

If I create wealth beyond the dream of past ages
and increase not love,
my heat is the flush of fever *and my success will deal death.*

Though I have foresight to locate the fountains of riches,
and power to preempt them, and skill to tap them,
and have no loving vision, for humanity, *I am blind.*

Though I give of my profits to the poor,
and make princely endowments for those who toil for me,
if I have no human fellowship of love with them,
my life is barren and doomed.

Love is just and kind. Love is not greedy and covetous.
Love exploits no one; it takes no unearned gain;
it gives more than it gets,
Love does not break down the lives of others,
to make wealth for itself;
it makes wealth to build the life of all.
Love seeks solidarity; it tolerates no divisions;
it prefers equal workmates; it shares its efficiency.
Love enriches all men, educates all men, gladdens all men.

The values created by love never fail;
but whether there are class privileges, they shall fail;
whether there are millions gathered, they shall be scattered;
whether there are vested rights, they shall be abolished.
For in the past strong men lorded it in ruthlessness
and strove for their own power and pride,
but when the perfect social order comes,
the strong shall serve the common good.
Before the sun of Christ brought in the dawn, men competed,
but when the full day shall come,
they will work as mates in love,
each for all and all for each.

For now we see in the fog of selfishness, darkly,
but then with social vision;
now we see our fragmentary ends,
but then we shall see the destinies of the race
as God sees them.
now abideth, honor, justice, and love, these three;
and the greatest of these is love.

From "Dare We Be Christians?" by Walter Rauschenbusch.

Printed in Japan.

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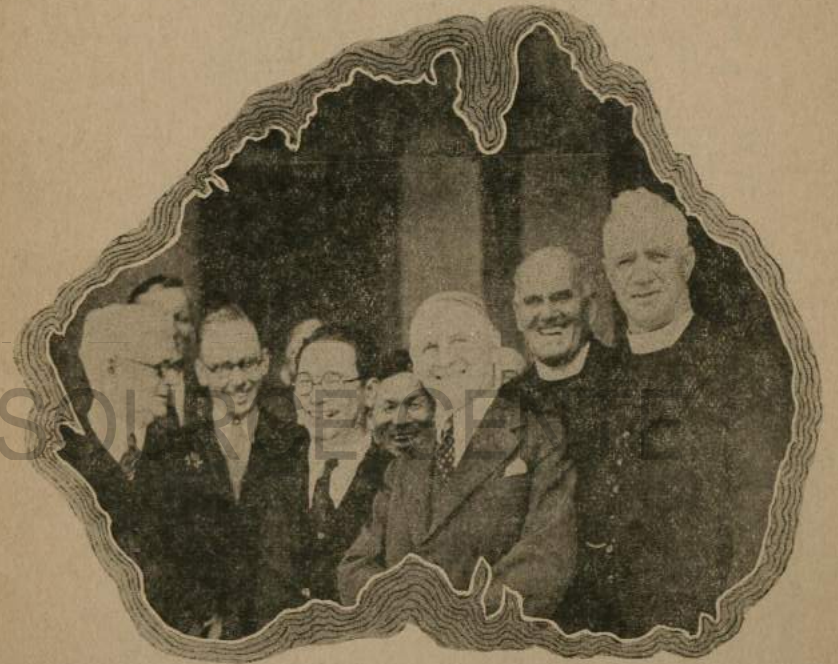
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Kagawa in Australia New Zealand and Hawaii



An Australian Welcome to "The Saint That Laughs,"

"I am only a little chap who comes to you
as a preacher of Christ's Gospel
In all its implications"

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FOREWORD

It is eight years since this magazine made its humble first appearance. Though the use of the term "magazine" might suggest its being issued periodically, its "times and seasons" have of necessity been very irregular.

Name. The name was taken from the inner circle of Kagawa's disciples—men and women, members of Christian churches of various denominations—banded together for the deepening of their spiritual life and for service to their fellow men. They chose this name, "Yesu no Tomo" (Friends of Jesus) after studying the brotherhood movements of the medieval church, and the names then adopted. Loyalty to the church and love of the poor are their main tenets, expanded into a working program of 25 points of Christian socialism, and founded on the 5 principles of Piety, Labor, Service, Purity and Peace.

The Editor. Seventeen years ago Miss Helen Topping was the General Secretary of the Y.W.C.A. in Kobe. She became interested in Mrs. Kagawa's sister, who attended some of the classes at the Y.W.C.A. One of her first contacts with Kagawa was when she was advised to consult him as to the safe transmission of a sum of money the Y.W.C.A. had raised for famine sufferers in Russia. She found him in his little room in the slums, in the midst of preparations for his Christmas party. He gave her the needed information and then taking out his check-book added a contribution of ¥100. When Miss Topping heard of the Sunday morning sunrise Bible studies that Kagawa was giving to his audiences in the slums, she decided to attend one. She found it so valuable that from that time on she attended regularly.

Nine years later, after a furlough in America, she came again to Kobe, this time to take her place on Kagawa's staff and to work under his direction.

Purpose. Before Kagawa became so well-known there was much questioning, especially on the part of other Christian workers, as to what he was likely to do. Was he going to start a new denomination as Wesley did? To answer this and other questions, and to print in the English language something of what Kagawa was teaching and writing, was the first purpose in publishing "Friends of Jesus". Looking back through the early numbers we find them largely

given to his public messages and his talks and conferences in Japan and other lands. We also find much of the history of the origin and of the working out of the Kingdom of God Movement, of the influence on the movement of the coming of such men as Dr. Hodgkin from China, Dr. MacKinnon from Canada, and Dr. Mott from the U.S.A. During this past year, in connection with Miss Topping's program of preparation for Dr. Kagawa's itinerary in the United States, copies of the Shanghai Number, The Economic Foundation of World Peace, The Christian International, and Kagawa in the Philippines have been widely used.

Kagawa's relation to the Magazine. Kagawa's only relation to the magazine is that he is the reason for its existence. He has had nothing to do with the editing, publishing or choice of the material. We mention this because some have wondered "That Kagawa would permit himself to be so praised in his magazine."

But Kagawa's mind is otherwise occupied. He is as impervious to praise as he is to criticism. However, he deplores overemphasis on himself. In his recent journeys in the Southern Hemisphere he has protested, "I am only a little chap who comes to you as a preacher of Christ's Gospel in all its implications." Harold Fey of the F.O.R. wrote recently, "I have come to the conclusion that the best thing the friends of Kagawa can do is to stress less his personality and more the work he is doing." Doubtless others the world over who have found Kagawa attractive to talk and write about are realizing that this is not enough. We must study his message more; we must take his example more seriously.

When Miss Topping sailed for the United States (in June, 1934) most of material for "Kagawa in the Philippines" had been assembled, but volunteers from the Kagawa Fellowship attended to the publication.

This present number is also edited by a volunteer group. We take this occasion to express our deep regret that it is so long overdue.

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