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L. M. Zimmerman, D. D.
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THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

May 25—**Have Business and Commerce Helped or Hindered Missionary Work?** Acts 19: 23-28.

This is a subject which can be adequately answered only by those who have been sufficiently long on the mission field and know from practical experience and personal observation the effect which business and commerce have had upon missionary work. It is to be desired that such an impact on the part of business and commerce on missionary efforts should be of the most helpful and favorable character. The resources of the world should always be regarded as allies to the cause of Christianity. If the whole world is struggling for the realization of the Kingdom of God, then one would suppose that the resources of nature, the inventions of man, and all human relationships should help in realizing the Kingdom of God upon the earth. Doubtless in many respects this has been the case. The material things of life are to be the chariot in which the spiritual may go forward in the world. Just as one's body is to be the agent and instrument of one's soul, so the great outward and physical structure of human society is to be the instrument to help the spiritual forces to be fully realized.

Thus it has come about that human inventions have helped in the spread of the Gospel of Christ. The modern facilities for travel, the methods of communication such as telephone, telegraph, wireless, radio, all have been of marvelous help in spreading the Gospel of Christ. The machinery of our modern civilization, such as the sewing machine, the reaper and other implements used in farming and in manufacturing, has not only wrought great changes among the people but has been a factor in helping the cause of Christianity. Modern inventions have undoubtedly done much to aid in the spread of the Gospel.

But there is another side to this influence which business and commerce wield. These things have also hindered the work. The impact of our Western civilization has been hurtful as well as helpful. Dr. Robert E. Speer says, "Except so far as our Christianity has permeated our Western impact upon the East, that impact has been positively harmful and bad." Dr. James Chalmer says, "I have never seen a savage whom civilization without Christianity had succeeded in civilizing." With the coming of business and trade and commerce into non-Christian lands there have also been introduced the vices and the evils which cling to business and commerce here in America. It is needless to argue whether business and commerce even here in America are absolutely controlled by the spirit of Jesus Christ. We have too much selfishness and greed in our business transactions. These evils do not recede when business and commerce are being carried on in non-Christian lands. They rather push themselves forward. Consequently, our missionary work is hindered, if indeed in some instances not throttled, by the misrepresentations of those who carry on business and trade among non-Christian people. Sometimes missionaries have their work spoiled by merchants and others who come and live a type of life which contaminates Christian standards and principles. Non-Christian people are very quick to understand what people are though they may not so readily understand what they say. They are more apt to get their ideals from what they observe in the daily life of pepole than they do from what they hear in the teachings and preachings of the missionaries.

Let us enumerate a few of the anti-Christian forces which have drifted into non-Christian lands from America and from Europe. It has been said that the great bulk of narcotic drugs which, for instance, the Japanese smuggle into China, come from America and Europe, the Japanese being merely the agents. Whisky and other high per cent alcoholic western drinks are said to be sold at every railroad station and in every eating house in Japan. Missionaries will have a hard time of it to overcome the evils which have been introduced by those who are trading in these things for purposes of gain. Another is the "movie." It has been said that the "movie" has fairly captured Japan. The statement has been made that while a few good films filter through, the sum of the film world of the West is being dumped upon Japan's shores. Films which are banned by the censor in America are sent immediately to the Orient. Everybody knows the influence which the "movies" exert upon the morals of the people, and if questionable films are allowed to be shown, again largely for the sake of their money returns, the missionaries will scarcely be able to offset this baneful influence. Again, it has been said that some representatives of American business in the Orient are not living pure and moral lives. So serious is this situation that the Japanese are said to have lost confidence in some of those who are representing the Western world in business and in diplomacy. Nor is their business always conducted on high ethical standards. Bribes and other questionable ways are restorted to, all of which are harmful in their influence upon the Eastern mind and make it more difficult for the missionary to do his work. Still another is militarism. It has been said that in the early phase of its higher modern development, Japan did not choose militarism but that it was forced upon her. She looked at the other nations and found that they were resorting to force and put confidence in the mailed fist. Nation after nation in Asia came under the supremacy of the nations of the West by the power of the sword, and consequently Japan began to build a navy and organize an army, and now she is placing great confidence in her military strength.

There are other phases in which business and commerce have hindered missionary work. The whole ideal and purpose of life has been wrongly presented. Business and commerce have not sought the Kingdom of God first, but they have been seeking wealth and power. Mammon instead of God has been enthroned. There have been introduced these various problems which grow out of commercial greed and industrial injustice and extravagant habits, and all this makes it more difficult for the missionary to make a Christian impact upon these people.

It has also been said that the literature of the West has had a baneful influence upon the East. There is scarcely a book which makes any sort of a sensation in the West which is not eagerly read in the East. Every Western "ism" leaps the Pacific and secures a hearing if not a following in the East. If we could only Christianize the forces of civilization in Europe and America it would be a far easier proposition to Christianize the vast Orient. If the forces of our civilization were Christian they would make all these forces contributory to the Christianization of the world.

One more thing ought to be said. While business and commerce have not always helped the missionary in his work, the missionary has always helped the business man. The missionary has been a great explorer. He has taught the heathen the art of reading and writing. He has built roads and established schools and churches, and the merchant has followed in the track of the missionary instead of going ahead of him. In 1859 David Livingstone said in Cambridge University: "I go back to Africa to try to make an open path for commerce and Christianity." The missionary's work will not be done until he shall have Christianized business and commerce both in Christian and non-Christian lands. When the two will go hand in hand then the Golden Age will appear; then "the Mountain of the House of the Lord shall be established in the top of the mountains and shall be exalted above the hills." Spiritual values, spiritual standards shall overtop everything. Business and pleasure, education and every other interest in life shall be permeated by the spirit of Christ. This is the vision that moves and inspires the missionaries.

"By this vision splendid
They are on their way attended,
And the earth and every common sight
Are apparalled in celestial light."

Dr. Geo. E. Baughman
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Sunday School Lesson

(By REV. P. B. FITZWATER, D.D., Teacher of English Bible in the Moody Bible Institute of Chicago.)

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Lesson for May 25

JEREMIAH AND THE BABYLONIAN CRISIS

LESSON TEXT—Jer. 26.

GOLDEN TEXT—"Amend your ways and your doings, and obey the voice of the Lord your God."—Jer. 26:13.

PRIMARY TOPIC—God Saves a Brave Prophet.

JUNIOR TOPIC—The Story of a Brave Prophet.

INTERMEDIATE AND SENIOR TOPIC—Standing Bravely for the Right.

YOUNG PEOPLE AND ADULT TOPIC—Jeremiah's Message to His People.

I. Jeremiah's Solemn Warning to Judah (vv. 1-7).

The Lord commanded him to stand in a conspicuous place in the Temple and proclaim the judgment which was about to fall upon them because of their sins. The object was to provoke them to repentance (v. 3). If they would not repent, God would make the Temple as Shiloh (v. 6). Just as Shiloh was once the dwelling place of the Lord and now fallen into decay and abandoned, so will it be with the Temple. Jeremiah was sent to speak the words which the Lord had told him and not to diminish a word.

II. Jeremiah on Trial (vv. 8-11).

1. Cause of Arrest (v. 8). It was for faithfully speaking all the Lord had commanded. The one who speaks boldly what God commands shall be opposed. The time-server and self seeker will not stand for such a ministry. The Isaiahs and Jeremiahs must suffer.

2. The Charge (vv. 8, 9). It was a capital crime. They said, "Thou shalt surely die." His guilt according to their charge was twofold: (1) Pretending to speak for God; (2) Speaking against the temple and the city. According to their charge he was guilty of blasphemy and sacrilege.

The one who prophesied without God's command was to be punished by death (Deut. 18:20). Blasphemy was also punished by death (Lev. 24:16). Both Jesus and Stephen were accused of blespuemy.

3. The Princes Sit in Judgment (vv. 10,11). When the excitement reached the ears of the princes they came to judge of the merits of the case. Matters of state were not entirely in the hands of the priests and elders, but were partly controlled by members of the royal family.

III. Jeremiah's Defense (vv. 12-15).

Threats of death did not deter him from preaching, but only made him repeat his message.

1. Reiterates His Divine Commission (v. 12). He had nothing to deny, but to repeat what he had said. He plainly told them that in opposing him they were opposing God, for he was God's messenger.

2. His Exhortation (v. 13). He urged them to amend their ways and obey God, and God would not bring upon them judgment.

3. He Gave Himself Up (v. 14). He did not resist the powers of government (Rom. 13:1). Knowing that he was sent of God he was content to trust God for deliverance.

4. Warns of Fatal Consequence (v. 15). He frankly told them that God had sent him, and if they killed him they would be guilty of defying God. We would not only fall upon them, but the nation and city would suffer.

IV. Jeremiah Saved (vv. 16-24).

He was acquitted. God is able to raise up friends and advocates from the ranks of those who oppose us.

1. Judgment of the Princes (v. 16). They pronounced him not guilty, as he had spoken in the name of the Lord. Jeremiah's words convinced them that he was speaking the truth.

2. Speech of the Elders (vv. 17-23). As the princes probably represented the king, so the elders represented the people. The elders pleaded for Jeremiah and adduced several cases in illustration:

(1) Micah (vv. 18, 19). Micah had prophesied against Jerusalem, but King Hezekiah instead of putting him to death, repented and thus turned aside the punishment which was impending.

(2) Urijah (vv. 20-23). Urijah prophesied against the city and land and thus incurred the wrath of Jehoiakim, who even brought him back from Egypt whence he had fled and slew him.

Though all this was done, judgment was not thus thwarted. Killing God's prophets does not prevent God's judgment, but intensifies it. In the case of Hezekiah God's judgments were turned aside through heeding the words of the prophet, and in the case of Jehoiakim judgment fell upon the nation because of refusal and maltreatment of the prophet.

3. Rescued by Ahikam (v. 24). Ahikam must have been a man of influence to be able to interfere at such a time.

Opportunities

We may not at first see it, but almost always opportunities are hiding back of the difficulties—and it pays to hunt them out.

Speaking the Truth

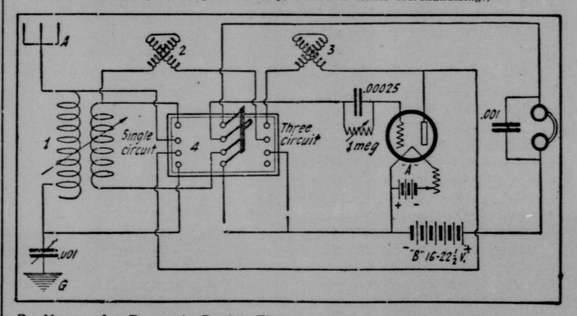
It is better to hold back the truth than to speak it ungraciously.—St. Francis de Sales.

The Tongue

The tongue is the neck's worst enemy.—Arabian Proverb.

RADIO

(Edited by G. Douglas Wardrop, Editor of Radio Merchandising.)



By Means of a Four-pole Double Throw Anti-Capacity Switch Connected in the Circuit of a Three-Circuit Regenerative Tuner as Shown, It Becomes an Easy Matter to Shift From a Single Circuit to a Three-Circuit Connection at Will.

By PAUL E. DUFFIELD

For ease of operation and volume of signals, the single circuit regenerative tuner stands supreme against the three-circuit regenerative tuner. The latter, however, is more selective and will eliminate interference in cases where the single-circuit tuner would be helpless. For consistent reception, it would be best to have both types, taking advantage of the single-circuit set when the air is clear and switching over to the three-circuit tuner when interference made clear reception in the single-circuit set impossible.

It is not necessary, however, to have two sets. With the use of a four-pole double throw anti-capacity switch connected with the required apparatus as shown in the accompanying wiring diagram, a rapid shift can be made from single to three-circuit tuner, or vice versa. It is connected as a single-circuit regenerative tuner when the switch is thrown to the left.

It is advised that No. 18 copper wire be used for connections and that all leads are kept as short as possible. Parallel wiring should be avoided. All of the apparatus employed in this arrangement is standard.—Radio News.

Banjo and Head Phones to Make Loud Speaker

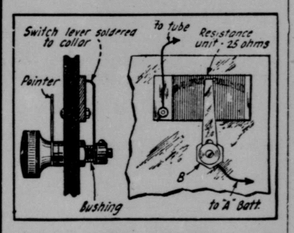
The loud speaker or resonator herein described not only works well, but requires no mechanical or electrical parts to be constructed or purchased. The requisites are a banjo and headphones, the latter used with one or two stages of amplification, depending on the nearness of stations.

The banjo is turned upside down, one edge being raised slightly by placing it on a book or some such convenient object, so as to keep the tone chamber clear of the desk or table top. The phones are then laid on the skin of the banjo, inside. The instrument acts as a resonator of the sound in the phones, giving a clear, musical tone of pleasant characteristics. The tones are distinct at all frequencies, and enough volume is furnished to fill a room with music from stations 500 miles distant, using a two-step audio-frequency amplifier with a non-regenerative coupled receiver.

It seems apparent that other musical instruments could be used, experimenting with various positions for the phones on the tone chamber until satisfactory results were obtained. A tambourine should work practically as well as a banjo in the capacity of a loud speaker.

25-Ohm Rheostat May Be Made by Amateurs

The rheostat shown in the illustration can be made easily with a 25-ohm resistance unit and a switch arm, preferably one with a bushing. The blade is removed from the knob and is soldered to the collar. The pointer is made from a piece of sheet copper or aluminum and is fastened directly on the arm, from where the switch blade

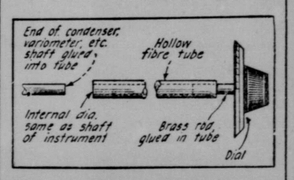


A Very Neat 25-Ohm Rheostat Can Be Made With a 25-Ohm Resistance Unit and a Switch Arm and Knob.

was removed. The resistance unit is mounted on the panel by a small bolt passed through the eyelet in the unit. This bolt serves as one connection of the rheostat. The position at which the bushing is mounted will depend upon the length of the switch lever used. The bushing serves as the other terminal of the rheostat.

How Hand Capacity Can Be Eliminated in Sets

Hand capacity is not always eliminated by shielding the panel upon which the instruments are mounted, as many have found out. The reason for this lies in the fact that the usual variable condenser, variocoupler and variometer uses the shaft as the connection from the rotary element. In other words, the shafts of these instruments are a part of the circuit and therefore "alive."



Hand Capacity Can Be Eliminated in a Receiving Set by Insulating "Live" Shafts in the Manner Shown.

Now, you shield your panel, drill the necessary holes for these shafts and thereby place live portions of the circuit out in front of the metal shield, thus in the usual case defeating the purpose for which the shield is there. Hand capacity is the result of the condenser effect created by the shaft, the knob and dial and the hand of the operator.

A cure for this is illustrated in the accompanying sketch. Enough of the shaft of the instrument is cut off so that the portion left will not extend beyond the shielding when the instrument is mounted. To this is glued, or otherwise attached, an insulating tube of fiber, having an inside diameter equal to the outside diameter of the shaft so as to insure at least a tight fit. This tube extends through the panel to its surface, where the whole or a part of the removed piece of the instrument shaft is fitted into it, with enough left to take the knob and dial. It is, of course, much better to have the extension shaft made of insulating material. In either case, however, the connection is broken by the insulating tube and no live part of the circuit extends past the shielding.

Frequent Cleaning of Condensers Important

The plates of a condenser become covered with dust in a very short time and it is wise to clean them out if the set is to work efficiently. This dust, if left, will soon short circuit the condenser and also cause a crackling noise that is very bothersome.

To clean the condenser a package of pipe cleaners must be procured. They are then pushed between the plates and worked back and forth. This thoroughly cleans the plates. One package of cleaners will last indefinitely, so the investment is not heavy.

YO HO AND AN ACHING TOOTH

By Robert Stewart Sutliffe.

"The surgeon of the 'America' received a radiogram stating that the captain of a small vessel had suffered for five days with an aching tooth and wanted aid. He gave directions and later learned the tooth had been yanked out with a pair of pliers."—News Item.

THOUGH calm was the wind and smooth was the sea, a storm raged full blast on the brig "Nancy Lee," for the skipper was grouchy as grouchy could be; and he raged and he swore. Though the deck it was spotless and sails were all right, he snapped and he groaned and his face was a sight, and the crew and the mate he invited to fight; with expletives galore.

"Oh, shiver my timbers and rattle my bones, I'll take myself down to meet old Davy Jones," were the words that he uttered between yells and moans; 'twas awful to hear. "For five days and nights I have suffered the pangs of the damned, or the rascally fellow who hangs, in my jaw is the meanest of all aching fangs; it's ached for a year."

Then up spoke the radio sender demure, he said, "Boss, I think that your pain I can cure, we will yank out your tooth if the yank you'll endure, I'll find out the way. And he sent out a call, did that venturesome youth, for some doctor to tell how to pull out a tooth, and a surgeon came back with directions; forsooth, the job was mere play.

A pair of wire pliers was brought to the scene and clamped on the molar that acted so mean, a yank brought the tooth out and all was serene, on board of the "Nancy Lee."—Science and Invention.

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