

The Letter

4

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A FIRST CENTURY CHRISTIAN FELLOWSHIP

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LISTENING TO GOD

By Mrs C. S. Deming

Seoul, Korea

Several years ago Dr. John R. Mott made a tour of mission lands and on his return emphasized the need for more missionaries. After a second tour he emphasized the need for developing the native leadership. On a third trip he found great improvement materially in lives invested, and in equipment, but not the spiritual results there should have been. Failing to find the reason for this, he asked his friend, the Rev. Frank N. D. Buchman of Hartford Theological Seminary, whom he calls the apostle of personal work, to go to the mission fields and make a quiet investigation. Mr. Buchman, like Henry Drummond, is a spiritual diagnostician, a doctor of souls. Mr. Buchman went from place to place in Japan, Korea, China, and India. The Lord revealed to him the reasons for lack of power and failure in the lives of missionaries and native leaders alike. He returned to America burdened in heart.

While at Hartford a little group of ten men used to meet once a week for an hour to listen to God's voice in a fellowship of silence. During one of these seasons, God spoke to Mr. Buchman and told him that there would be a great rebirth of the conscious presence of God in the world; that there would be a great rebirth of personal evangelism: that God wanted every Christian to be a miracle worker, a soul-winner, and that he wanted every member of the Church to be a force rather than a field for the pastor to work in. This message gripped the ten men, and each of them has carried it to the foreign field. Among the number were Professor Wright, of Yale, who has since had remarkable results in decisions for Christ; Howard Walters, who spread the message in India then laid down his life; and Sherwood Day of India.

Several years ago Dr. Sherwood Eddy, of India, conducted a big evangelistic campaign in China for the official classes and students. The gatherings were spectacular and well advertised and the results, judging from the numbers of decision cards handed in, very large. But no plans had been made for conserving the results and much was therefore lost. Seeing their mistake, the committee in charge requested Dr. Eddy to come for a second campaign, with meetings in every place for which preparations were to be made by training of personal workers. Dr. Eddy asked Mr. Buchman to undertake the task of preceding him and training these personal workers. Mr. Buchman had charge of the training of personal workers for the Billy Sunday Campaign in New York City.

Mr. Buchman's Mission

This was God's opportunity for Mr. Buchman to go to mission lands and tell the workers there the causes for lack of power in their lives. He began operations in Kuling, the summer resort in Central China, having groups with missionaries and native leaders. During this time, several "key" men were won for Christ among the Chinese, and many missionaries came into new power. A personal work team was formed, of men and women older and younger. My mother, Mrs. J. S. Adams, for forty-two years a missionary in China, was asked to join the party. Interviews with women should be conducted by women, those with men, by men. A personal worker, like a doctor, must ask very personal questions at times, getting down into the roots of the life in order to discover the malady and present the cure.

This team preceded Dr. Eddy in each place by about a week, the following general plan being carried out: Personal workers' training groups were formed, small informal groups, with ten to fifteen persons in each, composed of "key" men and women. There would be business men's groups, native pastors' groups, professional men's groups, students'

groups, missionary groups, men's groups, and women's groups. The number of groups depended on the number of leaders available in the team, and every part of the community life was represented in them. Every group met for three consecutive days, an hour a day.

The fourth day was the Personalization Meeting, to which those who had been in the groups came, each one bringing as his ticket of admittance the non-Christian to whom God had directed him.

While the address was being given, each Christian was expected to be concentrating on his non-Christian friend in prayer, covering him as it were with prayer. Then a few minutes intermission would be given, during which time each one quietly pressed home the message to his friend. Then the meeting reopened, and opportunities for making public the decisions that had been made were given. In a meeting of this kind held in the Methodist Boys' High School in Seoul, Korea, during Mr. Buchman's meetings, and under the leadership of Mr. Hugh Cynn, the principal, one hundred and eighty decisions for Christ were made out of a group of four hundred boys, about two hundred of whom were Christians.

Conservation Day

The next day was Conservation Day. Every one deciding for Christ became a newborn babe in Christ. As in the human family, so in the spiritual, the new infant requires much care. The spiritual father or mother is responsible for teaching the new infant how to take nourishment, by the study of God's Word; how to breathe, by praying; how to exercise, by doing personal work. He must be helped to join the Church and to become a worker immediately. There are two seas in Palestine, one in the north teeming with life, fish, fruit, crops, birds, flowers, life of all kinds. In the south is the Dead Sea—no fish, no fruit, no flowers, no homes, no life of any kind. What is the reason for the difference? The Sea of Galilee has a river flowing into it, and a

river flowing out of it. The Dead Sea has the same river flowing into it, but none flowing out. A propagating, live Christian is one who receives, and then passes on to others.

In order to win others, personal work prayer groups should be formed by those who have been attending the groups, together with those they have led to Christ. Thus I win you, then you and I start a prayer group, each one of us praying for the one to whom we have been directed by God. When they are won, they join our prayer group, thus making four who start praying for four others, soon becoming eight, thus growing by multiplication, breaking up into smaller groups when there are more than ten members. In one Church in Korea, forty personal work prayer groups had been formed a few months after Mr. Buchman's visit; in another place the attendance at Church had been doubled by these means. In order to reach every phase of life in the community, classes should be started for different kinds of people, such as school teachers, business men, railroad men, motormen, shop girls, factory girls, school-boys and girls, houseworkers, policemen, soldiers, etc. Thus personal evangelism is continuous—the constant rather than the occasional.

I had the privilege of joining the party in Peking and continuing with them for a month. In Tientsin I had the first opportunity of attending Mr. Buchman's training group. It was impossible to be with that consecrated band of men and women without longing to become as successful in soul-winning as they were. We were a group of women missionaries, doctors, nurses, teachers, evangelistic workers, wives.

The first question asked was this, "Can you say definitely that you have led some souls to Christ this year?" Some of us could reply in the affirmative, others could not say definitely that they had ever won a soul for Christ. They hoped that their life and work were influencing others for Christ.

We were asked, "If it is possible for you as the natural, normal everyday experience of your lives to be winning souls for Christ, do you want that experience?" Of course we did.

The first step necessary is illustrated by the blind man whom Jesus healed. At the first touch he saw men as trees walking, the crowd, the mass statistics. At the second touch he saw all men clearly. We need Christ's second touch that we may see the needs of those around us as individuals. The story of the woman at the well also illustrates personal work. She said, "Come, see a man who understands my need." The result was, "Many Samaritans believed." If our eyes have been opened, so that our hearts go out in sympathy and understanding, the result will be many souls saved.

How to Have Power

To have power in our lives, the first thing necessary is for us to have the conscious presence of God with us. If he is with us, our life is joyful and full of fruit. If we do not have his conscious presence with us our work is drudgery, ceaseless activity without results, like white mice in a wheel. When we have the conscious presence of God with us, we never know what it is to be alone. Wherever we go we feel him near us. We walk with him, and talk with him. Our life is one of constant communion. Jesus Christ is the unseen presence with us all the time, and while our hands may be busy with the tasks which occupy them, our thoughts are with him in constant fellowship. How does God speak to us? By luminous thoughts flashed into them by his Holy Spirit. It is not by an audible voice, though at times the voice is seemingly so distinct that one turns instinctively to see the speaker.

If we do not have the conscious presence of God in our lives, how may we have this experience? By having a daily listening time, listening for God to speak to us. If we do this, we will find that He speaks to us in just the same way that He did to

the prophets and disciples of old. Christian people are accustomed to having the morning watch, or quiet hour, spending the time in Bible reading and prayer, but do not take time to listen to God or expect to have him speak to them directly. Mr. Buchman told us of his own custom of having a listening time every morning from five to six. He wakens himself and lies in bed, concentrating his thoughts on God. If he should get up, any one sharing the room might be disturbed, and the result be no quiet time.

Then lying there he says, "Father, is there anything in my heart or life that would prevent me from having thy presence to-day? Anything that would prevent thee from using me to-day?" Then he waits and listens for the answer. If there has been some sin, the Holy Spirit just flashes a light on it, making it loom up in all its blackness. It may be some little thing that has happened the day before, it may be something that has happened years ago. But immediately he confesses it to God, asking that the precious blood of Christ may be applied, and his heart cleansed from all sin, and this special sin in particular. If it is a sin against some one else he promises to make it right with that one, to confess it, and make restitution when necessary. He promises to see that one at once or if they are at a distance, to write them a letter. It is necessary to hate sin, forsake sin, confess sin, and make restitution. This is taking a daily spiritual bath.

After the cleansing comes the infilling with the Lord's presence and a wonderful time of fellowship follows. The next step is "Lord, what wilt Thou have me to do?" Then he waits for his answer, and gets his directions for the day. At times they are general directions, at others they are very specific, the needy ones he will meet during the day being brought before him. A message for their need is given him, and full directions how to get a natural point of contact.

The Triangle of Personal Work
Personal work is like a triangle. God up above, myself at one point, the non-Christian at the other point.

God

Myself

Non-Christian

God by his Holy Spirit is working at both ends of the line, in the heart of the one who does not know Him, preparing his heart for the message; at the other end through me as his mouthpiece. God needs me to complete the triangle. Each one of us is surrounded by hungry, needy souls, many of them nominal Christians, who are just waiting to be won, longing for some one to speak to them. If we do not win them they may never be won, and we will be responsible for them.

A visiting minister had been called to officiate at the funeral of a young girl who had died suddenly. Wanting to know if she was a Christian and ready to go, he went to her pastor. He replied, "Three weeks ago something said to me, 'Speak to Mary, and see if she has yielded her life to Christ.' I did not do so, and I do not know." He went to her Sunday-school teacher. She replied, "Two weeks ago something said to me, 'Speak to Mary, and see if she has yielded her life to Christ.' I did not do so and I do not know." He thought, "Surely the mother will have been sufficiently interested in her daughter to have found out her spiritual condition." He went to her. She was broken up under her burden of sorrow and said, "It is not only the fact of losing Mary that fills me with grief, but the awful uncertainty as to whether she was prepared or not. About a week ago something said to me, 'Speak to Mary and see if she has yielded her life to Christ.' I did not do so, and I shall never know." God was seeking some one whom he could use as his mouthpiece, but they all failed him. When God directs us to speak to a needy soul, we know that by his Holy Spirit he is preparing that one's heart for the message, and we can go to them with confidence, giving them the

message that God has given us for them. There is one thing that will make a wall between God and me, and between others and myself, that is sin.

Sins of the Christian

The second hour with the groups was the sin hour.

What is sin? It is a disease of the soul, sickness. Anything that prevents me from having power in my life, being a soul-winner, is sin. Sin binds, sin blinds, sin multiplies, sin deadens. We must

Hate sin

Forsake sin

Confess sin, and

Make restitution.

What are the sins of Christian workers? Not usually the gross sins, though the most spiritual may fall into them. The sins of Christian workers are largely the sins of the mind, such as jealousy, envy, spiritual pride, hatred, covetousness, pride, hurt feelings, white lies, evil thoughts, criticism. On the mission field Mr. Buchman found the chief causes for lack of power, were hurt feelings and criticism. We cannot prevent evil thoughts coming to us, but we can prevent harboring them. As Martin Luther said, "I cannot prevent crows from flying over my head, but I can prevent them from making their nests in my hair." Mr. Buchman told how for a whole year he was lacking in power through harboring hard feelings against six individuals who had hurt him. During that time he was conducting Bible readings on the continent and in England, even touring in the Holy Land. When he had a vision of Christ on the cross at a service in a little country church, and went home and wrote six letters of confession, heading each one with the verse,

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride,"

then power came, and that very day he won the son of his hostess. A confessing Christian is a propagating Christian.

That sin hour was a very searching time. After the message had been given, we bowed in silence and listened for the Lord to tell us if there was any hindrance in our lives. The Lord did not show me anything in my life at that time. I am the missionary to the Chinese in Korea, bearing great responsibility, especially as the work has largely been on a faith basis. I had learned very definitely that the prayers of a disobedient child could not be answered, that I had to be right with God if he was to use me. But in the early morning listening time the Holy Spirit flashed a light upon a thing in my life which had happened eight years before. Hurt feelings and dislike of one who had wronged me, resulting in hatred. Shut away in my heart and forgotten. I confessed it to God and received pardon and cleansing. Then I wrote and asked that one's forgiveness.

That very day a friend said to me, "There is a young man here whom I feel you can help. You remember he was in Seoul with us as our teacher some years ago, and was won for Christ in the little Chinese mission. He joined the Church on his return, but has not been winning his family. Some months ago he came to the Church, cursed the pastor and the members, and went out, saying that he would have nothing further to do with Christianity. We have been unable to find out what was the matter." I asked the young man to come and see me, and for about three hours we talked together. He opened his heart to me and told his whole story. Some one whom he loved and respected had injured his reputation—made him lose face—had warned some one against him. His love had turned to hate and he was lying awake nights trying to plan murder. A pitiful story followed. Then the Lord showed me how he had to help me get rid of my sin of hatred so that I could help him. I could not ask him to give up hatred when I was

harboring it in my own heart. I told him of my sin and how new joy and peace and power had come when it was put away. I told him that he would not be happy again until he had given up that sin. He would not kneel down and pray with me so I just bowed my head and prayed for him that God would enable him to put this sin out of his heart. He finally went away saying that he knew he would not have peace until he put this thing away, but he was not ready to do it yet.

That night when I went to my room, which was in the same row with those of the other members of the team, on the top floor of the hotel, I heard extraordinary sounds issuing from Mr. Buchman's room and peals of laughter. Several of us went to see what was going on. A young Y. M. C. A. secretary was playing "The Rosary" on a bicycle pump, a most weird musical instrument. Mr. Buchman invited us in for a party. We sang some college songs, then in the most natural way he said, "Let's have our prayer time now, each person praying in turn." Before starting in I told him of my experience in the morning in the Listening time, and the resulting interview with the young man. I knew he had been in Mr. Buchman's evening group and wanted to know if he had come to any decision. He had not done so. We each one had special prayer for him. But the next day in the meeting he got up and made a confession asking forgiveness of the man whom he had hated and who was present.

How to Win a Soul

The third hour was the hour of Personal Work! The first step necessary is to win the confidence of the one whom you are seeking to win. Then he will open his heart and confess his sin to you. You will help him to see the awful necessity of getting rid of that sin, and conviction follows, then conversion, then conservation. Mr. Buchman uses stories to show how to win a soul. An incident after his arrival in Seoul will illustrate.

The Southern Methodist Mission was having trouble over an undesirable tenant on their church property. He was supposed to be a Christian, and as such had been permitted to rent a store by the side of the church on the church property. Later he turned it into a wine shop, and opened it on Sundays. Drunken brawls were going on during service. Other means of ousting him having failed, a law-suit against him was being instituted. After hearing Mr. Buchman's message, Mr. Jerdine, the missionary in charge, and his native helper, decided to use some other method. The helper went to call on the man in a friendly way, and found him sick in bed. The next day Mr. Jerdine went to his own garden and gathered some strawberries. He took them to the man on his visit to him and said, "I heard you were sick and could not eat much, so I thought some strawberries from my garden might tempt your appetite."

The man just broke down and cried, won by kindness. Then he said, "You know the preacher who had to leave here because he was so badly in debt? I want to pay his debts and have him re-installed." He closed the wine shop part of his store and had the whole place closed on Sundays and every member of the family sent to church. He himself died a month or two later of tuberculosis, a happy, rejoicing Christian. Just being friends, going about doing deeds of kindness, will give us our point of contact, and help us to win the confidence of others.

The Listening Time

My whole life has been changed by having this Listening time. Every day is full of wonderful experiences that have come as a result of listening. We now own our own property at the Chinese church in Seoul because I learned to listen. We were compelled to vacate our property at short notice or to buy. After much prayer we decided to buy and agreed to pay at a certain date. I had no money but hoped to secure it from a fund in Los Angeles.

I wrote the trustee of the fund asking him for a letter on my arrival in San Francisco, making an appointment. On my arrival the letter was there and read, "It is most improbable that you can have any money for stated reasons, therefore it would not be worth your while to come here." We slept on the steamer. The next morning I was awakened by these words being pounded into my ears, "Improbable is not impossible." I said, "What is it, Lord?" He said "Improbable is not impossible. You are giving up too soon to go to Los Angeles and have that money." As a result I went, the money was secured, and I received the same day an organ, a new fountain pen, and two square meals, which I happened to be badly in need of.

My message to every Christian is this, Learn to listen, get your cleansing, obey directions, and your whole life will become a series of miracles. All over the world, in China, Japan, India, Korea and the Philippines men and women are praising God for the message Mr. Buchman brought. There is life instead of death, power instead of uselessness, fruit in souls won to Christ instead of barrenness. Pervading all, joy unspeakable.

THE QUIET TIME.

"Be still and know that I am God." Psalm 46 ; 10.

(A few outline notes on the guidance of the Holy Spirit in the life of the individual through attentive prayer.)

1. THE FACT OF GOD'S GUIDANCE.
2. THE CONDITION OF GOD'S GUIDANCE.
3. THE TESTS OF GOD'S GUIDANCE.
4. ONE METHOD OF RECEIVING GOD'S GUIDANCE.
5. THE RESULT OF GOD'S GUIDANCE.



1. THE FACT OF GOD'S GUIDANCE.

Experience shows that the individual is guided by God, both during the quiet time and throughout the day, in the following ways :

1. Through the Holy Spirit in Attentive Prayer (i.e., the unhurried quiet time waiting upon God), by means of :—
 - (a) The Scriptures.
 - (b) The Conscience.
 - (c) Luminous Thoughts.
 - (d) Cultivating the Mind of Christ.
2. Through reading the Bible and Prayer.
3. Through Circumstances
4. Through Reason.
5. Through Church, Group or Fellowship.

2. THE CONDITIONS FOR AN EFFECTIVE QUIET TIME.

1. The whole-hearted giving of oneself to Jesus Christ, the daily offering of ourselves, our souls and bodies in His service. (Gal. 2 : 20 ; Romans 12 : 1-2)

N.B.—This entails :

- (a) The willingness to let go every known sin or inconsistency.
 - (b) Maintaining right relationships with all men.
 - (c) The willingness to make restitution for wrong done, if and when guided so to do.
 - (d) Absolute honesty, purity, unselfishness and love.
2. Seeking God for Himself, believing in the indwelling presence of Christ. (Is. 55 : 6 ; Matt. 28 : 20 ; St. John 15 : 4).
 3. Self-discipline, especially in keeping a regular, unhurried time of quiet waiting upon God in a restful relaxed and receptive attitude. (Psalm, 46 : 10 ; Matt. 26 : 41).
 4. Absolute trust and obedience to the Will of God and the carrying of it out immediately, as it is revealed by the Holy Spirit. (Pro. 3 : 5-6 ; St. John 16 : 13).
 5. A belief in prayer that whatever we ask according to His will and in His name, believing, we shall receive. (Matt. 21 : 22 ; St. John 14 : 13-14).

3. THE TESTS OF GOD'S GUIDANCE.

How can we discover what is the true guidance of God ?

1. Does it go counter to the highest standard or belief which we already possess ?
2. Does it contradict the revelations which Christ has already made in or through the Bible ?
3. Is it absolutely honest, pure unselfish and loving ?
4. Does it conflict with our duties and responsibilities to others ?

N.B.—If still uncertain, wait and continue in prayer and consult a trustworthy friend, who believes in the guidance of the Holy Spirit.

4 ONE METHOD OF OBTAINING GOD'S GUIDANCE ("Watch and pray." Matt. 26 : 41.)

1. Get into a comfortable position, sit, recline or kneel, whichever gives greatest relaxation of mind and body. Cultivate stillness of mind by an act of will, thinking peaceful and restful thoughts. Have unhurried quiet and sense of leisure, avoiding all tenseness. (Psalm 37 : 7).
2. Confess any known sin and seek forgiveness through Christ. (1 John: 1 : 5-9).
3. Seek the indwelling presence of Christ, claiming His promise "I am with you always." He is there. Realise Him. "Abide in me, and I in you." (Gal. 2 : 20).
4. Dedicate the body, soul and spirit to Him for the day. This act of committal entails the bringing to God the belief of the mind, the love of the heart and the service of the will (Rom. 12 : 1-2).
5. Pray that the Holy Spirit may take complete charge of the thought life, that only God's thoughts may enter the mind. (Romans 8 : 26-27 ; John 16 : 15).
6. In the attitude of "Speak Lord for Thy servant heareth," wait patiently and quietly, listening for what He has to say, what He has to reveal to us concerning ourselves, what He wants us to do in His service, what message He wants us to bear, what piece of work He wants us to do, or what new truth He wants us to learn about Himself. (John 16 : 13-14).
7. Many find it a real help to write down the ideas and thoughts which the Holy Spirit has caused to arise in the mind. The advantage of this is two-fold : it is an aid to concentration and acts as a reminder of duties to be performed, and is of value in checking at the close of day the thoughts received each morning and through the day. (Jer. 30 : 2).

5. THE RESULTS OF GOD'S GUIDANCE.

Thoughts are given by way of:—

1. Warnings : (a) Personal. (Wrong motives, thoughts, actions, &c., are revealed which might become an occasion of sin).
(b) Concerning others. (Insight is given into the difficulties of those one is trying to help.)
2. Some action to be taken, instruction re plans, &c.
3. Letters to write.
4. Visits to pay.
5. Thoughts to share with others.
6. Instructions re prayer, praise, what to read, &c.
7. Miscellaneous thoughts and promises.

N.B.—The more general results of the Quiet Time are:—

- (i) A first-hand experience of God through Christ, the Bible, prayer and the listening for the voice of the Holy Spirit.
- (ii) A Christ-centred and unified life, issuing in joyous, spontaneous, God-directed service.

A Prayer for the Morning Quiet Time.

All through this day, O Lord, let me touch as many lives as possible for Thee. And every life I touch do Thou by Thy Holy Spirit quicken, whether through the word I speak, the prayer I breathe, the letters I write, or the life I live. In the Name of Jesus Christ. Amen.

(Further copies of the above notes may be obtained from Rev. Howard J. Rose, M.A., Hertford College, Oxford, price 1d. each or 1/- a dozen, post free).

Some Basic Principles of Christian Work

A. S. LOUDON HAMILTON

SOME of us have felt from experience, for some time past, that we need to change the emphasis in certain directions in our Christian living and to recapture principles which have been either neglected or not understood.

(1). We need to recapture the genius of fellowship; to learn the art of living and working together. It is not enough to manage to "get on" together. We must learn the secret of real fellowship. The price of that is absolute and continued honesty, first with ourselves, and then with other people. We must be willing to share not only our time, our homes, our money; but to take down the mask and reveal the moral and spiritual struggles of the inward spirit of which we are, or have been, subject. There can be no enduring team-work unless the members of the team do know each other as far as is possible. We must learn to weld the team at the centre, so that there are no barriers whatever between each other, nor any reservations about each other which have not been thoroughly and frankly aired. There are few aches like the ache of working in a group of people who do not know each other, after working in a group who do. I believe that a fellowship such as that lived out in daily practice by a group of people is the most challenging thing to-day in the whole realm of Christian living.

(2). We must recapture the individual emphasis. The mistake, as I have seen it, has been to think in terms of an impersonal social Christianity or else to think that you can reach the individual effectively by such impersonal methods as the "big meeting." With this lack of individual emphasis certain weaknesses always show themselves. They can be classified as follows:—

(a). No definite spiritual experience for the individual is either insisted on or even expected. One consequence is that such individuals lack the convincing dynamic that comes only from a changed life, from a heart that has gone through a crucial hour of self surrender, face to face alone with God. You may have to risk being told that you are narrow-minded or

dogmatic or self-assertive. Never mind that; keep your emphasis where Christ put it, "Marvel not when I say unto you, Ye must be born again."

(b). Another result of the lack of the individual emphasis is that your work becomes impersonal. This means that the importance of the change in an individual life is not fully understood. Such a change is the only evidence of power which cannot be gainsaid and is the secret, in practice, of every advance.

(c). This is further followed by a failure to sufficiently think in terms of the individual, or in any genuine sense to love and care for some other individual person for his or her own sake. The consequence of that is that there is no intelligent attempt to win the people around one for Jesus Christ. And it is the experience of all of us, I think, that without this intelligent expression, the Christian life becomes sterile, and stagnates. With such an attitude, organization or ecclesiasticism rapidly become the important things, largely because they are the easier things. The hardest art to learn in the world, I find, is to put aside letters and books as a man comes into the room; be willing to give him your full time and attention; and avoid giving the slightest impression that you are "busy." Your real duties will not conflict. Individuals are always more important than things.

(3). Another danger is that we "departmentalise." We try to put "personal work" (a phrase which I always avoid and thoroughly dislike) in one pigeon hole or compartment by itself. It results in our living on a basis of artificial distinction and is responsible for the raising of many unnecessary questions. A man may say "Am I to give my time to studies or to people?"—a question which shows the failure to grasp the principle that real duties do not conflict, and that a quality of life cannot be divided into water-tight compartments such as these.

With that there always goes the lack of any intelligent plan of how to win a University or a community. The principle of a vital life that will unite people of different occupations, of different social standing, of different intellectual accomplishments, and of different churches, is not understood on that basis. We cannot be legal about where or how such a life will

express itself. Also we cannot fail to distinguish where such a life exists and where it does not.

(4). We suffer mostly from an over-emphasis on the intellectual. In order to endeavor to be intellectually upright, we lean over backwards. The result is a strained attitude, at times slightly ridiculous. With that go three things.

(a). Efforts to impose a point of view upon somebody instead of developing in them a quality of life. Religion becomes a formality, wooden, cold and heavy. The persons who have the shibboleths are taken for granted as being "all right." With that comes false conventional reserve. It is one of the reasons why L. P. Jacks speaks of "Lost radiance of the Christian Religion." It lacks "consecrated brass," and is apt to be, as F. R. Barry has said, "anaemic in its quality and pathological in its results."

(b). Such a message is not related to life. It suffers from an academic sterility. It takes people for granted, especially people in high positions. It is either dogmatic or else "so wobbly" as one parson said "as to be of no use to anybody." It then gets side-tracked by the cry "organisation." It does not understand people. It cultivates false idealisms about individuals and fails to reach their need. It evolves no intelligent method of reaching other people. It remains stereotyped with no vital results. Constant experience has shown that religious work run on such a basis dissipates itself like streams into the sands of superficial discussion and intellectual finesse.

(c). Work done on that basis is run on a man-made plan. It is not only not God directed, but definitely gives no chance for such directions. "It teaches for doctrines the commandments of men." It is never willing to accept the humanly unreasonable as possibly the divinely correct.

(5). The last point is that of Consecration. It has to do with the individual of course, but is such a big and fundamental subject that we must give it a place by itself, and the most important place.

As you look around, you cannot help asking why it is that there are so few saints with real power. We see a great many "saints" who have no power; and a great many men who have power, but who are certainly not saints. The combination is

rare. What we are out for is a saint with power. Individual consecration has become largely ineffective for two reasons:

- (a). The lack of discipline in daily life.
- (b). Plain unsurrender.

By lack of discipline we mean that the devotional life of daily prayer, communion, and Bible reading is starved at some point or another; that there is still sin unconfessed in your life; that there is still sin unrecognised, because of the acceptance of too easy standards of what consecration means; that we still keep up selfish barriers of reserve and do not share ourselves sufficiently; that we fail, generally through cowardice [although theoretically for a hundred other reasons] to reach for Christ the people we meet in the daily round of life.

Henry Drummond threw a searchlight beam into the heart of the problem of surrender when he said this: "There is a difference between doing God's Work and God's Will." It is not enough to do God's Work in general; it is essential that we find out and carry out God's Will in particular as it applies to us. I am convinced that the transition from the bad to the good is easier than that from the good to the best. It is this latter experience, I believe, that is widely needed in Christian work today.

Frank's Fiftieth Anniversary

JUNE 4, 1928

“WHO first got the idea of a ‘House Party?’” “How and when did they begin?” “Who is responsible?”

Some such questions are constantly being asked by those who come into touch with the Fellowship. Even many of us who have been in touch for a long time still do not know the facts that lie back of the Fellowship's existence. It is for all of us, then, that this short sketch of the life of Frank Buchman is sent out in *THE LETTER* in this the Jubilee Year of his life (F. B. celebrated his fiftieth birthday on June 4th).

Born in Pennsburg, Pa., June 4, 1878, Frank Buchman studied at Perkiomen Seminary, Allentown High School and Muhlenberg College from the latter of which he graduated in

Books Available

The following literature is available as indicated. Apply to
11 West 53rd Street, New York City.

1. LIFE CHANGERS, by Harold Begbie (G. P. Putnam). \$1.50.
The author of TWICE BORN MEN gives a vivid picture of F. B. The thoughts developed by Mr. Begbie's present book are of great value to those studying the message.
2. CHILDREN OF THE SECOND BIRTH, by S. M. Shoemaker, Jr., (Revell). \$1.50.
The stories of sixteen individuals who have found new life through the work in Calvary Episcopal Church, New York City. It is the record of "an adventure in Apostolic Christianity."
3. SOUL SURGERY, by Howard A. Walter, 50c.
This is the story of how to deal with individuals in winning them to Christ and is the result of the experience in India and China which Frank Buchman and Sherwood Day worked out.
4. REALIZING RELIGION, by S. M. Shoemaker, Jr., 75c.
A clear and vibrant book on the significance of personal religion and the claims upon individual life that Christianity has when honestly faced.
5. FINDING GOD IN THE MORNING QUIET TIME, by D. W. Carruthers, \$1.00.
This is an expansion of the form of the booklet by the same author and will be available from Fleming H. Revell in October.
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This is a booklet forged out of Eleanor Forde's own experience of the guidance of God's Holy Spirit.
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