

THE ECONOMIC FOUNDATION OF WORLD PEACE

Toyohiko Kagawa

*"Loud rings on sea and land today
The challenge of a work to do,
As in the furnaces of Time
God molds this worn-out world anew.
Then strip us of our love of ease;
Send full on us Thy Vision clear;
O may we catch the far-off glow
Of Thy great walls
Then let us go
And build their splendor here."*

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Dr. C. J. L. Bates

During the last three years I have felt it necessary quite frequently, with missionaries, Japanese pastors and laymen, to give a reason for the faith that is in me concerning Dr. Kagawa and the urgency of his relation to the Christian Movement in Japan at this time. I have been at times surprised at myself, at the depth of conviction I feel concerning this man. I know no person anywhere, in Japan or any part of the world, to whom I would apply concerning the fundamentals of the Christian faith as applied to life, personal, social, and institutional, sooner than to Dr. Kagawa. I was 'sold' to Dr. Kagawa some three years ago, in 1928, when he came to Kwansei Gakuin at our invitation to conduct a series of meetings. He brought his staff of six and spoke eighteen times in three days. The quantity of his messages amazed me and the quality of them as combined with the quantity was to me a staggering experience. His bible lectures at six in the mornings on three of the epistles of Paul were to me a revelation. I had no idea Kagawa knew the Bible as he does, with first hand knowledge. The completion with which he was able to identify himself with its fundamental message stamped what was to me the final word with convincing power. His interpretation of Paul's Christology satisfied me, especially where he came to speak of the kenosis. Kagawa has taken me into deeper depths of personal mystical religious experience than has any other living person.

His lectures on Marxism to the students during those three days were also remarkable. He gave two talks in English, one of them to a group of missionaries in our home. It was again a most appealing and revealing address. He spoke in English and made himself most thoroughly understood. He told the reasons for his adoption of the objective of one million souls for Christ, in that the Huguenots in France had one million protestant Christians and thus a safe foundation for development. Without a million in Japan, we do not have a sufficient foundation on which to build a Christian order of society. Then he spoke of the place of the missionaries in a most encouraging appeal, to us who so often hear that our work is done and that there is little left that we can accomplish. Kagawa isn't saying that, not for a moment. He is saying "When you have a million Christians in Japan, then you may leave, but not before."

That experience at Kwansei Gakuin was the first thing that sold me to Kagawa's movement. Since then I have been cooperating right along. And then I have known Kagawa for twenty years in Kobe.

Last year I went on furlough and needed missionary materials. I found what I needed in typed copies of addresses by Dr. Kagawa which have since appeared in the Shanghai and Tsinan issues of Friends of Jesus. Upon my arrival in Toronto I had to go at once to the Foreign Missions Conference in Atlantic City, returning on a Saturday, I was asked to speak on Sunday in one of our Toronto churches, and spoke on Kagawa and the Kingdom of God Movement. The reception was a surprise and a delight to me. From that time till August when I returned to Japan I spoke of nothing else than Kagawa and the Kingdom of God

*An address at a meeting of Tokyo missionaries for the study of the Cooperatives. See p. 19.

Movement over fifty times,—and the people wanted nothing else.

When Kagawa came to Toronto in July for the YMCA world conferences, and later in October, he had a remarkable reception. Dr. Harold Young, pastor of one of Toronto's leading churches, has recently spoken on the place and modern setting of missions, and given in it a description of the impression Kagawa made on our people in Canada. Very largely as a result of the inspiration of the Kingdom of God Movement in Japan, the United Church of Canada has set up a Kingdom of God Movement Committee.

I want to call your attention also to the Shanghai and Tsinan Numbers* of Friends of Jesus as statements of Kagawa's message. The Shanghai Number is a great revelation of a renewed interpretation of the meaning of the Cross of Christ, and of the place of the Cross of Christ in a new interpretation of Christianity, and a new and vitalizing power in the whole movement of personal and social redemption. I think there is no greater Christian reading than what is found in this book. Somehow or other this takes us back to the fountain springs. We do get back to the Cross itself, and not in wordy dissertations but in very direct and firsthand application.

The following are titles of some of the addresses I was working on over in Canada, based on the Shanghai Number and on Love the Law of Life, which Mr. Gressitt has given to the world:

"Ex Oriente lux"	Kagawa and Marxism
The Message of Kagawa	Kagawa's Economic Theories
Kagawa and the Rural Problem	Kagawa's Theology
The Kingdom of God Movement in Japan	

In the "Religion of Jesus" Dr. Kagawa says, "I am not using mere words,—empty talk. I am making every effort to live a life like Jesus Christ." Of course one may call this presumption, but one day Dr. Outerbridge said to me on Kwansei Gakuin campus, "If Jesus came again He'd live like Kagawa, wouldn't He!" And I say, if Kagawa's way of life isn't the Christian way, then just what is the Christian Way? That is the secret of his convincing power,—that he tries to live the life of Christ.

There are dangers in this social movement without Christ. And yet we cannot ignore it. We've got to deal with this thing. Here we are in this country with Communism on one side and Fascism on the other. These two forces are facing each other, and we are in between them.

How to apply this message of Kagawa's to life,—how even to conceive it,—is of course the task of many minds and many lives. I wish we could release some of the energy now tied up in routine work, and in institutions, and have groups of people in different parts of the country studying, and get down to serious application of our best mental energies to these Shanghai and Tsinan numbers. At any rate, in the perplexed and bewildered condition that the political, economic, social and religious leaders of the world are in today,—we have a man who stands here and says,—as I heard him say a few days ago in his school in Kawaragi Mura,—

*Procure the Shanghai and Tsinan Numbers of Friends of Jesus, as well as the current one, etc., care Henry Topping, 75 Kobinata Daimachi 3-chome, Koishikawa, Tokyo.