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**THE PRACTISING
—CHRISTIAN—
BY TOYOHICO KAGAWA**

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THE
PRACTISING CHRISTIAN

THE versatility of TOYOHICO KAGAWA is baffling and intriguing. He has been called the Japanese Saint Francis and he has earned the name. For years he lived in an indescribably foul slum in Kobe, living himself as one of the poor he was serving. While there he contracted diseases the after effects of which have hampered him ever since. Like Robert Louis Stevenson, he has dictated some of his books from a sick bed, and, like him, he has amazed his friends by his cheerfulness and courage in the face of disabling illness. He has been in prison as a labour agitator and he has had an honourable place on Government commissions and as an official adviser to the municipality of Tokyo. He has organised a vigorous national co-operative movement, and he is also the moving spirit behind a nation-wide evangelistic campaign—the Kingdom of God Movement. He is one of Japan's most famous novelists, and the publication of a new story of his is a national event, but he is also the author of many searching religious books with a world-wide sale.

There is here an energy, a vitality, a creativeness that spring from great depths of religious faith.

HUGH MARTIN.

THE
PRACTISING CHRISTIAN

By
TOYOHICO KAGAWA

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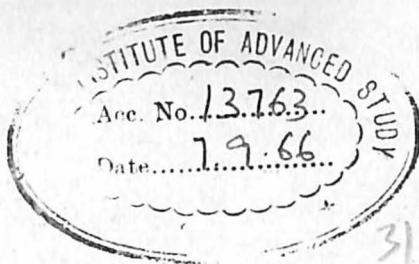
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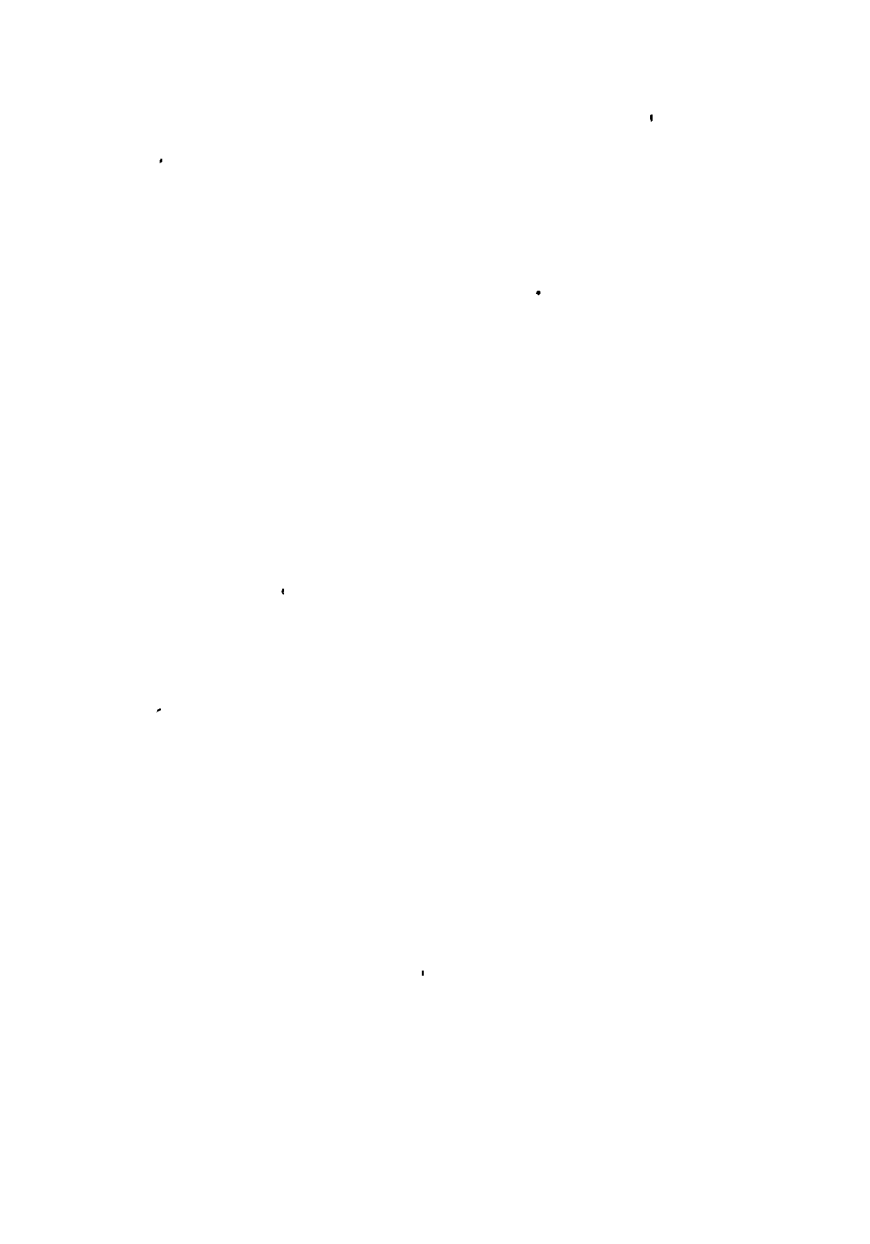
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Books by DR. KAGAWA

CHRIST AND JAPAN
LOVE THE LAW OF LIFE
MEDITATION ON THE CROSS
SONGS FROM THE SLUMS
THE RELIGION OF JESUS
THE THORN IN THE FLESH
A GRAIN OF WHEAT
THE LAND OF MILK AND HONEY

By DR. WM. AXLING
THE LIFE OF KAGAWA



FOREWORD

To read a book by Kagawa in English is to long to be able to read him in Japanese. Profound thoughts are struggling for expression which are not readily grasped, and one often feels that to get back to the language in which they were first written down would be to get a step nearer to the mind of the writer.

To say this is not to criticise the translation. It takes more than the transference of words from one tongue to another, however skillfully done, to convey a creative thought. Fully to appreciate the writings of Kagawa one needs to know something of the man himself and of his setting. He has earned the right to say some things—about poverty and suffering, for example—which most of us dare not say. Kagawa's greatest book is his own life and it illustrates all that he has written.

Foreword

Nor can we forget that he is of the East and we of the West. His mode of thought and expression is not ours. Just because of this he may have great gifts to bring us.

The passages here collected were originally written for Japanese readers, but they have been selected and translated in response to a special request for a volume that would express in brief compass what the Christian life means to their author. They will not yield their deepest treasures to a hasty, superficial reading. They demand, and they will repay, patient pondering.

H. M.

CONTENTS

	PAGE
FOREWORD	vii
CHRIST'S FOOL	11
A GAMBLER FOR GOD	13
LOVE AND TRUTH	15
HOLY POVERTY	17
SICKNESS AND ENNUI	18
ATTITUDE TOWARD SUFFERING	20
STRIFE MAKES VOID ALL INNER LIFE	22
TEMPTATION AND CONTRADICTION	24
CONTEMPLATION OF THE BEAUTY OF JEWELS	26
THE BOTHER OF LUXURY	27
TO A SELF-DETERMINED WORLD	29
LIFE—GROWTH—PETITION	31
WOMEN AND ETERNITY	32
TWO KINDS OF RICHES	34
INSIDE AND OUTSIDE OF PERPLEXITY	36
IMITATION OF DEATH	37
LIFE IS LIKE A GAME OF CHESS	39
SOCIAL SOLIDARITY	40
COMMONPLACE AND HOLINESS	42
BEGINNING FROM NOTHING	44
THE WOLF OF POVERTY	46

Contents

	PAGE
VIOLENCE IS SELF-DESTRUCTION . . .	48
ALL NATURE IS NOT BEAUTIFUL . . .	50
FACE TO FACE WITH GOD . . .	52
DISCORD	54
FOR ETERNAL SPRING	55
FULL CONSCIOUSNESS AND THE LIFE OF THE SPIRIT	57
"BE YE ALSO PERFECT"	60
THE TIDE OF LOVE	65

CHRIST'S FOOL

FOR Christ I am become a fool. Of this I boast not, for I had no other choice. For love of Him I give the best years of my life.

Ask me what has been the passion of my days; I do not answer, "Woman," but instead must answer, "Christ." For His sake, I restrain human love and for His sake forsake my sinful way.

I am His captive.

Laugh at me, ye men!

Out of date—Christ's fool! Out of date, I say, for I am captured by this man of 1900 years ago. His slave, to give my loyal uttermost for Him.

To this degree I am conservative.

To this extent I am a fool.

Christ's Fool

I could be wise, perhaps, if such were my desire; but rather I am glad to be a fool. When I was fifteen years of age, I pledged myself that no one else would ever usurp my love for Christ, and to this day my pledge has never been renounced. For the fulfilment of this love I live, nor do I want to transfer it to others.

Christ's fool! Christ's fool!

For love of Christ, a fool!

And I shall walk the humble road—a fool—with no inventions, no discoveries, no learning, nor the arts; content to go to seek even one lost sheep, however safe the other ninety-nine may be.

A GAMBLER FOR GOD

I KNOW how to live comfortably. Life is not really difficult if we try to live simply, but personally I cannot live my own life in comfort when so many people round about me are living in suffering and poverty.

I gamble everything for God, just as gamblers do.

I gamble all that I receive for God and the Kingdom-of-God movement. Unless you plant a grain of wheat, it will not yield one hundred fold. I gamble for good, just as I have seen the gamblers in the slums gamble for evil. Win or lose? Naked or clothed? You cannot tell until you shake the dice. I stake my property, position, honour and everything for God.

A Gambler for God

Whether I win or lose, it is God's will. I am poor because I am a gambler. As the prophet Jeremiah called himself a drunkard for God, I shall call myself His gambler. I stake all for Him.

LOVE AND TRUTH

TRUTH has the possibility of growth, but it does not grow in itself. It is man that grows. If man acquires additional sense, truth increases. With new experience comes new truth. So man grows eternally—and thus makes truth to grow forever.

This is like Einstein's theory of relativity.

Love is necessary for growth. Love is the fertiliser. Nay, it is the true being of the universe. Yes, love is the essence of the universe. Love is the "Ding an Sich" (reality) of Kant.

To grow is the real essence of the universe. The true being of the ever-growing universe is maternal love, founded in the process of growth.

Love and Truth

Love is the root of everything.
Apart from love, truth has no existence.
Where love begins, truth begins.
Where love is new, truth develops.
Love cannot be opposed.
There is no miracle like love.
Love is the miracle-worker.

•

HOLY POVERTY

To have nothing is one of the great blessings among the many for which we must thank God.

To have nothing does not mean inability to possess. It means non-possession in spite of the power to possess. Moreover, though one does not desire possessions, it does not necessarily mean that to be religious one must become a beggar like St. Francis. St. Francis and Buddha erred in this teaching.

To possess nothing does not mean that one has no desire to possess. The will to possess nothing springs up simultaneously with the desire to become like God.

SICKNESS AND ENNUI

DURING a certain illness many people kindly condoled with me by saying, "You must be bored with your long sickness, when your work is waiting." Then I could not help acknowledging to myself that I am conscious of no ennui. Of course I realise that much work is waiting me, but I live not for work: I live for life.

If I think of to-morrow's task, I may miss this moment and forfeit the peace of each second of to-day.

My life is now, this minute. My every minute—even on a sick bed—is to be with God; consequently I do not think of to-morrow or the day after—I do not even think of the hours after sunset to-day!

Sickness and Ennui

I am just thinking that I am with God this minute, and there is no place for ennui.

So, always thankful to God that I can live happily with Him every moment, I do not know boredom.

ATTITUDE TOWARD SUFFERING

THERE is no limitation to the Almighty. If we fall into the hand of God we must accept His gift of suffering and even death. That is the mystery of creation. The blessedness of a life of sorrow and hunger can be tasted only by those who are held in the hand of the Almighty and from there enter into the mystery of creation and participate in the art of Almighty God.

Suffering is the highest of all arts. Only Almighty God and those who are in His bosom can enjoy this art, and only he who believes that God creates suffering accepts it as an art. Therein lies the significance of the Cross. The fine arts of God are sown in suffering—and reaped in life—as a grain of wheat which falls into the earth yields one hundredfold.

Attitude Toward Suffering

We must learn to think of the one whose lot is suffering as the one who is in fellowship with God.

He who dwells constantly in his own suffering does not know how to conquer. But he who bears suffering for the sake of God makes of suffering an art. This attitude is the starting-point for transfiguring suffering into beauty. To us the Cross is sad and cruel and repulsive, but to the carpenter, Jesus, it was rather the glory of ecstasy. The sanctification of suffering is the ultimate art of God. One who conquers suffering can surely conquer joy and success (cf. Philippians iv. 12-13).

Behold! is not suffering, then, the highest art? To him who can overcome the suffering of the world, can there remain any other evil?

STRIFE MAKES VOID ALL INNER LIFE

IN strife there is no place for cultural inventions, but, on the contrary, all is waste.

Strife exterminates good seed. Strife makes void all inner life.

Do not ask me to explain this, for it is the source of my deepest sorrow.

Through strife Babylon, Greece and Rome perished. And will not Europe some day be thus destroyed? Science does not exterminate humanity; it is, rather, strife which annihilates mankind.

In strife man consolidates his energy, which probably is, as has been said, the natural adjustment of the power to conquer. For that adjustment man mechanises everything. Races of people are hardened by

Strife Makes Void all Inner Life

militarism. The bud of inventive genius, thinking to burst beyond the strife, is withered away en route. Ask a great horticultural genius like Burbank whether evolution occurs with the wild violet in the midst of struggle, or in the hothouse, where such strife is impossible. The wild violet wastes the energy which might be used for evolution, as is likewise true with all animals and vegetables. In order to evolve, finite energy must be used for a certain definite purpose, and as soon as that is misused in strife, then the evolving function ceases. For this reason we have learned that a long period of peace is necessary if we would build up high culture.

TEMPTATION AND CONTRADICTION

THERE is no temptation to those who are not conscious. To the blind, a fair lady is no object of temptation, and to the dumb there may be no temptation to lie. Those who have no hands are not tempted to steal. The lame are not tempted to kick. Therefore it is just to conclude that the infirm are less tempted than are perfect persons. The reason why the beautiful and the smart make more failures and the cleverer-than-average politician frequently lands in prison is because they have great ability, which is subject to temptation.

That is why Jesus said it is better to enter into heaven with one eye than to be cast into hell with two eyes.

As long as you are fortified in your inner

Temptation and Contradiction

life, you can conquer the temptation that comes from outside stimuli.

There is only one way to fortify the inner life, and that is to strengthen your soul by the help of the in-dwelling God.

The day you forsake God all sorts of temptations surround and attack you.

CONTEMPLATION OF THE BEAUTY OF JEWELS

THE beauty of jewels lies in the eyes which behold them. To those whose eyes are shut there is no beauty in a diamond or a blue sapphire. But when one's eyes are opened and he sees them, lo, there is beauty! The gaze creates the beauty.

Therefore, even though I do not possess rich jewels, I have discovered in contemplation, beauty and joy that cannot be measured or valued by millions of dollars. The sunlight reflected on the window and the beautiful lines engraved on the palm of my hand are enhanced as I gaze at them. I discover a palace made with jewels.

In the seeming idle moment spent in gazing from my sick bed, I touch a mysterious world beyond imagination.

THE BOTHER OF LUXURY

THERE is nothing more bothersome than to try to live in affluence. When the wind blows, you worry about the garden; when it rains, you worry about the roof. You worry about suitable pictures for the wall, or wallpaper for this room or that, and all the day is spent in such trivialities. Half a woman's day is spent in fixing her hair, and the rest in "make-up." And if she dies young, her whole life has been spent in house-furnishing, powdering and make-up. And all the while she is dependent upon others for the wealth that makes this possible. One cannot have leisure for this life unless one exploits another.

Since I love simplicity and hate bother,

The Bother of Luxury

I never crave modern life. I want to remain a son of Nature. While I can be near the woods, with the owls, rabbits and birds of the air, I am content to live.

TO A SELF-DETERMINED WORLD

WHEN you give up the will to do good, there remains nothing but outward menace. As long as one at least recognises light within his soul, even in so small a matter as the giving of a small cup of water to the needy as he passes, so much does he deny that all life is determined from without.

One who believes firmly in himself never fears the darkness of life. As long as we determine our own lives and retain a power or force to determine our own course, and keep the knowledge that our destiny is not ordered by the things outside ourselves, we do not need to be pessimistic.

Before we fear external determinism, we must fear ourselves. When we have to give up all our ambitions because of weakness,

To a Self-determined World

or sickness, or cowardice, we may be tempted to believe that life is controlled for us by Nature, or materialistic determinism, or evil heredity. But in spite of this threefold determinism, we still have the power to open our inner windows towards the world. For as long as there remains the power of self-determinism through invention, discovery and creation, we can believe the evil of the universe is not fundamental.

Archimedes said, "If I can find a fulcrum for my lever I can lift the universe," and in the same way we can lift the burden of this threefold deterministic world as long as we have the lever of self-determinism. As Romain Rolland said, "Determinism in the world exists only when one has released one's hold upon one's self."

LIFE—GROWTH—PETITION

I do not pray because it is philosophical to do so, but I pray because I live. I was made to grow; desire accompanies growth—desire directed towards the creator of life. I pray to God for everything—not merely for my own happiness. I pray in order that the work of God may be fulfilled. I believe that God will answer my prayer because I do not pray for self. With Jeremiah, I would say that if God does not answer prayer, it brings disgrace upon Himself (Jer. xiv. 21). I wish—I desire earnestly. But if He does not answer, I am not dismayed. I take it rather that God is simply postponing my plan,—and I continue to pray.

WOMEN AND ETERNITY

It is noteworthy that throughout the world women are religious-minded. Women make up two-thirds of the congregations in the West. I think there is something specially notable in that woman is religiously inclined. It is not because she is weaker or more sentimental, but rather because she is destined to think deeply about the mystery of life. Woman has to think about the three great functions of her life—pregnancy, birth and the rearing of children. As a mother, she is conscious of her responsibility to rear her children purely, which can best be done by the help of God.

I do not think that religion is sentimental, even though most women are believers. On the contrary, I think that woman's

Women and Eternity

faith exalts her and gives her possession of eternity.

Man is of the present, but woman lives in future generations.

TWO KINDS OF RICHES

Most people hate to be poor, and would like to be rich; but there are two kinds of riches. Some people are rich paupers; though they possess a million yen, they always want more and more. They haven't enough automobiles, enough houses, enough servants or enough amusements. I call them rich paupers. But there are others—just the opposite—who are rich in poverty. These are the truly rich.

Job lost his children, was afflicted by sickness and deserted by his wife, yet he could cry, "Naked came I out of my mother's womb and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Two Kinds of Riches

Because we try to increase our possessions, we are always in a turmoil.

Since naked to this world we came, we should be grateful for the clothes we wear now, without worry or desire for more.

Because we try to get rich quickly, we become rich paupers. The poor in the slums are happier than others because they share even of their poverty; but the rich are unhappy because they try to hoard up more and more.

When you have a book, you want a book-case; then you need a room for the book-case; then a house to shelter the room, and then land for the house, and finally a country for the land.

Blessed be poverty and he who is rich therein!

INSIDE AND OUTSIDE OF PERPLEXITY

ONE who is conscious of victory over suffering and perplexity is frequently not sympathetic towards the failures of the weak, measuring their shortcomings by his own strong will.

People in the midst of suffering are so occupied thereby that they are prone to let the suffering of their fellow-men escape their notice.

Those who have never experienced suffering do not know how to sympathise. But those who know the great love of God do not let their victory make them proud, nor their suffering make them blind, nor their ignorance make them callous.

IMITATION OF DEATH

WHEN I was in hospital with tuberculosis, there was a young man there who planned to feign death to deceive the nurses when they should bring his breakfast. Unfortunately he did not awaken—his feint became reality. Since then I always say to those who are seriously sick, “Do not desire even the image of death.” In human society all our desires become reality—so even death may be realised as the result of one’s demand. Those who pine for death can easily die, for it comes even to the healthy in answer to their wishes.

Mechnikov, the Russian biologist, says that death comes as release from the infirmities of old age, but in Japan, by

Imitation of Death

suicide, it often comes to the young as well. We must dispel the gloom and use that spirit that fears not death to conquer oceans and explore the wilderness.

LIFE IS LIKE A GAME OF CHESS

CHESS cannot be played in a hurry. To check your opponent's play you have to move your own man. Though you must be always ready for the other's move, unless you yourself are aggressive you cannot form a new line. At the same time, you cannot be incautiously aggressive.

You have to take time, counting the men you have in hand. Just as you cannot win unless you have sufficient men in your hand, so in life, unless you have some hidden resources, you will fail before a crisis. I do not like to win my game of chess by the aid of few moves and the smallest men; this I call a stingy way. I like to play fearlessly—a clean and big game—moving always the strong men.

SOCIAL SOLIDARITY

MODERN society demands that we carry the responsibility of others. Even though society is fraught with sin, we must share the responsibility. That is what we may call redeeming love. There is no place in society for the man who does not have this sense of social solidarity.

Though people may not recognise it, one has to make amends for others—that is atonement. Good society is impossible without the full development of this redeeming love.

Many leaders of modern society selfishly tend to denounce others' defects and build society upon their own desires. But Jesus' thought was always of all men (Matt. vii. 11). This is the fundamental principle of the

Social Solidarity

organisation of society according to Jesus. Society that is not impregnated with mutual helpfulness must face disintegration.

The ideal society which is based on the teaching of Jesus must bear all responsibility of good and evil in its midst.

COMMONPLACE AND HOLINESS

WE must not forget that there is a vast difference in making holiness commonplace and in making common things holy.

To drink deeply of God's plan and the mystery hidden in the common tasks of daily life is indeed blessed; but to confuse that with the making of holy and sacred things common, and thus taking for granted God's grace, is something to be feared.

The degeneration of religion begins when one attempts the mechanisation of the holy life. He errs who makes the function of his flesh a god; but to him who thinks of his body as the temple of God, with God in full control, comes the true knowledge of the glory of the flesh.

Commonplace and Holiness

I wait for the time when holiness will control the commonplace, but I do not rejoice to see holiness usurped by the commonplace.

BEGINNING FROM NOTHING

IF you start from zero and achieve a life in possession of even a little, you will discover the intriguing scheme of life.

A life of possession, in comparison with a life of nothing, is so much gain. Even if I lose both eyes, if my ears remain; or if my ears are gone, if my nose remains—just as long as something remains, my life is richer than if I had nothing.

With such an outlook, I can congratulate myself even though I experience great sorrow, such as if I had stepped on a hill of needles. I once wished to die and leave this troublesome world, but the more I dwelt on the calmness of the future life compared to it, it became increasingly dramatic and interesting. After all, life

Beginning from Nothing

shadowed with tears is better than a flat, drab existence.

There is nothing in the world to be feared—tears, thorns, sickness, even death, all may profit us and bring truth, light, beauty and the highest good, so that we know the exhilaration of new riches of life.

So live on—life will have no anxiety.

THE WOLF OF POVERTY

THE wolf of poverty continually pursues me, even though I am tormented by illness. I know full well the terror of the wolf's claw. I run at full speed. I do not know how long I can keep ahead, but so far I have not been caught.

Ah, woeful poverty! Come, I dare you! I shall always keep a step ahead of you. I do not say that I am not wearied by my endless pain, but I am thankful to Almighty God that I am always conscious of compulsion. Once I had a bit of money, but, shamed by the thought of the masses of people who have nothing, I scattered it away. Consequently I am always pursued by the wolf of poverty. In spite of all, however, it is easier to be poor than to worry with possessions. As long as God gives me

The Wolf of Poverty

power to keep one step ahead of the wolf, I shall be satisfied. For in stress I am conscious of God's presence, and for me this is most blessed.

Since the wolf is terrifying, I shall run until I drop. Beyond that, it is God's will.

Blind though I be, I shall continue to run as hard as I can in the darkness, believing God still guides. If I can make good my escape, my life is victorious.

VIOLENCE IS SELF-DESTRUCTION

NON-RESISTANCE does not mean cowardice. Rather does it mean restraint from inflicting harm on others. Some misunderstand the meaning of non-resistance, thinking it means no resistance to evil. But that is error indeed. Because we believe fundamentally in resisting evil, we believe that human interference is unnecessary. Love eternally progresses; love develops, counting not the cost. So if one is willing to be sacrificed, he is willing to be murdered, instead of murdering others; therein lies the truth of social evolution. One who fears the sacrifice of love must resort to strife, but he who believes in sacrificial love believes in non-violence.

For him who is forever growing and evolving, there is an eternal cross.

Violence is Self-destruction

For the creation of true society, love is fundamental, but violence is an anti-social element.

Love is plus. Violence is minus.

Violence is degenerating and self-destroying, but non-violence is eternal.

ALL NATURE IS NOT BEAUTIFUL

ALL Nature is not beautiful. Nature's appearance conforms to the mind of the people who approach her. Even the glittering sunshine is cursed by the sorrowful heart, but to a happy soul the dirty water in the gutters of the slum looks like a bubbling spring.

To those who have not the open heart, Nature does not speak with open heart. To the innocent, the mountain streams appear as God. To medieval men, who lived in fear and anxiety, Nature was a nest of evil spirits; but to the modern man who understands and loves her Nature is most lovable.

Only those who dwell in the bosom of God take Nature as their own possession.

All Nature is not Beautiful

The poet knows how to commune with the lilies of the field because he loves them. Before the advent of great love, Nature was unfathomable, and true Nature-lovers are those who love the soul.

FACE TO FACE WITH GOD

FROM the oil-cruse of unlimited blessing the oil bubbles up. Thou alone knowest the mystery, our Father. I do not know how often I had almost fainted, but thou preparedst Thy oil-cruse of unending grace. In Kobe's slums, in the crude barracks of Tokyo's settlement, Thou hast shown me even as great a miracle as Thou didst show Elisha.

Though I have never glimpsed Thy face, I can see Thy hand, pouring grace upon me—unworthy though I am. Surely it is a miracle to live in this age. All is miracle to me: being alive, moving, eating, sleeping; the mountains, the growing grasses and blooming flowers; sickness and healing, even death which does not cease, yet seemeth not to decrease the numbers of mankind.

Face to Face with God

The natural law itself is a miracle. I cannot fathom its depth.

In this world of natural law, men of purpose live without great conflict. The existence of conscience—what a great miracle! Above all, the craving of a praying heart! Father, God, I pray without ceasing. Though I have not heard Thy voice in human tones, I know that Thou hast answered my prayers and more than my prayers. Thy voice differs from the human voice. Thou speakest through history, through the highest call of conscience.

Always I hear Thy voice, O voiceless one, in Nature and in conscience.

DISCORD

If you get out of tune, sin may invade your life. When you are too proud, too self-conceited, pretending knowledge where you are ignorant, or pretending victory when you are really defeated, then sin invades your life.

Adultery is caused by egoism, robbery by vain-glory, murder by self-righteousness, greed and vanity by the attempt to live beyond one's ability, and all spring from an attempt to live a dual life. These things are impossible to those who live in reality.

Sin originates where there is pretension, or, expressed in other words, sin has its source in vanity.

I was once a son of vanity. I lived in its very midst, but I am thankful to-day that I have been liberated from it all.

FOR ETERNAL SPRING

Is there any spring in our lives? The buds spring in the fields, but when do the buds of our soul burst into flower? Love is lost in the streets, the lowly are neglected, and selfishness, greed and violence devour the human flesh like wolves.

When, oh, when, will the flowers bloom in the desert of humanity?

Oh, friends, take up the plough and sow the seed of love.

How stupid and foolish it is to try to reap the harvest of love without first planting the seeds!

This year, too, we missed the flowers in the field of life.

For Eternal Spring

Oh, plant and cultivate the spirit of co-operative love! Then surely will the day come when flowers will blossom in the spring of life, and spring shall not pass by; for, bending low on this old globe of ours, we shall plant the seeds of the Cross and water them with our tears.

FULL CONSCIOUSNESS AND THE LIFE OF THE SPIRIT

SOME interpret the Holy Spirit as the power of God, but it is not simply the power of God working through lesser beings; it is rather an entering into the life of God. To be possessed by the Holy Spirit is to re-think everything from the viewpoint of God. Therefore it is called the Truth.

This Spirit of Truth is something absolute. It is not the relative knowledge of plants, animals, mathematics, science and what not. All the relations between man and man are to be re-thought from the point of view of God. Simply to believe in God is not enough for Christians, unless they also think of the work of God and think of the universe in the mind of God.

The Holy Spirit is to re-think history and

Full Consciousness and the Life of the Spirit

to re-consider the world in the attitude of God. Herein we can understand the Holy Spirit of Truth.

Some think that the Holy Spirit comes with a manifestation of change, and sometimes this may be so. But to possess the Holy Spirit itself is to re-think truth with the mind and spirit of God.

This is vastly different from the world of relativity, and must lead men to the standpoint of the absolute, the re-thinking of man from God's viewpoint.

When this occurs, a feeling of responsibility for man develops. Because of this responsibility, prayer gushes up; because of prayer, the desire to save others arises; and it follows, therefore, that we must try to redeem the shortcomings of our fellow-men. Thus we can understand Christ's mind and the truth in the Holy Scriptures.

Full Consciousness and the Life of the Spirit

Until we have this mind of the Holy Spirit, we cannot understand Christ. But when we have this God-mind, and the desire to live this absolute life, we shall understandingly cry, "Why of course, Christ would die."

“ BE YE ALSO PERFECT ”

IN Deuteronomy we are taught retaliation :
“ an eye for an eye, a tooth for a tooth.”
But to offset this teaching, Jesus proposed a new morality starting from the will to live positively. These words cannot be put into practice unless we understand what Jesus says in the last verse of the fifth chapter of Matthew, “ Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Jesus says that in the scheme of God there is a will to save the weak and the reckless. But you must read with this idea in mind, or you cannot understand it.

There are five attributes in Jesus’ teaching against retaliation :

“Be Ye Also Perfect”

1. Educational significance.

To educate others, you must teach them to do more than is necessary to serve others. From the beginning we must learn to give more than is demanded, *e.g.*, when a selfish child asks for a piece of bread, give him two pieces instead of one, so that he may be taught to give a piece to his sister.

2. Social significance.

When a part of the whole is injured, it takes double energy to remedy it. So you cannot heal the injury by walking one mile, you must go two miles to make up the deficiency.

If you think you are doing for others, you may feel a loss; but if you think that you are doing it for the organic whole, you feel no loss.

Society is organic; so to those who would

“Be Ye Also Perfect”

borrow, it is better to give than to lend, for this is more fundamental.

If a part has been injured, we must try to prevent the spread of the injury, and repair it to perfect condition by double energy, part for our own sake and the remainder for the sake of others.

3. Moral significance.

Jesus' golden rule is the basis of this new morality. Real communism is possible when we try to make others happier than ourselves. But if we try to monopolise all good things for ourselves, it is impossible, and in such attitudes we cannot break down capitalism. The idea of the golden rule is in accordance with the principle of cell division, since to do for others is the extension of one's self. Though you may lose the whole, it is gained by others.

“ *Be Ye Also Perfect* ”

4. *Economic significance.*

Jesus' saying that except a grain of wheat fall into the ground and die it cannot bear much fruit is the economic principle of abasement. In a society which hates sacrifice there is failure in the realm of the economics of life. In the economics of life it is necessary to invest more than is demanded. To go two miles when one mile would do may seem loss, but in reality it is a good investment. Jesus taught this principle of investment.

5. *Religious significance.*

Though you may think it is futile and a loss to go two miles when one would do, to forgive, to give to those who would borrow, and though you may think it useless to try to save the murderer, those who have the mind of God undertake this venture. It is nothing but the practice in daily life of bearing the Cross. Trying to find and save

“Be Ye Also Perfect”

the forsaken wicked from the human dregs and nurture the noble in him, is the highest goal ever thought of by man, and its achievement is the highest good.

It is the perfect road.

To try to forgive others is the educational way of self-perfection and the way to perfect love. At the same time, it is the essence of the will to save.

THE TIDE OF LOVE

IN cloud or sunshine we must live each day lives that count. We must discover God's mysterious hand in storm and avalanche, in birth and in the wake of death. In eating, sleeping and in all of our work we must discover the form of the Holy One.

Driven from the Garden of Eden to the deserts and swamps of tiles and smokestacks, so-called civilised man shrivels his soul in the smoke and unhealthy fogs of modern civilisation. In this degenerate age to walk daily with God means to walk in the footsteps of Jesus, whose life in the flesh bore the form of the Most Holy. His mysterious footsteps lead from the Manger to the Cross, and thus follow the Most High more closely than any other man has yet done.

The Tide of Love

The Scriptures were revealed in Him, and therein was prophecy fulfilled.

Mysterious love is shown upon the ever-changing scenes of our amazing history. Forsaking safety, and fulfilling the new covenant, the blood of the Lamb was shed for the remission of the sins of others. What a source of eternal hope and happiness to sinners!

The day when this blood is infused into my blood-vessels is the day when the love of God is resurrected in me. I myself am dead, but the spirit of God lives in me. Thus I am recreated, and my ugly history changes to a life of love, and the life-giving stream of love bubbles up in a new society.

Rain! rain! oh, gentle rain of love! We are wearied with the blood-rain of the sword. We must be cleansed with

The Tide of Love

the flood of love that gushes from the Cross.

By the flood of this mysterious love all the old dwellings are washed away and all ugly selfishness disappears. All is borne away in the force of this flood of love. Behold, it rises to the knees—to the waist—to the neck—yea, even to the top of the head—until all is submerged!

Oh, friends! Are ye ready for the flood which will blot out all tension between nations and the friction between the coloured and the white peoples of the earth? For it ye need no Noah's Ark. Just plunge in bravely, and let yourself be carried away in its stream; national boundaries, colour discrimination—let all be washed away.

Biologists teach us that in the creation of the heavens and earth, all creatures are born in salt water. Furthermore, we are told that the nature of salt water and blood is

The Tide of Love

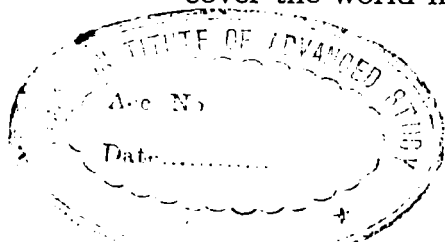
the same. Out of cold salt water cold-blooded animals are born and warm-blooded animals emerge. Warm-blooded animals created out of this new blood must create a new society, in which love will overflow all race and caste distinctions and narrow traditions!

Oh, rise up, rise up, full tide of love!

In Europe, by war and revolution, the blood of tens of millions of her sons watered the fields and their cold flesh decays beneath the soil. Oh, full tide of love, hide quickly all these skeletons and rotting flesh!

As salt water purifies all, oh, sea, bring the purifying power of red warm love!

Is it not time to-day that the high tide of love poured forth from Calvary's hill should cover the world in which we live?



The Tide of Love

The hour-glass of my soul tells me each minute that the love-level is rising. Oh, Holy One, I feel Thy pulse beat in my heart!