

fessions, but the chief matter is spiritual preparation. The list of what a missionary ought to know is huge. Can he get a central quality or core? The heart of missionary training is a power to grow—to grow in two directions, sending the roots deeper under the sod. He goes out to reveal God, and it is indispensable to commune with God.

Secondly, he is to grow out into the fulness and richness of the world God has made—to kindle interest in education, in life, in everything. All subjects have to be rethought with relation to missionary work. A love for those among whom he goes means love for their literature, their folk songs, their customs. This vision is imparted, not taught, and comes back to a personal search as to whether our life expresses God.

Altogether, to become a messenger of the Christ to other peoples demands the most careful preparation. No intellectual training, no breadth of vision and range of experience can be too great for the task, but with them inseparably connected is the disciplined character, whereby Christ in all the fulness of His love, and His strength and His beauty is to be imparted, and not taught.

—The Missionary Outlook.

A VISIT WITH KAGAWA

A Saint of the Slums and a Preacher to Peers
By James H. Franklin, D.D.

On my last voyage to Japan my course of reading while at sea gave me a new picture of Rev. T. Kagawa, the simple little Japanese Christian whose Christlike life in the slums of Kobe has impressed millions of his countrymen. There seemed to be nothing extraordinary about this man, except an extraordinary readiness in the name of Christ to pour out his life in service for the lowliest and most needy. Here there appeared to be a man ready to give Christ a chance to relive His life in him, and although he had buried that life in the meanest slums of a Japanese city, its influence was felt throughout the Empire. The 300th edition of one of his books, "Past the Dead-Line," which was an expression of his life among the struggling toilers, had just come from the press. His story reminded one of D. L. Moody's frequent re-

marks to the effect that the world is yet to see the power of a life fully surrendered to God. I determined to try to meet Kagawa before I returned to America.

Upon landing at Yokohama I was told that Kagawa San had just spent a morning at the Mary Colby School for Girls, when 120 of the students had accepted Christ. On the afternoon of the same day he had spoken to the students of the Mabie Memorial School, when 141 of the boys made the good decision. A life spent in lowliest service enabled him to call men and women to join him in following the meek and lowly Jesus. Again I said, "I must meet Kagawa before I return to America."

Upon reaching Tokyo I was told that in an address before the Association Concordia, one of the most distinguished educators in all the Orient, Professor Mu Anesaki of the Imperial University at Tokyo, had called attention to the service rendered by the Christian forces just after the earthquake in Japan and had referred to Kagawa, who had rushed from the slums of Kobe to the devastated sections of Tokyo, as one of the two greatest moral and spiritual powers in the Empire. This was strong praise from an eminent educator who did not himself profess to be a Christian. Once more I said, "I must meet Kagawa before I return to America."

The weeks had slipped by and suddenly I realized that I was to sail for home the next day, and I had not met Kagawa San. Unanticipated demands had been made on my time by the intense excitement in all circles over the Japanese exclusion feature of the immigration bill then before the Congress of the United States. The last two weeks had been taken up largely with interviews with statesmen, publicists, educators, business men, missionaries and Japanese Christian leaders. Those were days which can never be forgotten by those who were in Japan at that time. The Japanese had received a blow in the face. In 1853 America had compelled Japan to open her doors to the outside world and admit the representatives of other races. Much against her own will her doors were opened, and later she reluctantly consented to sign treaties and accept agreements. The America