Men will be compelled to render complete allegiance to a false ruler. Any man who puts the Lord Jesus Christ above him will be branded a traitor. No one will be allowed to buy or sell unless he bears the mark of the lawless one, who will not only demand "the things that be Caesar's," but also "the things that belong unto God."

What Is Our Message?

While I was doing missionary work in Japan, and wondering how it was possible for so-called Christians to compromise with a system of idolatry, I began to search my Bible. It was deeply impressed upon my heart that one must accept Christ as Lord, the

Lord of Glory who saves from sin, in order to be saved. To even suggest that accepting Christ as Saviour is less than accepting Him as Lord is expressing disrespect for His wonderful work upon the Cross, by which He paid the price of our redemption. Because He is the Saviour, God has made him Lord. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9 R. V.). I did not find a single passage of Scripture that gave any assurance of salvation if one believed in Jesus as Saviour, but rejected Him as Lord.

In John 1:12 we read: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." What does it mean to "receive Him"? In the first chapter of John, He is presented as the Creator of the universe who came to take that which rightly belonged to Him in order to rule over it. But some of the saddest words of the Bible are found in verses 10 and 11: "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." Long before His birth in Bethlehem, our Lord was rejected of men, and to this very day this world and its systems have no place for Him.

In Japan, there was no difficulty in preaching Jesus as Saviour, if we eliminated from the message His Lordship. Just as the crowd before Pilate shouted: "Away with him, away with him, crucify him" (John 19:15), so the world today cries out against Him. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed" (Psa. 2:1, 2).

It is imperative that Christian pastors, evangelists and teachers present Him as the Lord who saves from sin. He is not one who may be received as Saviour now and later on as Lord. It behooves us, as we approach the day of our Lord's return, to make sure that we know Him as Lord. This is what distinguishes us from the devil's crowd. The dying thief said unto Him, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

Lord without government interference, and, with the changed conditions in Japan, we shall be able to preach as freely there. Every report confirms the fact that as never before the people are searching for the true God, and that now there are opportunities for the missionaries of which we never dreamed.

Word From the Field

I wish to share with you some extracts from recent letters which I have received from Japan:

"Our little ones always ask us 'Why did Uncle Pietsch not come so long?' Almost from the beginning of the landing of the U.S.A. soldiers, they thought surely one day you will come in by the door. We are all still alive. Since summer 1944, we evacuated with our six children to Karuzawa. Tokyo is a mass of ruins. Our little house got two bombs. Our little church at Honan-Suginami was completely destroyed by fire . . . also your church at Nakano and your missionary home at Higashi-Nakano. The whole district is like a desert . . . only scattered stones and charcoal. The Lord is our hope and refuge."

"In Japan a new time has arrived—through the coming of a powerful army from the States. We are all very happy that this happened because now we have freedom to preach the Gospel as never before in Japanese history. Peace came so suddenly that we were all very much surprised. Japan was so terribly destroyed that victory was impossible. Now Japan is very poor, no houses, very little food, terribly high prices in black markets. I think it is the Lord's will that we start our missionary work again very quickly. No one knows how long this opportunity will last."

"The whole work here among the Japanese is about the most thrilling thing I have ever experienced. For the servicemen, we have two weekly GI Gospel Hours which are Spirit-filled and productive of glory to the Lord Jesus. We have a building in Tokyo and I am teaching a Bible class of about 250 Japanese. The land has been laid waste and the people are prostrate, but it is these conditions which make for spiritual harvest. If the fundamental forces of the Lord Jesus Christ don't move in, Satan will; in fact, he has already made inroads."

Will you ask God what He would have you do for the evangelization of Japan in this most critical time of her existence as a nation? God forbid that any of us should sin in ceasing to pray for her.



Rev. E. Harlan Fischer (Biola '26) is the new director of Christian work at the Bible Institute. Prior to coming to Biola, Mr. Fischer served three years as a chaplain in the United States Navy. He saw action at Guam, Morotai, Leyte and Lingayen Gulf in the Philippines. Before entering the navy, Mr. Fischer held pastorates at the Bethany Baptist Church in Long Beach and the First Baptist Church in Hempstead, N. Y.

The Bible Institute will offer another Summer School course from June 17-July 26. Bulletins may be secured by writing to the Dean's office. It is not too early to make arrangements to enter the Fall Term, which begins September 5. Due to lack of space, many may be turned away; do not delay if you believe it to be God's will for you to attend Biola.

The Helen Day Fuller scholarships for 1946 were awarded to Dwight Kinman and Nancy Woolnough, Biola students, outstanding in spirituality and scholarship. Dr. Chas. E. Fuller, of the *Old-Fashioned Revival Hour*, presents these scholarships annually in memory of his mother.



Mrs. Grace Roberts (Biola '22) is now available for meetings in the Southern California area. She will speak on behalf of the great spiritual need of China. Mrs. Roberts, with her husband, Dr. Charles A. Roberts, director of our Bible Institute in China, has spent a great number of years in that country. Dr. Roberts returned to China nearly a year ago to supervise the reconstruction of the buildings of the Hunan Bible Institute, tute, capable of training 500 students at once, and which is owned and operated by the Bible Institute of Los Angeles. Dr. Roberts is now laying plans for the opening of the school. Letters are being received constantly from him, as well as pictures showing the progress of the rebuilding.

Highlighted by colored slides, this firsthand information pertaining to these and other rehabilitation efforts in China, will prove of interest to those who hear Mrs. Roberts.

Churches and pastors who wish to engage Mrs. Roberts are invited to write or phone to the Extension Department of the Bible Institute, 558 So. Hope St., Los Angeles 13, Calif. Phone MA. 1641.



Fellowship Meeting of Japanese Christians