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TOYOHICO KAGAWA,
A MODERN PROPHET IN THE NEW SOCIAL ORDER IN JAPAN

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CHAPTER I

INTRODUCTION

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INTRODUCTION

A. Renown of Toyohiko Kagawa

Out of the Orient there comes a man who, by his passionate abandonment to a great cause, is today one of the most prominent prophetic figures on the horizon of the world's life. "A Japanese St. Francis,"¹ "The Outstanding Spiritual Leader of the Orient,"² "One of the most amazing men of this generation,"³ - such comments as these are not uncommon from those who have seen him and know the work of Toyohiko Kagawa.

To the mind of Robert E. Speer, he

"is one of the half-dozen outstanding Christian personalities of our day, lifted into a place of world-wide fame by the very qualities which do not seek it - simplicity, humility, self-sacrifice and love."⁴

Dr. Arthur J. Brown says, "Probably the best known Christian workers today are Grenfell, Schweitzer and Kagawa."⁵ Dr. Rufus Jones is of the opinion that he

". . . is one of the striking phenomena of the Christian world today. He is not a man behind a pulpit; he is a demonstrator in a laboratory. He is showing once more, that Christianity

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1. Delawan L. Pierson; "A Japanese St. Francis", *Missionary Review of the World*, November, 1932, p. 599.
2. Francisco Galvez; "The Spiritual Significance of the Coming of Kagawa to the Philippines", in *Philippine Observer*, February, 1934, p. 7.
3. Kirby Page, as quoted in "Toyohiko Kagawa", *Review of Reviews*, August, 1930, p. 98.
4. Toyohiko Kagawa: *The Religion of Jesus*, p. 1.
5. "Missionary Review of the World, December, 1933, p. 602.

is not talk, - it is action; it is not words, - it is power. He exhibits it as soul force, creative energy, redemptive might."¹

In this convert to Christianity is to be found perhaps the most whole-hearted acceptance of the teachings of Christ that the Christian world offers. His life is one of the best examples of the dynamic power of the Christian gospel. In him are combined a deep personal religious experience and a vision of the needs of suffering humanity. To him Christ is and must be the supreme force in the regeneration of the individual and, through him, society.

Kagawa is keenly sensitive to the overcrowded slums, the social injustices in industrial problems, the horrors of social evils, the plight of the farmer, strifes in national and international relationships and the dangers of the materialistic student-mind. His Christian program for the nation is so comprehensive as to be startling. To him the Christian movement in Japan is faced with the burden not only of evangelization of the people and the establishment of the church, but also with the task of functioning socially toward the salvation of a great nation.

B. The Purpose of the Study

It is the purpose of this thesis to show how Kagawa, fired with the courage, vision and utter abandonment of a prophet, is confronting his people with the truth that Christ's way of life and the cross-principle can become operative in the whole realm of national

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1. Toyohiko Kagawa: "Love the Law of Life," Foreword, Rufus M. Jones, p. vii.

life.

This study is made under the disadvantage of dealing with a man and situations so close at hand that it is difficult to see him in right perspective and so give a proper evaluation. Nevertheless, so renowned a prophet of a new social order as Kagawa should be studied as suggested.

C. The Sources of the Study

For such a study as this there is a wealth of available materials. The primary sources will be histories of the development of Christianity in Japan, books and periodicals by Kagawa, and recent biographies. Additional references will be made to books and articles which relate to his life and his times.

D. The Plan of the Study

In this study it is the plan of the writer first to lay a foundation for an appreciation of the significance of Toyohiko Kagawa by a brief survey of the Christian movement in Japan. This will be followed by the story of the life and religious experience of the prophet. Since the study has to do with the making of a new social order it is then necessary to consider the essence of the prophetic message and its impact on the Japanese mind of today. The response to the appropriateness of the message for the present situation in both church and state will be seen in a consideration of the Kingdom of God Movement. Finally an appreciation of the prophet, his message and work will be given.

CHAPTER II

HISTORICAL BACKGROUND

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HISTORICAL BACKGROUND

A. Introduction

Today Japan is seeking a new life, and she is eagerly listening to Kagawa, one of her own leaders, as he tells and writes of the things by which he lives. Twice before has Japan been deeply stirred by the Christian message, and has turned away because it came in foreign guise. Kagawa says in regard to an event in early Christian Missions:

"It is too bad that two hundred and ninety years ago there was a Christian rebellion. This still causes the government to have some doubts about our religion."¹

A brief survey of Christianity in Japan and the situation which the Church faces today in the new social order are necessary to an understanding of the full significance of this modern prophet. The Christian movement in that land began in the person of one whom Kagawa honors and in some respects imitates. He greatly admires the Church's noble and self-sacrificing leaders, and he is convinced that his country owes much of its moral reconstruction directly to the influence of Christianity. To the missionaries he says:

"In this country I think that you missionaries are the demonstrations of the love of God. I am a result of a Christian mission. If a missionary had not come to Japan I would never have known God. . . . Why is Christianity needed in Japan? Many Americans and English people ask me this question. 'Why - when you already have good religions in Japan?' I tell them that my very existence shows the reason why."²

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1. Kenneth Saunders: Whither Asia, p. 161.
2. Ibid., p. 157.

Today Kagawa is a pioneer blazing a trail toward a Christian social order in which he is attempting to engage the full support of the Christian Church with the assurance that Christianity will win out in Japan. He is a prophet, and in him the church has a leader in whose character is to be found an unusual combination of the sensitiveness and vision of the mystic, the martyr's capacity for joyous suffering and the statesman's mental grasp and organizing ability.

B. The Christian Movement in Japan

1. Early Roman Catholic Church

Christian missions in Japan have presented a dramatic mingling of triumph and tragedy. The record abounds in incidents full of human interest which are far reaching in significance and reconstruction values.

The authentic history of Japan dates back to several hundred years before the Christian Era. The first contact with Japan by European nations was not until the sixteenth century. With the early explorers and traders came the Jesuits through whom Christianity was introduced.

a. Francis Xavier

Because of the apparent influence of Xavier on the life of Kagawa a brief account of his life will be given. To Francis Xavier belongs the honor of being the pioneer missionary to Japan. He was born at the castle of Xavier in Navarre upon the Spanish slope of the Pyrenees on April 7, 1506. At the age of eighteen he was sent

to the University of Paris where he became a student and a distinguished professor, and also the disciple and associate of Ignatius Loyola, founder of the Jesuits. Xavier took the rigid vow of poverty, purity, obedience and readiness to go any place in the world to which the order might send him. It was Loyola who, in the name of the Pope, commanded him to set out to Portugal in answer to a call of the king for Jesuit missionaries to go to his newly won possession in India. On May 6, 1542 this zealous and devout Jesuit with two other disciples arrived at Goa, the Capitol of the Portuguese possession. His several years in India were characterized by indefatigable labours, some of which entangled him in difficult political situations. He was rewarded by many converts to Christianity. When on a visit to Malacca he met a Japanese fugitive by the name of Anjiro who had killed a man in Japan and then fled on a Portuguese ship. He was baptized and given the name "Paul of the Holy Faith." From him Xavier found out much about Japan. His fervent and restless spirit longed to visit and evangelize that country. "If I went to Japan, would the people become Christians?" To this Paul made this remarkable reply,

"My people would not immediately become Christians; but they would first ask you a multitude of questions, weighing carefully your answer and your claims. Above all, they would observe whether your conduct agreed with your words. If you should satisfy them on these points - by suitable replies to their inquiries and by a life above reproach - then, as soon as the matter was known and fully examined, the king (daimyo), the nobles and educated people would become Christians. Six months would suffice; for the nation is one that always follows the guidance of reason."¹

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1. Otis Cary: A History of Christian Missions in Japan, Vol. I, p. 22.

Xavier and Paul decided to go to Japan. They embarked on a Chinese junk, accompanied by two other Jesuits and two of Paul's countrymen who were also converts of the faith. After great dangers and many difficulties, they landed on August 15, 1549, at Kogoshima, the largest city in Paul's native province of Satsuma. Soon after their arrival they began to preach to some of the noble families of Satsuma. Paul had the great joy of seeing his own family become the first converts.

Xavier journeyed in Japan a little more than two years. He was unable to speak the language and being unacquainted with the manners and customs of the people he traveled and labored under grave disadvantages, yet many converts were baptized. When he sailed for India to secure new recruits, the mission was apparently quite well established.

His latest efforts after revisiting Goa were to enter China. The relation of the two countries seemed to him to be such that the acceptance of Christianity in China would ensure victory in Japan. When he was attempting to gain an entrance into China he was stricken with a fever on a little island off the south-east coast of China and died December 2, 1552. His body was buried with magnificent pomp at Goa in 1555, and it is today one of the most valuable relics in Roman Catholic India.

Xavier is recognized as one of the noblest and most gifted Catholic missionaries. He was the pioneer of a vast army of Jesuits who gave themselves with great fervor and devotion to the work of missions in all parts of the world. Rome has surrounded his memory

with many legends and highly magnified fables which in no way add to his true honor. Many miracles have been attributed to him, but in his letters there is not the slightest mention of any of these. Much has been written about his success in winning thousands of converts, but he himself was wholly dissatisfied with the results of his labors. Dr. Pierson writes of him:

"He was misguided, no doubt, but no other life, since Paul's, has shown such arder and fervor, such absorbing zeal for the great glory of God, such self-forgetting, self-denying passion for the souls of men, as that of the young Saint of Navarre, whose relics are still adored in the Church of Bon Jesus at Goa."¹

Thus in conclusion we may say that,

"He did more perhaps than any other man of modern times to arouse the missionary zeal of Roman Catholics. He was indeed far from being a model missionary. He did not exhibit that persistence in one line of effort that is needed to secure the best results in India, he relied too much on the power of the government for advancing the interests of religion. He even desired to have a military expedition sent to aid a person who promised to be a Christian if he were set up as a native ruler . . . had he remained in Japan he would doubtless have approved the methods by which afterwards some of the converted daimyes forced their subjects to accept Christianity. All of this, however, is little more than to say that in such matters Xavier was a man of his own age. We must not judge even the progressive men of the past by the standards of today. We cannot expect them to surpass their contemporaries in every particular. If some of Xavier's methods, such as the speedy baptism of multitudes who knew hardly anything of the real meaning of Christianity, seems to us unwise, we must remember that he was treading unbeaten paths."²

b. Growth of the Early Church

In connection with the church which Kagawa is helping to make today a knowledge of the early church in history is very sig-

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1. A. T. Pierson: The New Acts of the Apostles, p. 67.
2. Otis Cary: op. cit., pp. 49-50.

nificant. Xavier started a work in Japan that other priests carried on for nearly a century with extraordinary results. Within eight years after his departure the priests were received at court, and work was started in the capitol itself. The Jesuits made special effort to reach the higher classes; among the converts were feudal lords, Buddhist priests, generals in the army and many civil officers of rank and influence. At the height of the mission the converts are said to have numbered over six hundred thousand. In 1582 an embassy of young Japanese nobles was sent to India and Europe.

"It is probable the first suggestion of this came from the Jesuits, who desired on the one hand to arouse missionary enthusiasm in Europe and on the other to impress the envoys with the splendor of European cities and the power of the Church, so that their report might make the Japanese more ready to accept the religion of Western lands."¹

Wherever these young men went they were received with great ceremonies and splendor and were treated as royal ambassadors.

The success of the Jesuits was not entirely due to their great activity and devotion. The chaotic political condition which had existed for about two centuries, together with a "decadent Shintoism and a degraded Buddhism"² provided circumstances which for a considerable time favored the work of the priests. Certain feudal lords and several military rulers actuated by political and trade motives gave their support to this new religion.

The advance of Christianity was due in no small degree to the support of Nobunaga, a powerful military ruler who was the first of a series of men to unify Japan and bring it into a political whole.

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1. Otis Cary: op. cit., p. 92.

2. R. H. Glover: Progress of World-Wide Missions, p. 157.

While it is true that he manifested real interest in the doctrines of Christianity, yet it is not denied that he saw in the priests and Christian feudal-lords an ally of particular value, especially since they strongly opposed the Buddhists who were his bitter enemies. During his life the Christian faith made rapid progress in the central province of Japan. It was just a few months before his assassination in 1582, that the Japanese embassy set sail for Europe. Nobunaga was succeeded by two of the greatest national heroes of Japan: Hideyoshi, the unifier of Japan, and his successor, Ieyasu, the founder of the Shogunate.

c. Persecution of Christians

Hideyoshi like his predecessor was favorable to Christianity, but in time he was convinced that the priests and Christian daimyos were not the asset to his task of subjugating and unifying Japan as he had supposed. How great was the surprise of the Christians when they learned that during a single night his attitude toward them had changed. An edict was issued ordering all missionaries to leave Japan within twenty days, and forbidding Japanese subjects to accept the faith. The orders, however, were not put into immediate effect, but the tide had turned for Christianity in Japan. The Japanese were beginning to be suspicious of a religion that owed allegiance to a foreign potentate. Fear was becoming quite wide spread that the priests represented the political ambitions of their governments and that their plans were to unite their converts with foreigners to overthrow the independence of Japan. Hideyoshi himself dreamed of foreign and commercial expansion. He was encourag-

ing daring Japanese mariners to sail to Macao, the Philippines, Cambodia and Annam. He planned to reduce Korea and use it as a gateway for the conquest of China. Because of his greater interests elsewhere, he did not strictly enforce his edicts against the Christians. But the opposition against the church was growing bitter, and dark days and bloody persecutions had started. When the embassy returned from Europe, July 7, 1590, with a retinue of priests, they found that great changes affecting the interests of Christianity had taken place during the eight years of their absence. About this time jealousies and dissensions arose due to the coming of Spanish Franciscans and Dominican fathers from the Philippine Islands. The military authorities were stirred to new persecutions and in 1597 twenty-six persons, including six of the Franciscan monks were martyred at Nagasaki.

Ieyasu, who followed Hideyoshi, was inclined at first to adopt a lenient policy toward Christianity. He wished to retain and increase foreign trade. He was eager to see a mercantile marine developed and Japanese mines opened. He, too, was forced to stern measures in regard to the Christians. He attempted to continue trade while banishing the missionaries, but so close had become the relation between the two that this was found impossible. He began to carry out a policy of ruthless persecution which ultimately resulted in the blotting out of Christianity from the Empire and the closing of the nation against all but the slightest contact with the outside world.

d. Expulsion of Christianity

In 1638 the bitter persecution culminated in the so-called "Christian Rebellion" of Shimabara. The Christians made a last stand in an old castle not far from Nagasaki. After a long and fierce struggle they were completely annihilated by government troops. It has been estimated that more than thirty thousand Christians were slain in this revolt. The conquerors are said to have erected over the ruins of the castle at Shimabara a stone with the inscription:

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christians' God, or the Great God of all, if he violate this command, shall pay for it with his head."¹

From this time on Christianity practically ceased to exist. The government put forth every effort for its complete suppression.

To make sure that no disturbing influence would invade the nation, the government adopted the most thorough exclusion act known to man. All Japanese were forbidden to leave the country, and anyone who succeeded was to be put to death on his return. The building of vessels large enough for over-seas was interdicted. No foreign ships might land in Japan, except on one small island. The Dutch were the only people who were to send ships to this island and they under the most rigorous regulations. The edicts against Christianity were strictly enforced until well into the nineteenth century. For over two hundred years Japan voluntarily shut herself off from contact with Western nations.

Nowhere in the history of the Christian church have con-

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1. Otis Cary: Japan and Its Regeneration, p. 56.

verts endured persecutions with greater courage and fortitude than in Japan. Arthur J. Brown summarizes these early persecutions as follows:

"Most of the missionaries were deported and those who sought to remain were hunted down like wild beasts. Many of the Japanese Christians recanted, some because their profession of faith had been merely nominal, and others because their courage was not great enough to enable them to face the frightful ordeal with which a remorseless government confronted them. But multitudes were faithful to the end. They were persecuted without mercy - stripped of their possessions, burned, beheaded, crucified, thrown from cliffs, and subjected to every form of torture and death that fanatical ingenuity could devise. The history of Christian martyrdom contains no more tragically sublime manifestations of constancy than those which Japan affords."¹

The great missionary advance in Japan carried within it the seed of its own extermination. The missionaries were concerned with the glory of their church. To them the church and the Kingdom of God were synonymous. They sought to impress upon the Japanese something of the glory and greatness of papal authority and power. In such was to be seen for Japan the danger of political domination of so-called Christian powers with the lust of conquest in their plans. The persecutors of Christianity acted under the impetus of fear. They believed, as the Imperial Edict ran, that the steps which they took were absolutely necessary "to secure the safety of the Empire."

Throughout the country edict-boards were erected. Otis Cary says of these:

"As soon as the child could read, he saw upon the boards that the KIRISHITAN JASHU-MON (Evil Sect of Christianity) was strictly prohibited, and when he asked what this meant,

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1. Arthur J. Brown: Japan in the World Today, pp. 269-270.

he was told by his parents about the wily scheme of the barbarian nations that sought to gain possession of Japan by means of a religion that was a strange compound of foolish doctrines and powerful magic."¹

2. The Protestant Church in Japan

a. Christianity in the Emergence of a Nation

One of the most significant events of modern times has been the emergence of Japan from the isolation of centuries and from her mediaeval feudal state to the noon-day of world prominence and power. No more illuminating statement could be found concerning this transformation than the following one by Sherwood Eddy which was written as a result of his recent visit with one of Japan's representative business men.

"Viscount Shibusawa, the grand old man of Japan, at the age of ninety, sometimes called the J. P. Morgan of his country, has witnessed the almost entire transformation of his people during his life time. He told us that he was a boy of thirteen when Commodore Perry's fleet of American gunboats first arrived in 1853, and returned the following year when Japan opened her long-closed doors to the modern era. At that time he believed that the world was a solid cube and on its flat top there were only four countries in existence - Japan, Korea, China and India. After Perry's arrival he had to enlarge his flat world and to add two more lands, America and Europe. At that time he was in favor of resisting the American fleet, but the shot fired from the Japanese battery on the shore exploded harmlessly in the water about half way to its destination. Fortunately the counsel of old and wiser heads prevailed, and Japan was opened from that time gradually but completely to the influence of the Western world.

What changes this one man has witnessed during his life time! He has seen Japan transformed in almost every aspect of its life as it sought to assimilate the whole complex of Western civilization, entering in a few decades into a political revolution, an intellectual renaissance, a religious reformation, and an industrial and social reorganization almost unparalleled in history. His memories of Townsend Harris, America's first states-

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1. Otis Cary: The History of Christianity in Japan, Vol. I, p. 241.

manlike representative, of General Grant's visit to Japan, of Theodore Roosevelt and of Japan's participation in the conflicts with China and Russia and in the World War, marked several of the milestones of his country's remarkable advance. He has seen Japan surrender in a day her ancient feudalism for imperial solidarity, abandon isolation for final cosmopolitan membership in the League of Nations, and gradually yield her traditional autocracy to growing democracy. At the age of twenty-eight he served the last Shogun in the old feudal days, when trade, commerce and finance were looked down upon as only a shade above the occupations of the outcast. He was among the first to enter these despised professions and became Japan's leading banker, for forty-three years president of the First Bank of Japan, now one of the 'Big Five.' He held office as president, director or adviser of some sixty corporations and was identified with scores of philanthropic and social welfare organizations."¹

At the very foundation of these remarkable changes which Viscount Shibusawa has witnessed Christian missions are found the primary influence. The early pioneer missionaries were a remarkable group of men of noble character, intellectual vigor and diversified talents. They helped to mould every phase of national life. That consecrated band has been constantly recruited by those whose influence has been and is being deeply stamped upon the nation.

In the light of this remarkable transformation, the editor of The Kokumin, Tokyo, pays a striking tribute to the missionaries. He feels that Christianity offers the regenerative principle that Japan needs, and says,

"The development of Japan to a first class power within the past fifty years is to a great extent attributable to the trouble taken by the missionaries who, either by establishing schools or by preaching the gospel of Christ in churches, have cultivated the minds of the Japanese and enhanced the standards of their morals. It is to be hoped that the missionaries will redouble their energies and zeal in promoting the welfare and happiness of Japan."²

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1. Sherwood Eddy: Challenge of the East, pp. 112-114.
2. Arthur J. Brown: op. cit., p. 314.

b. The First Protestant Missionaries

To the Protestant Episcopal Church of America belongs the great honor of being the first to enter Japan in the persons of the Rev. John Liggins and the Rev. Channing Williams, both of whom had been missionaries in China. Later came Dr. J. C. Hepburg of the American Presbyterian Board, Dr. Guido F. Verbeck, the Rev. S. R. Brown and D. B. Simmons of the Reformed Church in America. All these came in 1859, the first year after Protestant missions were made possible by the treaties which opened the country to foreign trade. The Rev. John Liggins returned home after one year of service because of ill health, and D. B. Simmons resigned from the mission to practice medicine. The other four had long and honorable careers in Japan, and all acquired international fame.

The Rev. Channing Williams drew about himself many young men who have since become prominent Christian leaders. He became Bishop of the Protestant Episcopal Church and is regarded by the Japanese as a saint.

Dr. J. C. Hepburg is noted as a physician, scholar, and translator. His knowledge of medicine was of very great value in helping to remove prejudice against Christianity. He compiled the first Japanese-English and English-Japanese dictionaries, one of the monumental accomplishments of his scholarship. In 1905, on his ninetieth birthday, he was honored by the Emperor with the Imperial Order of the Rising Sun, in recognition of his distinguished service to Japan.

Dr. S. R. Brown is to be remembered as an educator. Of

him it is said that he was the teacher and inspirer of men who became the teachers and inspirers of the New Japan. His great work in the field of education led William Elliot Griffis to write his biography, entitled, "A Maker of the New Orient."

Perhaps the greatest of these pioneer missionaries was Dr. Guido F. Verbeck. His name has been placed beside that of Ulfilas, Augustine and St. Patrick. For nearly forty years he gave the best powers of mind and body for interpreting Christ to the Japanese mind. During the fifteen years in which he was head of what is now the Imperial University, many who are now statesmen studied under him, and the greatest men of the nation came to ask his advice in national problems. Due to his influence and advice a steady stream of students visited Europe and America. It was at his advice that the Imperial Embassy went around the world in 1871. More than half the men selected by the Emperor to go on this tour were former pupils of Dr. Verbeck. He was sought far more than any other foreigner by high officials in affairs of state.

"Dr. Verbeck's translation of the Psalms is a monument to his industry and ability. He died March 10, 1898. The Emperor sent a gift of five hundred yen for the expenses of the funeral, which was attended by the representatives of the Imperial Court and many other officials."¹

These brave pioneers were faced with grave difficulties and dangers for more than ten years. By the experiences of the sixteenth and seventeenth centuries the Japanese had been taught to view Christianity with mingled fear, contempt and hate. In conspicuous places

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1. Otis Carey: The History of Christianity in Japan, Vol. II, pp. 49-50.

throughout the country were to be seen the old edict-boards declaring Christianity a forbidden religion.

The United States took cognizance of the fact that Japan's attitude toward Christianity would add to the difficulty of negotiating a treaty. President Fillmore in his directions sent to the Secretary of the Navy said:

"The deep-seated aversion of this people to hold intercourse with the Christian nations is said to be owing chiefly to the indiscrete zeal with which early missionaries, particularly those of Portugal, endeavored to propagate their religion. The Commodore will therefore say that the government of this country does not interfere with the religion of its own people, much less with that of other nations."¹

All westerners were feared, for the European powers had been despoiling China, and with the opening of Japan there was national fear that their turn would soon come. The missionaries once again were suspected of being spies sent in advance to prepare the way for foreign conquest. This situation is illustrated by the following incidents. One of Dr. Hepburg's servants confessed afterwards that he was a Samurai and had entered the doctor's service as a spy with the intention of killing him.

Dr. James H. Ballagh, one of the oldest missionaries to Japan, affirms the following concerning the mission of Dr. Guido F. Verbeck:

"To prove to the Japanese, Protestant Missionaries were not Jesuits. This was the distinct mission of the Rev. Guido F. Verbeck, who gave twenty of the best years of his life to that end. He said to himself, 'What right have I to think the Japanese should not account me a Jesuit?' I am willing

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1. Otis Cary: A History of Christianity in Japan, Vol. II, p. 30.

to give twenty years of my life to prove to the contrary'; and he did, and by the blessing of God upon a humble, faithful life he gained the confidence and esteem of the government and all classes of the people, as no other man not a Japanese subject has ever done."¹

The early years of this little group of pioneers, which numbered less than a score throughout the sixties, were spent in quiet, patient study, Christlike living and in laying foundations for the coming years in language helps and in the translations of Bible and portions of Christian literature. A door of usefulness was also opening to them through the desire of young men to receive instruction in English. Thus, through the influence of daily life and work, these missionaries did much to eradicate the prejudice and suspicions of the Japanese against foreigners.

c. The Russo-Greek Mission

In 1861 there came to Japan a remarkable Russian, Father Nicolai, who afterwards became Archbishop of the Eastern Orthodox Church in Japan. Some of his early converts were imprisoned and cruelly treated. He, too, was suspected as a spy. He labored in translating the Bible with such devotion and wisdom, in the training of priests and in preaching that at his death the Eastern Orthodox Church in Japan numbered many thousands.

During the Russo-Japanese War the work was maintained with considerable difficulty. Since the mission was of the State Church of Russia there was suspicion of political designs. Father Nicolai, then Bishop, continued to confine himself strictly to the regular duties of the Christian mission. His courage, remarkable tact and

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1. The Christian Movement in Japan, Eighth Annual Issue, pp. 19-20.

absolute devotion to his task led the Japanese to recognize the fact that his work was conducted from motives entirely separate from political ambitions. At no time were more than a few other missionaries associated with him but many native assistants have been well trained, and they have gone out from Tokyo into different parts of the land. At the age of seventy-six, February 6, 1912, Pere Nicolai died, one loved and honoured by foreigners and Japanese of all faiths. He was succeeded by Archbishop Sergie, whose evangelistic spirit and catholic outlook inspire all who come in contact with him, but the church has not been able to make great advances within the past decade because hindered by the lack of funds from Russia due to the revolution.

d. The Return of Roman Catholic Missions.

Roman Catholic missionaries never gave up their purpose of re-establishing work in Japan. Even before the opening of the country by Commodore Perry, heroic attempts were made to gain an entrance. Along with the entrance of Protestant missionaries came the Catholic priests. They established work at Yokohama and Nagasaki. The Catholic authorities in consideration of the sensibilities of the Japanese sent French priests rather than Portuguese and Spanish. These new workers found to their great joy and satisfaction that there were thousands throughout Japan, especially in and about Nagasaki who had kept the faith first awakened by Xavier and his successors. Down through more than two centuries fathers had passed on to their sons the prayers and Christian traditions, and Christian sacraments had been administered under absolute secrecy. The fidelity of these descendants of

the ancient Christians is something to be greatly commended, especially since there was no open teaching of God and of Christ or written Word. Their form of Christianity, however, was greatly corrupted, for under the strict surveillance they had to enroll themselves as Buddhists or Shintoists.

At the Easter season in 1865 in the newly erected church at Nagasaki over one thousand were in attendance at the services. During the next several weeks the missionaries learned of the existence of great multitudes of Christians who had not dared before let it be known that they were of kindred faith. The coming of such crowds to the church and the knowledge of the persistence of Christianity aroused the Japanese officials and soon a fierce persecution broke forth during which thousands were tortured, beaten, imprisoned or exiled. Finally, official representatives of Western nations, Catholic and Protestant alike, together with the Japanese missionaries, united in a protest against this action of the government until in 1872 the persecution ceased.

The Japanese have always been more distrustful of the Roman Catholic workers than of Protestants, due to their close relationship with their home governments and because of the policy of the Church to place the seat of power outside the Japanese empire. Of their work up to 1929 an official Catholic report includes the following statement:

"The progress of the last sixty years cannot be considered markedly successful. Protestant forces who entered with the Catholic missionaries claim almost double the following. However, the nucleus of a mission organization is established in the eleven ecclesiastical territories assigned to five differ-

ent societies. Japan is today our most poorly manned mission, there being but one priest, brother or sister to every 86,000 souls. There are less than 600 churches or chapels of any kind and less than 200 lower schools, though there is a group of promising higher schools, chiefly under the Brothers of Mary. The Jesuits have opened a University in Tokyo. The nuns conduct something over a score of orphanages, seven hospitals and seventeen dispensaries. There are five Catholic printing presses."¹

The Church has had a long line of self-sacrificing workers and an impressive roll of martyrs. We may not favor their ecclesiastical organization and their methods, but they, too, are seeking the triumph of the Gospel of our Lord.

e. The Significance of the Samurai in Christian Missions

Reference has been made to the great military triumvirate who ruled Japan from 1570 to 1620 in whom the Shogunate had its beginning. It is significant to note that this government which banished Christianity in bloodshed from the empire as a proscribed religion and closed the doors tight for two and a half centuries, is the government which made treaties with outside powers which resulted in the complete opening of Japan to western nations. This was at a time when the country was exceedingly unsettled. The Shogun's government was tottering to its fall. In 1868 the Emperor was restored. To him the Shogun and all his two hundred and sixty-two lords surrendered their fiefs. This boy Emperor named his reign, "Meiji", the "Era of Enlightenment". He issued an edict that opened the way to Japan's future progress. In it there was a statement to the effect that knowledge should be sought for throughout the world, so

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1. Little Atlas of Catholic Missions, 1926, published by the Society for the Propagation of the Faith, pp. 30-31.

that the welfare of the Empire might be protected. With the abolishing of the feudal system the swaggering two-sworded Samurai lost their occupation as retainers of the feudal nobles and the privilege of wearing the swords. These young men were noted for their loyalty, courtesy, courage and faithfulness. They were of keen intelligence and active minds and belonged to the ruling class of society. The Samurai, or knightly, class had played an important part for centuries in Japanese history. Now these young men had to adapt themselves to the changed conditions of society in which men had to earn a living or starve. They were eager for the highest advancement of their country. Hence, they sought out the missionaries as teachers of English and thus at first hand gained an acquaintance with western civilization.

In the growth of Christianity in Japan the church's greatest successes have been among the Samurai. Nine of the eleven members of the first church at Yokohama (1872) and most of the eleven members of the first church at Kobe (1874) were from this class, which has furnished the majority of educators, journalists, legislators, army officers and navy officers and leading men generally, of the new Japan. Among some of these men are to be found the strongest Christian leaders of both church and state.

f. Period of Rapid Advance.

From 1872 to 1890 the missions were especially prosperous. An event which marked the turning point in the progress of Christianity in Japan was the organization in Yokohama of the first Protestant

church, on March 10, 1872. The following year witnessed the removal of edict-boards throughout the country against Christianity; the adoption of the western calendar, thus leading the way for making Sunday the official rest-day which was done three years later; freedom of worship for the newly organized church and the doubling of the missionary staff by home churches. The number was increased from twenty-eight to fifty-five, only one less than had come in all the years from 1859 to 1872.

With the removal of the anti-Christian edicts on the part of the government all the great English and American evangelical churches opened work in Japan. There was a steady increase in the number and effectiveness of the missionaries. The prejudice of centuries was dying out against Christians and remarkable advances were being made through churches, schools, medical missions, direct contact with the Bible and Christian literature in the native language, benevolent agencies and by evangelism. The first Christians were of kindred spirit to those of the early church who went everywhere preaching the gospel. Bands of consecrated disciples were formed in all the great cities for the purpose of going forth to preach. Five of these bands have become historical. Many of the young men were destined to be prominent leaders of the Christian church. Not a few became famous as authors, educators, administrators and statesmen. The saintly Yoitsu Handa, first Bishop of the Japan Methodist Church, was of the Yokohama Band. Dr. Ebina, president of Doshisha University, which enrolls more than five thousand students, and Pastor Paul Kanamori, famous for the three-hour sermon which has been listened to by

hundreds of thousands, were members of the Kumamoto Band.

During this period Japan was going into the leading nations of the West seeking for knowledge to help in the reconstruction of the empire. Foreigners were invited to come into the country and give needed advice and instruction. Of this new era Dr. Sherwood Eddy says:

"For thirty years, more than three thousand foreigners labored in Japan as teachers, engineers, physicians, military and naval leaders, financial and political advisers, to reconstruct the empire. From Great Britain Japan derived most of her political and financial reforms; from France her first military system, which is now formed upon the German model; from Germany her medical science; and chiefly from America her public school system and impulse to trade and manufacture. Noble men like Dr. Murray, and Dr. Verbeck started the national system of education and helped to organize the Imperial University."¹

The progress which was being made in church and state seemed to bid fair to the adoption of Christianity by imperial edict. Herein lay a hidden danger such as was witnessed in the early church under Constantine and his successors, but already forces were at work to prevent this.

g. Period of Reaction

By 1889 an intense nationalistic spirit swept over the nation resulting in a sharp reaction against all things foreign. In this the church shared: Japan had learned much from the West, and now the nationalistic quality of selective judgment was manifest. The nation through her contacts with foreigners at home and abroad was awakening to the fact that there were many things which were not

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1. Sherwood Eddy: The New Era in Asia, pp. 33-34.

to her advancement in the Western world. The beginning of Meiji Era saw the proclamation of a constitution, liberty of conscience and religious freedom, parliament and a free press, compulsory education, humane and social reforms. With all the advances of this new reign there was the delay of the so-called Christian powers in revising the treaties and admitting Japan to the comity of nations. This aroused fierce resentment and caused distrust of the Christian religion.

"Life in Japan was not pleasant for the foreigners during these years. They were seldom subjected to violence, but they were snubbed and elbowed aside on every hand."¹

Conservatives who were feeling that the country was moving too rapidly away from its old moorings seized the opportunity to stir up anti-foreign spirit under the guise of an appeal to national loyalty. A desperate effort was made to revive the old religions. From the time of the Jesuits the attitude of the Buddhist priests had been one of ceaseless antagonism.

This anti-foreign reaction was fully felt by the church. Many members withdrew from their churches; pupils left the Christian schools which had been over-crowded; teachers instructed children to keep away from Sunday Schools; the demand for Bibles declined; strenuous Buddhist and Shinto opposition developed; the government denied promotion to officials who were affiliated with the church.

The reaction against foreign ideas, customs and methods soon spent its forces leaving the church to see the distinction be-

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1. Arthur J. Brown: Japan in the World of Today, p. 281.

tween "things western" and the fundamentals of the Christian faith. Near the end of 1900 at the great missionary convention held in Tokyo a clear note was sounded by the chairman, Dr. J. D. Davis. In his opening address he said:

"We have now passed through a period of reaction. Nationalistic and rationalistic waves have swept over the church and chilled it. Signs are, however, everywhere apparent of renewed life and hope."¹

h. The Modern Period

The advance of the church since the beginning of the twentieth century has been one of steady growth, with ever-increasing opportunities for the evangelization of Japan, especially if her forces are fully united in this great task. The emphasis which was placed upon Christian education by the pioneer workers has given the church an excellent body of trained leaders and among her members are to be found some of the leading men in national life. Out from this indigenous organization representatives have gone forth as gospel witnesses to their countrymen who have emigrated to other lands.

The Protestant Church in Japan, according to statistics given by William David Schermerhorn, is now represented by two hundred and twenty-five thousand members, the Roman Catholic Church by one hundred thousand and the Greek Catholic by about fifty thousand; so the whole Christian community is now about five hundred thousand persons.²

Christianity has come to be recognized by the government as

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1. J. D. Davis: Fruits of Christian Missions in Japan, pp. 55-56.
2. Cf. William David Schermerhorn: The Christian Mission in the Modern World, p. 108.

one of the three great religious forces in Japan. Both of the other religions, Buddhism and Shintoism, have been profoundly influenced by Christian missions, and the literature and thinking of the entire nation is being permeated with Christian ideas.

i. Summary

A brief but very excellent summary of the progress of Protestant Christianity in Japan and the present task of the church is to be found in the words of a Christian pioneer, Dr. R. Ibuka, moderator of the Japanese Presbyterian church. This summary dates from almost the beginning of Christian missions to near the present time:

"Just fifty years have passed since, with eleven young men as a nucleus, the first Protestant church was organized in Japan. Though not a charter member, I was one of the earliest members of that first Christian group. Soon after this the famous edict banning Christianity was removed, but prejudice was still strong and persecution was general. The progress of the Christian movement since that time seems to me nothing less than a miracle. Today it is the common thing to find Christian jurists, editors, army and navy men, government officials, and business men. There are Christian churches and chapels in almost every large town. The Japanese Christians have organized churches in Manchuria, Korea, China, and Singapore. Christianity is molding the thoughts and ideals of our people. Beyond the church members there are many whom we may call hidden Christians. Even beyond these are a large number of people friendly to Christianity. Secretly they are in accord with our ideas. The great present task of the Japanese church is that of the finding, training, and thrusting forth into the whitening harvest field of capable, efficient leaders."¹

3. Conclusion

In this brief survey of the Catholic and Protestant movements in Japan it has been seen that the nation at two different

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1. William Axling: Japan on the Upward Trail, p. 16.

times has been deeply stirred by Christianity. In the sixteenth and seventeenth centuries when the Catholic Church seemed to be making rapid progress, the military rulers and some of the feudal lords became suspicious of the missionaries. They feared that these foreign teachers who seemed so closely related to trade and politics were the emissaries sent forth by governments to prepare the way for conquest. Bitter persecution broke forth which finally resulted in an edict being issued that completely closed the country to Western nations and definitely sought to blot out Christianity.

Near the close of the nineteenth century it seemed for a time that Japan might again turn from the Christian message. For two hundred and fifty years her doors had been sealed until Commodore Perry knocked and won admission for the Western nations. The following year Protestant missionaries entered. After a period of persecution there came a sudden wave of popularity when it seemed as if Christianity might become the religion of Japan. Again Japan reacted, this time with the feeling that her position among nations would be determined not by religion but by military and industrial efficiency.

Today for a third time Japan is faced toward Christianity with the possibility of a great forward Christian movement. The nation is in a deeply troubled mood in facing tremendous problems which are demanding solutions. In a remarkable manner the government, the labor movement and the Church itself have turned to Toyohiko Kagawa, the prophet out of the slums of Kobe, for leadership. Japan is blest

in having such a sympathetic leader who has a definite program and a burning message of love and hope. He speaks forth in no uncertain tone in such words as:

"What we need today is a thoroughgoing reconstruction of the economic and social systems based on the principle of the cross. Capitalism and communism are both failures in constructing real society. What we need is to revive the spirit of the Sermon on the Mount and to live up to it."¹

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1. Toyohiko Kagawa: Christians are Dangerous, The Christian Internationale - Friends of Jesus, June 1933, p. 23.

CHAPTER III

THE LIFE AND RELIGIOUS EXPERIENCE OF THE PROPHET

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THE LIFE AND RELIGIOUS EXPERIENCE OF THE PROPHET

A. Introduction

Those who do not know Toyohiko Kagawa are asking such questions as the following: "Whence comes this man - an intellectual giant but a physical weakling, a man with a great loving heart, spiritual vision and close fellowship with God?"¹ "Who is this man Kagawa?"² "What gives the man so large a measure of world attention?"³

B. His Early Life and Religious Experience

Toyohiko Kagawa was born in Kobe on July 10, 1888.

In the following testimony which Kagawa gave to a group of foreign missionaries at the General Workers Conference of the Church of Christ in China (July-August, 1930) we have, in part, an answer to the question, "Whence came this man?" It is cited here at length because of its implications to the present study.

"I was brought up in a Buddhist family. My father was private secretary to the Privy Council of the Emperor, one of the dignitary officials of the government. And yet he kept many concubines. His legal wife had no children. The second wife was a dancing girl. She had many children. I am one of them. I was adopted as a legitimate child. But my father's legal wife never loved me. I was taken to a cold, ice-frozen home. I wept day and night. If I had not been able to find God, I would have been ruined.

"My father believed in Confucius. There was Buddhism

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1. Delavan L. Pierson: A Japanese St. Francis, in *Missionary Review of the World*, Nov. 1932, p. 599.
2. Grancisco Galvez: The Spiritual Significance of the Coming of Kagawa to the Philippines, in *Philippine Observer*, February, 1934, p. 7.
3. Charles C. Morrison: Toyohiko Kagawa, in *Christian Century*, September 16, 1931, pp. 1135-1136.

also, and Shintoism, in my home, but no purity. I was sent to a Buddhist temple as a boy to memorize Confucian doctrines, but I was afraid to read those books because I thought if I grew up probably I would follow the steps of my father and brother. 'Be a saint! Be a gentleman!' - those books kept repeating. But there was neither saint nor gentleman anywhere near me for me to pattern my life by. My brother had brought home six or seven geisha girls at one time. Later, after my father's death, I was in my uncle's home, and at eleven years of age, endured going to school from what seemed like a house in the licensed quarter.

"When I got the Spirit of God, especially through the Sermon on the Mount, my eyes were opened. 'Consider the lilies, how they grow!' I memorized those simple verses, Luke 12: 27-31, Oh! it was inspiration to me! I found the Truth. I found the Life. I found the way to become holy, to be saintly, to be godly.

"And I found that Christianity can complete the teaching of Confucius and the teaching of Buddha. Having studied all the systems of philosophy in the Orient and in the West, I have noticed that the teaching of Confucius and that of Buddha do not lay emphasis on the foundation of belief in God. Socrates never touches God, nor Plato. Only Jesus Christ gave us wonderful stories of the love of God. And not only this, He taught us how to obtain the power to practise. Some of you become too accustomed to this wonderful teaching. You may forget how blessed it is. But for me it was a new experience. I had passed through the valley of solitude. I was a son of tears. Now the cloud passed by and sunshine was gleaming through it. Therefore I began to live up to the life of the Cross.

"When I was twenty-two I went down to live in the slums, remaining there fourteen years and eight months. It was not only the Bible which taught me the love of God and Christ, and led me to take this step. It was a missionary, Dr. W. H. Myers, of Kobe. He baptised me. If he had not come to Japan probably I would not have found Christ. And when I recollect his personal kindness and piety, all the time I admire him. And also I admire Christ. It was through Dr. Myers' kindness that I learned to love. When I suffered from tuberculosis, my Japanese friends did not love me. It was too contagious. They might catch it. Therefore I had to depart from them and live alone. But Dr. Myers showed his love in many ways. He even slept with me three nights in the same bed, without any fear of tuberculosis.

"Soon after that I went into the slums of Kobe, and there practised the love with which Dr. Myers had loved me. I ask you to love your Chinese friends as Dr. Myers loved me.

"The manifestation of Christianity is not simply by preaching. Love will win the world. I am not afraid of any kind of persecution. Love is stronger than persecution."¹

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1. Toyohiko Kagawa: Working Under the Shadow of the Cross, in Friends of Jesus, January, 1931, pp. 30-31.

C. His Education and Activities

William Axling in his recent book, "Toyohiko Kagawa", has given a most able answer to the question, "Who is this man Kagawa?" Many writers in both magazine articles and in books seek to give answer to this question. Perhaps the most direct and authoritative answers are those given by Dr. Harry W. Myers, a missionary of the Southern Presbyterian Church, whom Kagawa calls his spiritual father and to whom he refers in the quotation given above. An excellent sketch of Kagawa's life was written by Dr. Myers at the request of Galen Fisher for his book, "Creative Forces in Japan". The answer to the above question, which seems best suited to this study, is the one given by Dr. Myers some years ago. It was used by Dr. Robert E. Speer in his biographical note in Kagawa's book, "The Religion of Jesus", and is given as follows:

"From early childhood he learned to know the dark side of life in an upper-class, non-Christian home. His father's fortune was lost in speculation and fast living, so at his death Toyohiko went to live with a wealthy uncle in Tokushima, on the island of Shikoku.

"I first knew him as a slender, precocious boy of fourteen, who had entered high school a year younger than the legal limit by falsifying the date of his birth. He was keen in his pursuit of English, and it was through an English Bible class that he was brought to Christ. His Christian life began with a vision of the cross of Christ, and this has ever since been the motive power of his life. He at once threw himself with energy into the work of church and Sunday School, with a self-confidence that was almost embarrassing. He was a voracious reader, remembering everything that he read, and at times he would trip up his teachers in a way that made him unpopular with some of them.

"His graduation from high school marked a crisis in his life, when he announced his resolve to study for the Christian ministry. The family recognized his talents and wanted him to go through the Imperial University and enter the diplomatic

service or some other branch of public life. He stood firm in his purpose, and his uncle indignantly turned him out of the house without a penny. He came to live in our home, and later was sent to a Christian college in Tokyo. During that first summer we ate together, slept together, preached and visited together, and toured our country field together. I recall that three of the books that he read from my library were Christlieb's 'Modern Doubt and Christian Belief', Fairbairn's 'Philosophy of the Christian Religion', and Kant's 'Critique of Pure Reason'. Rather heavy mental diet for a seventeen-year-old boy, read in a foreign tongue! At Meiji Gakuin in Tokyo, Dr. Reischauer spoke of him as the most brilliant student he had ever taught.

"During his theological course in Kobe he developed tuberculosis, and had to spend a year in a fishing village, renting a fisherman's hut and doing his own cooking and washing. It was here that he learned to know and love the poor. They were ignorant and prejudiced, but he was always ready to write their letters or their names in fancy characters on their umbrellas, or play games with the children or give help and advice where they were needed. There was not a home that had not been darkened by the black shadow of sin, and old and young would turn to him for help.

"Another fruit of this year by the seaside was a novel in which he pictured the scenes of his boyhood, his education, and his conversion. It was written as a pastime, and the manuscript was thrown on the shelf and forgotten. Years afterward, when in need of money for his work, he got down this manuscript, rewrote it and sent it to the publishers with the title, 'Across the Death-Line.' The book sold through three hundred editions, brought hundreds of readers to become Christians, and made its author the most popular writer of the day. Much of its literary charm is lost in the English translations, but it makes a strong appeal to the Japanese heart along three lines: the hero is pictured as passing through a state of great unrest - the 'hamon' so common among young people of Japan today. Again, the hero has a passionate sympathy for the poor and distressed, and appeals to the ideals of his readers. The book also gives a vivid picture of the tragedy of a wealthy, godless home, and this constitutes the third element of appeal, for many of his readers have seen and experienced broken hearts such as this book pictures.

"About a mile from Kobe Theological School is a slum section called Shinkawa, that is perhaps the most wretched spot in all Japan. A population of some ten thousand souls is huddled in the space of ten blocks, constituting a center of filth, vice, poverty, disease, and crime in West Japan. Many of the houses have but one room, six feet square, opening on alleys hardly wide enough for two people to pass. Sometimes as many as four or five people occupy one of these tiny hovels.

Long lines of clothes hang out wherever the sun can strike them. Here and there one sees trash boxes with their contents spilling over, and the neighborhood toilets, without a semblance of privacy, are unspeakably foul. Gamblers, thieves, murderers, prostitutes, and beggars abound. Tuberculosis, syphilis, and trachoma seem almost universal.

"During his senior year in the seminary Mr. Kagawa began visiting in the Shinkawa slums and preaching on the street corners. From the first he began to see definite results, and he soon had quite a group of Christians and penitents. But this success raised a serious problem. There was not a spot in Shinkawa where these young converts could be free from the atmosphere of evil in which they had lived. So, Mr. Kagawa came with a request that he be allowed to leave the airy, new dormitory, and go down to make his home in one of those hovels, and provide a place where his new friends could escape from the corruption around them. We protested vigorously against this move, but all in vain. Among Mr. Kagawa's many virtues is an exceedingly hard head. Just before Christmas, 1908, he rented a room and moved into the slums.

"The days that followed were heart-rending. He lived on about three yen (\$1.50) a month, and gave away all that he could get to help those about him. Often he would eat only two meals a day and give away the third. He gave away all his clothes except what he was actually wearing. His cough and fever returned, but he relaxed his work only when unable to stand up. He conducted and financed innumerable funerals, visited the sick, provided food and medicine, and every morning and evening was out on the street preaching. He adopted several street waifs, and temporarily adopted a tiny infant until a home could be secured for it. 'The baby wept,' he told me, 'and I wept too.' More than once he was bullied and beaten by roughs who saw him distributing help, and thought he had money to throw away. Only a year ago one man struck him in the face and knocked out two front teeth!

"Soon his unselfish service began to attract attention and raise up friends. Mrs. Arthur T. Pierson, meeting him and seeing his work, gave him enough to support the medical part of his work many months. Mr. Hart Sibley undertook his support for a year and a half. A number of Japanese and foreign friends in Kobe helped the poor through him.

"While carrying on this work he was able to do an immense amount of reading and investigation, and a good deal of writing. He made a careful investigation of the slums in all the cities from Tokyo to Nagasaki. He made a special study of economics and of labor movements, and became a regular contributor to a number of leading papers and magazines. These studies led to the publication of his first important book, 'The Psychology of Poverty', a book that has played no small part in

inspiring and directing the social service work of the Japanese Government today.

"In 1915 Mr. Kagawa went to America and studied for about two years in Princeton Seminary, taking special courses at the University. He supported himself in the summer by working as a butler in several homes near New York, seeing some phases of American home life that were quite new to him. I wonder if his employers realized how much he saw and understood! In America he made many friends whom he remembers and loves, though he criticizes much in the American attitude toward the Japanese.

"Returning to Japan in April, 1917, restored to vigorous health and strength, he spent his first night among his poor friends in his old home in the slums, where they had kept up the work in his absence. Since that time his various activities have been almost incredible. At one time he had in press four books - a novel, a book of poems, a treatise on economics, and a book, 'How to Teach the Life of Christ to Children.' A catalogue of his charities and activities would fill a page. Some of his experiments failed, such as his cheap eating house, his box factory, and his brush factory, but these have been taken up and carried on successfully by others. Here are some of his activities:

"1. Direct missionary work in the slums, preaching every Sunday at six A.M. to audiences of forty or fifty, conducting prayer meetings and Sunday Schools whenever he is at home.

"2. Special Bible lectures in courses of three to five nights have been delivered in scores of churches, usually crowded to capacity, and resulting in hundreds of conversions. Usually a small fee has been charged, and the entire proceeds given to the work of the church.

"3. Special evangelistic services have been held in many places. In some places, such as Tokushima and Okayama, it was reported that the whole city had been profoundly moved.

"4. Special lectures on economics and sociology have been given to numerous colleges, summer schools, and mass meetings, or lectures advocating temperance, abolition of licensed quarters, city planning, universal suffrage, etc. He has as many as four thousand hearers at some of these meetings.

"5. He is a leader and organizer of the labor movement. At one time suspected, watched, and even persecuted as a dangerous radical, he is now regarded as a defense against Bolshevism. His latest move is the organization of the tenant farmers. His influence is seen in the rule passed by the most important union, that no man who has been drinking shall be allowed the privilege of the floor, and that no sake shall be served at their social meetings.

"6. He is the editor of several papers and magazines, religious and secular.

"7. He has organized two cooperative stores in Kobe and Osaka.

"8. He supports a Christian doctor and two nurses and conducts free clinics and dispensaries in two slum sections. Besides these, he has a small army of secretaries, assistants, and dependents.

"9. He conducts a Social Service Bureau for the study of labor conditions, trade unions, and social evils, and for the preparation of tracts and lectures on social problems.

"10. He continues to do a large amount of direct charity work in the relief of poverty and suffering."¹

D. His Recognition As a Leader and Prophet

The question of paramount importance in the minds of the people of the Philippine Islands during these past several months has been this same question which Dr. Harry W. Myers has so satisfactorily answered in the preceding quotation, "Who is this man Kagawa?" The answer given by Francisco Galvez in February, on the even of Kagawa's present visit to the Islands, is of special significance as it is the most recent statement about this ceaseless worker and untiring prophet of today. It gives, in part, an answer to the question, "What gives the man so large a measure of world attention?" To quote:

"Kagawa is Japan's most popular writer. He is a Christian poet, novelist, and essayist. His books are sold and read in vast quantities. But he gives practically all his big income to the needy. He lives the simplest life. As a teacher of religion he is unsurpassed. He is the champion of the poor. He is responsible for the success in 'rebuilding the slums of six great mushroom cities at a cost to the Japanese government of nearly thirty million yen.' He is the outstanding spiritual leader of the Orient. He is a modern prophet. He is a mystic. He has the piety of Saint Francis. He is properly called the Saint of the Slums. He prays unceasingly. He works untiringly. He is like

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1. Robert E. Speer: Kagawa the Man, in The Religion of Jesus by Toyohiko Kagawa, pp. 1-9.

a flaming fire. He goes from city to city and from village to village preaching the Gospel of love as the law of life. In this message he emphasized 'piety, purity, peace, labor and service.'

"Kagawa is recognized throughout the world as the champion of the poor. He is one of the greatest social workers, labor organizers, and economists of the world. His social message is most appealing. He commands the following of all. He is loved and respected by all especially the poor. He loves the poor. He is living for them. He courageously tries to understand the problem of their poverty. With boldness and unwavering faith in God he attempts to solve this great problem of the extreme poor in Japan. He is a careful student of the doctrines of Marx and Lenin which are the strongest rivals of Christianity in the world today. He strongly opposes Communism. He believes that the Teachings of Jesus demonstrated in the lives of His followers is the only answer to the crying needs of humanity and to the challenge of society. His love for the poor inspires him to write prolifically and brilliantly, to pour every particle of his life into his task to forget himself in his endeavor to realize his high aims, and to live his Christ-like-life illustrating the spirit and service of the man of Galilee. He is a sick man. He is suffering from constant illness. He is almost blind. But he has a spiritual vigor and tireless energy that enable him to be constant and fruitful in his labors. All these mark him as one of the most striking phenomena of the Christian world today."¹

E. The Secret of His Manifold Activities

In the preceding quotations is given the picture of a man of remarkable character and astounding achievements. Delavan L. Pierson in his article, "A Japanese St. Francis", says of Kagawa's achievements: "He accomplishes the work of four men."²

Harold E. Fey in conversation with Kagawa found out something of the secret of his great power. When asked how he prayed,

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1. Francisco Galvez: The Spiritual Significance of the Coming of Kagawa to the Philippines, Philippine Observer, February, 1934. p. 7.
2. Delavan L. Pierson: "A Japanese St. Francis", in Missionary Review of the World, p. 599.

the reply was, "I pray like a little baby drinking milk from his mother's breast."¹ To the question in regard to finding time to pray or summoning energy enough to keep his mind on it, Kagawa with face aglow replied:

"From three to four each morning - that is my hour. Then I am free from interruption, and from the fear of interruption. Each morning I awake at three, and live an hour with God. It gives me strength for everything. Without it I would be utterly helpless. I could not be true to my friends, or do my work, or preach the gospel which God has given for his poor."²

As a result of Fey's visit with Kagawa he gives the following description of the man:

"Kagawa has what Carlyle called the 'talent of silence.' He is the center of a tornado of activity. One cannot conceive of him as noisy or hurried, yet the mind behind his passive face seems constantly at work. Clad in one of the strong corduroy winter suits which his cooperative stores in the great industrial centers sell to workmen for four dollars each, Kagawa looks like a laborer. His simple English bristles with the unadorned realism of the poor. He is stocky, blunt and utterly sincere. He inspires absolute confidence."³

F. His Wife - "The Comrade of the Road."

Kagawa has a wife and three children who love him and share with him in high ideals and sacrificial living. William Axling in his book, "Toyohiko Kagawa", has called the wife, "the Comrade of the Road." The following quotation reveals something of the wife's full sympathy with her husband in the Christian program of rebuilding a new social order:

"Mrs. Kagawa has given herself with crusading zeal to the work of redeeming the slums and creating a better community for men and women to live in. Still, it is her conviction that the

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1. Harold E. Fey: Looking at Life with Kagawa, in Christian Century, March 12, 1930, p. 332.
2. Ibid., p. 332.
3. Ibid., p. 331.

home is woman's most challenging and fertile field. The making of good homes and the rearing of good children she feels to be the safest and surest way of rebuilding the social order. The home training of children she considers of first importance in solving such major problems as social purity, justice as between man and man, race relations, and war. If in the creative atmosphere of a Christ-centered home the plastic child mind is inoculated with right ideas regarding life in all its various relations, the coming of the Kingdom is assured. Kagawa's way has been uncharted, often perilous, and richly rewarding, but eternity alone will reveal how much he owes to this unassuming, self-effacing, heroic comrade of the road."¹

In a very touching manner Kagawa tells of his wife's coming into the slums and of his appreciation of her companionship. He writes:

"When I went to live in the slums I felt that it would be wrong to ask any woman to share such a life. When Haruko with some of her companions came to help in my Christmas parties, etc., I noticed that she did not patronize or condescend to the slum people but treated them as equals. Afterwards when I told of my determination not to marry she challenged my idea that a woman could not gladly endure as much as myself.

"So she came to me, and has met every test of that challenge with a sweet heroism that only God can measure. Her two sisters have been like her. One, Dr. Shiba, has many years, carried on the clinics in connection with our Kobe settlement; the other met her early death while working in it. It was the sacrifice of her lovely life that gave me the inspiration for the character of the heroine in the 'Grain of Wheat.'

"As I have said, the 'Wolf of Poverty ever pursues us.' It is my wife who manages our finances and faces this wolf with a dexterity and boundless courage that keeps it at bay. She is well named Haruko (Springtime). With her I live always in the beauty, strength, and marvel of the Spring."²

G. The Prophet of a Burning Heart

The best revelation of the character of this man of God,

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1. William Axling: Kagawa, pp. 166-167.
2. Kagawa, The Kagawa Calendar, May, 1934.

who is engaged in so many activities, is to be found in some of his own utterances which reveal the courage, the utter abandonment, the vision and spirit of a modern prophet. To quote him:

"Christ's Fool! A Public Laughingstock! truly that is myself. Forty years, half of my allotted life, I have passed as Christ's fool. The world's so-called pleasures have all slipped by me. I have not leisurely witnessed even one cinematographic display. Tied up to society's rubbish-heap I have passed half my days.

"As one narrow of mind and stubborn of will, a fit subject for ridicule, I have ticked off, in tears, day after day, half my life.

"I have been summoned from the scenes of lust, caused to stand at the foot of the cross, and numbered among those who are labeled hypocrites, heathen, and anti-nationalists. But even in these circles I have not been sure of a welcome. Here, also, I have been ostracized as a heretic and a socialist, as one who is flippant and shallow.

"But these things move me not. I am Christ's captive! A slave of the Cross! The world's fool! I am determined to abandon everything that bears the mark of this world, and, naked, sally forth along the road which leads upward to the state of the sanctified. If to others this seems foolish, there is no help for it."¹

"I am a gambler for God.

I stake all on Him, - my money, my position, my reputation.

Like the leader of the gambling gang, whose ways I saw intimately during my years in the slums, I'm risking my all, not for evil, but for good. Odd or even, the issue will be according to God's will.

I could live in comfort. But when such multitudes are plunged so deeply into suffering, I, for one, cannot possibly be content to live an easy life.

So I am poor because I am this kind of a gambler. Jeremiah called himself God's Drunkard, I call myself God's Gambler, having staked my all on Him."²

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1. Kagawa's Meditation, in William Axling: op. cit., p. 70.
2. Kagawa's Calendar, June, 1934.

CHAPTER IV

THE MESSAGE OF THE PROPHET

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THE MESSAGE OF THE PROPHET

A. The Psychology of the Message and the Response

The import of Toyohiko Kagawa's message for the hour is to be found in the appeal which it makes to the Japanese mind and in the life of one who has come out of a native religious environment and has been joyously living and suffering in one of the most unlikely places in the world - the slums of Japan.

The cross principle has a peculiar interest to the Japanese mind. When he listens to the story of Christ's sufferings it awakens a response in his inner life. He hears a language that is not unfamiliar. The message tells of patient suffering and endurance, of wrong done by fellow-men, of seeming defeat and then of glorious victory. Kagawa says of the suffering of his people in the light of the ethical teachings of Christ:

"To the Oriental, especially to the Japanese, to suffer for others means something very interesting. You know Japan has many national calamities, - earthquakes, hurricanes, tempests, typhoons and fires, - and so naturally we are placed in an environment in which we have to suffer. And also we have much trouble because there is such a large population living in such small islands. Lafcadio Hearn wrote that Japanese houses are built of wood, bamboo, and paper; therefore fires are very frequent, and the Japanese people are accustomed to calamities; and that they are consequently inclined to pessimism. It is true. A study of Japanese drama shows that tragedy is more popular with the common people than comedy. Writers who want to make their writing interesting are compelled to write of sorrowful subjects.

"It is therefore natural for us to understand and appreciate the message of the Apostle Paul, when he says to the Colossians (Col. 1:24) 'At present I am glad to be suffering in your interest and I am making up in my own person what is lacking in Christ's sufferings for the Church, which is his body.' And again, to the Philippians, (Phil. 1:29) 'For you have been granted the privilege, not only of trusting in Christ, but of suffering for him.' . . .

"Paul's ethical principle of suffering for the sake of Christ is really a great fundamental of Oriental Christianity. When we Oriental Christians can conquer pain, death, sorrow, and all evil for the sake of Christ it means everything. Herein lies the true asceticism or casting off of the meager things of material life, of welcoming material simplicity, of experiencing a hundred percent of joy in life.

"Sorrow for one's own pain is real sorrow; but sorrow and suffering for others is a joy. This I learned when I was in the slums and again when I was in prison. I lived over fourteen years in the slums, and suffered a great deal."¹

Concerning the response to the preaching of the cross

Kagawa writes:

"From the laboring class, from medical college, from hospitals and the ranks of permanent invalidism, to the high ranking government officials all are feeling the need of the Cross. And there are many others, - for instance my friend Mr. Nishio, a Labor Member of parliament. He has said, 'I cannot fully understand Christianity, but I can understand the crucifixion.' And many friends of mine, leaders of peasants and labor unions, after having passed through the waves of Marxian influence, have been baptised as Christians. It is not the class struggle and the movement for bloody revolution which will give humanitarian aspiration to the young people. The Japanese people are hungering for religion. They are hungering to find the basis for their life in religion. . . .

"In Japan the ethical teaching of Jesus Christ, especially the meaning of the crucifixion, is better understood year by year. The Japanese admire the meaning of the crucifixion. But unless we live up to the life of Christ they mock at us. Almost every day the Japanese magazines and daily papers are writing something about Christianity. Christianity is common-sense in Japan now. There is even the danger that some Christians will excuse themselves from church because they can read Christian teaching in the magazines. But wherever

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1. Friends of Jesus, February-April, 1931, pp. 34-35.

there is a real Christian like Mr. Homma, he is invited everywhere. If anyone will live up to the standard of the crucifixion, all are for him - whether beggars or the Imperial Household, or Buddhists or Shintoists, - all are for him."¹

Kagawa has a remarkable sense of familiarity with the great movements of history. He knows of the tremendous impact of Christianity on the world and how God has entered into human relationships down through the ages. He inspires his people to faith in God by giving testimony to how Christ has changed Japan. He begins with Francis Xavier and tells of his great influence and of the early persecutions. In addressing high school girls at the International Girls' Camp, Hangchow, China, July 26, 1930, on the subject, "Christ the Example of Life," he told the girls about his early environment and his experience in finding Christ. He said that after memorizing Luke 12:27-31, he meditated on it and for seven months prayed to be holy like Christ. In his boyish fashion he said that all he knew how to say was, "Make me a great man like Christ."² He continued his message to the girls:

"If you follow Christ, you will receive persecutions. Three hundred years ago we Japanese received Christianity. But the warlords of Japan did not like Christianity and many lords persecuted the Christians. Of the five hundred thousand Christians, thousands were slain, many on the cross. But when the proclamation of religious freedom came sixty years ago, on the instant twenty-five thousand Christians declared themselves. They were the descendants of the martyrs. They had kept the faith."³

On the same day that Kagawa spoke to the high school girls in Hangchow on the subject, "Christ the Source of Life," he addressed

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1. Friends of Jesus, February-April, 1931, pp. 40-41.
2. Friends of Jesus, January, 1931, front page.
3. Ibid.

a General Workers' Conference. As an introduction to his message he gave a very brief survey of Catholic and Protestant missions. The quotation given here shows something of what he feels Christianity has meant to Japan:

"In Japan we do not make much difference as to whether a person is a Protestant or a Catholic. If he will live as a Christian, we like him. The first Protestant missionaries had the spirit of generosity and the spirit of Abraham Lincoln, who was president when they came. So after Protestant Christianity came to Japan, things began to change. The spirit of democracy, the spirit of religious worship, and especially these five things: Piety, Labor, Purity, Peace and Service began to come into Japan. Before Christianity came to Japan we had many religions, many gods, many idols and images. But when Christianity came, religion became very sacred and sincere. Without sincerity Christ cannot be worshipped."¹

In the brief survey Kagawa made statement to the fact that Buddhism and Shintoism have revived since Christianity entered Japan. He says that Buddhists did not seem to know that they had any worth-while elements before.

In another address delivered the following day on the subject, "Working Under the Shadow of the Cross," Kagawa tells about the little band of Christians in the first church in Yokohama. He says:

"The first thirteen Christians in Yokohama expected to be hanged. They had a prayer meeting, thinking they would be in heaven the next day. They said, 'We shall be arrested. All right! We are sons of knights. We shall die for the Cross.' But that night a messenger came from Tokyo saying, 'They have repented. No persecution will come.'"²

The Samurai class is recognized by Kagawa as the foundation

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1. Friends of Jesus, January, 1931, p. 2.
2. Ibid., pp. 31, 32.

of the Japanese Protestant Church. In an article entitled, "A Love Movement," he says of them:

"Many Christians were recruited from the ranks of the defeated Samurai, followers of the Shogun, the last of the military dictators who had ruled Japan for three centuries. The Samurai had lost their lord, and possessed a great fund of loyalty which they must lavish on Someone. They found in Christ their Liege Lord, and Samurai loyalty added to the Lincoln spirit of emancipation made a good foundation for Japanese Christianity."¹

Kagawa was born in a Samurai family. Kenneth Saunders writes: "It is interesting to trace the code of the Samurai upon his early years."²

These four quotations present something of the stress Kagawa placed on the history of Christianity in Japan and they also show something of his appreciation of his heritage. Had missionaries not gone to Japan there would have been no pleading voices such as the voice of this young prophet who for seven months kept crying out, "Make me a great man like Christ."³

B. The Essence of the Message

The subjects of these four addresses are exceedingly significant: "Christ the Example of Life"; "Christ the Source of Life"; "Working under the Shadow of the Cross"; and "A Love Movement." In these we have the very essence of the life, the message and work of the prophet. He lives in the charged environment of these three realities: Christ, Cross, Love. By these realities he is seeking to bring not only Japan, but the world into a great Christian fellowship.

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1. Friends of Jesus, April, 1930, p. 22.
2. Whither Asia, p. 108.
3. Friends of Jesus, January, 1931, front page.

CHAPTER V

THE WORK OF THE PROPHET - THE KINGDOM OF GOD MOVEMENT

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A. Introduction

The present concern of this study will be with the church and people of Japan today. We have seen how, in the early days of Protestant missions, the ruling feudal chieftains were displaced by the young Emperor Meiji, how a parliament was granted, and how the government removed the prohibitions against Christianity as a dangerous foreign religion. Since then all the tides of modern life have been sweeping through the nation, resulting in the arising of the most complex problems with which any nation could be challenged. As has been shown, the Christian movement has been at the foundation of all the great changes that have taken place in the last seventy years in Japan. Today, however, in the face of new situations the church has not seemed able to arise to the full significance of her opportunities. One of the outstanding facts of the present century is the emergence of the once submerged common people. With this the Christian movement is having to reckon, and for this need God has in a very peculiar way, it seems, raised up his prophet who is loyal to both government and church. Through this man a vision was given and out of this vision has been born the Kingdom of God Movement in which he has been seeking to unite all the forces of the church in the bringing forth of a new Christian social order.

B. The Japanese Scene

Japan is a great nation but her area is less than that of California. Only 15.8 per cent of the land can be cultivated; by terracing her mountains she can raise her maximum possibilities of cultivation to 18 per cent. Nowhere in the world has agriculture been so thorough and so efficient in the utilization of land. The writer on visits in Japan when going to and from China was much impressed with the intensiveness of farming and with the beauty of the tiny farms which looked like little gardens. When William Axling went to Japan thirty-two years ago 70 per cent of the population was rural. Of the present farm situation he writes:

"Today 50 per cent of the population is crowded into mushroom cities. Moreover those who remain on the farms are facing a major crisis. The cost of living has soared but the price of farm products has remained stationary, or slumped. Budgets can no longer be balanced. Farmers are going on the rocks by the tens of thousands every year. Annually hundreds of thousands of the fittest and finest sons and daughters of the fields flock to the cities."

On each cultivated area in Japan there are 2,722 people to the square mile. The problem of feeding a population of 60,000,000 in so small a geographical area is a tremendous one. Such a situation is without parallel in any other country in the world. The Japanese census of 1933 revealed a fact which is also unparalleled by any other nation. The Tokyo correspondent of the New York Times, Hugh Byas, from the census record makes this statement, "Japan's population had a net increase last year of 1,007,868."²

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1. William Axling: "Be Just to Japan", Christian Century, April 13, 1932, p. 474.
2. Charles Clayton Morrison: "The Truth About the Japanese Menace", Christian Century, January 3, 1934, p. 9.

Japan has no place in the western world to which her surplus population can emigrate except to Brazil, which is now closing her doors as did Canada and America. The recent position of Japan in the East has been critical because of the Shanghai episode and her policy in Manchuria which has brought upon her a storm of criticism and disfavor. The victory in Manchuria has opened up a vast territory which is pregnant with great possibilities of weal or woe both to herself and to other nations.

At the beginning of the present century leaders with vision saw the on-coming problem of population and they launched a nationwide industrial program, that swept millions of people into the factories. Today the whole industrial program seems to be toppling over because of the world depression, the severe limitations of the country's natural resources and the building of tariff barriers.

The flourishing condition of Japanese business and industry during the World War created a strong and prosperous middle class which gradually began to demand a change in politics, and to agitate for more liberal policies in government. "In March, 1925, the universal manhood suffrage law passed both houses of the parliament and ten million new voters were added to the old three million."¹

No student of history can read of the present situation in Japan without concluding that Japan is jammed with desperately needy people in every department of national life. These people are outstandingly loyal, energetic, capable of learning from all sources and

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1. Yusuke Tsurumi: Present Day Japan, p. 27.

of utilizing the best. They are noted for their love of beauty and for their innate politeness. There is no other nation in the world more sensitive to public opinion and more zealous of national attainments. This time of need offers the church her opportunity for a great forward movement.

A better trained ministry, better financed churches and better organized denominational machinery have all helped in the advance but these have not brought the great awakening for which the church has prayed and worked.

G. Preparation of the Prophet for the Kingdom of God Movement

The two essential traits in the character of Kagawa as Murray Walton so clearly perceives are: "a constraining sense of the love of God and a ruthless knowledge of the need of humanity."¹ By a brief recital of some of the outstanding activities of Kagawa's life it may be more clearly seen how this great soul has yearned over and unceasingly worked for his people. For years he found that the more he studied slum psychology in preaching and laboring among the poor and under-privileged, the more he realized that the slums could never be banished from industrial life without curing the causes. He found these causes to be principally the results of the industrial revolutions. In seeking a cure he organized the first real labor union in Japan. For his labor activities he suffered imprisonment, persecution and the undeserved reputation of being a dangerous radical. He was

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1. The Kingdom of God Movement, an appraisal, Japan Mission Year Book, 1931, p. 134.

largely responsible for the development of the Japan Federation of Labor. Many of those with whom he was daily associated had drifted in from the country districts, so with the burden of the tenants and farmers he brought about the National Peasants' Union of Japan. Of the beginning of this organization, he says:

"This was when I came back from prison in Kobe after the great dockyard strike. It was then that I thought it necessary to organize the peasants, so I invited seventy-two friends of mine from all over Japan to spend two nights in Shinkawa with me, and to organize in Kobe a Y.M.C.A. I am not a farmer, so I asked my friend Mr. Sugiyama to be the president of the Peasants' Union."¹

In 1900 the first cooperative law in Japan was passed. "At the present time there are nearly 1500 cooperatives with a total membership of 5,000,000."² In the cooperative system Kagawa saw how the credit union, the producers' and consumers' cooperations were working against the poor laborers and tenant farmers, so he undertook to develop Christian cooperatives in Kobe, Osaka and Tokyo. The now famous "Kagawa suits" come from the Osaka cooperative which has realized financial success. In Tokyo a cooperative movement was organized among the university students as well as among the laborers. Kagawa has organized among students in many centers cooperative buying and selling stores.

After the great earthquake in 1923 he went to Tokyo where he rendered invaluable service for the government in relief work. His prompt action and wise use of resources committed to him did a great

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1. Eleanor M. Hinder and Helen F. Topping, Toyohiko Kagawa, in Love the Law of Life, by Kagawa, pp. 25-26.
2. The Kagawa Fellowship Bulletin, November, 1933, p. 2.

deal to bring him into general favor as a labor leader. Of his activities we read:

"He was invited by that government to sit upon the Imperial Economic Commission and later upon the Government Commission on Unemployment. Later he became a member of the Commission on Labor Exchanges, and one of a committee of seven to study emigration and present advice upon this question. His researches during his three years of relief work included housing, sanitation, and other measures for the production of worthy schemes of relief."¹

Today the government seeks his advice on matters concerning industrial reforms and labor conditions. The House of Peers after reading the story of his life and the conditions under which millions live, brought about a government appropriation of \$10,000,000 for slum reclamation program to cover a period of five years. Of this act of the government Kagawa says:

"I wrote three books on slum life. The public was stirred and the Diet voted twenty million yen to abolish the slums of the six largest cities in Japan. But money is not enough. Only boundless love and self-sacrifice and above all the Spirit of God can abolish slums."²

During his relief work in Tokyo he was to be found day after day and night after night preaching to bereaved groups. To them he sought to impart new life and hope through the preaching of the Gospel. Of this experience he writes:

"After the earthquake of 1923 I preached for one hundred and twenty-four successive nights in the various churches of Tokyo and received about 5700 decision cards from those who had decided for Christ in the meeting."³

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1. Eleanor M. Hinder and Helen F. Topping: op. cit., pp. 34-35.
2. Kagawa: "I Like to Live in the Slums", Philippine Observer, February, 1934.
3. Kagawa: "The Forward Movement in Japan", Missionary Review of the World, November, 1931, p. 836.

Kagawa was a strong force in bringing about manhood suffrage. When the measure passed in 1925, he was ready to organize the first Farmer-Labor Party of Japan. As preparation for this he visited in America and Europe where he investigated labor parties and political movements. When in England it was his pleasure to visit with Ramsey MacDonald and other Labor ministers. When visiting in New York City there came to him a religious experience in which he received an unmistakable revelation of God's will for future activities. He went back to Japan with a deep conviction that he should appeal to his people throughout the country to give themselves to Christ. Since 1925 he has given more time to direct evangelistic work. In regard to decisions for Christ in his meeting he said that in 1926 he preached in Osaka and received about 9,000 decision cards, and in 1927 he travelled throughout Japan and received 15,000.

From Kagawa's religious experience in New York City to the clear call coming out of the Passion Week of 1928 he has been continuously working, praying, and writing for individual regeneration by the power of the Cross and for social betterment. The slums were his laboratory and Japan was his field in which he used for Christ the simple formula for social work, "I love them, that is all."¹ In his application of this formula through his passionate love for Christ and needy folk he has come into world prominence, as Robert E. Speer has said, and as has been already stated in this thesis², by the very qualities which do not seek it - simplicity, humility, self-sacrifice

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1. Eleanor M. Hinder and Helen F. Topping: op. cit., p. 6.
2. Cf. Ante. p. 1.

and love.

D. Readiness of the Church for
the Kingdom of God Movement

Before Kagawa heard the clear call in Easter Week, 1928, to launch forth on a great evangelistic crusade, he had been considering the church of which he was a part. He saw it as yet weak, small and in danger of being overwhelmed by the rapidly advancing tides of industrialism and socialism, and yet he knew of the living, vital Christ who could impart new life and power for the crusade. The Christian movement up to this time had been slow to accept his methods. The church had scarcely responded to the "ruthless needs of humanity." Since the beginning of the century, however, developments in self-support and unification had been encouraging and new life and expansion had been realized. Sherwood Eddy, John R. Mott and many capable Japanese evangelists such as the Rev. Paul Kanamari and Colonel Yamamuro had added appreciably to the growth of the church. The Sunday School, the Young Men's and Young Women's Christian Associations had made large gains. Several women of outstanding Christian leadership as Madam Hirooka and Madam Yojima had emerged from the Christian ranks. Heroic work had been done among ex-convicts and victims of impurity. The demand for Bibles and Christian literature had been unprecedented and much stress had been given to newspaper evangelism. With this new life and expansion there still remains the alarming fact that Japan is by no means evangelized. The church is strongly entrenched in the cities but it has scarcely begun its work in the great rural sections. Even in the cities there are masses who have not been reached with the Gospel message. William Axling has recently given

the following figures of the unreached masses: 30,000,000 farmers; 5,278,000 industrial and factory workers; 597,000 fishing folk; 459,000 miners; 1,033,000 employees in transportation services and the 1,185,000 toilers engaged in public works.¹ These classes, he says, have been practically untouched during the past seventy years of mission work in Japan.

D. Norman says of this present condition:

"The Christian forces, churches and missions, worked valiantly and boldly in the first lines of attack and entrenched themselves so deeply and securely in their bases that they have become almost immobile and find it difficult, almost impossible, to move out into the villages. Substantial buildings for city churches had to be built and now must be maintained so there seems to be little if any progress in the direction of the needy, unevangelized portions of the Japanese people."²

May it not be true that in the following words by Kagawa there is to be found a more accurate diagnosis of the situation:

"Japanese churches today have lost the zeal of the Meiji days, and lack prayer meetings. Christians are self-satisfied. They are satisfied with the status quo. They are not seeking something better with deep desire. God is seeking the world, but we Christians are thinking in very small terms. We pray 'God, give me my dinner', 'let me travel in safety', 'be prosperous', 'have good children', 'let my church prosper'. But God sees the world at war, millions of unemployed, delinquents on the increase, men and women going to prison. . . . Jesus died on the Cross for us. The consciousness of redemption gives us responsibility for the worst and lowest human being. . . ."³

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1. Cf. William Axling: "Attempting the Impossible for Japan", The Missionary Review of the World, September, 1932, p. 475.
2. D. Norman: "Rural Gospel Schools", The Japan Year Book, 1930, p. 111.
3. Kagawa: "Asking and Receiving", Friends of Jesus, April, 1930, p. 29.

And further, revealing his diagnosis, he says:

"Modern churches, forgetting the Cross, are scattered and individualistic. The more they forget the Cross, the more God punishes them. In the Tenth Century, when Christianity forgot the Cross, it was scourged by Mohammedanism. And in the Nineteenth Century, when it had surrendered to Capitalism came the Marxian challenge. I thank God for this challenge of Marx. Marxism was not Christianity. Marxism was a punitive admonition. If Christ's Cross had been thoroughly embraced by the Church, there would have been no chance for Marxism to appear."¹

E. The Kingdom of God Movement

1. Call and the Million Souls' Campaign

At Easter time in 1928 many of the Christian leaders of the world were gathered at the International Missionary Council at Jerusalem. At this memorable gathering attention was called to the fact that in every nation of the world the tillers of the soil which constitute such a large proportion of the earth's population are a neglected class. The Christian forces were challenged to extend the evangelistic frontiers out into these needy sections. Back in Japan Toyohiko Kagawa was spending the night watches of the Passion Week in prayer. Of this experience William Axling writes:

"There came to him a call, as clear as an evening bell, to launch a movement that would push the number of Christians of this land up to a round million, so that the strength of their united lives and influence would become a moulding force in all phases of the nation's life."²

In his reading and travel he had been deeply moved when studying the history of the Huguenots in France. Of this experience William Axling writes:

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1. Kagawa: "The Motive of the Kingdom of God Movement", Friends of Jesus, February-April, 1931, p. 57.
2. Japan Mission Year Book, 1930, pp. 139-140.

"Kagawa had been impressed with the parallel which existed between the mission of that movement in relation to its environment and that of the Christian movement in Japan. He was further led to an ever deepening conviction that until Japanese Christianity has a following of at least one million strong it can never repeat in this land the Huguenotic accomplishment of fashioning a whole nation's moral, social, industrial and poetical ideals in the Christian mould."¹

God had been leading Kagawa up to this supreme moment and He was preparing also His church for a great forward advance. This experience of Kagawa's gave birth to the Million Souls' Campaign out of which came the Kingdom of God Movement.

The clearness of Kagawa's call and the burden for his people grew upon him, and he began to make plans for a far reaching crusading tour of Japan, which took the name of "A Million Souls' Campaign." This crusade seemed at first to be taking the form of an extra-church movement. In the church, however, at this same time there was the moving of an aggressive evangelistic spirit. The National Christian Council which was called in June to receive the reports of Japan's eight delegates to the Jerusalem Conference voted unanimously to launch a one year's nation-wide evangelistic campaign. (The National Christian Council was organized in 1924 and is composed of practically all the Protestant churches and agencies in Japan.) It is not to be marvelled at that Kagawa was invited to become one of the leading speakers in this great evangelistic campaign. The two significant facts resulting from this year were:

"First, that the heart of Japan was hungry, and, second, that Kagawa and his message were the man and the message for this hour in the history of Christian endeavor in this Empire."²

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1. William Axling: "The Kingdom of God Movement", in The Japan Mission Year Book, 1930, p. 140.
2. Ibid., p. 141.

Kagawa gives this amazing statement, which bears out the significance of these facts:

"From June 16, 1928 to February 1, 1930, we have held meetings from the northernmost part of Japan to the southernmost island, attended by 302,777 people, 20,918 of whom signed cards to become disciples of Christ. It is very easy to preach the gospel in Japan now. All the villages and towns and cities are open to us. Probably nowhere else in the world is there such a ripe field for Christ at present."¹

2. The Origin of the Kingdom of God Movement

In May, 1929, at the Mott Conferences held at Kamakura and Nara definite action of far reaching significance was taken. Both conferences voted to ask the National Christian Council to launch a national evangelistic campaign based "on Kagawa's plan."²

This recommendation was accepted and the Commission on Evangelism of the National Christian Council was asked to work out policies for such a campaign. William Axling, in writing about the movement taking shape says:

"June 7, 1929, may in the coming years stand out as a milestone in the history of the Christian conquest of Japan. On that day the members of the Commission on Evangelism of the Christian Council and representatives of the Kagawa Co-Operatives in Japan met in joint session, and after prayer and careful consideration voted to set up a central committee for the purpose of taking over this 'Million Souls' Movement' and aggressively carrying it forward.

"The personnel of this Central Committee numbers thirty and is representative of the whole Christian movement. Kagawa is still the throbbing heart of the movement, the spiritual genius and dynamic personality around which the campaign will be centered."³

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1. Toyohiko Kagawa: "It is Easy to Preach the Gospel in Japan Now", pp. 3-4.
2. William Axling: op. cit., p. 141.
3. William Axling: "The Kingdom of God Campaign in Japan", The Missionary Review of the World, September, 1930, p. 651.

In the manifesto issued by the Central Committee is to be found the motive for the three year period, as here stated:

"Nineteen hundred and thirty, the year in which it is proposed to begin this campaign, commemorates the twentieth century period since Christ began his public ministry. We believe that it is most fitting for us Christians to follow in the footsteps of our Lord, and for three years give ourselves as He did for a similar period to aggressive evangelism."¹

On January 1, 1930, after six months of careful preparation, the campaign was launched under the title of "The Kingdom of God Movement." Mass meetings were held simultaneously in the six largest cities of the Empire.

3. The Challenging Program

The movement had three phases, to quote Kagawa:

"One to be launched in each of the three years of the first time - schedule of the Movement: evangelism in 1930; education in 1931; and Christianizing economics, through starting Christian co-operative societies, in 1932."²

John R. Mott, in brief says that the plan embraces the following activities:

- "1. Organization of a network of prayer: early morning prayer meetings in every church and city to pray for a revival of faith; prayer with a new spirit in the 1800 churches in Japan for a revival of faith; monthly united prayer meetings of all churches in every city; an annual conference for special prayer and preparation for the above purpose. In other words, a conference for prayer, and nothing else.
2. Personal evangelism.
3. Evangelism through literature.
4. Educational evangelism.

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1. William Axling: op. cit., p. 652.
2. Toyohiko Kagawa: "The Three Main Objectives of the Kingdom of God Movement", The International Review of Missions, July, 1931, p. 22.

5. Evangelism through service.
6. Rural evangelization.
7. Evangelization of fishing folk.
8. Evangelization in mining camps.
9. Evangelization of the labor classes.
10. The training of real evangelists. Better workers alone will not suffice. Five thousand preachers should be trained at once."¹

4. The Cross Principle

Kagawa's whole program for the reconstruction of society centers around the Cross and the teachings of Christ. To him, Christ is continuously a living vital reality. He says:

"If you only preach and do not practice the love of Christ, you will not understand the meaning of suffering. The need of sacrifice was the central teaching of Jesus Christ. He was conscious of the need of suffering and of the cross. Love and the cross are the basis of the Christian church and on the cross of Jesus we must construct our new society."²

"After the great industrial revolution, unfortunately the Christian church failed to practice the principle of the cross. Therefore, what we need today is a thorough-going reconstruction of the economic and social systems based on the principles of the cross. Capitalism and Communism are both failures in constructing real society. What we need is to revive the spirit of the Sermon on the Mount and to live up to it."³

To him there is nothing that can surpass the love of Christ, Of this he declares:

"The love of Christ stands out as the greatest thing known to humanity. It is only as we shall bear in our hearts the Cross, and express in our lives God's love, that we may lift the fallen."⁴

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1. John R. Mott: "Meeting the World's Greatest Need", The Missionary Review of the World, January, 1931, pp. 14-15.
2. Toyohiko Kagawa: "Christians are Dangerous", The Christian Internationale, June, 1933, p. 23.
3. Ibid. Cf. also Ante, p. 31.
4. Ella D. McLaurin: "Women's Foreign Mission Bulletin", The Missionary Review of the World, September, 1928, p. 749.

Of the Cross and teachings of Christ he says:

"Christ's sermon on the mount would not have left the Christian record in history. It is Christ's Cross which has chiefly done this. Not his teaching alone, but his whole practice of love to the uttermost."¹

The motive of the Kingdom of God Movement is briefly stated by Kagawa thus:

"The Cross is the motive of the Kingdom of God Movement. The motive is that Christ died for us. We are unworthy of that precious fact. Pursued by that Love, we cannot but become heirs of Christ's Blood and Death."²

To him the gospel presents a further motive as shown in his interpretation of Luke 4:18-19 which is thus stated:

"The Gospel of emancipation meant five things:

1. Economic emancipation (preaching to the poor).
2. Psychological emancipation (healing the broken-hearted).
3. Social emancipation (preaching deliverance to captives).
4. Physical emancipation (recovery of sight to the blind).
5. Political emancipation (setting at liberty them that are bruised)."³

"We are working for those five points: Economic, psychological, social, physical, and political emancipation. The Gospel of Christ reaches every point in human living. The love of Christ reaches every point in human living. The love of Christ reaches through to uplift the heart of every man toward God. So I want to carry the Gospel of Christ into ordinary living. I know that Christ is the Master, the Individual God, because He gave us Love, and Love is Eternal, Love is all-sufficient. I take the Gospel of Christ as the Cross of Blood, the Prayer of Love, the Adventure of Love, the Victory of Love."⁴

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1. Toyohiko Kagawa: "The Society Sought by Christ", Christian Century, October 21, 1931, p. 1313.
2. Toyohiko Kagawa: "The Motive of the Kingdom of God Movement", Friends of Jesus, February-April, 1931, p. 57.
3. Toyohiko Kagawa: "Following in His Steps", Friends of Jesus, January, 1931, p. 6.
4. Toyohiko Kagawa: "It is Easy to Preach the Gospel Now in Japan", p. 4.

5. Some Campaign Activities

It was after the Kingdom of God Movement had been well launched that there appeared in the editorials of the Christian Century a remarkable fact concerning the modern prophet and the church in Japan. The statement reads:

"Perhaps the most significant missionary situation in the world exists in Japan. A new type of Christian evangelism has come to the fore there, led by that Japanese prophet, Toyohiko Kagawa. Christian missions seem actually to be in process of being saved in Japan. They have become within the past few months one of the compelling social and intellectual factors in Japan."¹

The above statement seems all the more remarkable in the light of a piece of challenging government work which was demanding part of Kagawa's time. The winter of 1930-1931 found the city of Tokyo facing a most difficult situation. The city was spending \$5,000,000 a year in relief work and still the poor were in a pitiful condition. The Social Welfare Bureau with a staff of over eight hundred could not grapple with the situation. Mayor Horikiri turned to Kagawa as the one capable of putting the Bureau on an efficient basis. To Kagawa this was another challenge for sacrificial service in helping desperately needy folk. He could not refuse. For over a year, in the midst of the evangelistic activities, he gave ten days of each month to the reorganization of the Bureau and to the needs of the city's sufferers.² He was severely criticized by some of his friends who felt that he should give his full time to the Kingdom of God Movement. His reply was that he had been preaching the Gospel of Christ and now he must accept also this challenge for practicing it.

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1. Charles Clayton Morrison: "Can Christian Missions be Saved?" Christian Century, March 12, 1930, pp. 326-327.
2. Cf. William Axling: Toyohiko Kagawa, pp. 90-91.

His action was well rewarded. Of it Sherwood Eddy writes:

"In 1930 Kagawa was called by the Mayor of Tokyo to a government position as the head of the Social Bureau of the municipality at a yearly salary of \$9,000. Although desperately in need of money, he refused the salary in order to retain his freedom, undertaking the duties of the office as a voluntary worker. Here he introduced a program of municipal socialism, looking after a hundred and forty institutions and a staff of eight hundred employed workers. He endeavored to put the social work of the city on a cooperative basis. His unemployment Insurance Bill was adopted by the Municipal Assembly and went into effect on February, 1930. The Mayor adopted his social budget for that year in toto, and added \$25,000 for eleven additional settlements. When the city made him a personal donation of a thousand yen, he immediately donated it to the 'Save the Baby Society'. The whole Municipal Assembly gathered for a three hour lecture on his social program."¹

In regard to his ability as an authoritative speaker on social affairs Eddy continues:

"He is one of the few men in Japan who has sufficiently mastered the economic principles of Communism, Socialism and Capitalism to be able to fill the largest halls with students, answer their social questions and meet them on their own ground."²

As remarkable as were Kagawa's accomplishments as Chief Adviser of the Social Bureau of Tokyo for 1930, his achievements as a crusader for Christ seemed even greater. When he came to the close of the first year's program of the Kingdom of God Movement he seemed quite well satisfied with results. This is manifest in the following statistics and statement given by him:

"For 1930 the official statistics of The Kingdom of God Movement were: 10,278 meetings, attended by approximately 262,344 people, and addressed by about 50 speakers sent from headquarters on 630 different occasions. I myself received about 11,500 decision cards from those seeking Christ. The main re-

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1. Sherwood Eddy: Challenge of the East, p. 138.
2. Ibid., p. 141.

sults to stress, however, are not such statistics. The fact that interdenominational co-operation in evangelism is succeeding and gathering momentum daily is the result desired for 1930 for the Kingdom of God Movement. At the risk of repetition let me reiterate that quantitative results are not the immediate desideratum. It is the fact that evangelism has been organized that constitutes the significance of the first year of the movement."¹

The organ of the movement has been the Kingdom of God Weekly which has been one of the most effective evangelistic forces. Sixteen hundred thousand copies go forth each year into homes throughout Japan. The country is being sown with Christian literature especially prepared for the campaign. Kagawa has written more than sixty books and more than a million copies of these have been sold. Both the American Bible Society and the British Bible Society have issued special Kingdom of God editions of the New Testament.

In the second and third years the training of lay evangelists, the opening of peasant gospel schools and the development of Christian cooperatives were stressed. Kagawa had made a careful study of the Brotherhood Movement down through church history. In his program for community life for Japan is to be seen a reflection of the best in this movement, especially would he borrow from the Danish school system that which seems to be the central factor in Danish civilization.

The movement completed its first three years in November, 1932, without any interruptions. It cannot be claimed that the entire nation had experienced a religious awakening. Through it, however, the Christian forces of Japan had learned to cooperate and there is

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1. Toyohiko Kagawa: "The Three Main Objectives of the Kingdom of God Movement", The International Review of Missions, July, 1931, p. 335.

every indication of far-reaching results not only throughout Japan but throughout a church universal.

In the recent book, "Japanese Women Speak," the following summary of the three years' campaign is given:

"There had been over four thousand meetings, at which some two thousand preachers and teachers had participated, with total audiences of nearly a million persons. During this time there were several general conferences for Christians and special group meetings for school principals as well as lectures and discussions on economics and industrial problems with visiting foreign Christian leaders and experiments in rural schools."¹

The second period of the Kingdom of God Movement is now under way. It was necessary for Kagawa in 1933 to travel less extensively because of his own evangelistic and settlement work, but he gave to the Central Committee the service of his own rural experts. He gave himself to writing, public speaking and other ways of obtaining money for his work. He led evangelistic meetings for the movement in and near Tokyo. For the year 1934 he has pledged his full time to the movement.

The first annual meeting of the Kagawa Fellowship was held at Koganei, a suburb of Tokyo, from November 15-17, 1933. Fifty missionaries gathered for this two days' retreat. A dramatic moment in the retreat came when Kagawa announced that he planned to lighten his burden by entrusting some of his institutions to others, so that he could again give full time to the work of the campaign. The following is a report of the address which brought such great joy to the Central Committee of the National Christian Council:

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1. Michi Kawai and Ochimi Kubushiro; Japanese Women Speak, p. 30.

"Mr. Kagawa outlined in speech and crayon his numerous activities throughout Japan for personal evangelism and social reconstruction: churches, labor settlements, day nurseries, peasant gospel schools, experiment farms of one acre each, co-operatives and especially his most recently established medical cooperation and hospital, peace work, literary work, etc., etc., the climax of which portrayal was reached in the announcement that, having spent much of the present year in the reorganization of these various redemptive agencies for which he is personally responsible he has promised to give practically all of his time in 1934 to evangelistic travel and speaking for the official Kingdom of God Movement in the outlying villages and towns of the empire accepting only third-class travel allowance from those who desire his services."¹

P. J. Price, a member of the fellowship group, said that their great joy in associating with Kagawa in the retreat was mixed with pain because the Cross seemed ever before him beckoning him on. He said that they understood something of what the disciples must have felt when Jesus spoke to them about His suffering in the closing months of His ministry.²

6. Ultimate Goal

The Kingdom of God Movement continues with an ever growing and unfolding program. World-wide interest has been awakened especially by Kagawa's recent visits to America, Canada, China and now in the Philippines. U. M. McGuire gave the following evaluation in 1930:

"As at present developed it seems to me to give promise of being one of the most, if not the most momentous movements both spiritually and socially since the days of Martin Luther."³

One of the late developments of the movement is the Christian Internationale of Prayer Fellowship. At the national conference

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1. Kagawa Fellowship Bulletin: November, 1933, p. 3.
2. Cf. P. J. Price: "Kagawa Fellowship Retreat", Japan Christian Quarterly, January, 1934.
3. U. M. McGuire: Friends of Jesus, April, 1930, p. 7.

of Christian leaders in Shanghai, in January 1931, Kagawa suggested a Christian Internationale of Prayer and Fellowship. He requested that all pray for the world's awakening to the reality of the Cross of Jesus. His request was:

"Please pray for all nations, for the so-called Christian nations, and for the mission field. Let us have a world-wide prayer band. When we had a great prayer-meeting of over a thousand people this New Year's in Tokyo, we prayed for China very earnestly. That is the only way to make the two nations come together. If the Christians get power, if they get a message, they can transform the present world situation."¹

This request met with immediate response. The Christian Internationale has begun to take form, and is rapidly spreading. Kagawa hopes to have this become a world-wide reality. The first official publication, "Christian Internationale," was issued June 1933.

Out from the Kingdom of God Movement has come this ultimate goal which is thus expressed by Kagawa:

"We must thoroughly understand the nature of the Kingdom of God Movement of redemption, redeeming the least, the sinners, the outcasts, and living up to the blood of Jesus Christ. For this movement there are not nations. This movement is the Internationale. There is no division in heaven - no Japan, no America, no Canada in heaven. When we look up to the blue of heaven there are no borderlines."²

At the present time plans are under way for the cooperation of the movement with the Oxford Group Movement. To some this would seem to spell disaster to the united efforts of the churches in Japan while others feel the Group principles and practices are closely re-

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1. Marion R. Draper: The Christian Internationale, June, 1933, pp. 1,13.
2. Toyohiko Kagawa: "It is Easy to Preach the Gospel Now in Japan."

lated to Kagawa's program. Marion R. Draper, in voicing her opinion, says:

"If the Oxford Group Movement needs the social vision of the Kingdom of God Movement it is equally true that the Kingdom of God Movement needs the fire and life of the Oxford Group Movement to give dynamic to its program."¹

F. Summary

It has been shown how God was preparing his prophet and his people for the great task of reaching out into the unevangelized sections of Japan. Then it was shown how a clear call came to the prophet and, at the same time, the church arose to greater evangelistic endeavor. This resulted in the launching of a great campaign which has, to the present time, become world-wide in its significance. If the hostile forces in Japan should again react to the Christian message and drive out Christianity from the cities as was done in the sixteenth and seventeenth centuries, would not the message of the Cross, as it is now being presented to the rural districts, still survive?

This question was answered in the affirmative at the thirty-second annual session of the Federation of Christian Missions in Japan in 1933. Kagawa in a lecture emphasized the importance of training lay leaders for evangelistic work throughout the country. He gave as his conviction that a nationalistic storm was threatening the empire. Dr. M. Sugiyama, a co-worker with Kagawa in rural work, in a paper before the conference, corroborated his statement, and further suggested: "a faith which ministered to both the spiritual and social needs of the rural districts would still survive."²

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1. Marion R. Draper: "The Christian Internationale," in The Christian Internationale, June, 1933, p. 1.
2. T. T. Brumbaugh: "Kagawa Sees Nationalistic Storm Threatening," Christian Century, September 13, 1933, p. 1154.

CHAPTER VI

CONCLUSION

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It has been the purpose of this thesis to show that Toyohiko Kagawa, with the characteristics of a prophet, is entering into Japanese life and by his message and work is bringing forth a new social order. In him are to be found some of the characteristics that were manifest in the life of Xavier, the first representative of the Christian movement in Japan. Both were young men of wealth and social influence, and possessors of keen minds and fervent hearts. They gladly yielded their lives as evangelists of the Truth and, with courage, self-sacrifice and a passion for souls, their restless spirits ever reached out into new fields of conquest for the Kingdom. Their methods, however, are vastly different. Xavier in his zeal for the glory, power and extension of the Church of Rome introduced into Japan methods that later caused a reaction to Christianity, resulting in the expulsion of the missionaries, terrible persecution of the Christians and closed doors to the western nations for two and one-half centuries. Kagawa, in his passionate abandonment to the Truth, has sought no easy or earthly methods in adding great multitudes to the church. To him complete regeneration by the power of the Cross of Christ is the only sure way of entrance into the Church Universal.

In Kagawa is seen a man in so many ways like the early pioneers of Protestant Christianity in Japan. With the reopening of the nation by Commodore Perry this band of noble and courageous missionaries entered right into a hostile atmosphere and by noble living, and the useful employment of time, proved that they were emissaries of no earthly power which sought political ends. By the force and power

of their message and their methods they won out. They had so wrought that when the flood tides of western civilization poured into the nation, Christianity had a leavening influence in all the marvelous changes that took place with such kaleidoscopic rapidity. As these early missionaries pioneered in their day, Kagawa is pioneering in his day. In a new and challenging situation he is blazing a trail right into the heart of Japanese life. For him the atmosphere has cleared, in that the Christians are no longer regarded as an "evil sect." As a pioneer of his day he would demonstrate to his people that the Cross of Christ has power to transform the whole realm of a nation's life. Like the early pioneers he, too, is simple and modest, marvelously gifted and willing for whatever is necessary of self-sacrifice, patience and incessant work in order to see the realization of his vision for the advancement of Christ's Kingdom.

When the strong nationalistic spirit swept over Japan, resulting in a reaction against things western, the church again suffered. The samurai Christians exerted a potent influence in strong Christian fortitude and leadership. Into the ranks of the samurai class Kagawa was born at about this time as one destined for a great and far reaching work. As a young lad he accepted the challenge of the Cross and by its power his life was transformed and he went marching into the "dregs of human society"- the slums of Kobe, with the banner of the conquering Christ. For years in the slums he has poured out his very soul for Christ in ministering to broken humanity. He has labored so efficiently, so intelligently and so systematically

that today he is sought out by his government as an expert adviser in social and economic situations.

Christianity has found in him a prophet of a better day for Japan. He has bridged the gap between the church and the unevangelized millions, and is leading out into a great campaign, centered in the Cross of Christ. By the power of this Cross he would attack every form of social evil and make the principles of Christ the [^]role of life for all Japan. His ultimate goal is nothing less than that of bringing the world into a great Christian fellowship.

The writer has followed Kagawa with almost breathless interest in the study of his many and varied activities. There is no question in her mind but that he is God's prophet with a vision, message and program suited to the present situation in Japan. How great is this man, how marvelous are his accomplishments and how dependent he is upon God! Let us listen to the burden of his prayer in his own words:

"Take Thou the burden, Lord;
I am exhausted with this heavy load.
My tired hands tremble,
And I stumble, stumble,
Along the way.
Oh, lead with Thine unfailing arm
Again today.

Unless Thou hold me, Lord,
The road I journey on is all too hard;
Through trust in Thee alone
Can I go on.

Not for self thus do I groan;
My country is the load I bear.
Lord, hear my prayer,
May Thy strong hand
Strike off the chains of my loved land.
God, draw her close to Thee!"

(Translation by Lois Erickson)¹

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1. Kagawa Calendar, July, 1934.

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