

TOGETHER

Urgent, timely messages from

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A B I N G D O N - C O K E S B U R Y

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INTRODUCTION

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THIS BOOK, WHICH IS THE CORPORATE CREATION OF TWELVE MEN, has had its birth in a new Fellowship, like the one called in the New Testament the *Koinonia* (Acts 2:42). The most striking feature about this new Fellowship, as of that original *Koinonia*, is the fact that all the members of it, from many parts of the land, representatives of many Christian denominations, met in one place, were fused together into one united spirit, and found themselves all of a sudden invaded by a Spirit above and beyond their own human spirits, and so became partakers of a new Pentecost.

The unique feature of the original Pentecost was not that the hundred and twenty persons who were there—ten times our number—spoke in new and unknown tongues. The unique feature was the breaking in upon them of a divine Presence, and, with it, the consciousness that they were passing over from a visible Person as their head to the invasion and guidance of an invisible life-imparting Spirit. They forthwith ate their food with gladness and singleness of heart, rose above all their individual variations of thought and manners and became one Fellowship, one *Koinonia*, which in their case meant one Church of the ever-living, life-giving Christ.

Many of the members of our group had already made large contributions to the interpretation of life and to human welfare. Their lives had been marked by a luminous trail as they moved about the world. But in this Fellowship nobody was conscious of his individual importance, nobody thought of his personal distinction—we were “a unit in aggregate; a simple in composite.” We were merged and fused into a single group

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life. To quote Shakespeare's famous lines, with the numeral changed, we were:

Twelve distincts, division none;
Number there in love was slain.

We never argued, we never stood for our own exclusive views, we pleaded for no divisive positions, we forgot our habits of limitation. We were concerned to find basic and essential aspects of Christianity, and to raise our minds and hearts from the particular point of view to a universal consecration. That happened. It was no longer the precious *I* that mattered; it was the passion to be Christ's instrument for a new epoch, to carry forward "the wonderful works of God."

I am convinced that our Fellowship, with its flame of Pentecostal Spirit, its joy and singleness of heart, its wonder, astonishment, and gladness, might well present a pattern for a new Ecumenical Church—the Church of the Living Christ—which is to come, not by the working out of the common denominator of creeds and orders and sacraments and agelong practices, but through the discovery of a Pentecostal unity of life and spirit, and the experience of a divine Presence that raises us all in life and power above our old habitual forms and practices, which then fall into their right place as matters of secondary importance. It may be that there always will be denominations within the Universal Church, to give peculiar emphasis to those aspects of faith and practice which have a long history in the past and which seem extraordinarily important to various groups of Christians; but certainly there ought to be, over all and including all the varying types, one Universal Church, inwardly formed and pervaded by the life-imparting Spirit of Christ that formed the original Apostolic Church. When that spiritual unity of all Christians comes to pass, the Kingdom of God will be coming with power; and without that unity we cannot meet the rugged issues of our time.

The twelve men who wrote the twelve chapters of this book have now for four years met, not in Jerusalem, but in our national capital at Washington; for we wanted our prayers and

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our movement to spring forth and spread out from the center of our national life. We have been the central persons in the formative stages of this Fellowship, though a goodly number of other persons—both men and women—have at various times shared in our gatherings; and the Fellowship is now prophetic of large expansion, as vital seeds always are in God's husbandry and in his garden plots. Mustard seeds with God have great possibilities. St. Francis, alive and Christ-penetrated, was worth more than a whole continent of half-dead, static Christians.

The Call, issued for the first gathering, which took place in Washington during the first days of January 1943, contained these words of high faith:

There are a number of sincere Christian movements of the Spirit abroad in America today, which have been born of the prayers of men and women that all Christians should be more spiritually ready to meet the challenging needs of today and the future. Some of these movements are within single denominations, some are interdenominational. All look to Christ as Lord and Saviour, to prayer as a means of finding His will for us today, and accept the need to deepen our Christian experience, and then to apply it in our homes, in our daily work, and in the great political, economic and social problems that confront us.

This further word in the Call helps to clarify the original aim:

IF WE PRAYED TOGETHER LONG ENOUGH we should find certain common objectives; and if WE PRAYED SOME MORE we should agree upon certain methods that can be helpful to all; and then if WE PRAYED STILL MORE we should be enabled to find a program which might be the general aim of us all alike.

That first group, which met as the year 1943 opened, did not include quite the entire number of the present Fellowship, as some of the invited members were unable to be in Washington at that time; but those who "belonged," and were absent in body, were united in spirit and in prayer, and there was a wider Fellowship than the visible one, since prayer is

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not limited to location. What was formed then, in that high tide of joy that pervaded the first group, and in that communion of prayer, was an *organism* rather than an organization. And, just because it began as a living organism, it has the inward spring and power of growth, as seeds of the Kingdom always have. That first group felt the uniting, cementing, thrilling, joyous Spirit of Pentecost; and in the experience of that life and power the Fellowship came to birth. That first meeting was intensely vital, and all who were there knew that it was the fresh initiation into a new stage of spiritual life of momentous importance.

The second meeting of the group, somewhat enlarged, occurred in the opening week of January 1944. The vital cell of the year before had expanded and become even more vital. There was the same high tide of joy and expectation, the same depth of communion and living prayer, the same sense of inward organic unity, with an enlarged passion to become a contagious center of spiritual life and power, that the little group that meant so much to us might become the pattern for a world organism of Christian forces. The range of our interests widened: we wrote a letter to the President; we sent representatives to the British ambassador and other official ministers; we endeavored to open the way to get food to the children of Europe. And we prayed as persons touched from on high. Often,

Without spoken words, low breathings stole
Of a Diviner Life from soul to soul,
Baptizing in one tender thought the whole.

Sometimes when there was speaking, the person who spoke did not so much speak as, in Charles Lamb's phrase, he was "spoken from."

The third meeting, the first three days of January 1945, brought us much farther on. It was a time of powerful, prevailing prayer—prayer that carried a beam of light, prayer that lifted us above ourselves. We felt a spell of corporate joy and peace. We were penetrated with an outreaching love for

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the underprivileged people of the world, and with a desire to take up and to share the burden of the world's suffering. In the beautiful words of John Woolman, as he went out on his most dangerous mission, love was our first and deepest motion. We took quiet, unified steps to enlarge our organic Fellowship, our vital cell; and out of our deep experience together came the decision to write this book, which we hope will transmit to many others some of the Reality we have found through our Fellowship and some of the Pentecostal Spirit that has invaded and possessed us. We are distinctly averse to the promotion of a new organization. We do not want to promote something apart from the main lines of the essential process of life. We want to be a contagious cell, working like the capillary oozing of sap, not by officials and motions and votes and propaganda. We are living in a catastrophic epoch, where everything that can be shaken will be removed, and only those things which *cannot be shaken* will remain. Among those things that will remain and abide will be just those things that are deeply grounded in love—*agape*—and just those movements initiated and supported by the inspiration and guidance of the divine Spirit.

One of the most striking features of this Fellowship of twelve men is the way we have been fused together into a vital cell. We belong by birth and choice to different religious communions, and we each have our own spiritual family. But we have reached beyond the natural devotion to our own religious family connection and have become a genuine Fellowship of the Spirit. Each one of us is dedicated to a specific spiritual task which means more to us than life itself; we have our own unique chosen fields of labor. But the amazing result of our Fellowship has been that we have become "fellow laborers of one another," united as a group to promote the particular mission and concern of each member of the Fellowship. No one of us any longer feels himself a solitary unit, for we are TOGETHER in all that concerns each. A true community of interests has come to pass.

RUFUS M. JONES

WE MUST GET READY TO GO FORWARD

RUFUS M. JONES

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A SHORT TIME AGO I GAVE AN ADDRESS TO A QUAKER GROUP ON the urgent question: *Are We Ready?* Later it was issued as a tract, and seventy-five or eighty thousand copies have been circulated, which is nearly one for every Quaker in America. In that tract I pointed out that there are times in the course of human events that are crisis epochs, and that *this* is one of the most crucial times in the long record of our race. I insisted further that Christianity is in the center of the crisis, facing one of the severest testing times in its entire history. And I presented with vigor the conclusion that the Society of Friends, my own branch of the Church, was *not* "ready" to meet this crisis epoch in any adequate way.

I am now making the further confession that the Christian Church of America and of the world is not "ready," is not spiritually equipped and empowered to meet and to take its creative part in this crisis epoch, which in many ways is a more difficult one than that which confronted St. Augustine, who, at the time, was writing *The City of God*, when the Roman Empire fell before the invasion of the barbarian hordes. The appalling thing that confronts multitudes of persons in America—and, I am afraid, still more in Europe—is the vacuum in their lives, since for them, so far as any vital reality survives, God is nonexistent, that is, he does not count as a shaping factor in their daily lives. This slump of religion—this loss of the reality of spiritual ideals—is one of the major

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causes of the present world catastrophe. Nazi Germany provided a vivid realistic illustration of the kind of world that emerges in a starkly materialized society.

Unfortunately, vast numbers of persons, especially the scientifically educated youth of the modern world, have been brought up on materialist and mechanistic conceptions of the universe, often with no grasp of any reality beyond the cosmic theory itself. Across the world there has been a dearth of authentic tidings of those supreme realities by which men *live*—a loss of faith in the divine possibilities of human life and its immortal destiny. I gravely doubt whether a civilization of a sheer materialistic type can survive. Anyhow, we must not try that experiment. Nothing, therefore, is more important in this hour of crisis than that the Christian Church shall rediscover its spiritual mission and answer the urgent call of the times for a trustworthy pilot. In the vivid words of an ancient prophet who diagnosed the perils and possible disasters of an expanding civilization, our "rowers" have brought us "into great waters" (Ezek. 27:26). That is no longer a text in a seldom read book. It is a vivid and unforgettable picture of what has happened to ourselves, our people, our nation, our world, and our civilization. But the danger is that the Church will lapse back into its old, easy, comfortable, habitual forms and static practices instead of becoming a fresh creative organ of the spiritual resources of the living God for the new birth time—bearing our race full flood to new shores.

Our political leaders can effectively promote military operations. We hope they can secure a just and permanent peace. They may conceivably work out plans to feed the starving populations in war-ravished areas of the world. But they cannot infuse spiritual hope and faith into the hearts of men. They cannot revitalize despairing souls. They cannot rebuild the invisible bridges that link person to person, and form individuals into happy communities. They cannot break the material drift of the time and create in the minds of men a new philosophy of life that liberates and lifts, and—under God—makes a new spiritual world. They cannot *restore souls*. That

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is the mission of the Church. These things will not come to pass by proclamation of a Big Three, or by votes of a congress or parliament, or by the decisions at a peace table, or by the work of UNRRA, however important these things may be. The greatest epochs in history have been those times when, in a marked way and to a peculiar degree, the reality of God has broken into the lives of men and into the stream of history. In these high epochs has come a new surge of spiritual life, like a vernal equinox of the Spirit. From an unseen world comes creative power to prophetic souls and consecrated groups. If this is to happen now—and nothing short of it will be adequate for our times—the Church of Christ must have a new awakening and forge ahead.

The close of some of the greatest wars of history has been followed by a tremendous expansion of life and creative activity. The most striking instances are the revivals which occurred in Athens at the close of the Greek-Persian wars, and in Elizabethan England after the defeat of the Spanish Armada. What we need most today at the close of World War II is a recovery of the spiritual significance of life—the rekindling of the sacred flame in our hearts.

The first step forward for the Church in its urgent mission must be toward a greatly increased *unity* of its divided parts and forces. It must discover how to become a single organ of the spirit. Jan Smuts of South Africa uses a word—"Holism"—which we have always needed. "Holism" is a fusing, a uniting of parts to form a whole. It is a life-process everywhere operative, not an artificial contrivance. How greatly we need to have this holistic process, which unites atoms to form molecules and cells to form bodies, operate in the sphere of religion, and shape our many denominations into one holy Universal Church of the Living God!

In *The Thousand and One Nights* one of the heroes has a magic silk tent which could be folded and held in the hollow of a man's hand, and yet could be spread out to cover an imperial army. The overtopping truth of our Christian faith is like that tent. The humblest believer, and the smallest sect,

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can compress it to fit the inmost needs of an individual soul, but at the same time it can be expanded like the sky to cover all Christ's universal followers. We need to recover St. Paul's inclusive spirit in First Corinthians, a spirit which passes beyond the partial view of single interpreters—"whether Paul, or Apollos, or Cephas"—and beyond all sectarian fences, to the breadth of the Universal Church of the Living God. "All things are yours." We must claim everything for this critical time and draw upon all fragmentary parts of the Body of Christ, however tiny, and endeavor to join all their spiritual forces in a higher unity, in which all co-operate to the enlarged power of each.

I once asked an American Roman Catholic priest, with whom I became intimate: "I should like to know what you would say if you met a person who obviously and plainly possessed divine grace in his life and who yet had never used what your Church calls 'the means of Grace.'" Without a moment's hesitation my friend replied: "I should say that that person belonged to the Invisible Church, and I should admit to you that it is more important to belong to the Invisible Church than it is to belong to the visible one." What this broad spiritually minded Roman Catholic meant by the Invisible Church is what I mean by the higher Universal Church of the life-imparting Spirit of Christ, which is inclusive of all that is true and pure and beautiful and lovely, and genuinely real in the divided denominations of Christendom. It is what Josiah Royce of Harvard had in mind when he used to insist that a philosopher should belong to the Invisible Church.

During World War I a Roman Catholic chaplain went out under fire to minister to a soldier who lay dying in No Man's Land. "Father," the boy said, "I do not belong to your church." "No," said the chaplain, as he knelt by the dying boy, "you may not belong to my church, but you belong to my God, and I have come to bring you spiritual comfort."

In World War II an American transport was torpedoed and was sinking rapidly when it was discovered that there were not enough life belts to go around. The four chaplains on board

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—two Protestant, one Roman Catholic, one Jewish—instantly took off their own life belts and gave them to men who lacked them. Then kneeling on the canting deck in prayer, the chaplains went to their death—all in that dread moment members of the same Universal Church!

Perhaps someday we shall discover—as St. Paul discovered, and as Christians in a crisis are likely to discover—that the Christian life and the Christian faith is an expansive affair, an inclusive affair. Instead of choosing one of two alternatives, you take both, in holistic fashion. When you get back to the headwaters you have all the rivers that spring from the headwaters; and so, too, when you get back to the central reality of life you get all the partial truths that spring from it. "All things are yours." I do not in any sense discount the importance of such organizations as federal councils, or world councils, but I am pleading now for a higher unity, as a work of grace, of *agape*, of the contagion of the Spirit, which shall produce a living organism, a fellowship, a *Koinonia*, a co-operative Universal Church of the Living God, as wide as the world, which, if everybody belonged to it, would be the Kingdom of God. If this came to pass we could join in St. Paul's triumphant expansion of "the all things" that are ours and take in "the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. 3:22-23).

Meantime, if we are to go forward toward the immediate goal—which can be a step toward the ultimate goal—we must have much more effective interpretation of these issues of life which concern our faith, and which underlie our lives as spiritual beings, made in the divine image—an interpretation that will break the materialistic drift, in which humanity withers, and set men to living with a thrill of joy and hope. Until there is a greatly quickened faith in the reality of God—a God who is alive and active, who cares and who takes sides in the moral issues of the world—there will not be much expansion of the Christian Church. Until men discover once more—as they discovered in the crisis of the downfall of the

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Roman Empire—that “we are made for God and our hearts are restless until they rest in him,” the Church will not be regarded as an indispensable feature of life.

One initial difficulty in the way of a forward step is the painful fact, or the suspicion of a fact, that vast numbers of persons are so occupied “with a number of things”—with getting and spending, with owning and enjoying, with putting on and putting off—that they have no time and no desire to find out whether there is a higher world of reality to which they ought to relate and harmonize their lives. And yet there can be no fresh initiation into life, no discovery of its source and goal and meaning, without serious *attention* to this central issue, and without a pause from the rush and fever of horizontal existence.

There are no ready-made, easy answers to the central issues of life. We have to admit that God cannot be seen or found as an object of sense. We must further admit, for the honor of truth, that there is no coercive proof for the existence of God, coercive in the same degree as the proof that the square of the hypotenuse of a triangle is equal to the sum of the squares of the other two sides. But there are argumentative proofs which have great significance to the mind of a person who has arrived by other processes at an overmastering conviction of the reality of God.

All through human history—especially through the period of Christian history—there has been a succession of spiritual geniuses who have been conscious of direct, firsthand experience of God as a felt presence. Sometimes it has seemed like an invasion from beyond the margin of the self, and sometimes it has seemed like a leap of the soul beyond all its frontiers. But in any case these mystic geniuses have no desire for arguments or proofs, any more than does a person who sees the sunset need a proof of what he sees. Well did Keats say: “Axioms are not axioms *until they are proved upon our own pulses.*” So, too, arguments—proofs—do not do their perfect work except for minds that already know by inner

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insight, minds that have had “quick probings at the very axis of reality.”

But for those who do need arguments the spiritual ground on which the reality of God rests seems to me as solid as adamant. There are many clues to a fundamental Reason that holds, as from one center, all the threads of reality and purpose in the mighty frame and congeries of things. There is a solid spiritual basis in the inmost structure of things which is inescapably *real*. There is a mathematical order, to begin with, revealed as operating in every particle of the entire universe, from husk to core. That order can be intelligently accounted for only on the ground of the creative activity of a fundamental MIND.

All *knowledge of truth* in every sphere goes beyond finite human experience. It carries the implication of universality, necessity—if it is truth it *must be so*—always and everywhere, and a foundational reality beyond the subjective self of the knower. The full significance of “I ought,” “I must,” “I cannot do otherwise”—the moral imperative—is solidly built into the foundational structure of a spiritual world of reality. Arthur Balfour, who is not a “soft” philosopher, wrote a generation ago that in our realm of values—the realm of truth, beauty, and the moral imperative—“we have obtained an authentic glimpse of a world more resplendent than that in which we tramp our daily round—a *value which cannot be maintained in a merely naturalistic setting.*”

But God is more than the foundational reality for the mathematical order, for the moral imperative, and for the realm of values. However inescapably real this foundational structure of the spiritual universe appears to be, it does not impress us as being satisfyingly tender and loving. These essential aspects of a God who would be adequate for our human need could be revealed only through a person. In Jesus Christ we have a historical person who in and through his life made the most complete revelation of the character of God that has come to the world. What we find in him is a radiant and illuminating personality making God mean more

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than he had ever meant before, and revealing a new quality of life altogether. Through Christ came into full view the splendor of the reality of God as the source of a love that knows no limit, that does not wait for merits or for deserts, but bears and endures and suffers and seeks and forgives, whose essential nature is *agape*, grace. Christ's warm and intimate word for God is "Father," and that name had its birth in his own consciousness of God. The Christ who brought this interpretation of God could not save himself and still be the person who was to regenerate the world. If men are ever to be redeemed from sin and selfishness, from the chronic malady of the world, it must be by the impact of a love freed from all selfishness and which knows no limit to what it is ready to suffer in order to reach them and serve them. The mathematical order can be revealed through atoms. Beauty can be revealed by mountains and stars and sunsets. The moral order is exhibited in the stern processes of history, in the plumb line of God. But God as a loving and tender Father, Saviour as well as Creator, could be revealed only through a person who was human enough to be our brother, and yet divine enough to be the Son of God. These essential truths of Christianity are universal truths, and around them all lovers of truth can unite.

We know now, more clearly than anybody since Dante has known, how awful the evil in human nature can be. In fact, the problem of evil has become for us, I think, the deepest, darkest single problem that confronts the mind today. But this must not blind us to the fact of the divine possibilities in man. No conception of God is adequate which does not include his environing presence as Spirit, as near to the human soul as the ocean is to the fish that swims in it. And no conception of man is adequate which does not take account of the inexhaustible deeps in the soul which touch the shores of our eternal mother sea. Man comes to his great experiment here in this strange world mixed with light and darkness, equipped with something which only God himself could have supplied—a "divine spark," a "seed," an "inward light," a "soul center"

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—something capable of vital response to the environing presence of the living Spirit. Man may live upward, or he may live downward. He is a being who reveals this "main miracle" of choices, but he can never wholly obliterate the spiritual endowment which makes him something more than "mere man"—something more than "a forked radish, with a head fantastically carved." "I saw," said the founder of the Quakers, "that there was an ocean of darkness and death [in the world], but I saw that there was an infinite Ocean of light and love which flowed over the ocean of darkness. In that I saw the infinite love of God." If we could be sure that there is in the universe an ocean of light and love *that flows over the ocean of darkness*, we could face the stern issues of life and go forward triumphantly. If we could arrive at the conviction that the black squares in our checkerboard world are on a white background, and not vice versa, we could tackle our difficult tasks with courage and hope.

What I want to see, then, is a living, awakened Church, not occupied with the problems and issues of dead centuries, but being the dynamic interpreter of the issues which confront and concern every person in the world today. I do not seek to have my interpretation adopted. It is only a specimen of the way one person in this live modern world faces the issues of life. What I ask is that in the cities and in the rural regions of our land the Church—the churches of all denominations—shall become the organ and carrier of a fresh, creative message in the terms of the present hour, a message that shall break the drift of materialism, which for the major scientists of the folio type is, I believe, already broken.

Finally, in addition to this growing union of all branches of Christianity, and in addition to the need for a more effective and convincing interpretation of our central faith, we need to have each local church become in a greatly increased degree a vital cell, a penetrating center of life and power in its specific community. The live churches of our time have a vital interest in the missionary expansion of Christianity in foreign fields, but altogether too few churches have discovered the im-

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portance of beginning this expansion in their home community, beginning, as Christ's last commission recommended, at Jerusalem—the home base. The local church has performed only one of its essential functions when it has carried through a service of song, prayer, worship, and preaching for its attending members. Just outside the walls of its comfortable building there are many families, many individuals, many children, just as much in need of attention, of guidance, of loving regard, as anybody in the foreign field to which the missionary ministers. One does not need to learn a new language to minister to this home community; all that is needed is the language of love and human interest. How often the church walks by on the other side—like the priest and the Levite—thinking its church service its major function, forgetting that it ought to be “the saving salt” and “the revealing light” to its immediate neighborhood. This is peculiarly important in rural regions, where all the Christian forces ought to be united into a vital cell of radiating life.

Poor tragic Peter, caught in a gripping fear complex, revealed his connection with Christ, in spite of himself, by his Galilean accent. One can hide almost everything about himself, but as soon as he starts speaking his accent unconsciously reveals the locality of his habitat. It is so, too, with our relation to the Great Galilean. It is revealed not by reciting creeds, not by the loudness of one's testimony to the faith, not by the length of one's prayers, but by the natural, spontaneous, unconscious mark of Christlikeness as we move about and act and speak. The saintly life, the victorious spirit, the beauty of holiness revealed in a person remains—and will always remain—the most convincing argument for God. *That* is a reality that perpetually vindicates itself. And this Galilean accent comes now, as of old, by being with Christ, by living our way into the immortal story of the Gospels, discovering his way, taking his yoke, learning how to love and to face hardship without flinching. A man catches speech accents by being with persons who speak that language. It is so with the Gali-

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lean accent. If the Church is to go forward in these desperate times, we who are its members must catch this Galilean accent and transmit it. We must form within ourselves a supreme loyalty to Jesus Christ and his way. That must overtop all other loyalties.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.

WHAT AMERICA MUST DO FOR THE WORLD

[illegible]

There is something all of us can do, something more important for permanent world peace than anything the governments are likely to do. Something we can do even if the governments fail us. We, the people of the United States, can win the peace! Indeed, without us the peace table will be as futile as were the League of Nations and the Kellogg-Briand Treaty.

The third world war is not likely to come out of Germany. It is very likely to come out of Asia. In fact, the recent war struck us from Asia. The European conflict became a world war only when Japan attacked us at Pearl Harbor. If we bungle this peace, the next time, instead of eighty million, we may find ourselves fighting twelve hundred million—Oriental and colored peoples. That war we could not hope to win. Whether it will come or not depends wholly on what we do during the next twenty years. We can prevent that war. We can have the friendship of Asia and Africa if we go and get it. But that is precisely what we must do—*go and get it*.

This is why the world cannot be saved by three men, or by a hundred, around a peace table, even though their plans come out of heaven. Their work is vital, but it is not enough. They draw the blueprints of peace; but treaties become scraps of paper when men and nations hate and rankle under the sense of injustice, as four men out of five in this world are doing now. In Africa, Asia, the East Indies, and Latin America the illiterate three fifths of the human race are slaves, penniless, hungry, sick, engulfed in hopeless debts, driven to grinding toil from dawn to darkness. Three fifths of the human race are in deeper poverty, hunger, depravity, ignorance, fear, and despair than exist in any slums in the United States. The second World War has plunged Europe into that condition, and now misery covers four fifths of the world. In these vast areas hate, murder, and revolt are breeding.

Bombing these victims of despair if they attempt to revolt against the *status quo* will not prevent the third world war. We cannot keep a billion and a quarter starving victims down with tanks and bombs. They outnumber us four to one. To defeat them we should have to annihilate so many millions that Hitler would seem a saint by comparison. We would not defeat them, for God is on the side of the oppressed. It is we who would be destroyed—by him and by them. With rocket bombs traveling faster than sound, so swift that they could cross the Pacific in three hours, we cannot hope to survive if men plot our destruction in our back yards. The crux of the peace problem is not the power to frighten miserable men into submission but the power to heal their misery. That is the way of the good Samaritan, the way of Jesus.

We must ease the suffering and win the friendship of the peoples of Asia as swiftly as possible. By 1955 we shall know whether we are headed toward permanent peace or another worse hell. We can win their friendship only with loving

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service that will cost billions of dollars. Who will do it? Who will do it *in time*?

Not our exhausted allies. The Dutch East Indies have fifty-two million people, and only 5 per cent are literate. Now the Netherlands themselves are starving. Those three million destitute Dutchmen cannot educate or raise the economic level of the fifty-two million in their colonies for a generation. But the Dutch East Indies will not wait. We must help them up or they will blow up. Nor can we expect France to help French Africa or French Indo-China. Yet, now that Japan is subdued, we must help *them* up or they will blow up. Nor can Britain, in her exhaustion, build the necessary schools soon enough, or lift the economic level of her five hundred million illiterate colonial dependents. Yet we must help them, or God pity us. Nor can prostrate Belgium help the Belgian Congo.

Nor can we expect our own Congress to help the world adequately. The government of the United States is in debt more than three hundred billion dollars, far the largest debt in history. Our Congress will not increase that debt to pay for social service programs for the dependencies of European countries in Asia, Africa, and Latin America until we have balanced our budget and helped our allies in Europe. Congress may help our allies in white Europe, but until Europe recovers she will do little to help those chronic horrors of Asia and Africa. Yet these areas will not wait. The very fact that we help Europe and neglect them will pile up the same resentment against our racial prejudice that rankled in the soul of Japan. If we wait ten or fifteen years, the third world war will breed while we are neglecting Asia. Our vast program for the colored peoples of the world must be started immediately; our own destruction will be the price of delay. It is a MUST.

Who can do it? We people of America can do it—and we alone are in a financial position to do it. Our government owes three hundred billion dollars to US. We are rich in government bonds. We have resources far, far above what is needed.

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If we gave one hundredth of these war bonds, we could meet the world's crying need. We could—but will we?

There are seventy-nine million Christians in America. If forty million of them averaged a twenty-five-dollar bond, that would be a billion dollars. And people will give these bonds eagerly if there is some responsible organization which offers to undertake to heal the world's wounds.

The experience of many drives for foreign relief in recent months proves they will. The Disciples asked for a million a year and got it. The Baptists went after fourteen million dollars, and are getting it. The Nazarenes are after four million a year, and are getting it. The Adventists are giving millions a year. The Methodists set a goal of twenty-five million dollars, and are getting over thirty-five million. They talk of raising their sights to a hundred million. The Lutherans of Duluth asked a twenty-five-dollar bond from every member—and got it! If every church member in the United States gave a twenty-five-dollar bond, or its equivalent, that would be nearly two billion dollars. If they realized that this gift would probably prevent the next war they would average that much and more.

The American Church is suddenly becoming aware that her vast missionary network over the world must be the chief means of America's helping the world out of its distress. Wendell Willkie, after his famous tour in which he discovered "One World," told the churches that foreign missions are "vital to the future hopes, not alone of other nations, but of our own United States." He found "universal enthusiasm for what American missionaries have done and for the lives they lead." They were "the most popular foreigners" in every land he visited, and their work was essential for "a world of peace and well being to survive."

When Henry Wallace returned from China his enthusiasm for missions was even greater:

If we are to have a decent peace and a decent world after the peace, two things must happen. Religion must expand and take in a lot more territory; and we must have a tremendous revival of the

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missionary crusade. It doesn't make much difference what else we do, unless we do this. . . .

We must go to the people of the East not to exploit them but to help them build a higher standard of living. . . . It's up to us to practice the brotherhood we've been preaching about. . . .

What a chance missions have to help us do that! The missionary sees humanity as one lump—as just one great mankind in which all men are as one, equal, brothers. What a chance he has to beat down the old Eastern hatred of Western exploitation that simply must be beaten down before East and West can live in peace together! With his mission schools, he has been the most outstanding foe of Oriental illiteracy, for a century and a half; with his teachers of engineering he has been preaching the gospel of good roads; with his agricultural experts in the village he has been practicing the gospel of getting more, more, more out of the good earth. With his doctors and surgeons and nurses in his missionary hospitals [and more especially in his medical schools] he has been fighting human pain in the name of the Great Physician, regardless of race, creed or color. What a chance the missionary has now. He can bring us—peace!¹

A dozen men met in Washington the first three days of January 1945 for prayer, and they signed a sizzling demand for an enlarging and strengthening of missions to meet this terrifying responsibility of changing despair to hope, destitution to plenty, stagnation to progress, disease to health, fear to confidence, conflict to co-operation, hate to love, all over the festering areas where war is breeding.

"The Missionary movement must play a major role in preventing a third world war. Nothing less will satisfy Christians. People in despair want hope and a plan and something they can do." This challenge was distributed to all the delegates at the January 1945 Foreign Missions Conference in Toronto. That conference responded in these words:

We believe that the missionary enterprise of the Christian Church is an instrument which, in the hands of God, may be used to cure many of the basic causes of war. By the transforming touch of

¹ Quoted from Frank S. Mead's interview, "The Last Best Hope of Earth," *Christian Herald*, January 1943.

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Christlike service we would pursue more vigorously the super-human task of changing despair to hope, ignorance to enlightenment, stagnation to progress, destitution to an abundant life, disease to health, and hate to love.

These remain mere words, like so much the Church does, unless they are implemented in action. Some of the action already planned is as follows:

1. Merle Davis, one of the world's greatest surveyors, is studying how to make a survey of all needy lands. We have begun to write to those peoples we would help: "America has not suffered as you have. In all humility we ask you what technical or other help you would welcome from us, and we will do our best to assist you. We are seeking and training technicians of high character, of wide vision and unselfish motives, to help whenever we can."

2. Candidates with a Christlike love of humanity, wholly free from racial prejudice, are being given a type of specialized training that unfortunate areas need—in medicine, nursing, hygiene, sanitation, plumbing, dietetics, agriculture, animal raising, trades, household crafts, child care, housekeeping, recreation, business and finance. . . . The list is nearly endless. The number of these candidates must be increased, and the type of training must be deeply spiritual, with great emphasis on love for man and passion for Christ. None but the finest America has must be sent abroad as missionaries.

3. Several vocational colleges, like Cornell, now specialize in training missionary technicians. We are seeking more schools offering such training, with courses geared more perfectly into the tasks of missionary specialists.

4. Missionaries scattered over the world are to be told that the next twenty years are probably the most crucial in all history, and that they are responsible in their areas for removing all causes of discord or misery or hate. This role of peacemaker will be new to some missionaries, but it is exactly the role the majority of them have long been playing.

This is not a substitute for preaching the gospel; it is

preaching through deeds of humble service. When the world writhes in misery, deeds speak louder than words. The experience of a hundred years proves that missionaries who engage in loving service win more converts, and better converts, than those who merely talk, without practicing Christlike service. This is the direction in which missions have been going.

5. Lecturers, the radio, and magazines are being used to tell all America, and all the world, that the Church means to do her part in making permanent peace; and every preacher is being asked to preach about it. So missions, which many people had considered irrelevant, are seen to be among the most central of all forces making for the saving of the world, not in some distant future, but in these next twenty perilous years.

6. The Church also is trying to tell governments everywhere: "We realize that you have not the resources to meet this planetary crisis. We ask that, as we come to help, you clear away all red tape, all obstructive legislation, all selfish business interests which may undermine our efforts in their exploitation."

The Church asks of the American government: "Tell the world that we will join a world police force only on the understanding that we defend right, not wrong; progress, not stagnation; hope, not despair; good will, and not sullen hate. Our policing is only a last resort, only an incident in our determination that every section of the globe shall move up to new levels of progress and happiness.

7. For the financing of this program to prevent a third world war, leaders are now challenging every member to give from twenty-five dollars up!

Such is the action already planned. Three examples reveal how cheap and easy it would be to win the world's heart if we made an all-out, sincere effort. The first is the Philippines. Under Spain they were oppressed and robbed, and the result was one revolt after another. When America came to the Philippines in 1898 we did a unique thing in the history of colonization. We used our power to develop the people, not to exploit the resources; every other conquering country has

placed exploitation first. We sent twenty thousand school teachers from the United States to the Philippines during a period of forty-four years. We raised the literacy of the islands from 5 per cent to 75 per cent. (To the south of the Philippines the East Indies are only 5 per cent literate after three centuries of Dutch control.) We built good roads. We enormously improved the agriculture, industry, and incomes of the Filipinos. We purchased half of the large estates owned by the Spaniards, the best land in the islands, and subdivided these estates among the poor people. We introduced new fruits and grains, and taught the Filipinos to eat balanced diets. We wiped out the epidemics of smallpox and cholera, which once destroyed half the people. We greatly reduced the death toll from malaria, dysentery, and other diseases. We gave the people complete self-government.

What did all this service cost us? Nothing! It was all paid by taxes collected in the Philippines. Only the United States Army in the Philippines was financed from America. Kindness is the cheapest of all investments.

Now we have our reward. When the Japanese struck southeastern Asia, the Filipinos were the only Oriental colonials who remained loyal to the Allies. Thousands of Filipino soldiers died, and tens of thousands of them fled to the mountains and became guerrillas. All the other Malay colonial people betrayed the Allies or remained neutral. Britain, Holland, France, and Portugal had thought first of exploitation and last of the development of the people. Carlos Romulo told the truth in his *Mother America* when he praised our work in the Philippines as the *only* illustration of a really noble colonial program in world history.

China is another illustration of what service can do. For a century missionaries kept pouring into China, starting little oases of friendship. Meanwhile the imperialistic governments of Europe, following the custom of the last four centuries, were gobbling up all the world they could grab. They had seized all southern Asia, and in China had taken Hong Kong, Shanghai, Tsingtao, and Macao; and they were pressing toward

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Peking. Then the people of China rose up in an effort to drive out the whites. The Boxer Rebellion was a genuine people's revolt. The people were easily defeated by the foreign powers, who exacted, according to *The Encyclopedia Britannica*, ten times as much indemnity as the Chinese had destroyed of foreign property. Missionaries insisted that the United States Government return our share to China. So our government established a scholarship fund for Chinese students. It was eighteen million dollars. That indemnity money and mission schools have educated most of the pro-Allied leaders of the Chinese government.

The American soldiers were so impressed with the effect of missions upon China that they contributed one and a half million dollars in Chinese money to the missionary enterprise in western China.

American soldiers are discovering what missions can do in the Micronesian Islands, east of the Philippines. A hundred years ago these islands were inhabited by cannibals. Some of the missionaries were eaten, but other missionaries took their places and converted the cannibals to Christianity. Now American soldiers are paying a glorious tribute to the wonderful reception they have been given by these Micronesian people. "Mother," wrote one soldier, "these dear black fuzzy-wuzzies saved my life! And they are teaching me to be a Christian. They go to church twice a day. The rest of the time they spend taking care of me!"

During the past few years, I have been touring the illiterate areas of the world in the interests of literacy, and I return to America tingling with optimism. My experience says that we can win the world's heart easily if we go after it! Every government I have approached has given an eager hearing, and their expressions of appreciation have touched me deeply.

What constantly surprises me is the amazing ease with which a little unselfish service conquers people's hearts if we discover what they most want and then give it to them humbly and unselfishly. One of the most urgent needs in the world is for the three fifths of the human race who are illiterate to learn

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to read. They feel like blind people, or like men in prison; and when we teach them to read, sitting down beside them like friends, and loving them and praying for them, they melt at once and are as grateful as a blind man when the cataracts are cut from his eyes.

Sam Higgenbotham saw that the cows in India were eating the people out of house and home because the Hindus dare not kill a cow. By crossing their cows with the best breeds in America, he showed the Hindus how to make them give milk to feed the hungry people. The cows of India are now beginning to feed India instead of starving her. India said to Sam Higgenbotham: "Go back to America and find a thousand missionaries with skill like yours and help us lift India to the level of the United States!"

That is what American churches can do for the entire world—lift it to our level. All we need is enough Christlike love to be willing to do it. Upon that hangs the survival of our country. If we do it, every country will love America as the good Samaritan of this age. If we refuse, every country will hate us as the world's Shylock. We can have an America which everybody wants to destroy, or an America which has won the hearts of the world.

III

GETTING IN UNION

J. RUFUS MOSELEY

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GOD IS THE HOMELAND OF THE SOUL. WE ARE NO GOOD AWAY from home, except to return. Our getting in union with him through our union with Jesus, who is God and the eternal Christ with us in perfect availability as perfect everything, is our one necessity and only responsibility. In this union all things are ours and we have his ability joined to our own to do all good things and to do them well. In union with Jesus at his present height of being and attainment and in union with all in union with him, we are at the acme of privilege and possibility. It will always be better and better in this union, and worse and worse out of it.

Sin is everything that takes us out of this union and keeps us out of it, everything that takes us and keeps us away from home. Repentance is our part in the return. Separated from him, we are like limbs severed from the tree and branches from the vine. Our only hope is in being grafted in or back. We are grafted back through repentance and faith, through receptivity and response. The new birth or the rebirth, or return, is a birth into union and into love. By yielding to his good Spirit, his love is shed abroad in our hearts and, as we choose to let this love outflow, we become loving and are born of God, for he "that loveth is born of God."

Faith makes us responsive to God's love and this response is the child of the union. The union brings love, and love brings more union. Everything after this comes through abiding.

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ing and increasing in the union and in love. The more union the more love, and the more love the more union, and the more everything else that goes with the union. The birth and the gift of his love and the care of his love are free gifts of his grace. He first loves us and loves us into loving, just as a mother smiles her baby into smiling. Returning prodigals bring nothing to the feast but great need. They furnish the appetite, the father furnishes all else. Prodigals do not have to leave home, but when they do leave they are loaded down with all the good that they can carry with them; but they cannot take enough with them to last long, any more than the severed limb and branch can last long apart from regrafting.

We return home for what we must have. The Father draws us back, but he does not send out fresh supplies to the far country. If he did, we would be all the longer in returning. It is impossible for God to give us his best, except in union with him and in his love. The getting in union with him, the abiding and the increasing, is from necessity the free and happy yielding and responding to him and to his spirit and to his perfect love and truth and everything else that he is and gives and enables. To get away from his good spirit is to get away from him. To repent and to get back in his spirit is to get back in union with him. To get out of love is to get out of him; to repent and get back in love is to get back into him. To get out of truth and truthfulness also requires the repentance that is our part of our return. To get out of anything that God is, is to get out of that much of God, while to yield and respond to anything that is God is to yield and respond to that much of God. The return and the conditions for the return and the abiding and the growing up are so perfect no enlightened person would change them if he could. The more we see of God and his perfect way, the more we approve and delight in him.

We become like whatever we receive and pass on. So, to abide and increase in union with him, we must receive freely and give freely, give his love and give only his love. For if

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we give out anything other than love, we go out in the thing we give out; this means that we must meet all evil with good as well as all good with good. To meet evil with evil is to become evil and to be overcome with evil and have evil on top of us. But every time we meet evil with good, we get on top of the evil and rise higher.

As we meet all hate with love and all evil with good, we find ourselves in the kingdom of Jesus and in union with him. Here we cease from all judgments of condemnation and go to judging in terms of his limitless possibilities to turn everything to good that is turned over to him. Here we join him in the judgments of love and mercy unto victory. If one has been the worst enemy and the chief of sinners, as was Saul of Tarsus, he is given the opportunity and the ability to become his best friend, witness and apostle and chief of saints. In the realm of Jesus we go about giving his love and ours to all. In giving his love and ours, we receive ever-increasing love and enter into ever-deepening union with him.

Whoever or whatever leads us, brings us into the realm or kingdom of that leader. To be led by leaders as good as John Wesley, St. Francis, or George Fox, will lead a man to be a Christian of the Methodist, the Franciscan, or the Quaker type. To be led by Jesus and by his good spirit is to be led right into him and into his kingdom, where abides pure religion, free from human limitations and coloring. To be led by love is to become harmonized with him who is love. Of course, we follow after those who are ahead of us in the way, but we follow them because they follow him and because we have to follow them until we can get ahead of them.

The kind of union that we have been considering, which comes through our returning, rebirth, or birth from above, that continues and increases through our receiving and giving his love and only his love, by meeting all evil with good, by giving up all judgment but the judgment of love and mercy, and love unto victory, and by being led by him and his good spirit, prepares us for being baptized by him with the Holy Spirit and entering into union even with his glorified body.

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This baptism and gift of the Holy Spirit is the beginning of the glorious union with him, on the plane of his resurrection and glorification.

The baptism of the Holy Spirit meant for me an amazing revelation of Jesus and the free possession and control of my whole being, including my body. Before this I had something of his Spirit. With the baptism the Holy Spirit had me. I was lifted up upon the cross of life and bliss and glory. Jesus manifested himself without, so that I could even feel the outlines of his glorious body, and then he breathed or infused himself within, so that I realized the fulfillment of his promise that in that day when he gives us the other Comforter or the Holy Spirit we shall know that he is in the Father and the Father in him and he is in us and we in him.¹ All I did was to ask, to tarry with desire and expectancy, and to invite him to come within and to be in me the life and principle of his own good life and teaching, and to dedicate myself to go his way of love and to give this love at the bottom of human need. I even told him if he could baptize me without the tongues I would prefer it, but if it required the tongues I would take the tongues. The control and speaking for months was in English, before the Spirit spoke through me in other tongues than my own. This was his way of dealing with me.

The one great neglect of the Church as a whole has been that it has not continued to ask for and obey the Comforter, the Spirit of Truth, the Holy Spirit, that Jesus went away to receive in a new and glorious way and give to all believers. The failure of most of the few who have asked for and been obedient to the gift and baptism of the Holy Spirit has been that they have not lived in the Spirit and gone on to the perfection of union with the glorified Jesus and the bearing of the fruit of the union. Even in the early Church, Christians soon began to fall away from their first love and glorious union. As much as they received, it was not the fullness that is to be and

¹"At that day ye shall know that I am in my Father, and ye in me, and I in you."—John 14:20.

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must be, in order to bring the perfect union, the perfect marriage, and the perfect Kingdom.

The best is not behind us, it is yet to be. While we have to be born or adopted to become members of the family, after our baptism our calling and enabling is to become like our Heavenly Father and our perfect Elder Brother. We have to grow up in him and in ever-increasing union with him. This requires the perfect food and the perfect exercise and the perfect atmosphere, which he is and gives. Our bread is Jesus himself, our meat is the doing of his will, our drink is his spirit. We must have the full and balanced diet with plenty of exercise to grow. As precious and necessary as is the baptism by him, no one experience can take the place of continuous and increasing abiding, fruit bearing, and going on to perfection—the perfection of union, and the perfection of fruit bearing, and the perfection of likeness.

When we first receive him, we are given the new birth and power and predestination to become sons of God. When we are baptized by him and receive him and his glorified body in our spirits and bodies which are his, we are made ready in a new way to witness for him with certainty and power and to co-work with him efficiently. We are thus prepared to grow up, and are given the ability to become full overcomers and full attainers.

He comes into us as the glorified one when he is wanted and invited and comes to remain forever if we choose above all else for him to remain. There is nothing else I know that is so rewarding and healing as to invite and want Jesus, who is longing and knocking to come in, to come in to the all of us, spirit, mind, soul, body, and our daily affairs, and to be all and in all and to come in a double portion into all of us who are sick and weak and in special need. I have seen the insane become sane when Jesus was invited to come into their minds and their nerves. I have seen a paralytic rise up and walk when Jesus was invited to come into the whole of her, and in a double portion, in all of the paralyzed parts. But our entering into him, never to go out at any time, is through leaving on the out-

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side everything that keeps us on the outside, and entering into him at his feet, the place of humility, and letting him place us where we belong. It is through putting and keeping him first and centralizing upon his way of life as love that we abide in him and grow up in him and become both extensions and contagions of him and of his Kingdom.

The Holy Spirit, being the highest consciousness of all, is the revealer of the highest truth and reality of all. He is, therefore, the only consciousness capable of making the full revelation and disclosure concerning Jesus, who is both God and man united in the perfect synthesis and the perfect achievement. The human consciousness, under whatever name it comes, philosophy or theology, is always whittling Jesus down to fit its own moulds.

Union with him, through birth, through love, through baptism, and through overcoming, is a union of interchange, interaction, and integration. In the union as interchange, he takes our sins and gives us his righteousness; he takes our diseases and gives us his health and healing; he takes our griefs and gives us his joy; he takes our ugliness and gives us his beauty. In this union of interchange, he is the great giver and we are the great receivers. We are admitted to the feast of love and grace, because he is so rich and loving and we are so poor and hungry. All that is required of us is to confess and to put off our worse than lack, and put him on. This is the way we treat babies. But to grow, they must learn to give as well as to receive love. They will always be great receivers, but to become adults they must become something better than this. They have to become great givers. No one can come to maturity except through learning to love others as he is loved by Jesus. Since he furnishes the love in superabundance, we do not have to create the love—we only pass it on and add ours to it. The passing it on is even better than the receiving it. Running with the Father to meet the next returning prodigal is even better and happier than being met by the Father.

We grow as he is permitted and welcomed to love through us, and we choose to love and overcome through him. He

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achieves through us and we achieve through him. We are partners. The Son becomes so much like the Father that the Father is seen in the Son and the Father is received whenever the Son is received.

This partnership of love, of the Father and of Jesus, and of Jesus and us, makes us extensions and contagions of Jesus and his Kingdom. Here we love to do and delight in doing what we should do. Here we find that God never did want to keep us from what he knew we would really love and be satisfied with, but was only seeking to keep us from what we thought we wanted and really did not want.

Peter and Paul became so integrated with Jesus that the garments that Paul wore—as well as the robe that Jesus wore—had in them something of his healing virtue. Even the shadow of Peter had a healing virtue. To touch even the least of those in full integration with Jesus is to touch him and to be made whole.

The union with him, which is the union of interchange, interaction and integration, is progressively revealed as identification, ineffable union and marriage. Whoever receives a prophet in the name of a prophet, receives the prophet's reward. We become like our leading identification which is our leading love, and the highest identification of all is with the glorified Jesus, who is perfect. He is perfect Saviour and perfect salvation, perfect spirit and perfect body, perfect divinity and perfect humanity, perfect lover and perfect love, perfect healer and perfect health, and perfect rejuvenator and perfect rejuvenation. His perfection is infinite and extends to our smallest needs and possibilities.

The ineffable union of his glorified body with our bodies—first experienced when he baptizes us and comes within us—must increase and increase, until we become like him, even bodily, either through resurrection or rapture. Our marriage with him is revealed to be our becoming wholly his and he wholly ours. It comes with our happy choosing to give up everything but him and love, and to hold fast unto them.

The marriage with him will bring divinity victoriously unto

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humanity and humanity victoriously unto divinity. It will bring soul and body and everything else into perfection of unity and attainment. In this marriage, even our homeliness will be put off and his beauty will be put on, old age will be put off and his perfect youth-maturity put on.

The divine and human, soul and body, heaven and earth, have become one in Jesus, in a great synthesis, fulfillment, enrichment, and harmonization. In the perfect marriage with him, what has been achieved in him will be ours, both by gift and attainment. Nothing good enough to contribute is left out. Heaven needs earth and earth needs heaven, so they are brought together, in the enrichment of heaven and in the redemption of the earth. Soul needs body and body must have soul, so the soul gets its full opportunity through the body and the body gets its transformation through the soul. Jesus longs for us and needs us; we must have him. He will never be satisfied without us and we can never do without him. Without him, we are nothing; with him, we are on the way to becoming all that he is, which is perfect everything.

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dom." This idea of the Kingdom becomes fact in the children of the Kingdom. Here the reign is the reign begun, become actualized in human life and human relationships. Just as in Jesus, the Word became flesh—he was the Kingdom, so we, as partakers of his nature and his outlook, are to be the Kingdom incarnate—the Word of the Kingdom became fact in actual life and relationships. We are called on to be "the extension of the Incarnation"—the Kingdom in miniature.

This goes quite beyond the idea that we are to *proclaim* the word of the Kingdom—we are to *be* the Word of the Kingdom, we *are* the *seed*. We are to be the demonstration of the kind of order we would like to see universalized. We are not merely to seek the answer—we are to *be* the answer. We are to be the kind of persons and the kind of society we would like to see universalized and become operative everywhere. We are not merely to proclaim a word—we are to proclaim a deed. The deed is ourselves.

That is breath-taking—and humbling. Impossible? Yes, as we are, but not impossible if we are completely surrendered to life not our own and actuated by a will not our own. We can be this new and better order if we are completely surrendered to the new order. "You are the new order," someone said to a Christian. It was the highest thing that could be said.

Kant said: "Make the maxim of thy conduct such that it might become a universal law." Act universally in every concrete situation. For what is not universal is not true, because truth by its very nature is universal. Error by its nature is local—it is not in touch with universal reality. So when you act on Christian principles with a Christian spirit you are universal. The Christian is the most universal person alive. We do not, as many believe, have to be less Christian in order to be more universal. These people think that they must tone down their Christianity in order to be more universal—being "broad," they call it. But this is a profound mistake, for when you are truly Christian you are truly universal; whenever you strike any note that is other than—or less than—Christian you

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are limited, localized. For the Christian is the answer to universality.

We are, therefore, called on to declare the Kingdom, and we are called on to demonstrate the Kingdom. How? By the individual and by the collective life. It begins with the individual, for "the gospel that doesn't begin with the individual doesn't begin," but it does not end there, for "if the gospel ends with the individual it ends." We must cut out of our lives everything that is un-kingdom. We must be Kingdom-of-God Christians in our personal lives. But we must go beyond our personal lives. "For to be is to be in relations." We cannot live personally unless we live corporately. We must set up demonstration centers of the Kingdom—"cameos of the Kingdom."

Small groups, who in their corporate life are dedicated to the sole business of being demonstration centers of the new order, must be set up. There anticipations of the new order must be the seed plots of God's Kingdom where men can see the nature of the new society. Imperfect, of course, since the people who make it up are imperfect people, but in some real way the meaning of "the age to come." We live in an age of decay, when everything shakable is being shaken—shaken to the dust. There must be centers built on unshakable foundations of good will, of mutual aid, of dealing with persons as persons apart from race and birth and color—a society of equality of opportunity—a society where "faith is active in love," and where love is not a sentiment but an incarnate deed. In other words, we must be a society where the laws of the Kingdom are the laws of life.

This happened once, it must happen again. In the early days of Christianity the old world was going to pieces through its corruptions and unworkable ways. But in the midst of that decaying society was an undecaying society—the Christian society. The surrounding society built on hate, selfishness, and fear had lost its nerve—the universe was against it. This new society founded on unselfishness, love, and faith had nerve and courage—the universe was back of it. When the old order

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went to pieces this new society was the nucleus of a new order. Men saw in this new society security—an undecaying security. So they embraced it to get rid of the inner insecurities of life founded on the old order. The Christians won that ancient world not merely by their message but also by being a demonstration of the new order.

We are in a similar period of decay. Men are feeling the sense of insecurity as the old order goes to pieces. "In a broken nest there are no whole eggs," says a Chinese adage. The nest in which we have rested—the world order—is proving insecure and that sense of insecurity is invading many minds and souls. Inner life is being broken, as the outer life upon which it has leaned for support goes to pieces. We need assurance—assurance of the possibility of a new order built on eternal security.

Group movements of various kinds are attempts to be these demonstration centers. They have grown up because the Church which should have been the demonstration of the new order was often a religious replica of the old order, embodying its classes, its prejudices, its fears, its gilded selfishness. There were wonderful exceptions, of course—exceptions which were the salt of a situation. But on the whole, men felt the lack of fellowship within the structure of the Church—a close-knit fellowship that bound men to each other in unbreakable bonds. They sought it in groups within the Church.

There is opportunity and danger in these groups. There is opportunity that they may be a real demonstration center of the new order; danger that they may develop into a new pharisaism. They may think themselves the Kingdom instead of a more or less imperfect demonstration of the Kingdom. The Kingdom must judge all our demonstrations—it is the absolute; we are the relative. Individuals and groups must walk humbly before God with no holier-than-thou spirit.

We, as individuals and groups, are the seeds of the Kingdom. How frail and how easily crushed a seed is! How delicate and how easily crushed are Kingdom virtues: love, humility, simplicity, greatness through service—what can they do against the mighty forces of hate and oppression? It seems a com-

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pletely unequal battle. "Truth forever on the scaffold, Wrong forever on the throne."

And yet, a seed is the most powerful thing on earth. An atheist had inscribed on his tombstone: "This tomb, sealed for eternity, must never be opened." A seed fell into a crack and the whole tomb became a mass of tumbled ruins around the base of a growing tree. A geologist painted on a broken granite boulder: "A seed did this." A seed with its tiny tender roots smashed that hardest of rocks.

If we are true seeds of the Kingdom we have within us life—eternal life. It is a life that will break to bits all the kingdoms of the world founded on blood and fear. The seed of the cross fell into the crannies of pagan systems, and now they lie in ruins. Love is always stronger than hate, goodness is always stronger than evil. For love has the nature of reality behind it, while hate is an attempt to live against the nature of reality. Therefore, hate wins all the skirmishes and loses all the wars. It is fleet in the short run, and futile in the long run. All evil has decay at its heart—it is doomed to decay. In the end the kingdoms of this world shall become the kingdoms of our God. Destiny decrees it! The nature of reality says so!

But if the seed is to be a power it must be sown. Seed as seed is subject to decay, but seed sown is under the law of multiplication. "Except a grain of wheat fall into the ground and die it abideth by itself alone, but if it die it brings forth much fruit." (John 12:24.) "It abideth by itself alone"—it has not fulfilled the law of its life. The law of its life is: die to live! So the seeds of the Kingdom are only multiplied as they are sown into the furrows of the world. Only as the cross touches us, does the resurrection give us—to others.

War is the judgment of God upon our sins—it has plowed the soul of the world with the plowshare of God's judgment. Our sins have produced war and our sins have produced judgment upon us. The soul of the world is deeply plowed. As never before, we must be sown into the plowed soul of the world. We must die to everything except the Kingdom—

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the Kingdom must be our passion and our obsession. It is the one hope of our distraught humanity. The minds of men are now susceptible, for all the old gods have let us down. The half-answers have utterly failed. Nothing will work except God's way. That is the one solid fact today.

We may be assigned hidden, unobserved service—we may be buried in obscurity. But the divine life is within us. "There is nothing hid that shall not be revealed" (Luke 12:2). Accept the obscurity, the clods that hide us. And as sure as God lives the seed will grow, pushing above the clods to God's open air and sunshine.

Someone asked Bishop Bashford why he was willing to bury himself in China, and the reply came, "Because I believe in a resurrection." He, and many others, sowed into the furrows of a nation, and now the harvest is growing—China is on her way to being a Christian nation.

Jesus allowed God to sow him on a hill called Calvary—he came under the law of “die to live,” and now the earth is filled with his presence and spirit. We must put ourselves into the hands of “The Sower,” and let him sow us where he will. He said, “The field is the world” (Matt. 13:38). We are to have world significance. A tiny seed, yet within that tiny compass the destiny of the world lies hidden. The ages are wrapped in the folds of the seeds of the Kingdom.

He who sows us is the Son of man: "He that soweth the good seed is the Son of man" (Matt. 13:37). "The Son of man"; "the world"—in what world-encompassing terms he thinks, and rightly so! For if this is not for everybody it is for nobody.

We are the seeds of the new order. Be that new order—now!

V

LIVING PRAYER

GLENN CLARK



THE FIRST FUNCTION OF LIVING PRAYER IS TO MAKE ALL LIFE alive by filling it with the wonder of the presence of God. This prayer that brings one into the presence may vary from the most abstract of meditations, as in *The Cloud of Unknowing*, to the most intimate of conversations with God over the most trivial of subjects, as in *The Game with Minutes*. It matters little what the subject of these prayers may be, or the form of meditation, just so it brings one into the presence.

A man like Edison might say, "As oil comes through the highest hills, so are the unseen forces of the universe sending these fifteen-hundred inventions through me." A man like Frank Laubach might say, "Take my hand, Father, and don't let it go as I start these undertakings." Jesus himself gave us many methods and the only test he required was, "By their fruits ye shall know them." He was not so much interested in the method as in the humility, sincerity, and love with which the method was applied. When he saw a publican beating his breast and saying, "God be merciful to me a sinner," he put his seal of approval on it rather than on the egotistical prayer of the Pharisee: When Jesus heard a man say "I won't" and then saw him go and *do* the request of the Father he approved that, rather than the insincere prayer of the man who promised and did not keep his word.

A living prayer is, in short, "the soul's sincere desire, un-uttered or expressed." In direct contrast to this is the ego's

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insincere desire. The soul and the ego within each one of us are constantly struggling for supremacy. In the Pharisee the ego was in control; in the publican the soul was supreme. There is no doubt that the cry "God be merciful to me a sinner" was a soul's sincere desire, and there is no doubt that it was answered.

A prayer that springs from the sincere wish of one who is taking into consideration the welfare of others as well as of himself, and the answering of which will redound to the glory of God and the spreading of the Kingdom is truly a soul's sincere desire.

But the final test of whether a prayer is a soul's sincere desire is whether it is accompanied by a soul's sincere *trust* in the Father to whom it is addressed. The word *desire* points in the direction of the thing prayed *for*; the word *trust* points toward the One prayed *to*. When the trust balances the desire there is power in the prayer; it then possesses a celestial dynamic symmetry that is irresistible. But how do we know for sure that we really trust? The real test of trust is the capacity to *let go*. When one can put his desire utterly in the hands of God and go off and leave it with him, that prayer has become—as far as our human capacity permits—a perfect prayer.

But powerful as an individual prayer may be, still more powerful is a group prayer. Here the essential requirement is that there shall be no resentments, irritations, doubts, or conflicts of any kind among the group. Knowing the frailty of human nature, Jesus did not say, "The larger the number of folks that come together the more powerful the prayer will be." He said, rather, "Wherever two or three *agree* together asking anything in my name it shall be done." He himself found that only three of his entire twelve disciples could meet that test of "agreement" in a completely satisfactory way. But when those three did come together with him, great mountaintop experiences were theirs!

This book was written by a group of men who believe implicitly in the words of Jesus, and who have explored some

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of these mysteries of corporate prayer with beautiful, thrilling, and sometimes startling results.

The average spiritual leader has erased his own personal ego from the picture sufficiently to let God take control of his life, or he would not be a spiritual leader. But one subtle temptation still remains—he sometimes has a sort of mistaken loyalty to the cause or group he represents that tempts him to insist that his particular brand of religious expression be given precedence over all others. We sometimes forget that Jesus' parable about taking back seats in the synagogue applies to our little band of fellow worshippers, as well as to ourselves.

We must decrease that he may increase. That is the key to the secret of power in corporate prayer. When a group of men, known as authorities on the subject of prayer and the deepening of the spiritual life, come together and lose themselves in one another, and immerse themselves in corporate prayer until they become virtually invisible even to each other—that is an experience of heaven itself. That is Pentecost, as everyone who has experienced it can testify.

Those who read these lines may find themselves thinking, "I can understand all this about 'agree together' but what did Jesus mean by 'ask in my name'?" Just as "where two or three agree together" means praying in mystic partnership with our brothers, so "ask in my name" means praying in similar mystic partnership with our Christ. We experience oneness with our brothers on earth through the spirit of love, humility, and trust. We may experience the same sense of oneness with Christ in heaven through the expression of the same virtues. Humility, love, and trust are the essential ingredients for all-powerful group prayer.

When a group prays in this spirit no one thinks that he alone does all the praying. He knows that true corporate prayer is like the Brooklyn Bridge, so constructed that the weight of a man on one trestle is equally distributed to all the rest. And as those walking on a bridge are not responsible to hold up the bridge—it is the function of the bridge rather to

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hold *them* up—so those who pray do not have to hold up the prayer. The very act of agreeing together creates the power by which the prayer holds them up.

The test of trust in an individual prayer is one's capacity to "let go and let God." The test of trust in a group prayer—"where two or three agree"—is one's capacity to let go and let one's friends let God. The test of trust in a prayer offered "in Jesus' name" is one's capacity to let go and let Jesus let God. Finally—and this is what I have recently discovered to be the highest prayer of all—it is one's capacity to let go and let God himself do the "letting." Think of what that implies: When *we* let the power of God into a situation the power is great. But when God lets himself into a situation the power is greater still. It is wonderful beyond the power of words to express.

As a lad, I spent one summer on a Wyoming ranch. The owner of the ranch allowed me to open the sluice gates one morning and let the water from the hills flow in and irrigate the gardens. It was a new task to me and the arrangement of sluice gates proved as puzzling as the Cretan labyrinth. In spite of all my efforts and maneuverings, I could manage to get water only into the lower levels of the garden. Finally the owner came, and with a benignant smile opened sluice gates higher up than those I had found, and let the water cover *all* the areas of the garden. That taught me that my "letting" is very feeble indeed, and the "letting" of my friends is only a limited affair also, compared to the "letting power" of the Owner of the garden himself. God alone knows all the gates, all the avenues, all the hidden channels by which the power from the high reservoirs may enter our lives and bless us. Tremendous power for meeting all the real needs of mankind can be released when we let go and let God let!

To "agree together," then, means to have perfect trust in our friends. To "ask in my name" means to have perfect trust in Christ. To "be still, and know that I am God" means to have perfect trust in God. And the way to express that triple trust is in the following sequence, which may sound as simple

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as a Mother Goose rhyme about the house that Jack built, but it is a sequence that illustrates the power in the prayer that Christ built:

1. When praying alone, let go and let God.
2. When praying with a group, agree together in letting go and letting each other let God.
3. When praying in Christ's name, whether alone or in a group, let go and let Christ let God.
4. Finally, as you pray in the name of Christ, whether alone or in a group, be still and know that God to whom you are praying is a God of love, the giver of every good and perfect gift. The moment you completely let go and let God do the letting, he will open the sluice gates and let all the power of heaven itself come into your life.

Your place in a prayer of this kind is similar to the position of the first domino in a row of dominoes set upright a fraction of an inch apart. When the first domino topples, it brings down the next, and so on clear to the end of the line. Unless you start a sequence of letting go at your end with perfect trust, the perfect performance will not follow through.

How much more powerful this group prayer can become by increasing the number of people who participate is an open question. The more links in a pipe, the more danger of leakage there will be. But I believe that if a sufficient number of people would draw apart awhile in retreats or camps and study and practice the art of prayer for an adequate period of time in this letting-go fashion, the problems of the world would be solved better and quicker than by any other known method. If corporate prayer continued long enough, wars and the causes of wars would soon cease.

I once witnessed an interesting example of this. Four spiritual camps offered themselves as laboratories of prayer for world needs. Following the example of Christ, who gave all his teachings in parable form, the camps relied upon the "Parable of the Pontoon" to furnish the leverage by which their faith could be lifted to its greatest power.

If it had not been for pontoons the submarine "Squalus"

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that went down just off Star Island could never have been raised. There were no ships, engines, or chains strong enough to lift it to the surface. When all the energies of men were found useless, the engineers in charge adopted the energies of nature. Then easily, without strain or effort of any kind, the "Squalus" rose to the surface and was towed into port.

How was it done? Four pontoons loaded with sand or other heavy ballast were sunk beside the submerged ship. Chains connecting these pontoons were passed beneath the "Squalus." Then the ballast was released from the pontoons and air pumped into them from a battleship riding on the waves above. The air pressure raised the sunken vessel.

What a perfect parable that is, especially for us in this hour of world need! What a perfect illustration of how living prayer becomes lifting prayer! The way to raise a defeated personality, or a sunken world, is for praying men to combine their efforts as these pontoons combined theirs.

The first essential step is for those who pray to become so weighted down with compassion and concern for those in need that they descend to the plane of suffering with them. Then extending their sympathy (chains) and "agreeing" together in their soul's sincere desire to lift them from this place of suffering, they "let go" their ballast, dropping all their concern, their fear, their doubt, and thus, lightened of self, they "let God" let in himself. As the air is pumped into the pontoons "from above," so the surrendered soul, when it lets go of self, *lets God send in the Holy Spirit from above.*

And as a sunken ship is raised effortlessly by the surrendered pontoons filled with air, so the sunken world may be lifted if enough persons can let go and let the Holy Spirit take complete control of the affairs of men.

Frank Laubach's dream furnishes the sinews of action, and charts the steps Christians can take to help prevent World War III. My dream is that three hundred thousand pray-ers may unite to forge chains of love that the living Christ may lift these missionaries of love, as they in turn lift the world's dark races to freedom, understanding, and brotherhood.

VI

GOD'S LAWS ALWAYS WORK ¹

WALTER JUDD

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I HAVE BEEN IN CONGRESS LONG ENOUGH TO FIND OUT THAT OF the many laws which are passed every year some work and some do not. But I have been in God's world long enough to discover that he has laid down some laws, too. And God's laws always work.

When I went to China twenty years ago I had the opportunity to test some of these great statutes of God. All of these laws I believed intellectually before I went to Asia; otherwise I should not have gone. I thought they were true; but in the back of my mind I was a little afraid that maybe in a pinch they would not hold. I can report to you that they do hold. I would like to report them just as I would report an experiment in the laboratory.

The first one is just this: *All the people around the world are essentially the same.* How obvious! But a fact is not to be discounted merely because it is obvious.

For two years I ate my evening meal in a Chinese home. That home had twelve children. Now, I suppose it is conceivable that you might keep twelve children on their good behavior for a night or two before company. But you cannot keep twelve children on some sort of special pose every night for two years.

Mrs. Yao, the mother, is the most remarkable woman I have

¹Based on "A Philosophy of Life That Works." Used through the courtesy of the Student Volunteer Movement.

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ever met. She can do more, and with greater graciousness, and with less apparent effort than any other person I have ever known.

This wonderful woman loves everyone. Despite all her other duties, she spends Sunday, Tuesday, and Friday afternoons—the whole afternoon—doing evangelistic work among her townfolk. She teaches them everything from how to bathe the baby to how to read the Bible. If a woman expects a baby Mrs. Yao serves as the midwife. If beauty is needed she brings it, for she is a beautiful artist. If you knew her—and others like her—never again could you say, "What difference does it make to us what happens to the Chinese?"

One day my mind played me a funny trick. All the faces I saw in China were yellow, yellow, yellow. I remember when I came back to the Pacific coast how strange a white skin looked. All the skins I saw in China were yellow skins. I did not see myself. Everything that went through the eyegate was yellow. One morning when I got up, I had been dreaming in Chinese. Half-awake, I went into the washroom and started to shave. I looked into the mirror and I got the funniest jolt. This white face! I had forgotten that I was not a Chinese!

Oh, yes, there are differences in human beings, but they are trivial compared to the essential likenesses. There are differences of color, language, and custom; but the loves and the hates, the likes and the dislikes, the passions and the desires, the hungers and the aspirations, the sorrows and the disappointments—they are universally the same. I know it now. Simple, trite, and obvious—yes. But if we believed it how differently we would have to live. That is the first great certainty growing out of my work in China.

The second law is this: *In a world whose peoples are all essentially the same, and where we are all so closely knit together, we all stand or fall together.* Let me put it another way. America, my own beloved country, cannot save her body, her material civilization, her standard of living—to say nothing of her soul—so long as the rest of the world lies prostrate. America has sometimes thought that she could do it. She

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is not so certain about it today. And she cannot. I do not hesitate to be dogmatic about this.

We have a peace problem. I am concerned about it, and you are concerned about it. It takes two nations to keep a peace. One can make war. Is it enough to change the attitude and heart of just one? Will a treaty of peace ever be more than a "scrap of paper," unless both nations that enter into it act in good faith and with changed hearts?

We have a race problem. It takes two races to solve a race problem. Is it enough to change the attitude of one? Can we ignore the other?

What occupies almost our whole attention in America today? Economic problems. How are we going to get our factories running again, to achieve prosperity—assuming, for the sake of argument, that what we had in 1929 was prosperity? In answering that, we must go far deeper than just trying to liberate "frozen assets," or have some conferences on labor relations, or pass some laws to establish more credit, valuable as such measures may be.

As long as there is a man in Buffalo, or New Orleans, or San Francisco who is working in a factory, earning from two to seven dollars a day, and there is a man in Shanghai, or Bombay, in the same kind of factory, turning out the same piece of work for ten, or twenty—at most, thirty—cents a day, do you think we can jack the tariff wall up high enough to overcome that inequality? Can the American employer pay the wages American labor must have if it is to maintain its standard of living and then meet that competition? Either the foreign standard of living must come up much nearer ours, or ours will go down much nearer theirs. We cannot live by ourselves alone. We cannot solve any of our own problems apart from the rest of the world.

The third great law I had a chance to prove is this: *There is no solution for any of these problems, at home or abroad, except in individual men.* Of course, I believe in institutions. I believe in colleges and churches. I believe in disarmament conferences, too, but I wonder sometimes if we do not make

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a mistake when we let ourselves believe too much in anything that is arranged by men who are less than men of good will. There is a maxim in medicine that a doctor does not give a hypodermic of morphine in an "acute abdomen" until he has made a diagnosis, because the morphine would mask the symptoms and give a false sense of security. The patient would feel relieved temporarily—and then he might die for lack of the operation the doctor no longer realized was necessary. If we go to disarmament conferences with men of less than Christian character and good will, let us not take a shot of morphine, and think we have really accomplished something, when we probably have not accomplished anything. It is because I want peace that I feel it would be better for the world if we stop deluding ourselves about any of these things that are done by men who are less than thoroughly Christian in their politics as well as in their private lives.

China, in her great difficulties, is going down unless something—or somebody—does for her what the missionary enterprise is trying to do for her welfare, and doing it better than any other force on the horizon. Yes, I know our faults better than anybody who has not been there can, but somebody has got to help China build up internal restraints of character to replace the old external restraints of social and family control which now are gone—or else China goes down into chaos.

One day I was reading a Chinese classic with my teacher, and I came across this, written hundreds of years ago by one of the old scholars: "If you are going to plan for one year, plant grain. If you are going to plan for ten years, plant trees. If you are going to plan for one hundred years, plant men."

Do you know of any system of mass production to produce men of character? If you do, then give it to China and to America, because we are all going down for lack of adequate character to handle our powers. I know of nothing, or no one, that creates such men save Jesus Christ—and he, one by one.

The fourth law that I want to share with you is this: *The way of love works*. That is another thing I hoped and be-

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lieved was true, but I was not sure that in a pinch it would really work. Maybe I can sum it up by saying that during five years my hospital was taken over seven times by hostile groups of one sort or another. Every time we were practically cleaned out except for the drug room. Thank heaven, medicine comes in foreign bottles with foreign names. The bandits had all heard of the white man's powerful medicines and they were afraid to handle them. That fact allowed me to carry on my work. There were always enough individuals with sore toes and blisters, and stomach aches, or coughs, or whatnot, who sooner or later had to forego their pride and come to the foreign doctor.

When I had been in China only a little time—in the winter and spring of 1927—the Nationalist armies came up from the south, filled with Russian propaganda against the British, who were an obstacle to Russia's program at that time of world revolution.

The soldiers came to our town, and somebody told them I was a Britisher. They got hold of me and bound me to shoot me. They took me down along the riverbank. I suppose they chose that spot so the bullets would go through me and then hit the riverbank and not somebody else. I protested the best I could that I was not a Britisher. They did not believe me. I tried to get my passport, but they would not let me go to get it. But all the while I was talking full speed. It is amazing how well you can talk Chinese when you have to! Words just came floating in from somewhere, words that I did not know I knew! I was trying to delay the shooting long enough for local people to gather round to take my part. A crowd gathers quickly in such circumstances.

In about three minutes—I thought it was three weeks—along came a man with three or four others. He was a farmer. I did not recognize him then, but I found out afterward he had been a patient in the hospital some months before. I had operated on a boil on his neck. You would not think that would win a man's favor, but it apparently had. He heard me protesting, "I am not an Englishman; I am an American."

Well, that man had never been ten miles away from home in his life. He had no more idea where Meikuo (America) was than the man in the moon. But he knew that I was trying to convince these soldiers that I was from some place by the name of Meikuo, and that if I could convince them of that fact they would let me go. He got down on his knees and hit his forehead on the rocks until the blood ran out. He grabbed some soldiers by their knees. One man held him by the back of his coat while another stabbed his bayonet through the coat. They hit him with the butts of their guns. I thought surely they would kill him. But he could not be stopped. He just *knew* I was from America! And he delayed things until others came and took my part. Then some of the soldiers held a consultation. Finally, some friends went to the local magistrate, who vouched for me, and then the soldiers let me go with apologies. They had not intended to kill any Americans. The gratitude of one patient saved my life.

Another time, I was going down the river with a doctor, a man over sixty years old, who at the time was very ill. He was so ill we had to take him down to the coast where he could get better care. There was risk on the river from bandits, to be sure, but if we did not take him he was likely to die. On the second or third day, at a little town we encountered bandits. There they were, forty or fifty of them. I thought, "What will happen to this old doctor if they carry him off? If they take me up the hills, it is all right. I am young and perhaps can talk them out of it. But if they take this sick man, he will die in one night of midwinter exposure."

Luckily, I saw among them a man I knew. He had been a patient in the hospital. Nobody likes to be known as a bandit, you know, and practically every bandit, if he can accumulate enough money, goes into town sometime during the year to get cleaned up and play the part of a good citizen for a while. This man had been in the clinic. At that time I had not known that he was a bandit. He was a good friend of mine as far as I knew. He began to edge off. He was ashamed to have me see him in that group. Somehow I hit on

the right thing to do. I threw myself, you might say, on his mercy. I walked over to him and said, "My, I am glad I ran into you! I was nervous about things. This old doctor with me is very ill. I had to bring him down the river. I heard there were bandits down here. I was afraid we might run into some."

He replied, "That's right. There are bandits down here. You ought not to be here."

I said, "I know it. But we had to come. Can't you do something to help us avoid the bandits?"

Now, he was a bandit. I knew he was a bandit. Furthermore, he knew I knew it, but neither of us admitted it! Thus, he had a chance not only to save his face but to save me, to become my protector. You ought to have heard that man take my part. Some of his colleagues insisted that they carry us off for ransom. Here was a prize of \$50,000. (Bandits think all foreigners are rich!) My friend argued for two hours and finally prevailed. They put four men on the boats and told the boatmen, in another dialect, to go slowly, which meant we were going close to the main body of bandits down below, and they wanted time to send runners ahead to tell them not to shoot us when we went by. We did not see any of the bandits as we went along. But, of course, they were there in the grass looking at us.

Well, it just works. That is all.

Do not misunderstand me, my friends. Do not think my religion is just a charm, something to keep me safe. I knew that I might get picked off the second day after I got back. But I will never have any worry on that point again. I know that, if in that hour I act as a Christian ought to act, the man who pulls the trigger will have something happen to him. It has been so always. Christ won people's hearts—when he died for them.

That brings me to the next great law: *The way of love always works, but the way of love is the way of a cross.* It leads to a cross. It cannot stop short of a cross. If it stops short of a cross, it is not the way of love.

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Let me say it this way: When you live alone for two years and get under your mosquito net at dark—unless you are on the move—so you will not die of malaria, you have a lot of time to think. This thing haunts me in the middle of the night, haunts me and haunts me. It is not only a question of change in the program or methods of missions. It is a question concerning the whole foundation of Christian missions as they operate today. It is this: Jesus preached as no man ever preached; so have we preached the best we could. He taught; so have we taught. He healed in ways we have not been able yet to duplicate; so have we healed. He lived his winsome life among the people. He loved them with his matchless love. He shared his glorious personality with them. And it was not enough. But we seem to assume that if we keep on teaching, and healing, and preaching long enough, and living, and loving, and sharing long enough, the Kingdom will come.

Well, we have been at it nineteen hundred years on that basis and it has not come. And I cannot avoid the haunting conviction that if we continue for nineteen thousand years on that basis it will not come. If Jesus Christ, with the winsomeness of the Son of God, was not able to break down the intractable in human hearts by just preaching, and teaching, and healing, and living, and loving, and sharing, is it probable that *you* will be able to do so, or that I will be able to, by those methods? I do not like to admit it, but I am dead sure now there is no other way for the Kingdom to come except by the way of the cross.

Does that mean just physical death? Not at all. Do not be afraid of that. It *will* mean death for a handful, but that is relatively easy. I can bear testimony. For more of you it means this: That those of you who might become rich will deliberately choose to remain poor for the sake of the Kingdom; that those of you who could go out and write your names across the headlines will deliberately choose to remain obscure for the sake of the Kingdom; that those of you who could surround yourselves with luxuries and comforts will deliberately choose to live without them for the sake of the Kingdom;

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that those of you who could enjoy the thrills of wielding great power in industrial, institutional, or political life will deliberately choose to remain in humble and unknown positions for the sake of the Kingdom.

It means that you and I, who have collected pearls, will sell all our precious stones for a still greater pearl. There was a man who had a lot of pearls like that, all good pearls, fine pearls. He had spent his life collecting them. And then one day he saw a pearl of great price, and *for joy* he sold all he had, all his pearls, that he might have the pearl of great price. Did he say, "No, I can't give up these. It costs too much." No, he did not. He concentrated on the Pearl of Great Price and forgot about the other pearls. He thought only about what he was getting, not about what he was losing. That is what the cross is.

Why does God demand these things of us? Because he wants to make us unhappy? No. Because he wants to make us happy! He wants to give us abundant life; and we insist on keeping less than abundant life. He wants to give us gold; and we insist on keeping our brass. He wants us to see the angel vision over our heads; and we will not take our eyes off the muck heap.

Yes, you lose your life, but "whosoever will lose his life for my sake, the same shall save it." The way of love works. But the way of love is the way of the cross. It does not necessarily bring personal safety; it more often brings danger. But it works in that it transforms the lives of those among whom it is lived.

And then I bear this final testimony, the last great law: *Our Father gives adequate strength for every need.* When I went to China, I had in my heart this promise of Christ: "Lo, I am with you alway, even unto the end of the world." And it is true. I was afraid that maybe it might not be true, but it is. How can we do the things he asks of us? No man can in his own strength. But Christ promised, "Ye shall receive power." It is true.

During the hard days when I was in a sort of captivity, and when the Communists who had just killed two English women

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were only about a half day's journey away, nobody in the city took off his clothes at night during the light of the moon, because the Communists practically always traveled at night and arrived at your door at dawn. I had my little package of quinine for injection, some money, and a flashlight always near at hand, in case I had to get away on a moment's notice. During those months I would wake up every morning wondering what that day would bring forth. No one could foresee. I would pray a simple prayer that works. And there would come into my spirit something that supported and held me steady, just as my bed supported my body, something that gave me confidence and assurance during the day. This is the prayer I prayed:

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret . . .

You had it, O Christ! They came into your clinic and they touched the hem of your garment. Something happened to them. Here they will come into my clinic today, sixty to a hundred of them. Here is a tooth to pull; there an ulcer to dress; here a woman with a hard malaria; there a child with its abdomen full of worms; there a man with a cough and a suspected spot of tuberculosis to search out in his lungs. Will anything happen to these because they have been with me today?

Tell me thy secret; help me bear
The strain of toil, the fret of care.
Help me the slow of heart to move
By some clear, winning word of love.

Just a touch! That is all I have, just a touch. Only as I have thee, O Christ, in my life and words can that touch mean anything to these.

Teach me the wayward feet to stay—

including MY OWN—

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And guide them in the homeward way.
Teach me thy patience . . .

O Christ, I want results. I demand them quickly. I have got to see the thing done in a hurry. *Teach me thy patience!*

. . . still with thee
In closer, dearer company,
In work that keeps faith sweet and strong—

plain, good, hard work that gives an outlet to inner tensions.

In trust . . .

Yes, trust—confident, unswerving trust, that never fears or wavers.

In trust that triumphs over wrong;
In hope . . .

Oh, yes, hope! If it were not for that I would jump into the Yangtze River. China has no hope, except in Christ. Neither has America. Any merely human program is doomed to failure.

In hope that sends a shining ray
Far down the future's broadening way.

Maybe not in my lifetime, but it must come.

In peace—
steady, certain peace.

In peace that only thou canst give.
With thee, O Master—

this day, I cannot see tomorrow, but this day—

With thee, O Master, let me live.
And he does not fail. It works.

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I cannot explain it all. No, I cannot explain how some of the food I ate today becomes brain, some blood, some bone. There is no chemist or physiologist in the world who knows just why and how that happens. If there were, he would be the greatest scientist the world has ever known. But I have not stopped eating just because I cannot explain it all! Even so, I cannot explain this. It is not in the realm of explanation—yet. It is not in the realm of logical proof. It is in the realm of discovery and of demonstration, and it works.

And just as surely as I know that this philosophy of the love-way, the Christ-way works in the individual life—in your life and mine—I know that it will work in the world-life. The way to save the world from another war, another world-wide cataclysm such as we have gone through, is to send thousands of missionaries filled with this faith to bring education, agriculture, medicine, and the spirit of Christ to all races and peoples all over the world. And while some carry this abroad, more Christians must carry it with the same consecrated devotion into our government, our economic system, and our educational work, right here at home. It is time that we take these laws and our faith in them, and fling them down into the heat of battle, start living according to them, and see what comes out. Then—and then only—we shall find that they work!

VII

GOD AND THE CHURCH

JOHN G. MAGEE

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THE CHURCH OF CHRIST IS A GREAT MYSTERY. AGAIN AND AGAIN men have sought to destroy it but have never succeeded. In three hundred years the Roman Empire, with all its mighty power, tried to do so but failed. The Russian Bolsheviki in our day tried but did not succeed. In fact, the persecution, as has always happened in the past, has been the means of purifying the Church in Russia, so that it is today a truly stronger Church than it ever was in the past. Voltaire in the eighteenth century, although speaking with great respect of the character of Christ, and looking upon him as "an adorable and incomprehensible mystery which we presume not to approach," spoke with contempt of the Church and said in his conceit, "I have destroyed the church."

The millions of Christians in India, China, and Japan, who have never heard of Voltaire, have found new life and hope through the Church that Voltaire thought he had destroyed. Most of these converts have been won through the influence of individuals, but the work of the missionaries on any large scale could not have been begun nor sustained except through the organized Church. Nor could these converts have been kept in the faith apart from it. During World War II our world-flung soldiers, sailors, and airmen were deeply impressed at finding the Church everywhere. The lives of many airmen shot down over enemy lines in New Guinea and the Solomon Islands were saved through the bravery and tender care of

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native Christians whose grandparents had been cannibals. Missionaries in Japan have reported the same thing, and the Reverend Harold B. Rattenbury, China Secretary of the Methodist Missionary Society in London, told me that letters received in Japanese homes from soldiers in China telling of their impressions of the Church might be laying the foundation for a great Christian advance in Japan after the war.

In spite of all its imperfections, the Church is a living, growing power in the world. Its progress is not always steadily forward—sometimes it is backward, when it has to be purged like dead branches from a vine. There is a mysterious life within it that impels it onward. It is because the Spirit of God is in the Church on earth that no error is permanent. New life bursts forth, as in the thirteenth century through St. Francis, or in the fourteenth century through Rulman Merswin, a Strasbourg banker, and others, who inaugurated the movement that came to be known as the Friends of God; and in the eighteenth century through that great modern apostle, John Wesley, when religion in England had become coldly intellectualistic.

As we think of this mysterious power we cannot but remember Jesus' words to Peter after Peter's confession of him as the Christ: "Thou art Peter, and upon this rock I will build my church" (Matt. 16:18). Only because it is primarily his Church does it become ours—the Church of all believers everywhere. That is why the gates of hell shall not prevail against it. All the way from the creation down, the initiative comes from God and not from man. "Ye have not chosen me, but I have chosen you" (John 15:16), he said to his disciples. The Church and the faith are not something that believers have created but are the gifts of God. Here is the note being struck in the new orthodoxy affecting Protestant thinking the world over. It is the most important truth about the Church for Christians to remember.

The Reformation was a revolt against many accumulated beliefs and superstitions that had no basis in Scripture, and also a revolt against an authoritarian and tyrannical ecclesias-

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tical order. The reformers did not revolt against the Church as a divine institution, but revolted against abuses in it.

Nevertheless, when the authority of the Church was denied and the Bible became the sole authority of faith, it was only a question of time before many people began to hold that each believer could become his own authority for the interpretation of Scripture. Thus, through a large part of Protestant history we see a succession of devout men of force and religious zeal founding their own sects. This has been one of the great weaknesses of Protestantism. Among liberal Protestants of the past century the Church has been thought of more and more as a man-made institution, a sort of club for like-minded people gathered together for common ends and mutual help. When an earnest man could not find one to his liking he started his own.

Such a conception of religion is entirely foreign to the teaching of both the Old Testament and the New. In the Old Testament the Israelites were chosen of God to be his people; it was not they who chose him. The individual was a member of the holy nation in covenant relation with God. The nation was the Church and the Church the nation. From the dawn of their history there had been a community conscious of divine commission. Its origin is recorded in the call of Abraham, in whom all the families of the earth should be blessed (Gen. 12:1-3).

The vine was one of the recognized symbols of Israel in the Old Testament.¹ When our Lord speaks of himself as the true vine and the disciples as branches (John 15:1 ff.), he means that he is fulfilling in himself the purpose of God entrusted to Israel—He is the "true vine." But with the background of this idea of the vine familiar to every Jew his words imply that his followers are to become the true Israel which was later to become the common thought concerning the Apostolic Church in the Epistles.²

¹ See Ps. 80:8-16; Isa. 5:1-7; Jer. 2:21.

² See Acts 15:14-18; Rom. 9:7-8; Gal. 6:16; Eph. 2:11 ff.

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As Messiah, or Lord, his task was to inaugurate the Kingdom of God. The band of his disciples was to be the nucleus of this rejuvenated people of God. Toward this end, the choice of twelve apostles, who were symbolically to take the place of the twelve patriarchs—the heads of the twelve tribes of old Israel—was most significant.

Modern scholars are almost unanimous in interpreting Jesus' saying at his trial about raising up a new temple made without hands³ as referring not only to his resurrection but more especially to the Church.

Nothing in the teaching and action of Jesus makes so clear his intention to establish a new community as the establishment of the Lord's Supper: "This is my blood of the new testament, which is shed for many." St. Paul's version is, "This cup is the new testament in my blood."⁴ To every Jew the meaning was unmistakable. The covenant, established by God through the hands of Moses and remembered year after year by the nation in the slaying and eating of the Passover Lamb, implied a community, a people of God. And so the establishment of a new covenant through a new Passover meal (I Cor. 5:7) implied necessarily the existence of a new people of God.⁵

St. Paul never thinks of the Church as a man-made institution. His most common designation of it is "the church of God."⁶ His favorite metaphor for it is "the body of Christ," or the body of which Christ is the head and believers the members.⁷ This means that the Church is the outward manifestation of Christ to the world, just as a man's body is the outward manifestation of his inmost self or soul. His body is

³ Mark 14:58; John 2:19.

⁴ Mark 14:23 ff.; I Cor. 11:25; cf. Jer. 31:31-34.

⁵ For further treatment of the idea given in this chapter see Archibald M. Hunter, *The Message of the New Testament*, Westminster Press, 1944, chaps. vi-vii.

⁶ See I Cor. 1:2; 11:22; 15:9; II Cor. 1:1; Gal. 1:13; I Thess. 2:14; I Tim. 3:15; etc.

⁷ I Cor. 12; Eph. 1:23; 4:12; etc.

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not a perfect manifestation of his soul, and sometimes poorly represents it, but it is the only agency he has to manifest himself to others. St. Paul's view of the Church, therefore, is a sacramental one. The catechism in *The Book of Common Prayer* defines a sacrament as "an outward and visible sign of an inward and spiritual grace." The apostle means that the Church is the outward and visible manifestation of Christ to the world.

But the human body is never a perfect reflection of the soul. Moreover, the Church is not only a divine institution; it is a human one as well, and wherever there are human beings there are imperfections. There was a traitor among the twelve even though they had been chosen and trained by Jesus himself. He taught that the Kingdom of God was like a net drawn in from the sea with all manner of fish, both good and bad, or like growing grain with good wheat and tares. Yet the Kingdom was God's Kingdom. Even so, the Church is his, his own means of teaching the world and winning it unto himself in spite of its human imperfections. Sometimes it seems asleep or morally dead and then it springs into new life, often through some great servant of God, or through a general sense of need. St. Augustine taught that "there are many human spirits belonging to the body of the Church who do not belong to its soul, and many human spirits belonging to the soul of the Church who do not belong to its body."⁸ In spite of imperfections, and in spite of the goodness of many outside it, the Church is a unique and powerful force making for holiness and righteousness in the world. If it should be destroyed it would not be long before Christianity would die out as an effective force in the world, and most men, even in the countries now known as Christian, would cease to see Christ at all. It is through the Church that the spirit of Jesus Christ has been kept alive in this world and ever-expanding to new fields. Often when one sees someone

⁸ Cf. Friedrich von Hügel, *The Reality of God*, E. P. Dutton & Co., 1931, p. 149.

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outside the Church leading a Christlike life, it is very probable that he had once been brought up in the Church, or had been influenced by someone who had. This is not to say that one cannot find God apart from the Church, for there have been, no doubt, those who have done so. No one can limit what God can do. It is a general truth, however, that men need to keep within the great fellowship and its corporate experience to maintain permanently a healthy and balanced relationship to him. This fact, backed by the whole teaching of Scripture, would indicate that it is God's will that men's normal relation to him should be within the fellowship of the Church.

It was because the people rejected him as the Christ that Jesus cried out in the words of the ancient psalm: "The stone which the builders refused is become the head stone of the corner."⁹ The idea is of the building of a house; Israel is a corporate entity like a house. "Behold your house is left unto you desolate." This is a common thought in the New Testament.¹⁰ Jesus' purpose was not to pluck a few brands from the burning but to save the nation. When he quoted this psalm he went on to say: "Therefore [that is, since they had rejected him as the foundation stone of the new building], the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). Never does he lose sight of the Kingdom, which is not an individual but a social, corporate concept. The Church took the place of the holy nation and became the true Israel.¹¹ The Kingdom was to be taken from the Jews and given to the Gentiles who would accept him.

St. Paul gives us a picture of the Church as a growing building, far from perfect but growing into a holy temple. In addressing Gentile Christians in the Epistle to the Ephesians he says: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household

⁹ Ps. 118:22; cf. Matt. 21:42.

¹⁰ See Acts 4:11; Eph. 2:20; 1 Pet. 2:4-8.

¹¹ See Eph. 2:11-22.

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of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22). God's Holy Spirit is working in the hearts of his faithful people and they become, in their corporate capacity as the Church, his dwelling place in the world.

This is consistently the idea of the Church in both the Old Testament and the New. We find it in the Acts, in the Epistles of St. Paul and St. Peter, in Hebrews, the Johannine Epistles, its basis in the New Testament being undoubtedly in the teachings of our Lord himself. The Church is the people of God with a continuous life going back through the history of Israel to Abraham. The Christian Church is the old people of God reconstituted by Jesus as Messiah and Lord. On the whole, Protestantism has steadily refused to take the idea of the Church seriously. If, as some scholars have contended, it originally consisted of independent communities which combined to create the Church, then a reversion to this original independence may seem justifiable, and any real hope of an ecumenical, sacramental Church—the one body of Christ in the world—is impossible. But if the view given in this chapter is correct, then the Church by its very nature must be one, a *Koinonia* of the spirit, and disunion is contrary to the will of God.

In the Apostles' Creed it is affirmed, "I believe in . . . the holy Catholic Church." To say the Church is holy does not mean that we who comprise it are perfect. The word "holy" has the same meaning as when translated "saint" in St. Paul's letters. "Paul . . . and Sosthenes . . . unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." (1 Cor. 1:1-2.) The word *hagios*, translated "saint," means "set apart for deity," and that is what we mean when we say the Church is holy. Christians are meant to be different from the world; they are members of a fellowship that is set apart for God's use. They are as yet

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far from perfect, but the Lord of the Church is perfect, and the purpose and aim of his Church is to make men holy.

The days of a divided Protestantism are numbered. I do not mean that the day will come when there will be no little sects of Christians, but that if the values which Protestantism has proclaimed are to survive with power, the Protestant world must come back to the biblical idea that the Church is the body of Christ, God's creation and not man's. We must remember also the prayer of our Lord "that they all may be one . . . that the world may believe" (John 17:21). Many things are forcing us today to see the necessity of unity. The ineffectiveness of the Church in preventing world anarchy must make every thoughtful Christian do some fresh thinking as to the Church's meaning for the world. As Canon Theodore O. Wedel recently wrote in *Religion in Life*: "The Protestant churches . . . will have to turn about and become 'catholic' or perish. . . . The Church as a corporate, historical, social fact will have to be rediscovered." The situation that arose in the Church in the second century was somewhat analogous. The development of an organized, close-knit Catholic church with emphasis on historic continuity was necessary then if Christianity were to survive among the heretical and divisive influences of the day. The chief danger then was heresy. Today the peril is international anarchy and moral chaos.

The recent series of articles in the *Christian Century* under the general heading "Can Catholicism Win America?" has emphasized the necessity of a great change in the Protestant world if the values for which Protestantism has stood are to remain alive. One cannot but admire the efficiency of the Roman Catholic hierarchy in striving for the objectives which they believe desirable. Protestants strive for many of the same ends for which Roman Catholics strive. It would be a great mistake to look upon them as our enemies. We may well oppose the methods of an authoritarian power centered in the Vatican with a long history of too frequent political deals, sometimes against the growth of the spirit of democracy in the world. But, to think only of the political side of the Roman church

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is to miss the most important thing in it. All through history—and throughout the world today—that great Church is the mother of saints. One finds in great cities, and in the far corners of the earth, priests and nuns and laity with a devotion to Christ and a personal moral discipline which often put Protestants to shame. There are vast numbers of people such as these who are a mighty power for Christ in the world. It is fair to say that Roman Catholics, on the whole, have a deeper devotion to their Church than Protestants have to theirs. It is through such people as these that the spiritual life of the Church of Rome is handed on to so many. Certainly, they have taken up their cross for Christ's sake. Woe betide the world if the faith of these devoted followers of Christ should be destroyed. If Protestants are humble enough they may, without any loss of loyalty to evangelical Christianity, learn much from such Catholics.

Many sincere Christians would oppose a great Universal Church for the same reason that William James opposed bigness.¹² But surely James overstated the case. Bigness does not necessarily mean corruption, nor smallness incorruption. How much freer from corruption is our Federal Government than the typical municipal government! The cause of corruption lies elsewhere.

In all that has been said above, sight has never been lost of the fact that there is, of course, a vital necessity for individual relation to God. Both the Old Testament and the New are full of statements of personal devotion, especially the Psalms, and many sayings of our Lord. But self-consciousness and human personality could not develop in an individual who grew up on a desert island. Man needs the fellowship of other personalities to develop a personality of his own. This is true also of the development of the spiritual personality. That is why in the growth of the Hebrew-Christian religion—the noblest religion the world has seen—there has always been a spiritual community.

¹² See Abraham Vereide's chapter, "Spiritual Cells," page 96.

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The Protestant Reformation brought something very great into the world. It was the emphasis upon the individual conscience. There was something splendid and decisive for history when Luther set his conscience against the whole organized authority of the Roman Catholic church. From the movement begun there have sprung forces that have created the modern world. In the sphere of politics, the assertion of national independence has enriched the world in the development of various national types, with their individual art and literature, and their variety in government. But undisciplined and unco-ordinated individualism in art—laying chief emphasis on self-expression without considering whether there is a self worthy of expression—has resulted in monstrosities in art. In politics we see the fruit of such excessive individualism in international anarchy.

In the sphere of religion there has also been an enrichment through individual types of spiritual experience and Church government. But here also individualism has sown the seeds of chaos. With all its richness of variety, the Protestant world has been so divided that it has not been able to fight effectively for great moral and spiritual ends. But democracies have united more effectively in the face of common danger than totalitarian governments, and have amassed a greater power. Just so, a deeper unity and power is possible among those who believe in democracy in religion than would be possible through any authoritarian power. But if the Protestant world is to unite as the household of God, it must engender a tremendous spiritual development and voluntary discipline.

One of the greatest Christian leaders of our generation has said:

The incorporation of all that men have learnt during the four centuries of the Reformation period into a reconstituted unity of articulated experience must be a task of many generations. There is hardly any department of human activity or thought which it will leave unaffected. But none is so deeply concerned as Religion; for . . . the central element in any religious experience is Authority,

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and at first sight there is complete atagonism between the very principle of Authority and the principle of individual integrity and autonomy.¹³

Here is the great problem of Protestantism if the churches are to unite into an effective fighting force for God in the world. A return to the conception of authority of the Middle Ages is impossible and undesirable. All Christians believe that we have an infallible authority in the mind of Christ, but there is no infallible means of finding out what the mind of Christ is.¹⁴ There is inevitably a human and, therefore, imperfect element in all authority.

The men collaborating in the writing of this book differ greatly in their conception of the Church and in religious background, but they are all one in their belief in the guidance of the Holy Spirit. We believe that it is through the very differences of our minds and temperaments that God speaks. To make use of the spiritual variety within the Church, there must be innumerable groups or cells within the universal *Koinonia*. But this richness of variety must be brought into unity, like an orchestra with first violins, kettledrums, and flutes, co-ordinated into one great harmony. Only the Holy Spirit can create this harmony.

The great Church needs the smaller group and the group needs the corporate experience of the Universal Church of history. All individuals have their limitations and peculiarities of mind, and need the steadying influence of the greater experience of the whole. Otherwise, as individuals or as groups, they are sure to go off on some tangent and eventually lose their usefulness.

William Penn once said that the only democracy was a theocracy. This is even more true of democracy in the Church. The Protestant world is very rich in variety of experience,

¹³ William Temple, *Nature, Man and God*, The Macmillan Co., 1934, p. 80.

¹⁴ *Ibid.*, pp. 351 ff.

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both individually and ecclesiastically. Instead of fighting for different points of view, which has been so characteristic of Protestant history, thoughtful Christians everywhere now see the necessity for co-ordination. There is no disunity in the mind of God. Therefore, the greatest need of the hour is for the leaders of the Church to get together, not to argue for their own points of view but, honestly and humbly, to seek together the mind of Christ. The real way to truth is not through intellectual assent, but through obedience of will. "If any man will do his will, he shall know of the doctrine." (John 7:17.) Here is the only way to the unity of all Christians in the great family of God—his Church.

One of the last pictures we have in the Bible is that of the holy city "coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2). "Alleluia: for the Lord God omnipotent reigneth . . . for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Rev. 19:6-8.)

It is God's Church which comes down out of heaven, but it is also man's. All the faithful everywhere, through their obedience, teachableness, faith, and prayers, must help make it ready, "arrayed in fine linen, clean and white." This is the task of all Christians—both Catholic and Protestant. It is the only answer to the chaos of the secular world.

VIII

CREATIVE RELATIONSHIPS

SAMUEL M. SHOEMAKER

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EVERY DAY WE ARE IN TOUCH WITH PEOPLE. SOMETIMES WE SEE old friends, sometimes we meet strangers, sometimes we are just part of a crowd.

Now the more absorbed we are in ourselves—mired in our own concerns, self-centered or neurotic—the more we shall treat people like things, just as if we were passing milestones or rows of houses. But if we are really alive, happy inside, and at leisure from ourselves, we shall want to make every one of these contacts with people friendly, fruitful, and creative.

The most attractive, and probably the most useful, people in the world are those with some genius for creative friendship.

Such genius is only partly an endowment. It is, in large part, an achievement which is measureably within reach of us all. We watch an attractive or dynamic person come into a room, and everything swings toward that person. We say he has "personality." Personality, we assume, is what makes it possible to draw people to oneself, to make friends with them, to influence them. But if we think for a moment we shall realize that not only is it not the gift of "personality" which makes possible creative human relationships. The precise opposite may be the case—it is the capacity for creative human relationships that makes "personality"! The person who "has personality," as the phrase goes, is often one who by effort, as well as talent, has learned how to mingle with people, how to make them feel at ease, how to draw them out, how to leave behind an unforgettable impression. Like all great things

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in the world, creative friendship blesses the giver as well as the receiver.

The person who understands people is always aware that great questions—sometimes great problems—may lurk just under what may be a happy and debonair personality. We all find ourselves set down in a world into which we did not ask to come. As soon as we are old enough to think, we begin to realize that we have got life on our hands. The great questions that lie unanswered in the minds of many people are these: What does my life mean? Where did I come from? What am I meant to do here? Where am I going? A real answer to those questions would eclipse all the other boons of human life, such as health, education, a happy marriage, etc. We assume—if we do not actually decide—that we are going to get on with life unless we intend to commit suicide. Whatever will help us to understand life, to discover its purpose, to live it with power and usefulness—that is what we all want to find.

The greatest element in all this is, of course, *faith*. Faith, in its most elementary sense, means two things: the belief that life is worth living, and the discovery of a way to live. There are few people in the world who would not give almost anything for that kind of faith. And the most creative relationships, therefore, are those in which, by the mystery of understanding sympathy, that kind of faith passes over from those to whom it is real to those who do not possess it.

Of course, if one is to pass along the torch of faith like that, then faith must be a reality in his own life. And how does faith become a reality to us? If we look about us today for the men and women who seem most adequate to life, with all its shocks and all its responsibilities, we are likely to find they are men and women who believe intensely in God. If we look back across the pages of history to find the people who have most blessed the human race we are likely to find them the men and women who, because they believed in God, were concerned about humanity, and gave everything they could to help others. We look into our own hearts, and we find there a longing for a personal God, a God with whom we can be in

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touch, a God who can make known to us what we ought to do. At first, perhaps, faith seems beyond us. We feel incapable of it, unworthy of it.

But increasingly we learn that there are ways by which we **can** come into touch with the elementary force in the world which we call God. He has revealed himself to and through saints and prophets and many plain people down the ages. Supremely in Jesus Christ he made known to us what he is, and what is his will for us in this world. We begin to pray in a simple and elementary way, making known our needs, confessing our faults, telling our aspirations to God. More and more prayer becomes for us, not an effort to change the will and mind of God, but to find them. We find light coming through to us on questions which perplexed us, strength coming to make up for our weakness. The more we give ourselves to God, the more can he give himself to us. The process by which the center of our existence passes over from ourselves to God is the real process by which people are "converted," by which we find faith as a living power and reality.

But how can this faith pass from one life to another? Surely, none of us thinks of himself as being "good" enough to influence, advise, or improve someone else. The problems of human personality are intricate, especially when emotional confusion and mental or nervous instability are part of them, and sometimes require trained and expert help. We do not want to set ourselves apart from others in need.

All this is true. And yet there are ways in which we can all become intelligently and creatively useful to others, just through the normal processes of friendship. We must, as we have been saying, have some *hold on faith* ourselves—not all we hope to have some day, but yet a real beginning, with genuine consequences in the gradual solution of our own personal, family, and social problems, in greater zest and adventure in living, in a growing consciousness of God. We must also be *humble*, realizing that we are not the source, but only the channel, of any faith that others may find through us—fellow seekers all the time, and not finders reaching back

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a condescending hand to seekers! We must *love* people before we can help them, wanting the very best for them, not necessarily the best that we visualize for them, but God's very best. Spiritual interest and concern, when it is not sentimental but realistic, friendly, patient, and persistent, is a very persuasive and appealing thing. It can mightily draw and move people. We must not seek to help them selfishly, so that they will be more as we want them to be. Real love for them means an interest in all their life, a deep concern for them that they find abundance of living through faith, through discovering God's best plan for them. The first element in creative relationships, therefore, is love.

And the second is truth. As we come closer to people, we get to a deeper level of truth with them. Real friends are those who do not have to keep secrets from one another. The difference between pleasant acquaintances, and real friends, lies in the different levels of truth on which we live with them. We can talk about the "real" things only with people we trust. Everyone longs to have at least one friend from whom he keeps no secrets. By kindness, thoughtfulness, service, and prayer, we may become someone to whom that person can talk about the deepest things in his heart. Not long ago I spoke in complete candour to a man I have known for eighteen years, and after an hour we knew each other better than in all the years that had gone before. Recently I met with a small group of men exploring the possibilities of spiritual fellowship. One of the most reticent and intellectual of them said, "There is just no substitute for telling other people what we are really like." It may take the processes of friendship some while to come to that point. But a man who was doing fine work with students said to me once, "When a man tells me what he has never been able to tell anybody else, that is chapter one, verse one. All the rest is preface." Real friendship means approaching this kind of honesty all the time, where we can "take down our back hair" and say the things we most deeply feel about life, ourselves, and each other. We cannot force this situation. This will destroy the

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very thing we want to create. We must let friendship *bask* in prayer until it ripens to maturity and confidence.

Many people today carry a problem. Sometimes it is an obvious problem: they have lost a dear one in the war, they are up against economic difficulties, or they may be defeated by such a problem as alcoholism. Many others have a problem just as deep but not so evident: a great fear, a burning resentment, a feeling of aimless futility, or some moral defeat. If one suffers from a pain, he consults a doctor. But when his pain is in the mind, he often does not know to whom he can turn. He is most likely to confide in a friend whom he has come to trust, who seems to have got the "hang" of how to live in this world, with whom he knows he can speak in complete understanding and confidence. Some day, perhaps at lunch together, or sitting before the fire of an evening, this friend ventures to open his troubled mind. He may do it slowly, hesitantly, still fearing he may be misunderstood or thought "queer" for thinking about such things. We may help him by understanding, by humor, by citing something real from our own experience. But, in the main, we must maintain a sympathetic silence, a creative kind of listening, so that the flow of our friend's conversation is encouraged. Two things are happening: we are growing closer together as friends, and more of the truth is coming to the light. Let it come out as it will. We must never be shocked or surprised. There must be no haste nor want of understanding on our part. We must be "good listeners."

This sort of situation gives us our spiritual opportunity. For God comes to people most often at the point of their need. He cannot come closer to us when we are sure we are "all right," but he can come at the point where we know we need help and ought to be different. Sometimes the process is something like this. A man is unhappy and in turmoil. He blames fate, other people, or circumstances, for his trouble. As we talk with him, we can point out that there are always two things in life: there is *what happens*, and *how we take what happens*. We may not be able to control what happens;

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but we can always control the way we meet the situation, and what we let it do to us. This helps to put the real problem back in the man's own hands, where he can deal with it. His ego may suffer a little, but it gives him a real handle by which he can take hold of his problem. He cannot bring back a lost leg, for instance, but he can bring back a lost faith. He cannot retrieve the money another man took, but he can regain poise, faith, a readiness to forgive the man if he repents of what he has done. He cannot alter the circumstance, but if he finds faith he may alter completely his reaction to it. What we want him to see is that he must take his situation to God, surrendering the boy who has been killed to God's final love, the financial straits to God's care, the alcoholism to God's healing power. God can best help where we surrender our vexing situation, and commit it to his care.

A boy, jilted by his best girl, lay in desperation on his couch. Life seemed almost at an end for him. Then he remembered having read that if you leave your problem in God's hands, he will solve it in his way. So he let go of the girl in his emotions, surrendered her and the situation to God—and God came to him in such power and reality that all rebellion and heartbreak disappeared. That experience was the turning point of his life. Telling your friend such a story as this will help him to see how faith comes to life by experiment and experience. It is not our business to judge or accuse anyone. It is for us simply to witness—out of our own and others' experience—to the wonderful release that comes when we let God handle our problem. The suffusion of God's forgiveness coming over him like a benediction after he has been honest with God about wrongdoing, the sense of new hope flooding in with the new life, the awareness of the addition of fresh power in his life—these will be the inevitable possession of any man who will "let go and let God."

At this point of my writing I was called out to see two people. One was a very intelligent, rather talkative businessman, with a strong social conscience and a great sense of the social needs of our time. I tried a personal approach to him about re-

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ligion, and he was not ready for it. So I moved with him to the areas of his interest, and told him stories of men who are helping to solve some of the social problems that interest him, by a new degree of imagination born of faith, and a new kind of human relations which had come to them since they began working with God. This man is a man of action. He will join movements with constructive applications of Christian principles, and I believe he will realize more of his personal spiritual needs as he finds increasingly that everything comes back to human nature and human relations—that for these there is no answer but the answer of changed and God-directed lives.

My other talk was with a student who plans to give his life to the ministry. But he has misgivings about his power of leadership. He said he never rises above mediocrity in sports, or studies, or personal achievement. He longs to marry the girl of his heart, but he cannot do it until he is at work. He is doing what he considers an ineffective job with some young people in a church. He told me that he knew he had never "let go and let God." We talked out these problems of inferiority, impatience, and spiritual ineffectiveness, and then we took them to God in prayer. We stayed on our knees awhile, and God seemed to tell us what the next step should be. The young man rose from his knees well on his way toward finding spiritual freedom and power.

Just after this I received a telephone call from a minister, asking how I would deal with the young wife of a soldier on foreign service who was running around with married men. I said it seemed to me his first job was to get her confidence and show her that he understood the difficulties of her situation—being alone for a long time and away from her husband. I told the minister I hoped the wife's chief impression of him would not be the Ten Commandments coming after her with a big stick, but rather that she would look on him as an understanding friend who was sincerely interested in helping her find the answer to the problems she faced. It is so easy to criticize before we understand, to judge before we become

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fully identified with a person's problem. When people find we are honestly interested in them, and are ready to begin with them right where they are—bewildered, defiant, distressed, defeated perhaps—and help them see the way out, they are often surprisingly open to the truth. But everything depends upon the harmonious relationship we establish in the first few minutes of our conversation, and which we must maintain. Once they are assured of this, they want us to present the right side of things to them, to help them see where they may have taken a wrong course, and help them find the Christian answer and the way out.

If we could only trace it, we should see that nearly all the faith that exists in the world has come from the living touch of one life upon another. Through families, ministers, and friends, the wonderful succession takes place. Sometimes it is recognizable in great historic sequences, one of the most far-reaching being the following which was told me by Rufus Jones: John Colet, in the period of his youth, went to Florence and came under the influence of Savonarola and as a result his life completely changed. He went back to England and there came into close relations with Erasmus who had come over to England on a visit, and Erasmus' life was profoundly changed by the contact. Erasmus went to Cambridge University and there converted Thomas Bilney. Thomas Bilney brought about the transformation in the life of Hugh Latimer, the man who, being burned at the stake in Oxford, said to his companion in the fire: "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England as (I trust) shall never be put out."

Let us ask God to show us how we can make our own relationships as creative as this—that in many lives we, too, may light candles that will never go out!

IX

PERSONAL REDEMPTION

STARR DAILY

[illegible]

IN THE BADLANDS OF THE SOUTHWEST A MAN LAY BEHIND A large boulder. He was grim-faced, tense, alert. Across his forearm rested the barrel of a 30-30 rifle, its muzzle pointing toward a bend in the trail. He was waiting there to kill an enemy.

There had been a long series of feudlike incidents in the lives of the two men, a lot of bad blood, threats, and heated words. These had brought about several dangerous situations, which finally came to a head, like a ripe boil, in the present crisis—a deliberate and premeditated design for murder.

Over a portion of this territory some unknown sign painter had left his peculiar mark upon an unknown rock—three words, large-drawn in black paint: GOD IS LOVE.

The words had been daubed upon the boulder behind which the prospective killer hid, and on a level with his eyes. For an hour in the hush and oppressive silence the man waited out his suspense.

From time to time his attention wavered from the trail and he focused his eyes upon the massive black letters. After a while, almost as if compelled, he began to think about the words. When he did so his mind was lured invariably into the past, and he found himself thinking of his boyhood experiences. The love of his mother recurred to him, and also the less demonstrative love of his father. Often he felt a tug in his throat, an insufferable choking sensation. And once, in the conflict of his emotions, he gasped out a prayer, the first

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that had crossed his lips in years, "Oh, God, wipe this hate out of my soul."

Instantly he heard hoof beats in the distance. His attention was riveted once more on the bend in the trail. He lifted his rifle and caught up the moving figure in its sight. His finger was on the trigger. "But," as he related the story, "I was unable to press it. Something stronger than the hate in my heart had taken hold of me. My target passed on unaware and unharmed."

Something stronger than hate entered his heart. That something was God's redeeming love. The old man died in him; the new man was born.

Whenever and however the love of God gets into the heart it takes command. For the moment, at least, it will overcome any evil that may be festering there. Love really casts out fear and overcomes evil with good. For "he that dwelleth in love dwelleth in God." (John 4:16.)

We flutter mothlike around the edges of the redemptive flame a long while. Finally, our wings singed, we plunge in, and we die. It is good to die after this fashion, for except the seed die it shall produce no harvest. People everywhere are afraid to love because they are afraid to die to the old life. The human appetites and seductions are well-nigh hypnotic. It is difficult for a person to lay down his life with only a vague hope of gaining a better one. There is glamour wrapped up in the folds of every mortal sense. Usually the willingness to die comes only when the point of spiritual crisis is reached—when the last illusion is gone.

God is a flame. And God is love. The purging is by conduct; the redemptive baptism is by fire. The great love always consumes everything but its own. In the crucible of redemptive love the shells of the ego are melted down one by one. What remains is soul, pure, radiant, undefiled. "For this is the message that ye heard from the beginning, that we should love one another." (I John 3:11.) It is in the retort of redemptive love that the dross is burned away from around the soul parts. "And above all things have fervent love among

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yourselves: for love shall cover the multitude of sins." (I Pet. 4:8.) Love burns up sin as a furnace burns up coal. The sin vanishes; the flame of love burns on.

"Above all things." Think of anything—knowledge, eloquence, wisdom, faith, foresight, revelation, religion—just anything. Above everything else imaginable. In the absence of redemptive love it is modified by vanity.

A woman said: "I'll be frank with you, I have an enemy, my own sister, and I'm afraid to love her. Every time I try it she takes advantage of me, and imposes upon me." That is true to life. If you love you are bound to get hurt. It is good to be hurt on the side of redemptive love. Love is always a delight to the soul, and what delights the soul is painful to the ego. By wounding a man's vanity love releases his soul. Every stripe that redemptive love inflicts on the ego consumes it by that much. By the stripes of redemptive love the man is healed. When finally love has done its perfect work egotism retires and the soul-consciousness comes forth. As the soul increases the ego must decrease. There comes a time when the ego's job is finished. Then the energy of personal ambition is transmuted into the energy of personal redemption. That is the normal, natural way life should be allowed to flow—an undisputed passage from ambition into aspiration, from fear into faith, from rebellion into reverence, from sin into salvation, from loss into love. "Put on love, which is the bond of perfectness." (Col. 3:14.) "Walk in love." (Eph. 5:2.) "Let all that ye do be done in love." (I Cor. 16:14.) "We know that we have passed from death unto life, because we love the brethren." (I John 3:14.)

I wanted to say to the woman: Redemptive love can never be imposed upon, for it seeks not its own. Love wants for nothing save the opportunity to love the brethren. That is reward enough. Love has but a single purpose—just to bestow itself. Hence it can never be finally disappointed by adverse results. It would like to change people's lives, of course. But it does not meddle, and wheedle, and force. It prefers to serve others, and point the way by example, as much as by precept.

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Love wants to help people, and if possible make them happy. It is the nature of love to be happy in the happiness of others, and sad in the sadness of others. But if it cannot make people happy it does not fret and worry about it. It has its reward, for the reward of love is always included in the bestowal of love. While, like the ego, it will not travel three thousand miles to make one proselyte, it will go ten thousand miles to serve and help one wretched, suffering person. It will make any sacrifice to serve and aid those less fortunate, and if it fails to help them it has not labored in vain. As God's word does not return to him void, neither does his love. If the love we give is not received by one it will be by another and still another. Love does not contribute to the void.

Love embraces all, friend and foe alike, both the ones it can help and the ones it cannot help. The great Lover from Nazareth could help some, and many he could not help. But he loved all equally as much. He had but one aim: to love God and his people. If people were unable to receive his love and its blessing he did not worry about it. He knew that love was long-suffering. It was willing to give and wait. For the time being there were other folds and other shepherds beside the love fold and the love shepherd. In the long range all would be able to receive God's love, and there would be one fold and one shepherd. There was no vexed time in love. By and by the last weary, deluded traveler would stumble into the eternal land of love and put his burden down.

People could neither hurt nor impose upon the love of Jesus. The more they tried to do so the more love God gave him. Heaven knows how poor old Jerusalem, in its torment, confusion, and wretchedness, tried to injure him. The very ones he sought most to love and serve rejected and repulsed him most. But God gave him so much love for them that he wept over the city, not because of their hurt to him, but because his love was helpless before their blindness and ignorance. On the Cross he literally became the love of God, forgiving all who nailed his quivering body to the tree. Love turned his Cross into a crown, even as he had made common

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water into uncommon wine, common disease into uncommon health, common death into uncommon life.

You cannot defeat that kind of love, any more than you can defeat the man who loves you. How can anyone possibly overcome victory with defeat? Love is unconquerable, invincible. Because it has everything it can lose nothing. Like water it resists not; and yet like water it is irresistible. Therefore, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.) Surely love knows its own. It knows that nothing can keep its own from it. By self-giving it becomes self-receiving. Nothing can break or disturb this rhythm of love but lovelessness. "This is the way, walk ye in it." Love! Much love! More love!

"I guess I've had about everything," said a man. "Never have I been sick a day in my life. I've had money, position, a certain amount of influence and fame. I've had the love of a wife which has never faltered. I've had three children who have never disappointed my hopes in them. But I'm restless, with a deep dissatisfaction in my soul."

This is a curious paradox: satisfaction is an enemy of redemption, personally and collectively. A satisfied dissatisfaction transforms lives when it is inspired by redemptive love. There is such a thing as the tranquility of a restless soul. This man had it, and his life worked a redeeming influence in his family and his world.

The love of God labors to keep us out of the lifeless pews of satisfaction, and nudges us ever toward the living pews of spiritual discontent. The partial union we have with God makes us restless and keeps us panting after the elusive perfection. "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." (I John 4:12.) The form, the doctrine, and the creed are pathways to spiritual tragedy—or to glory. If we settle comfortably down in them we arrest the soul by throwing over it a stifling blanket of inertia, a covering of pious content. But if they stir us out of concept and into conduct they release the soul;

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they give it golden wings, and it flies out of the narrow valley into high open country where the air is clean and odic. "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35.) By your habitual conduct shall all men know. If by its fruit we can know the tree, then by the fruits of his conduct can we know the man.

What, then, are the marks of a restless soul and a redeemed personality? They are the rich, ripe fruits of character—*humility, purity, faith, holy affection*. These find a passionate expression in four world-wide social causes—*justice, liberty, brotherhood, peace*.

They are all generated from the persistent application of redemptive love. Not out of static concept, but out of active conduct! "If ye fulfil the royal law according to the Scripture: Thou shalt love thy neighbor as thyself, ye do well." Love in action—this is the way that leads to redemption. Not only belief; but belief plus behavior. Not only concept; but concept plus conduct. Not only creed; but creed plus deed.

If we open ourselves to redemptive love we will receive it. If we possess it there will be those to whom we can transmit it contagiously.

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple . . . to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them. . . . Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, . . . walking, and leaping, and praising God. (Acts 3:2-8.)

We see by this scripture that there are those with whom we have, as it were, a spiritual affinity; and that we can help them in a redemptive way. There can be no doubt but that Peter and John had passed this crippled man at the gate

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many times without responding to his need. They had a concept of love in those days; but not those fruits of love which express themselves in effectual conduct. We see, too, that the man's healing was more than physical—he was also redeemed in his personality and character. Besides leaping and walking he praised God, which is an overflow of a redeemed soul.

It is very difficult to help a person redemptively if we cannot love him spiritually. And we must remember that in this instance Peter and John were fresh from an invasion of spiritual love, a total, life-changing Pentecostal experience. Because they were filled with redemptive love they could transmit it to the cripple for whom they now had an affinity. The result was an instantaneous miracle. The cripple owed his total deliverance to Peter's and John's deliverance.

As Henry Drummond has so forcefully pointed out, this redemptive love power is the greatest thing in the world. It is the supreme obtainment, the one needful thing above all other things. We cannot evoke it alone. Nor can we give what we do not possess. Peter could give the man neither silver nor gold, for these he did not possess. He did possess something infinitely better—redemptive love. This love he had received as a recent gift at Pentecost. Having it, he could give it to this particular man. Two things were required on the cripple's part: a willingness to receive the disciples' love, and faith that he could be healed. He must elevate his gaze from the earth-bound look of despair and doubt to the uplook of hope and confidence. "Look on us." You must look up.

Peter and John were aglow with the love of Jesus Christ of Nazareth. Hence, they could speak in his name, by his authority, in his stead. But to this commanding, redemptive power Peter added the personal touch, the action of conduct. He reached for the man's right hand and helped him up. Redemptive love is eager to come close to the one it would aid. It is willing to touch the object of its desire. Love that is less than redemptive is prone to render its help from a safe distance, lest a further demand be made upon it.

It is a truism that the only kind of love we can give is the

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kind we have received. If the love we give is not redemptive it is as likely to contribute a curse as a blessing. The inventor loves, and so does the scientist. But intellectual love is not enough. It cannot time and control its offerings. Thus, what it bestows as a blessing to mankind can be turned into a monster for mass destruction.

We can open ourselves to redemptive love and invite it. It comes to us, not by merit, but by God's mercy and grace. If it is given to us we can speak and act in the name of Jesus; we can operate under his support and authority; we can be not only his extension but his expansion. "In the name of Jesus Christ of Nazareth rise up and walk." (Acts 3:6.)

What an empty thing it would be to utter those words unless our hearts were filled to overflowing with God's love. But with that love in our hearts the words could be spoken, not in vain, but with redemptive power. And to the words we should feel the urge to add the personal touch. "And he took him by the right hand, and lifted him up."

A wise old life-timer once said to me as I assumed my duties as a night nurse in a prison hospital, "Put love in your eye and make them look at it." I could not put love in my eye but I could ask God to put it there, and as a good intention I could act as though it were there. The old man was correct, however, in his realization of the need for love in the eye, for here, indeed, was the secret of helping others redemptively.

Said Peter, fastening his own love-filled eyes upon the cripple, "Look on us." He might have explained: "You must look up, my friend, my brother. The downgaze has kept you earth-bound from birth. Now you must look up. Look on us. We have something in our eyes you know not of. We have no silver and gold; but we have something much better and more valuable. We have just been redeemed by love. We are still in the radiant glow of that love. Look into our eyes and this love will cast out your fears and doubts; it will overcome your physical handicap; it will set your soul free."

This freeing love is the redemptive power. The practice of holy affections is the pathway to that power. Love is both

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the end and the means to the end. It is in application God's redemptive process in the world.

Love is the pathway to total obedience: "Owe no man anything . . . for he that loveth another hath fulfilled the law . . . Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." (Rom 13:8, 10.)

Love is the pathway to illumination: "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light," (I John 2:9.)

Love is the pathway to new birth: "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (I John 4:7.)

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!¹

¹ From Edwin Markham, "Outwitted." Reprinted by permission.

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we cannot doubt, by thousands of small cells and families of courageous Russian Christians—grateful to active cells in other countries, with many of which the Russians have kept quietly but effectively in touch.

Few people yet realize the extent to which this cell movement has already developed in present-day America. It is impossible to describe or even catalogue all the different kinds of spiritual cells now to be found in our churches and schools, our homes and offices. But I can assure you that groups of eager, determined individuals have multiplied on all sides—among soldiers in the field and sailors aboard ship; among men and women in factories and others in farmhouses; among leaders in business and in government, from Los Angeles to Seattle, on the West Coast, and straight across the country to Boston, Washington, and Miami.

Different groups go by different names, and their variety of methods and programs is correspondingly great. But the basic principles are, in most instances, the same. Groups composed of members of the clergy, medical men and lawyers, are often known as "professional cells." On the other hand, men who are intellectually bewildered and spiritually adrift have formed "research cells," with round-table discussions led, in succession, by the members of the group who have already found some solution to their problems. Here, personal problems come first, then social and community questions. In speaking from their own experiences, individuals keep their remarks practical, and encourage their listeners to explore the field of religion for similar answers to similar needs.

The "civic cell" represents men of affairs, government officials, and community leaders who believe they are their "brother's keepers," and know that God will furnish both the plan and the power to remedy evil. In such cells, an executive committee usually takes the initiative in fixing the time and place for meeting and, since many of these groups meet from 7:45 to 8:45 A.M., at some convenient club or hotel, they have come to be known as the "Breakfast Groups." Ordinarily someone—preferably a different person each week—gives a ten-

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minute message which serves to introduce a problem of common, local concern, or suggests practical means of improving relationships in industrial circles, or at the City Hall. Again, men from government departments find it natural to discuss with each other whatever questions of education, economics, or administration they must deal with in the course of their respective work. Teamwork for the common good, mutual understanding, and inspiration for one's daily tasks inevitably come along where such groups function, and where the teachings of the Bible and the power of prayer are brought to bear on everyday life.

"Cells in the shop" function best by modifying their procedures to take advantage of any local conditions which permit "two or three to gather together" with some degree of privacy. Meetings may be of short duration and consist only of silent prayer, or the Lord's Prayer, or a few minutes to talk over some pressing, personal problem. But such fellowship can usually be achieved more frequently, perhaps two or three times a week—an advantage not open to the weekly breakfast groups.

"Fireside Cells," "interracial groups," "Bible training courses," "working cells" for people with other special commitments, "prayer groups"—all these and many others are but a few of the almost countless variations in contemporary cell activity in America. As their names imply, the different meetings may use special times or techniques—in one instance, a friendly circle of those in the same neighborhood; in another, men and women with different racial backgrounds. A deep commitment to Jesus Christ and a willingness to carry his principles into daily living have, in place after place, proved the factors which have given cells the power to affect community welfare and made them strong enough to reproduce themselves.

In one city, for example, a group of Negroes and a group of white people from the parishes of two churches in the same denomination have been meeting regularly, every two weeks, for prayer and fellowship. A joint Communion service is held

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quarterly. As members of this joint cell have become better acquainted and have realized, more and more, their brotherhood under God and their oneness in Christ, troublesome questions have been talked through and solutions found for several matters previously divisive. The better understanding between these two groups, in itself, has introduced a healthy factor into that community; and the pattern developed in this city is now being considered as a model plan of action by others who are determined to form similar cells elsewhere.

Many readers of this book will be able to cite similar illustrations. As Christians, we are in a great period of exploration and discovery along these lines of Christian cellular activity. In a nation such as ours, which believes so deeply in democracy and religious freedom, no one would want to put restrictions on the kind of meetings which can be set up. However, for those of us who are followers of Christ, no cell or series of cells can be complete in itself, or sufficient unto itself. One function of a Christian cell is to transmit life to the whole "body"—that is, to the Christian Church; another is to receive strength and corrective from the Church. After all, it is the "body of Christ" which God uses to sustain, direct, and focus spiritual life. Cells which gratefully accept some close relationship with the Church, and strive for the general good, prove the normal, healthy, and productive form of fellowship.

In one center, a Breakfast Group with nineteen members numbered only one man who was a regular church member. This same group recently reported that *eighteen* of the original founders are now active members of some local denomination. This is a healthy sign, and should be the inevitable effect of Christ-centered, Bible-anchored cells of which I have been speaking. The cell may be either a part of a home church, or a separate entity and a spearhead into the community. But Christians realize that it is the Christian Church which has preserved their spiritual heritage and transmitted it from generation to generation, and which also must be entrusted

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with the great, ultimate task of preserving and extending the Kingdom of God.

Another significant fact is this: while freedom, spontaneity, and informality are usually hallmarks of these spiritual cells, the vitality of any one group is determined by the degree of intensity of the individual member's devotion to Jesus Christ. It is the utter surrender of the individual to him that establishes the true quality of the fellowship. The trust and obedience Jesus Christ inspires in each member are principal factors in progress—plus the determination that the cell as a whole shall be anchored in the Bible and yielded to the direction of the Holy Spirit.

How does one begin? How is a cell created? In a variety of ways, of course, but always through two or three God-committed people. God's method is always the "*man* method." Jesus promised that, wherever two or three disciples of his met in his name, his spirit would also be present. A definite time and place, a small nucleus of those who believe in prayer and in Christ's power, commitment to God and to one another—so simple are these requirements that they have often been lost sight of and a lot of secondary techniques and man-made substitutes dragged in sometimes to block the free working of the spirit. A few friends who believe in God's direction—that is enough for a start.

In a certain town, a few men I know decided to meet and to pray for the community and their church. Mr. D——, a clever and rather hardheaded businessman, was quickened by the fellowship and the lift he felt in the others. To the meetings he brought a friend, Mr. G——, who happened to be president of the local Chamber of Commerce, and he also experienced a spiritual transformation. Before long, the two friends became a team. Then God used them as channels to bring into being a much larger group which, in turn, began to touch the social and economic life of the whole town.

In much the same way, anybody who sees the opportunity, and feels the need, may begin right where he is. Discuss the matter with a friend to whom you seem to be led, and the

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two of you pray and get a third person. If you care enough, share enough, and dare enough, God will work through you, a cell will be formed, and the group will soon become a "troop" for action. The supernatural will become natural. Awareness of caste, class, color, race, age, or sex will merge into the new consciousness that men are all members of the family of God and citizens of his Kingdom—workers together with him!

The following story from my own life is another illustration of the way God brings his plan into a community through the commitment and fellowship of a Christian cell. After several years in other sections of the country, I had returned to my home state. Traveling about from one community to another, I saw sights that made my heart sick. I could see that the influence of the churches had dwindled drastically, while local politics were under the control of those who were unfit for leadership. I found selfishness literally enthroned in high places, and I saw it cutting straight across human welfare in the industrial picture, in so-called Christian homes, and in the professions.

Then I remembered an old saying: "Man's extremity is God's opportunity." Could I believe that? There was little to begin on, except prayer. But I *could* pray, so I *did*! I prayed, fasted, and waited upon God, straight into the night. At half-past one the next morning I began putting on paper a plan of action, which, under God, had taken form in my mind. Then I went to bed.

After a few hours' sleep I got up, dressed and hurried into the city. On the corner of a busy downtown street I ran across a friend who was one of our leading business executives. He stopped and greeted me. But his manner, though cordial, betrayed an undercurrent of anxiety.

"What are we all coming to?" he asked abruptly.

I looked at him and smiled. "You, of all people, ought to know," I answered.

He replied: "Well then, I'll tell you—we're going straight to the dogs. There are no two ways about it; and furthermore,

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no one is doing anything at all about it. It's the same old case of 'fiddling while Rome burns.'"

I agreed. He invited me to go along with him to his office, and before I could tell him very much about my own thoughts, with the utmost directness he fixed me with his penetrating eyes, and asked, "Why don't you settle down here and do something for us yourself?"

Then I outlined some of the things I had written out, just a few hours before. He was deeply interested and broke in again: "If you'll tackle a program like that, I'll back you to the limit." Then, as I hesitated, he went on, "Just to show you I mean what I say, I want you to go across the street there and pick out offices. I'll underwrite the rent."

He pointed across from his building to one of the best business locations in town. It did not take long for us to get going. We consulted a third friend; we chose a modest but convenient office; and a few days later a group of businessmen came together for our first meeting.

From the start, there was general agreement that our first rather gloomy analysis of the over-all picture represented the situation truthfully. What action should we take? Again I outlined the plan that God gave me in the night vigil.

I explained that this started basically with ourselves—first putting our own lives in order, in whatever respect we had failed individually in our own loyalty to Christ. I talked briefly of the way such a foundation for life stems from the Bible and in a rediscovery of the teachings of Jesus—teachings such as those of the Sermon on the Mount. These were things we all knew to be true, but had perhaps neglected, or had never followed through.

We met again the following week at the same time and place. Then we saw clearly that the job ahead required our joint action and our commitment to one another as well as obedience to God. Out of this nucleus emerged a larger group of men who ever since have met week by week, summer and winter.

On one of our semiannual retreats, a delegation from the

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city council and from several municipal departments joined us. One councilman returned with greatly increased vision and fresh courage, and a new cell began to function as a result, with cleaner politics as one major objective. At the next civic election, a committed Christian became the chief executive of our city.²

An eminent British Christian psychologist and teacher, Canon L. W. Grensted, recently said:

I am sure that a religious revival is on its way. . . . I do not think [it] will come with loud noise and under . . . outstanding leadership. It is more likely to be a broad and largely silent uprising from the depths of man's common spiritual heritage. It will reveal itself first . . . in little groups of people, often of widely different tradition, who have begun to find in fellowship an enrichment of their spiritual life. And its power will lie in that deepening and enrichment, rather than in any outward consequences. Those consequences will follow beyond our calculating or dreaming.

We who meet in Washington each New Year's Day to dream and pray together share Canon Grenstad's conviction that a religious revival is on its way. We too believe that it will reveal itself first in little groups of people who find in fellowship an enrichment of their spiritual life. And when these little groups join their efforts and unite their prayers for the dreams proposed in this book, the consequences will indeed go far beyond our calculating or dreaming.

* This is the way the National Breakfast Clubs began. Over a hundred clubs are now flourishing in the largest cities of America. Notable among these are the Senators' and the Congressmen's Breakfast Groups in Washington, D.C. Further suggestions on methods of inaugurating such leadership groups can be obtained from the National Committee for Christian Leadership, 2324 Massachusetts Ave., N.W., Washington 8, D.C.

XI

THE LEADERSHIP OF YOUTH

GLENN HARDING

*There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune.*

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THE CRISIS

AT THE SECOND MEETING OF THE TWELVE MEN WHO WROTE THIS book I was deeply impressed by the unanimity of their judgment that we stand at a crisis point in civilization—a point perhaps never before reached in world history. Frank Laubach, fresh from his contacts with the submerged billion of the earth, asserted: "The world is like soft concrete. In the next few years we may give it the form that will endure for a thousand years." Rufus Jones, whose mind ranges the centuries of learning and history as yours and mine might read the daily paper, said: "The next twelve months hold more portent for the future of mankind than any year since the birth of Christ." Stanley Jones, missionary of and to the world, said: "The next great conflict—if it comes—will be between the white and colored races. Many think the die is already cast, and it is too late to change. I think we still have a chance. The next twelve months may decide." Glenn Clark, whose inner sensitivity to the unseen plane has led him to make more than a dozen accurate and startling prophecies already fulfilled in the last few years, said: "This is the crucial turning point. The forces of good and evil are delicately balanced while locked in a titanic death struggle. If we can get enough people

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praying this year, it may swing the destiny of mankind to the side of righteousness." Howard Thurman agreed. So did Starr Daily. No one dissented.

An urgency lay upon us all—voiced by Walter Judd—that the people of America must make up their minds which path we are to take. Either we move forward to create a new world of brotherhood, co-operation, and unity or we strive to dominate and control the world for our own interests. One of the purposes of this book is to help us see the issue clearly, confident that if we do we shall choose aright. The issues of the day are being congealed so rapidly by contemporary events that unless in these inner issues we move with startling suddenness, the moment of *decision* that comes perhaps only "once to every man and nation" may pass and be lost by default.

ITS DEMANDS

What does the present crisis demand of us? It demands:

1. A clear choice of the road we wish to follow—based upon the tragic knowledge that the roads of the past have led us to the brink of world suicide, that Christianity has not been tried and found wanting, but has not been tried at all. We cannot serve both God and mammon.

2. A vision—a utopian challenge, if you will, and hope of its fulfillment—high enough and big enough to command our complete loyalty. For "where there is no vision, the people perish"—*our* people, *all* people.

3. A daring faith in God that is willing to launch forth into an uncharted future, convinced that if we are true to the highest we know, the course must lead toward a better world—a "promised land" for all.

4. A burning love for mankind from which we can forge an inner unity and bond of spirit that untoward circumstances cannot break nor incomplete understanding mar—an unbreakable fellowship and hope of its fulfillment.

5. Mobility, flexibility, adaptability, creativity—that the new forms, new patterns, and new modes required may emerge and become established.

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6. Tremendous energy—enough to build and sustain an entire new world!

THE ANSWER

Where can such things be found? They can all be found in their virginal potentiality in one place more than in any other—in youth, in our own generation of youth. In such a time as this, the capacities and energies of all of us are required and must be enlisted. No one can be exempted. In God's great plan there is a place of value and significance for every man, woman, and child. And yet, in a peculiar way, the call of this crisis is tailor-made to youth. Not apart from the other generations, for turning to Paul, we read:

The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members . . . which we think to be less honorable, upon these we bestow more abundant honor . . . that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it. . . . Now ye are the body of Christ, and members in particular. (I Cor. 12:21-27.)

Yet as a member in particular, youth must bear the torch.

A great scholar and educator once declared before a youth group: "YOUTH IS ALWAYS RIGHT!" While you—who have watched the swirling hordes of some of our youth jitterbugging along, dashing hither and yon in cars borrowed, strayed, or stolen, and observed in corner store or village gang their flaunting disdain of elders—while you recover from shocked amazement, I assure you that the speaker quickly added that his statement was not to be narrowly but broadly interpreted. Yet it throws into bold relief a profound reality—youth's instinct for truth!

It would be revealing to know in how many instances historic reactions against wrong have been the product of youth. It was as a young man that Moses reacted so strongly against

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the slavery of his people that it led him to a deed that eventually freed his people. As a young man Lincoln set his heart against slavery and declared: "If I ever get a chance to hit that, I'm going to hit it hard!"

So youth as it emerges from the chrysalis of its protected infancy to take its first look at the world, gets a fresh glimpse of our older generations, and in the flowering of its strong idealism reacts truly to our weaknesses and strengths. In this sense YOUTH IS ALWAYS RIGHT!

Vice is a monster of so frightful mien,
As to be hated needs but to be seen [by youth];
Yet seen too oft [by us oldsters], familiar with her face,
We first endure, then pity, then embrace.

How many evils do we accept in life simply because we are used to them? God alone knows! So the divine corrective of youth's instinct for trouble, untainted by sodden acceptance of wrong, uniquely equipped, is to give us our leadership for a new day.

The conflict which so often arises during adolescence is directly traceable to this same source. The fresh viewpoint of youth strives to carry it into paths that have no reference to the conditions, compromises, evasions, and concealments of their elders, while crystallized forms and customs of past generations try to confine them to the old. Youth's love, loyalty, and attachment to their elders wages war against the freshness of their instincts. If the pull of the old is great, then the pull of youth away from it is increased in tensility until it attains its necessary freedom. If the control of the old is too strong and youth fails to attain the needed freedom, then in time it SURRENDERS ITS BIRTHRIGHT and never develops to its full potentiality—becomes merely a dim, dull "echo" of the older generation—with no power, no creativity, no freshness, no courage or daring. And society has lost its *priceless heritage!*

THE CHOICE

The first great step is for youth to find and follow its God-given urge—leaving the error of the past, yet fulfilling the

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dream of that past through youth's own fresh vision of today. Dangerous? Of course! But let us not forget that each new generation, springing as it does from the roots, loins, or seed of the old, possesses the same merit at its heart that lay in the heart of the old—yours and mine, our fathers and theirs. The danger of error is nothing compared to the danger of sacrificing the birthright of youth in its creativity, strength and daring. If the roots are secure—that is, their source of life and strength—and adequate chance afforded, youth will follow the same vision of truth and life that has led our own and all generations to whatever has been attained.

The protection of that instinct for the right is essential from another viewpoint. Only so may we be certain that the path chosen is true to our own inner natures—and not some artificial quirk like bound feet or the old style corsets were to bodily welfare. All the movement of the past few generations toward sense and freedom in dress is an instance in point, provided only that there is a wholesome and untainted spirit prompting it. Only so will we be kept free from the accumulation and weight of countless dead customs of the past—like barnacles on a hull—that retard and finally bring to a halt the onward movement of our ship of destiny.

As we view the future it simply *must* be freed from the entanglements of old nonessentials in one culture after another before there can be any *possibility* of an emergent unity and agreement on essentials between the varied and many cultures that the divided humanity of the past has known. The fresh instinct of youth for the truth is our finest, perhaps our only hope. Those who feared that the destruction of the old family patterns and religious culture in Russia would mean the loss of all sacred values, now begin to see that it may have been primarily the destruction of manacles so that a new generation could fulfill in its own new day and new ways *more effectively*, a deeper, more real brotherhood, creativity, and yes, religious devotion. Despite many errors, cruelties, and a method of taking their Kingdom of Heaven by violence, it must be admitted

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that they again have done much to free an oppressed and submerged peasantry, and restore the creative birthright of *youth*.

So what is our clear choice? Is it not whether in our democratic faith we are willing to trust the fresh instincts of youth? As the great Creator has given all mankind divine "freedom of will"—freedom to make our own mistakes, experiments, and failures—let us see if we are willing to give as we have been given, and grant to the *new* generation their chance. They are the ones, after all, who must live in their brave new world. As God has trusted us, let us trust our youth.

THE VISION

"It shall come to pass afterward," saith the Lord, "that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, . . . your young men shall see visions. . . . And ye shall know that I . . . am in the midst of [you]." (Joel 2:28, 27.)

Let us admit frankly that even youth's God-given instinct to choose the true from the false is only the first step—a beginning. Unless caught up by, put to work in, made a part of a constructive, focusing goal and purpose, it can run headlong over the cliffs of harsh judgment and condemnation. But "he whom a dream hath possessed" is lifted into an activity which, while constantly testing his sense of discrimination, employs all of his powers and his whole being in bringing the vision into actuality. "Did you ever see a dream walking?" Well, youth cannot rest until it moves toward its vision.

Again, it is the birthright of youth to see visions. Whence do they come? We do not know—but youth is the time when they most often come. From personal experience, it was as a member of a close-knit fellowship of youth that visions on almost every aspect of life came winging their way to me—and to those who were with me. True, many of these visions have failed of their realization. Yet, through the years it has amazed and thrilled us to find that the outstanding things in these visions—regarding education, commerce, international

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relationships, social questions, and religion—have proven themselves true and sure guides to a better future.

Recently an old college classmate of Frank Laubach told how he heard him deliver the junior oration at Princeton as Woodrow Wilson, then president of the university, sat on the platform behind him. The oration took as its theme the need for a congress of states—a "league of nations"—and as Frank Laubach developed it, President Wilson leaned forward listening with unusual intentness to the vision of a young man which later he incorporated into a vision of his own, and which perhaps only today may be permanently and effectively realized.

Again and again, the starting point of a great world movement—from the vision of Joan of Arc, to the modern missionary movement born in the Haystack Prayer Meeting—arises and becomes crystal clear in the hearts and minds of *youth*. Such movements will not always be known or seen by the world until perhaps they have ripened into maturity, but, if traced to their beginnings, they will almost invariably be found to have been born in the mind of youth—the *age* of vision. Was not the vision of the Kingdom of Heaven itself born in the heart of the youth Jesus? And when he cried, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," was he not appealing to his hearers to recapture the spirit and vision of youth?

There is much perhaps that we can do to encourage the development of youth's visions—for sometimes they are like blossoms which shrink and shrivel in harsh winds of scorn or derision. And yet, not always are they of such tenderness. Even now we begin to see signs of awakening vision among our youth today. Perhaps the purpose of the bath of blood in which the world lies wounded today is to restore to youth its vision. It is youth's fierce reaction to injustice, oppression, tragedy, and suffering out of which with resolution and courage today's youth builds its visions and "promised lands" of tomorrow.

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We are in the "one world" age. Our youth never knew a time when there were no radios or airplanes. Today it must needs be *all* peoples, *all* races, *all* religions, *all* nations, *all* classes, *all* cultures, and *all* conditions that are included in the vision or it will be too small. It was the vision and voice of youth that cried, in a day that knew not modern transportation, communication, or interdependence: "Go ye into *all* the world, and preach the gospel to *every* creature" (Mark 16:15).

THE FELLOWSHIP

There is another requirement in which youth—while holding no monopoly—nevertheless does hold a peculiar advantage. That is the ability to find and forge a deep bond of unity and devotion to others in a *group life*. The new world of tomorrow is not going to be built by individuals as such, but must rise through fellowships which make as one a group of individuals. To whom do you feel most closely related and bound? Are they not those with whom you have shared your deepest and inmost selves and visions? In youth, this sharing and deep intimacy, unhindered by a multitude of other ties and cautions which gradually creep upon us as we grow older, goes on constantly. We see this tendency in fraternities, schools, and groups. When lifted to higher levels by devoting themselves to a common vision of impersonal as well as personal values, then it reaches a point almost of rapture in union and an enlargement of the individuals far beyond the point they could attain alone. The highest type of mutual stimulation of mind and soul occurs, so that, again and again, we find greatness and significance flowing forth in a clear and generous stream from groups which have found this fellowship and inner union to which youth is peculiarly prone.

President Wilson, Henry van Dyke, and others were members of such a group at Princeton. These groups have been at the heart of many of the revolutionary movements, such as the New Life Movement in China, the young patriots of Turkey, the group under Sidney and Beatrice Webb, which gave birth

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to the modern labor movement in England, or the group under Bishop Grundtvig in Denmark, from which grew the Danish Folk Schools. Supremely the religious movements have begun in such fashion as with the Methodists under the Wesleys, the Quakers under George Fox, the followers of St. Francis, and many others.

The relationships in such groups seem to come closer to the influx of divine love than in any others, both in their regard for each other and in their love for mankind. Unless we come to the place where such groups spring into being by the hundreds—yes, and thousands—our new world may die aborning. Only in such intense fusion, clarity, and devotion to the highest ideals can bonds of love and unity be forged which will withstand the stress and strain, the gaps in understanding, and falterings in action which will hold all to the highest purposes and win them to a world Pentecost. The first Pentecost after Jesus' death is the supreme evidence of this. We must again find its equivalent for today.

The longer we consider it the clearer it seems that beginning with its instinct for choosing the true, youth in its vision of *hope*, its daring and *faith*, its oneness and *love*, combines and blends in a unique and more perfect way the eternal values from which alone the new Jerusalem of our day must come. This eternal trinity of faith, hope, and love are the parents of a second trinity of power that characterizes youth.

THE FREEDOM

At no other period of life as in this time of youth does one have the freedom to choose a path that may cut at right angles to the prevailing course of society. Too soon we are plunged into the ongoing process of the social structure—by marriage and family, occupation and responsible community relationships—until finally we reach the point where, figuratively speaking, a huge crane would be required to lift us out of social and community entanglements. Essential as these involvements are, they do not permit the freedom to proclaim and set up a new order of life and society. This freedom be-

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longs only to youth! We who are enmeshed in the ongoing surge of society—and who must continue to go on until some new plan is established—can never do it.

THE CREATIVE GIFT

Yet freedom *from* something is never enough. Nor is the goal of a "Promised Land" enough. Between Egypt and Canaan lay forty years of wilderness. Through its gift of creativity, invention, adaptability, and flexibility in meeting not only the "wilderness" conditions as it has done with unmatched resourcefulness in the present war but the new continents to be possessed, youth again has "what it takes." By its vision and its daring, its power to stimulate one another in a close-knit fellowship, and its sensitivity to human need, it has the power to release such creativity. This has been demonstrated by a group at Yale within the past generation—a small group of youth who produced a revolution in the publishing field through Briton Hadden and Henry R. Luce, with *Time*, *Life*, and *Fortune*; Stephen Vincent Benét and Thornton Wilder, who made their mark in the literature and drama of the day; and John Chipman Farrar, of Farrar and Rinehart, publishers, who produced equally notable new trends in education and in business. All these have influenced government, politics, and even religion. Many other illustrations could be added to show that youth is the time for creativity. Whose language flowers out in new and strange idiom and slang? Whose clothing turns to bizarre vagaries? Who is constantly seeking new and untried thrills and adventures? These are the extremes of youth which are merely the froth of that gift for creation, insisting on some type of expression if denied *real* creation in *real* adventures of *genuine* achievement.

The final and undeniable characteristic of youth which has sometimes been its downfall and the cause of its betrayal so often in the past is its tremendous, bursting, gigantic energy, which alone is adequate to the tremendous task of building an entire new world. It is the great energy, resource, and reserve of society. Yet, often we have been blind to its need to

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express the sheer energy bursting within it. Our bewilderment has come because youth's expression does not normally flow in the usual course which we have marked out. In our effort to persuade it to do so, we generally succeed only in pitting our energy against theirs—exhausting ours and wasting theirs.

Of one thing only we may be sure—that this precious energy must be used in some way! If it is not used in normal channels it will break loose in some abnormal form—as in a diffused thrill-seeking craze, a crime wave, or in some misdirected yet idealistic surge, as in the Nazi and similar forms which attract youth.

Our real failure has been that we have not been BIG enough. Such energy demands great tasks and actions. Like a raging torrent, halfway measures will fail to stem it. It demands the finding of a new continent with a new Columbus, or the conquering and settling of one with new Pilgrims. Otherwise, that energy will overflow, as in the tropics where an abundance of life with nothing to struggle against succeeds only in creating a JUNGLE. So in today's material ease of life we have established only a JUNGLE. Yet this energy of youth is a tremendous God-given resource! The question is simply: Shall it be expended in Godlike use, wasted in abuse, or exploded—as often—in misuse?

Much of it has been spent in the abuse and waste of war. Yet, "the world marches forward on the feet of little children." There is always a fresh army of youth coming abreast of the new day. The group now in high schools and academies, young as they are, in addition to those in college and at home, who have not faced combat experience, plus those who are able to return unbroken from war, are the youth at whose feet a mangled world now lies, calling out in her agony: "Who shall deliver me from the body of this death?" (Rom. 7:24.)—Who has the instinct, the courage, the strength, the faith, the love, the mind, the insight, and will to rescue me?

It now seems clear that in every demand of this crisis—certainly in the essentials we have considered—youth is su-

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premely equipped. But we cannot pretend that youth has yet taken hold of the task at hand. The energy is there, ready to respond to the call. The instinct for truth is active in whatever direction of attention, but the attention is scattered in many directions. The creative powers likewise—though active—need focusing on an adequate challenge. The note of daring courage and faith can be rung only by a call to heights not yet reached or perhaps imagined—a Mount Whitney of the soul. Already the bonds of the dead past are bursting in every direction, and the emergent freedom searches for a new loyalty and dedication. With the blotting out of old landmarks and overriding of all dividing lines, the union of youth and its capacity for brotherhood makes it like a great flock of birds—poised and ready to take flight the moment the *true leader*, in answer to that mysterious call of the unseen within, takes wing and leads on. Deep within, youth is one.

Is there no key that will unlock these powers, no call that will focus them in the rescue of suffering humanity, that will deliver from the womb of the old as it dies, the birth of the new? All these capacities seem to await only one thing—to become focused and fused in one tremendous divine response—the call of high vision and dedication to a faultless leader. Where can this be found but in the call of Christ to establish a divine kingdom on earth, even as he, a youth, launched his own ministry as he stood in his home synagogue and read from the prophet Isaiah—"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18.)

This is the vision that has been lacking. And he is the leader who alone can give this vision, in whom no flaw will turn aside true purity of purpose and response of one's whole being, who alone can lift all these gifts of youth into wholeness and supreme dedication. With him there is no equivocation or temporizing. With him there is no lack of any essential. Try as

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one may to find him elsewhere, no other leader is adequate. Why then has he not been seen and known? Largely because we older people have not known our own Pentecost.

We are the womb of the world. Only we can surround these youth of the new day with trust, willing to give of ourselves, and ourselves to be led, to share freely from our own experience—both failures and successes—when called upon, and to pour out the lifeblood of service and sacrifice on these sons and daughters until they sense the divine mission and presence even in us. But if the fulfillment of such promise is to come, we must give ourselves to our youth COMPLETELY. We must give even as Abraham gave Isaac, so that they are free to see their Christ as they will, and follow as he—not we—would lead.

This, then, is the key—that the youth of today shall truly see Christ. If they truly see him they will follow as did the disciples, and lead us to the new day. They will answer with complete dedication to the blinding vision and voice as did Isaiah, Samuel, and Paul—"Lord, what wilt thou have me to do?"—"Here am I: send me!"

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either more than one God, or there is a basic distinction between the God of life and the God of religion, or there is but one true God (mine) and other Gods are false. This is contrary to the message of the prophets of Israel and the life and teachings of Jesus Christ.

But if it be true, as the opening words of the Lord's Prayer would indicate, that the God of life and the God of religion are one and the same, then the categories of separateness, even in the matter of worship and all of its derivatives, must be regarded as antireligious, anti-God, anti-Christian, which would make them a blasphemy and a great infidelity. To deny brotherhood is to deny "Our Father," and to deny "Our Father" is to practice atheism. It is to say, in effect: There is no God, no sin, no future life—nothing but the survival of the fittest, and every race for itself.

I submit that the structure of the universe is radically opposed to that sentiment and practice. It is literally true that "of one blood" are all men created. The human lungs, heart, liver, and so forth, are all the same. The blood types are the same. The air we breathe and the food we eat serves the purpose in every human body. Physical death and birth are the same for all mankind. For better or for worse we must live together on this planet. Any man who denies this for any reason whatsoever cannot enjoy the fullness of life. Until this central fact becomes the common possession of men, guiding their practice, their worship, their economic, political, and social arrangements under which they live, there can be neither peace, prosperity, nor joy among the sons of men. Instead there shall persist war, strife, chaos, and a great and stark desolation making life on this planet a shambles and a desecration.

BIOGRAPHICAL NOTES

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CLARK, GLENN. Dr. Clark was born in Des Moines, Ia., and reared in a home distinguished for the love and harmony which pervaded it. He graduated from Grinnell in 1905, received his M.A. degree at Harvard in 1908, and an honorary doctorate from Grinnell in 1940. He began his career as a high school principal, later became a college professor in the field of literature and creative writing, and devoted twenty years to coaching athletes. He has had a career of service equaled by few men of his generation, and is one of the country's outstanding authorities in the field of prayer. Out of his rich spiritual experience have come several books and many booklets. As a lecturer, he has spoken from one end of the country to the other, at student conventions, in universities, businessmen's groups, churches, and at retreats for ministers and religious leaders. During the summer months he conducts Camps Farthest Out throughout the country for those seeking the wholeness of a spiritual life, and is the founder and director of The College Farthest Out. Best known of his books in the field of prayer are *The Soul's Sincere Desire* and *I Will Lift Up Mine Eyes*.

DAILY, STARR. Mr. Daily was born in southern Illinois during the lean years immediately preceding the Spanish-American war. In his early teens he became a criminal, and he followed this course for twenty-five years. He was pronounced by five psychiatrists and doctors as incorrigible, and was imprisoned in chain gangs and penitentiaries for fourteen years. One night while in solitary confinement there was reproduced in him the miracle that happened to Paul on the road to Damascus, and he became a changed man—so changed in his thinking and actions that he finally won the confidence of prison authorities and was released. Since then Mr. Daily has built up a

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new life in which he has changed hundreds of other lives. He married and established a home to which many have found their way for help, courage, and new strength. He has spent the years in writing and lecturing. His two outstanding books are *Love Can Open Prison Doors* and *Release*.

HARDING, GLENN. Glenn Harding's activities have been in religious, educational, social welfare, business, musical, and philanthropic fields. He graduated from the University of Chicago, where as a senior he was president of the student body. He studied at the London School of Economics and was executive chairman of the Student Fellowship immediately following World War I. After working with Near East Relief and the American Friends in Turkey, he carried on counseling and executive work in the fraternity field at the University of Chicago, and was the extension director of Merom Institute in Indiana. He has been the song leader and leader of devotions at the Camps Farthest Out from their inception. His major interest is developing the attitudes of young people today. He is coauthor with Glenn Clark and Starr Daily of *The Third Front*.

JONES, E. STANLEY. A graduate of Asbury College, with degrees from Duke and Syracuse, Dr. E. Stanley Jones went to India in 1907, devoting his years there to bringing Christianity to educated high-castes. In 1924 he wrote *The Christ of the Indian Road*, followed by eleven other books, which have been translated into twenty languages. Greatest evangelist of our modern age, Dr. Jones is known from coast to coast in this country, as well as in Canada, Alaska, Mexico, Central and South America, and the Caribbean. Through the summers he conducts his ashrams—spiritual camps of creative religion, where hundreds find renewed faith and courage for Christian living. *Abundant Living* and *The Christ of the American Road* are his most recent books.

JONES, RUFUS M. Dr. Jones was born in the little village of South China, Me. The family home was a deeply religious one of the Quaker type. His early education was acquired in the local country schools until he was seventeen, when he attended the Friends Boarding School in Providence, R. I., now Moses Brown School. He took his B.A. and M.A. degrees at Haverford College, followed by a year of study in Europe. For the next six years he taught in

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preparatory schools, and in 1893 was called to be instructor in philosophy in Haverford College. He carried on his teaching there for forty-one years, editing the Quaker periodical *The American Friend* for twenty years. During this time he has preached in many colleges, universities, and churches of almost all denominations, and has become an authority in the interpretation of mystical religion. He is the author of many books on mysticism and other religious subjects. In 1917 he helped organize the American Friends Service Committee which has taken up in an extraordinary way the burden of the world's suffering and whose devoted workers have carried relief, and something more, to many agonized regions of the world. His two latest books, *The Radiant Life* and *New Eyes for Invisibles*, open inner vistas for all his readers.

JUDD, WALTER. Congressman Walter H. Judd, after receiving his B.A. degree at the University of Nebraska in 1920, and his M.D. in 1923, traveled through the country as secretary of the Student Volunteer Movement, visiting colleges and universities for two years. He then went as medical missionary to China, where he practiced from 1925 until 1938. His chapter, "God's Laws Always Work," gives the reading public the message he gave in his daily living and serving of the Chinese people. In 1943 he was elected from Minnesota to the Seventy-eighth Congress. He is known throughout the country for his lectures on American foreign policy and his interests in the Pacific.

LAUBACH, FRANK. Born in Benton, Pa., Dr. Laubach graduated from Perkiomen Seminary, getting his B.A. degree at Princeton, his M.A. and Ph.D. at Columbia. From 1911-14 he did further graduate work at Union Theological Seminary. In 1915 he went to the Philippine Islands as a missionary, and became dean of Union College, Manila, in 1922. He has been director of the Maranaw Folk Schools, Lanao, since 1930. His greatest contribution has been in the field of literacy, bringing the dawn of education to backward tribes in India, the Near East, Africa, Mexico, and South America, by his development of an alphabet in the language of each tribe. A portion of that work is thrillingly told in his book *The Silent Billion Speak*. Among other books he has written are *Letters of a Modern Mystic* and *You Are My Friends*.

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MAGEE, JOHN G. The "Church of the Presidents" is the popular name for St. John's Church, Washington, D.C., where Rev. John Magee is a curate. Born in Pittsburgh, he graduated with a B.A. degree from Yale in 1906, and a B.D. from the Episcopal Theological School, Cambridge, Mass., in 1911. In 1912 he went as missionary to Nanking, China, where from 1915 to 1940 he was in charge of the Church of the Triumphant Way at Hsiakwan, Nanking. He was in the siege of Nanking in 1937, and was active in relief work then and up to the time of his departure in 1940 for the United States. In the heart of wartime Washington he has carried on a vital program of practical Christianity.

MOSELEY, J. RUFUS. Born in the foothills of the Blue Ridge Mountains, educated at Peabody, Chicago, Harvard, and Heidelberg, formerly a teacher at Mercer, J. R. Moseley is living one of the most unusual lives that our generation has known. Since 1910 his only business or professional connection has been with the *Macon Telegraph*, to which he contributes an occasional column. His physical needs are satisfied by the sale of pecans from his Georgia grove. His real job he describes as "the commission to minister to those at the bottom of need, and to witness to those at the top of human privilege." His book *Manifest Victory* is the tale of the proving of his faith—that for victorious, free, and happy living, we have no other need than Jesus and his way of life as Love.

SHOEMAKER, SAMUEL M. In June 1945 the members of the parish of Calvary Episcopal Church, New York City, celebrated the twentieth anniversary of the rectorate of the Rev. Samuel Moor Shoemaker. Mr. Shoemaker was born in Baltimore, Md., graduated from Princeton in 1916, then went to China as secretary of the Y.M.C.A. at Peking. In 1925 he began his rectorate at Calvary, characterized as "one of the liveliest churches in the world." Outstanding in his ministry has been his personal service to individuals, bringing comfort, courage, and help to many lives. He is the author of twenty inspirational books and booklets, among them being *Children of the Second Birth* and *Christ and This Crisis*.

THURMAN, HOWARD. One of the most outstanding and influential Negro Christians of today, Dr. Howard Thurman, was educated at Morehouse College, Colgate-Rochester Divinity School, and Oberlin Graduate School of Theology. He was a special student in phi-

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losophy at Haverford College with Rufus Jones, and is a Fellow of the National Council of Religion in Higher Education. In 1935-36 he was chairman of the Pilgrimage of Friendship from the students of the United States to the students of India, Burma, and Ceylon. Dean of the Andrew Rankin Chapel and professor of philosophy of religion at Howard University, he is now on leave, and is acting as copastor of the Fellowship Church of All Peoples, San Francisco, a venture in creative religion cutting across all lines, racial and cultural.

VEREIDE, ABRAHAM. Born in Gloppera, Norway, Abraham Vereide came to the United States in 1905 and entered the Methodist ministry as missionary at Great Falls, Mont., in 1906. Further education was obtained at Northwestern University and Garrett Biblical Seminary from 1908 to 1910. Mr. Vereide has served Methodist churches in Wisconsin, Washington, Oregon, and Massachusetts. In Seattle he was the founder and general superintendent of the Goodwill Industries. In 1935 he became the director of the Breakfast Groups, vital businessmen's organizations which stress the practicality of Christian teaching in modern business. These groups have been established in large cities throughout the United States, and are co-ordinated through the National Committee for Christian Leadership, Inc., Washington, D.C., of which Mr. Vereide is the national director.

TOGETHER A Book by Twelve Men

A REMARKABLY colorful and varied group of leaders with significant religious backgrounds speak—each in the field of his specialty—the burning conviction of all that “the next twelve months hold more portent for the future of mankind than any year since the birth of Christ.”

WE MUST GET READY TO GO FORWARD—by RUFUS M. JONES, chairman of the American Friends Service Committee of European Relief.

A beloved religious leader gives a moving plea for “a living, awakened Church, not occupied with the . . . issues of dead centuries, but acting as the dynamic interpreter of the issues which concern every person in the world today.” He shows how such a Church can in this hour of crisis lead to “a new surge of spiritual life, like a vernal equinox of the Spirit.”

WHAT AMERICA MUST DO FOR THE WORLD—by FRANK LAUBACH, director of the Maranaw Folk Schools, the Philippine Islands.

This creator of alphabets for backward tribes in India, the Near East, Africa, Mexico, and South America, fresh from his contact with the submerged billion of the earth, presents in graphic detail the urgently needed things that we, the people of the United States, can do to win the peace.

GETTING IN UNION—by RUFUS MOSELEY, a sort of modern Thoreau who lives by the sale of pecans from his groves and devotes his energies to his chief interest—“the commission to minister to those at the bottom of need.”

The author of *Manifest Victory* reveals his deep mystical conviction that “getting in union with God through our union with Jesus is our one necessity and only responsibility.”

THE SEEDS OF THE KINGDOM—by E. STANLEY JONES, world-famous missionary and evangelist.

The author of *The Christ of the American Road* points out that we, as individuals and groups, are the seeds of the Kingdom. Frail and easily crushed as a seed is, it is still the most powerful thing on earth. But the seed, to be a power, must be sown; and Dr. Jones tells how at this crisis we, the seed, can be sown into the deeply plowed soul of the earth.

LIVING PRAYER—by GLENN CLARK, founder and director of The College Farthest Out and Camps Farthest Out.

The author of *The Soul's Sincere Desire* describes the individual's place in corporate living prayer—like the position of the first domino in a row of pieces set upright close together. “Unless you start a sequence of letting go at your end, . . . the perfect performance will not follow through.” But even as the combined pontoons floated the sunken “Squawus” to the surface, he says, the combined efforts of praying men can raise a defeated personality or a sunken

GOD'S LAWS ALWAYS
Minnesota and former

A practical statesman
of the people of China
six great statutes of

Congressman from Minnesota

He learned in his daily service
opportunity to test the validity of
reports, as one reporting a laboratory experiment

[Turn to the back cover]

TOGETHER

-A Book by Twelve Men-

AS WE ENTER THIS CRUCIAL PERIOD following the most destructive war of history, twelve men who have shared a new Pentecostal experience seek to hold up the essentials of Christianity and to raise our minds and hearts to a universal consecration. From startlingly different backgrounds they speak as one in heralding a resurgence of spiritual life that can weld the varied peoples of earth into a real brotherhood of Christ.

FOR FOUR YEARS HAVING MET, NOT in Jerusalem, but in our capital at Washington, from which center they wished their prayers and their movement to spread throughout our national life, these men are fused together by the uniting, cementing, joyous spirit of Jesus. This book, the corporate creation of the twelve, breathes their passion to be Christ's instrument for a new epoch. "I am convinced," writes Rufus Jones, "that our Fellowship, with its flame of Pentecost Spirit, its joy and singleness of heart, its wonder, astonishment, and gladness, might well present a pattern for a new Ecumenical Church—the Church of the Living Christ—which is to come, not by the working out of the common denominator of creeds, orders, sacraments, and age-long practices, but through the discovery of a Pentecostal unity of life and spirit."

AS THE FORCES OF GOOD AND EVIL hang delicately balanced, as the issues of the day congeal with breathtaking rapidity, these men urge the people of America to move forward with strength—TOGETHER.

Abingdon-Cokesbury

[Continued from the back]

periment, how he became convinced that these laws always work.

GOD AND THE CHURCH—by JOHN G. MAGEE, curate of St. John's Church, Washington, D. C., the "Church of the Presidents."

A man who served a quarter of a century in China voices his belief that "the greatest need of the hour is for the leaders of the Church to get together . . . and seek together the mind of Christ." Millions of Christians in India, China, and Japan who have never heard of Voltaire, he says, have found new life in the indestructible Church that Voltaire thought he had destroyed—the Church that today can surge forward to a bursting new life.

CREATIVE RELATIONSHIPS—by SAMUEL M. SHOEMAKER, rector Calvary Episcopal Church, New York.

The author of *Christ and This Crisis* tells how we can make our relationships creative, and thus "light candles that will never go out."

PERSONAL REDEMPTION—by STARR DAILY, a former criminal who while in solitary confinement experienced the miracle of the Damascus Road.

The author of *Release* shows how the love of God can come into any life and give it release, even as it did into his own.

SPIRITUAL CELLS—by ABRAHAM VEREIDE, founder and supervisor of the Goodwill Industries and director of the national Breakfast Clubs.

This leader of businessmen's organizations which stress the practicality of Christian teachings in modern business points out that every spiritual awakening has been characterized by small groups which have acted as spiritual cells transmitting life to the Christian "body." He tells how to create such cells to speed the religious revival already on the way.

THE LEADERSHIP OF YOUTH—by GLENN HARDING, song leader at the Camps Farthest Out.

Even as the vision of the Kingdom of Heaven was born in the heart of the youth Jesus, says this gifted leader of young people, the starting point of great world movements arises and becomes crystal clear in the hearts and minds of youth. He shows how we can utilize for the present crisis the gigantic energy of our own youth.

GOD AND THE RACE QUESTION—by HOWARD THURMAN, outstanding Negro leader, dean of the Andrew Rankin Chapel of Howard University.

Serving, while on leave, as copastor of the Fellowship Church of All Peoples, San Francisco, Mr. Thurman speaks with authority when he says that unless all recognize the brotherhood of all men "there can be neither peace, prosperity, nor joy among the sons of men."