

CONTENTS

Publisher's Preface	ix
Author's Preface	x
Week 1 Sunday: The Inner Confusion; Monday: Is There Such a Thing as the Way? Tuesday: Results or Consequences? Wednesday: Can We Manipulate Life? Thursday: Can God Be Proved? Friday: Is the Way Written in Us? Saturday: Are We Predestined to Be Christians?	1
Week 2 Sunday: Is the Christian Way the Way? Monday: Are We Finding Out How Not to Live? Tuesday: Will Life Work Only in God's Way? Wednesday: The Way and Not-the-Way? Thursday: Will the Universe Back Evils? Friday: Is the Christian Way Imposed or Intrinsic? Saturday: Is Evil Stupid and Dull?	8
Week 3 Sunday: Some Things Bitter to Digest; Monday: The Payoff! Tuesday: Sin Has No Future; Wednesday: The God of Grace and the God of Nature—Two Gods? Thursday: The Two Approaches to Life; Friday: There Is an Everlasting Right; Saturday: Is the Right Thing the Healthy Thing?	15
Week 4 Sunday: Written in Our Relationships? Monday: "Nothing That Is Right Is Futile"; Tuesday: All Converge on the Way; Wednesday: Is the Christian Way the Natural Way? Thursday: Sin Is the Unnatural; Friday: How Does Evil Arise? Saturday: Is Evil Always Disruptive?	22
Week 5 Sunday: Does the Christian Way Favor Life? Monday: Is Sin Anti-life? Tuesday: The Only Sickness Is Homesickness; Wednesday: Naturally Pagan; Thursday: My Will and God's Will—Alien? Friday: Made for Each Other? Saturday: Finding God—And Ourselves	29
Week 6 Sunday: Can We Be Too Christian? Monday: The God of Life and the God of Religion; Tuesday: More Fun to Be a Christian? Wednesday: The Light Turned to Darkness; Thursday: Life-denying and Life-affirming; Friday: Reaching Our Full Life; Saturday: The Christian Way Is Sense	36
Week 7 Sunday: Is the Way Impersonal? Monday: Religion Needs a Cosmic Guarantee; Tuesday: Listening to His Master's Voice; Wednesday: God's Best Photograph; Thursday: The Indicative Become the Imperative; Friday: "You Just Told Us Things"; Saturday: Christ Written in the Texture of Things.	43
Week 8 Sunday: One Greater Than the Temple Is Here; Monday: God Become Intimate; Tuesday: One Greater Than the Bible; Wednesday: Our Code Is a Character; Thursday: One Greater Than the Creeds; Friday: One Greater Than Rites or Ceremonies; Saturday: One Greater Than the Church	50
Week 9 Sunday: Destined to Possess All Things? Monday: Is the Kingdom Our God?; Tuesday: The Kingdom of God Is Our Fatherland; Wednesday: An Unshakable Kingdom; Thursday: The Kingdom of God Is Totalitarian; Friday: "The Open Secret"; Saturday: The Kingdom Invades and Pervades	57
Week 10 Sunday: The Order and the Person; Monday: The Five Stages; Tuesday: What Is Conversion?; Wednesday: The New Heredity; Thursday: Wanted—A New Philosophy of Life; Friday: Religion an Irritant; Saturday: "A Big Smile Inside"	64

Week 11	Sunday: The Ten Steps to Victory; Monday: Consider Your Ways; Tuesday: Change Your Directions; Wednesday: Connect with Christ; Thursday: Consent to Surrender; Friday: Cease from Struggling; Saturday: Concentrate on Acceptance.	71
Week 12	Sunday: Cleanse Your Past; Monday: Washing Wounds; Tuesday: Christianize Your Relationships; Wednesday: Concerning Class and Race Relations; Thursday: “Cultivate the Quiet Time”; Friday: “The Steps to the Divine Relationship”; Saturday: Further Steps	78
Week 13	Sunday: Roads with Dead Ends; Monday: Many Diseases Rooted in Fears; Tuesday: Many Diseases Are Functional; Wednesday: Worry Is Sand in the Machinery; Thursday: No Organ Immune; Friday: Fear Paralyzes; Saturday: Fear and Cold Feet	85
Week 14	Sunday: Only Two Fears Are Inherent; Monday: Steps to Victory over Fears; Tuesday: Look in Three Directions; Wednesday: Look for Wrong Ideas; Thursday: Don’t Fight Your Fears; Surrender Them; Friday: Keep Your Sense of Humor; Saturday: God and You Meet Life Together	92
Week 15	Sunday: Where Christ Is, Fear Is Not; Monday: From the Cellar to the Sky Parlor; Tuesday: Another Road with a Dead End—Resentments; Wednesday: The Physical Effects of Resentments; Thursday: Sentenced by God; Friday: Living with a Stone in the Heart; Saturday: The Dice Are Loaded against Enmities	99
Week 16	Sunday: The Steps Out of Resentments; Monday: The Three Levels of Life; Tuesday: Don’t Let the Actions of Others Determine Yours; Wednesday: Liking People and Loving People; Thursday: Smiling a Smile Out of the Baby; Friday: Don’t Fight Resentments; Surrender Them; Saturday: God Forgives You; You Forgive Others	106
Week 17	Sunday: Another Road with a Dead End—Negativism; Monday: The Retreat into the Anonymous; Tuesday: The Steps Out of Negativism; Wednesday: I Can Do All Things through Christ; Thursday: Another Road with a Dead End—Inferiority Complexes; Friday: Steps Out of Inferiority Feelings; Saturday: Further Steps Out of Inferiority Feelings.	113
Week 18	Sunday: Another Road with a Dead End—Self-centeredness; Monday: A Self You Cannot Live With; Tuesday: Self-renunciation in Order to Find Self-realization; Wednesday: Creating Illnesses; Thursday: The Three Stages of Life; Friday: Steps Out of Self-centeredness; Saturday: The Significance of the Cause	120
Week 19	Sunday: Another Road with a Dead End—Criticism; Monday: Not the Judge of All the Earth; Tuesday: The Disgruntled; Wednesday: Steps Out of Critical Attitudes; Thursday: Another Road with a Dead End—Oversensitivity; Friday: Ask Two Questions about Criticism; Saturday: Steps Out of Oversensitivity	127
Week 20	Sunday: The House Divided; Monday: The Inner Conflicts; Tuesday: Backstage; Wednesday: The Double-minded Man; Thursday: Steps Out of Inner Division; Friday: Going Where We Are Pushed; Saturday: Steps Out of Indecision	134

Week 21	Sunday: The Road of Undisciplined Sex; Monday: The Slough of Despond; Tuesday: The Road Away from God; Wednesday: The Steps to Sex Victory; Thursday: Further Steps to Victory; Friday: Don't Fight; Surrender; Saturday: Make Sex Serve	141
Week 22	Sunday: The Escape Method; Monday: Inferiorities and Alcohol; Tuesday: Some Wrong Notions about Alcohol; Wednesday: Take It or Leave It Alone?; Thursday: Some Positive Steps Out of Alcoholism; Friday: A Tried Method of Release; Saturday: A Growing Addiction	148
Week 23	Sunday: A Road with a Dead End—Undedicated Money; Monday: A Straight, Safe Course for Our Goods?; Tuesday: Some Steps to Freedom; Wednesday: Shall I Tithe My Income? Thursday: I Am Master; the Material Is the Servant; Friday: Some Illustrations of Defeat—and Victory; Saturday: Empty Futility amid Plenty.	155
Week 24	Sunday: In Which We Consider Boredom; Monday: A Long Rest?; Tuesday: Steps Out of Boredom; Wednesday: Further Steps to Victory; Thursday: Retire to New Responsibilities; Friday: Perfectionism or Nothing; Saturday: Steps to Victory over Perfectionism	162
Week 25	Sunday: Another Road with a Dead End—Jealousy; Monday: Steps to Victory over Jealousy; Tuesday: Fastening upon an Idol; Wednesday: When the Idol Crashes; Thursday: Steps to Release from Idols; Friday: Further Steps to Release; Saturday: Jesus Takes the Place of Idols	169
Week 26	Sunday: Gathering Up Lessons Learned; Monday: Heed the Helm or the Rocks? Tuesday: “Many Other Words of the Same Nature”; Wednesday: Whitewashing Flimsy Walls; Thursday: For the Everlasting Right; Friday: The Open Secret; Saturday: In Which We Ask Ourselves Questions.	176
Week 27	Sunday: In Which We Share Needs; Monday: “To Get Rid of the Sense of Futility”; Tuesday: In Which We Share Our Victory; Wednesday: “I Woke Up Grinning”; Thursday: “My Children Will Have a New Mother”; Friday: “In Someone Else”; Saturday: “He’s Got the World by the Tail”.	183
Week 28	Sunday: The Way Is the Way of Grace; Monday: The Processes of Karma or Grace; Tuesday: A Dangerous Libertinism? Wednesday: Grace and Reality; Thursday: The Cross Inherent; Friday: Grace Did Much More Abound; Saturday: Grace Produces Spontaneous Goodness	190
Week 29	Sunday: The Way Is the Way of Prayer; Monday: Lord, Teach Us to Pray; Tuesday: Our Father; Wednesday: The Lord’s Prayer Unfolded; Thursday: Thy Kingdom Come; Friday: Thy Will Be Done in Earth; Saturday: “Give Us This Day”	197
Week 30	Sunday: Forgiveness for Economic Sins; Monday: For Thine Is the Kingdom; Tuesday: Prayer Is Reality; Wednesday: To Rise Up as One Imperishable; Thursday: Prayer Is Receptivity; Friday: Prayer Is Response; Saturday: Prayer Is Renewal.	204
Week 31	Sunday: Prayer Is Revision; Monday: Prayer Is Relaxation; Tuesday: Prayer Is Release; Wednesday: Prayer Is Rejoicing; Thursday: Steps Toward a Real Prayer Life; Friday: Further Steps Toward a Real Prayer Life; Saturday: Prayer as the Climate of the Day	211

Week 32	Sunday: A Disciplined Life; Monday: The Way Is the Way of Discipline; Tuesday: Discipline Produces Spontaneity; Wednesday: Discipline Produces Liberty; Thursday: Steps Toward a Disciplined Life; Friday: Discipline Your Habits; Saturday: Out of Good and Evil Stores	218
Week 33	Sunday: Discipline Your Courage; Monday: Discipline Your Beginnings; Tuesday: Discipline Your Persistence; Wednesday: Discipline Your Time; Thursday: Discipline Yourself to “What Is”; Friday: Discipline Your Tongue; Saturday: Discipline Your Disciplines	225
Week 34	Sunday: The Question of Unmerited Suffering; Monday: You Can Use Suffering; Tuesday: Life Is Determined More by Reactions; Wednesday: Blocks Become Blessings; Thursday: He Bore Me Away into a Desert; Friday: In the Darkness; Saturday: Making Grief Glorious	232
Week 35	Sunday: Using Cyclones; Monday: God and Man Working Together; Tuesday: If Fate Throws a Dagger; Wednesday: The Way Makes a Difference in Death; Thursday: The Dale of Trouble Becomes a Door of Hope; Friday: “I Can Take It—Can You?” Saturday: Steps in Using Sorrow	239
Week 36	Sunday: A Secret Society; Monday: A Gospel for the Happy? Tuesday: The Ultimate Security; Wednesday: The Password; Thursday: The Meaning of Faith; Friday: An Open Universe; Saturday: Faith Is Alert Receptivity.	246
Week 37	Sunday: How Never to Be Tired; Monday: Concerning Nervous Breakdowns; Tuesday: Things That Produce Tiredness; Wednesday: Worry Makes You Tired; Thursday: Fear Produces Fatigue; Friday: Three More Things That Produce Fatigue; Saturday: Steps to Abounding Energy	253
Week 38	Sunday: How Does God Heal? Monday: More Ways God Heals; Tuesday: Healing through the Spirit’s Touch; Wednesday: The Final Cure; Thursday: A Word to Youth; Friday: A Word to Middle and Old Age; Saturday: How Never to Be Old	260
Week 39	Sunday: The Way Is the Way of Power; Monday: Concerning the Holy Spirit; Tuesday: The Holy Spirit Brings Unity; Wednesday: “It Is All Empty Inside”; Thursday: He Began—They Began; Friday: Trying to Keep Up; Saturday: A Holy Spirit-less Christianity.	267
Week 40	Sunday: On Possessing the Spirit; Monday: The Subconscious Cleansed; Tuesday: Conscious and Subconscious Unified; Wednesday: To Be Spirit-possessed Is to Be Self-possessed; Thursday: Steps to Receive the Holy Spirit; Friday: The Steps of Appropriating Faith; Saturday: The Last Steps—Self-giving and Obedience.	274
Week 41	Sunday: The Way Is the Way of Guidance; Monday: God Guides in Seven Ways; Tuesday: Guidance through Collective Experience; Wednesday: God Guides through Opening Opportunities; Thursday: God Guides through Mental Processes; Friday: Guidance through Conscience and the Inner Voice; Saturday: Guidance in the Crisis and in the Continuous	281
Week 42	Sunday: The Way Is the Way of Simplicity; Monday: Speech Reduced to Simplicity; Tuesday: Life Reduced to Simplicity; Wednesday: Steps to Simplicity; Thursday: More Steps to Simplicity; Friday: Weaned from Many Things; Saturday: Freedom through Simplicity	288

Week 43	Sunday: The Way and Immortality; Monday: Why We Can Believe in Immortality; Tuesday: Further Reasons for Immortality; Wednesday: The Best Man That Ever Lived Believed; Thursday: Why We Believe in Jesus' Resurrection; Friday: What Produced the New Testament Church? Saturday: Is Jesus Alive Now?	295
Week 44	Sunday: The Marks of Those on the Way; Monday: Basic Honesty and Grace and Power; Tuesday: Full of the Spirit and of Wisdom; Wednesday: Stephen Bridged Gaps; Thursday: Making the Secular into the Sacred; Friday: The Christian in the Crisis; Saturday: The Supreme Mark—Forgiveness of Injuries	302
Week 45	Sunday: The Marks of a Christian Church; Monday: The Making of a Christian Church; Tuesday: A Strong Corporate Sense; Wednesday: The Worth of a Person as a Person; Thursday: All Race and Class Barriers Removed; Friday: Holding Together Conservative and Radical; Saturday: Holding Together Strong People	309
Week 46	Sunday: The Way Is the Way of Creative Contagion; Monday: The Way Is the Way of Reconciliation; Tuesday: Bridging Gaps; Wednesday: Reconciling between Races; Thursday: Appreciating People with Disabilities; Friday: Single Life a Christian Institution? Saturday: Evangelism the Life Blood of the Church	316
Week 47	Sunday: What Can We Believe about War? Monday: Raises More Problems Than It Settles? Tuesday: Worshiping Gods Conquered in War; Wednesday: The Steps Down; Thursday: Which Jesus Bar-Abbas? Friday: Let the Church Keep Its Message; Saturday: A Personal Word	323
Week 48	Sunday: Why We Go to War; Monday: Everything That Makes for War; Tuesday: The Meaning of Federal Union; Wednesday: Surrender of Sovereignty; Thursday: We Have Already Delegated Sovereignty; Friday: The Three Stages for Nations; Saturday: A Union of Peoples	330
Week 49	Sunday: The Kingdom over All; Monday: The Kingdom Has the Final Word; Tuesday: How the Kingdom Comes; Wednesday: The Only Kingdom That Can Stand Everlasting Increase; Thursday: As It Grew It Withered; Friday: "There Is a Grandeur"; Saturday: We Need a Central Unity	337
Week 50	Sunday: Is the Christian Way the Only Way? Monday: The Judgments of Christ and the Judgments of Life; Tuesday: "Ship the Universal Way"; Wednesday: All Authority in Heaven and in Earth; Thursday: The Invincibility of the Way; Friday: Was Jesus Relative or Absolute? Saturday: "Upon the Patient's Body"	344
Week 51	Sunday: The Hand of Grace and the Hand of Judgment; Monday: "God Is Getting Mighty Tired"; Tuesday: God Is Getting Tired of Racism; Wednesday: God Is Getting Tired of Unequal Privilege; Thursday: Plenty for All—Poverty for Many; Friday: "A Faith of Equal Privilege"; Saturday: You Cannot Live against the Great Design	351
Week 52	Sunday: A Ladder for Youth; Monday: Various Ladders for Various People; Tuesday: A Ladder of Five "Ts"; Wednesday: Study, Obey, Teach; Thursday: A Ladder for the Commissioned; Friday: "For as These Qualities Exist and Increase"; Saturday: "They Get Stronger as They Go"	358

PUBLISHER'S PREFACE

Abingdon Press is delighted to publish once again this E. Stanley Jones favorite, *The Way*. It is another of E. Stanley Jones's best-selling books and has been translated into numerous languages since its original publication in 1946.

The manuscript for *The Way* was in development for many years. E. Stanley Jones talks about starting to write this book and taking great care of his notes during his travels. Over time he came to realize that *The Way* was not meant to be his next book after all. But eventually, and thankfully for us, the time was right. *The Way* is an adventure, the author says, an experiment in living.

The Way was released just after World War II. At that time, E. Stanley Jones was living in the United States and bringing the Christian Ashram movement (with Jesus Christ as the teacher) from India to the U.S. and Canada.

For this edition, the publisher has made some minor revisions but has also made every effort to retain E. Stanley Jones's voice for today's readers. The updates include spelling, punctuation, capitalization, and some language usage and references that would distract or confuse the reader; but there have been very few changes to content or style. References to *humanity*, no longer expressed as *men* and *mankind*, have been updated. Some references to God have been recast to avoid masculine pronouns. In the prayers, *thee*, *thou*, and *thine* have been changed to *you*, *your*, and *yours*. The term *African American* is used in this edition. And some references that were specific to the 1940s still have relevance for our time. A major effort to provide source citations where none existed was often but not always successful.

The publisher acknowledges with gratitude the efforts of Dean Merrill to keep the works of E. Stanley Jones available to readers in recent years.

AUTHOR'S PREFACE

The widespread breakdown in individual and collective life is due to a loss of confidence. Men are not sure that what they are doing has cosmic backing and support. That sense of uncertainty sends a quiver of hesitancy into all they do. Something has snapped and left life dangling at loose ends.

The Christian scheme, which has been the cement that has held civilization together, has broken down in many minds; hence, life is left without guidance, because it is without goal. When God goes, goal goes. Life turns dead on our hands.

When there are no long-range meanings to life that we are working out, then the present surrenders to itself, is not sustained by anything beyond itself. An African American woman resigning her job said, "Life here is so daily." Life becomes "one ____ thing after another." It has no thread of meaning running through it. A student wrote concerning conditions at college, "Things are very contemporary here." What he was doing and thinking had no cosmic setting, no eternal values. He was a prisoner of the moment. He wanted to breathe something eternally meaningful and universal.

The story is told that Schopenhauer, the philosopher and apostle of pessimism, sat slumped on a park bench, deep in thought. A policeman, mistaking him for a tramp, said to him, "Who are you? And what are you here for?" Schopenhauer slowly replied, "I wish I knew." He held no key in his hand to unlock the meaning of life, and the uncertainty made him a pessimist.

Amid all this gloom and uncertainty, there is one bright spot—the Christian way. Here life lights up. It regains a sparkle, takes on meaning, goal. Here there seems to be promise of a way out. But the difficulty is that the Christian way has been presented as *a* way. It is an alternative alongside many others. It deals with the reclaiming and regenerating of the soul now and heaven hereafter. It lacks total meanings for the total life—individual and collective. This does not grip us, for our faith must be everything or nothing. It must control the whole of life or none of it. It must not merely be *a* way; it must be *the* Way. And it must be the Way for everything and everybody, everywhere and in every circumstance.

Life must become a single piece, a whole. It must have total meaning. Unless it has total meaning, it becomes a total mess. But when it does gain total meaning, it lights up. A woman with a radiant face said, "I've found life is a unit—a whole, all of a piece. And I have the Key." She had found what we must all find, or have a dead thing called life on our hands. The breakdown in the individual is caused by the breakdown in our scheme of things. We crack up under things because life has no cement. "The men in the armed forces don't break down," said a psychiatrist, "they fall to pieces. They were never put together; they were held up by environment, by home, by school, and when these were taken away, they fell to pieces." Life for them lacked a central cohesion, a lasting cement. People struck by sorrow, disappointment, and temptation go to pieces. They cannot stand up to life. They don't know how to take it.

Take the increase—the appalling increase—of nervous disorders. It is said that more than half the hospital beds of this country are occupied by patients suffering from

mental and nervous diseases. The economic loss from these diseases runs over a billion dollars a year. And what about those who never get to a hospital, but drag themselves about their tasks inwardly defeated and at war with themselves? They are only half alive and making only a 50 percent contribution to life. They are canceling themselves out with inner conflicts. A doctor came to our Ashram and said, "It's getting worse. Eighty-five percent of the people who come to my office have nothing organically wrong with them. Their trouble is mental and spiritual. They are passing on the sicknesses of their minds and their souls to their bodies. I have come here to get something for myself to give to them." He found it!

In international matters, we have lost "The Great Design"—some total pattern after which life in its completeness is to be shaped. Hence, we go from one opportunism to another. We patch up peace, and it turns out to be no peace; it is a crazy quilt of experiences here and there. "Life is crazy," I thought I heard someone say. What he really said was, "Life is hazy." But life is crazy because it is hazy. We don't *see*, for we have lost, or haven't found, "the Master Light of all our seeing." When Rear Admiral Richard Byrd lost his bearings in the Antarctic night, the awful realization came over him that he had missed the way, "I knew I was lost, and I felt sick inside." Men feel mentally, spiritually, and physically sick inside because they know they are *lost*. They are not sure of the Way. The old landmarks have been obliterated, and they don't know how to find their way about in a universe of this kind. They are puzzled and hurt and "sick inside." Even a bold exterior cannot hide the inner emptiness and loss of bearing. Like a blind man tapping with his cane on the sidewalk, so modern man is tapping from event to event by an everyday experimentalism trying to find his way Home. Somebody has said, "There is only one sickness, and that is homesickness." Whether modern man knows it or not, that is his chief sickness: he is Home-sick. He knows that he has one foot in time and another in eternity, and he doesn't feel at home in either one. He is afraid of both. He is afraid because he can't put these two together and make them come out as sense. His sums don't add up. Something is basically wrong.

What is it? Just one thing and only one thing—modern man isn't conscious of being on the Way. An airman doesn't mind clouds when he is "on the beam." But when he is "off the beam," he is rightly afraid of clouds; they may hold catastrophe. You can stand anything if you are sure you are on the Way. Can we be sure?

If so, it must not be a dogmatic assurance imposed upon life. That's out. That is a refuge, and we don't want a refuge; we want a release. The assurance must be a life assurance, appealing to the whole of life with self-verifying power. It must be as all-pervading, all-dependable, and self-verifying as gravity. It must be more than a weight of probabilities; it must be as self-verifying as love is to the heart. When we find our feet on the Way, we must know that, while we have not arrived at the Goal, nevertheless this is it—the Way.

This book is designed to put our feet upon the Way. It is not an argument, but an adventure. It is an experiment in living. If it doesn't work, don't take it. If it does work, then bet your very life upon it. If you do, you will not be working in the dark. As soon as you really get hold of it—or better, when it gets hold of you—you will know that this is the Way. Everything else will become irrelevant.

This book begins, not with those who have attained, but with those who *want* to attain. “All the prodigal son needed to bring home with him was a good appetite,” someone has said. All you will need to begin with is to *want* to begin. For this book begins at the lowest rung of the ladder, where defeated men and women live. But it doesn’t stop there; it goes through all the implications of the Way in the total life. It follows much the same pattern as *Victorious Living* and *Abundant Living*, but it attempts to go beyond them. It aims to give an advance course in human living. It will, of necessity, cover many things the other two books cover, but with different material and illustrations; and through it all, I trust, there will be a plus. For if there is just one book of the thirteen I have written into which I would like to pour a life message and in which I would like to sum up a life conclusion, it is this one. If I could say what I really want to say in this book, I would be willing to repeat, “Now, Lord; let thy servant depart in peace. I’ve said in life what I wanted to say.” But I suppose that in the end I shall feel that I have not quite said it, for it is so utterly overwhelming and beyond one. And yet, while it is beyond one, it is available, at hand, and can be drawn upon for life now.

I try to tell *how*. That is the real thing people want to know. At the close of a service-club luncheon address, a leading lawyer came up to me, grasped my hand as in a vise, and said, “Man, *how*?” Here I have tried to answer that question “*how*.” Whenever we face a question, I will give a ladder of practical steps on “*how*.”

The arrangement of the book makes possible a threefold use: (1) as a book of daily devotions, a page a day for a year; (2) as a study book for classes and groups, for the subjects are arranged on a weekly basis; (3) as an ordinary book, it can be read straight through since it is a developing whole; the Way is treated throughout.

Some of the material of this book was given to four Ashrams in the summer of 1944 as a group study. I have discovered that this method is an almost perfect way to write a book. In the give and take—mostly take—of group discussion, you see the relevancies and irrelevancies, and you get a group reaction. Then to go off and write a book with the background of this group-experience—I repeat, it is an almost perfect way. I owe much to these groups.

But this book has been long in incubation. Twelve years ago, when I went across disturbed Manchuria, there were sandbags up at the windows of the train with Japanese soldiers behind them. I said to my Chinese colleague, “If the bandits attack the train, please try to save my notebook, even if everything else is lost.” It was a notebook with notes for a new book on the Way. On shipboard, on my return to India, I began to write on it. But in Singapore, while I was speaking through a Chinese interpreter on the subject of the use of suffering, the Inner Voice said, “This is the subject for your next book.” Out of that quiet Inner Voice came *Christ and Human Suffering*. The bandits did not get the notes, but the Inner Voice scrapped them! And the Voice was right. I was not really prepared at that time to write on the Way. I glimpsed the message, but it hadn’t taken full possession of me. Now it has.

E. Stanley Jones

THE INNER CONFUSION

Psalm 42:1-7

An inner breakdown has taken place. Said an international thinker, “It is manifest that the breakdown in international comity is not solely due to economic and Political causes.” The breakdown is due to something behind the economic and the political, a breakdown in the spiritual. Something has collapsed there, and the outer collapse is simply an outer expression of a more serious inner collapse. The outer arrangements of people are awry because the inner arrangements of people are awry. For the whole of the outer arrangements of life rests upon the inner. People cannot get along with others because they cannot get along with themselves, and they cannot get along with themselves because they cannot get along with God.

Perhaps you have the rather appalling sense that you are not on the Way. You are out of joint with the nature of reality. You feel that the nature of things is not sustaining, backing, and approving your way of life. You have a sense of uncertainty about the outcome of it all, for you are uncertain about the present. There is a sense of futility, of not getting anywhere, of being up against it. “We don’t know what it’s all about,” said a returned aviator from one of the battlefronts. He did not feel that they were working out any Great Design. You cannot advance in life with any buoyancy unless you are sure you are on the Way.

“Why are we so faded?” asked a youth of his mother. People are “faded” because they haven’t the red blood of an inner certainty coursing through them. The colors in which they have dyed life have “run.” They were not fast colors. In the downpour of calamity and the stress of human living, the colors of life have faded into a sickly gray.

If people are to get a sparkle, a buoyancy, a gaiety back into life, they can get it only as they are sure they are on the Way. Then they go singing down through life. Till then? Life simply won’t sing. Something lays song-less within. I once had a canary that wouldn’t sing until after it had its bath. Our souls are like that: until we get a bath that cleanses away all fears, all uncertainties, all guilts—all sense of not being on the Way—the soul will not sing. Can we get that cleansing bath . . . from all doubts that there is a Way and that we are upon it?

O God, if you are, then there must be a way, yes the Way. For that Way would be your Way. My ways don’t lead me anywhere except to dead ends. I’m starting the quest for the Way. If you are, help me, help me to the Way. Amen.

AFFIRMATION FOR THE DAY: It is not given to humanity to imagine something higher than the reality of things.

IS THERE SUCH A THING AS THE WAY?

Isaiah 35:1-10

This question confronts us as we begin our quest: Is there any such thing as the Way? Aren't we looking for something that isn't there? Philosophy has been facetiously defined as "a blind man searching in a dark room for a black cat that isn't there." Are we on the same kind of futile search when we search in a universe of this kind for the Way? Are we trying to impose on reality our way and making it out to be the Way? Or is it possible that the Way is written into the nature of reality?

In regard to all phases of life in the universe, there is "the way" and "not-the-way." In chemistry, H₂O produces water. You may fight with the formula and try to twist it into something else, but in the end, you will surrender to it, accept it, and obey it, or you will not produce water. Two parts of hydrogen and one of oxygen is the way, and everything else is not-the-way. There is the way to fly, and there is not-the-way. Aviators tell us that every moment they must obey the laws upon which flying depends—or else! There can be no moral holidays in the air. You obey or break. You gain mastery only by obedience. Aviation did not invent those laws or impose them; it discovered them.

This necessity of obedience to laws holds good in every single physical relationship, but what about when we come to the business of human living, come over into more subtle relationships—the social, the moral, and the spiritual? Does chance reign there? Can you do as you please and get away with it? Or do you find there something that demands obedience if you are to live masterfully and well? And is that something that demands obedience not merely a set of conventions and customs built up by society, but written into the nature of reality? When Immanuel Kant, the philosopher, said, "Two things fill the mind with . . . awe: the starry heavens above and the moral law within,"* did he mean that the laws of those two worlds are equally dependable and equally authoritative and equally inescapable? Is there a way and not-the-way written in both? If you obey the way, do you get results; if you don't, do you get consequences?

O God, are you the author of both these worlds, or did they happen by chance? But how could that be, for then Chance would be God. I'm feeling for you and your way. Help me as I grope in the dark. Amen.

AFFIRMATION FOR THE DAY: I know the universe will respond in results or consequences. I am determined to get results.

*Immanuel Kant, *The Critique of Practical Reason* (London: Longmans, Green and Co., 1923), 123.

RESULTS OR CONSEQUENCES?

Isaiah 24:4-5; 30:13

Yesterday we ended by saying that some people get results, others get consequences. We can see that at work around us. Some people know how to live; they seem to work with the grain of the universe; reality works with them. They get results in harmonious, happy, effective living. Others are not harmonious, not happy, not effective; they are up against it. The nature of reality is not with them; they are working against the grain of the universe. They get consequences.

Is there something here that always has the last word, no matter who has the intermediate word? A great many people don't believe that anything here has the last word. A woman said to me, "It's all right to do these things [meaning sex license] provided you can get away with it."

My reply, "That is a big 'provided,' for nobody gets away with it. The results register in you. You have to live with yourself, and the hell of being bad is a bad hell."

I used to think that the passage, "Be sure your sin will find you out," meant, "Be sure your sin will be found out." It doesn't say so; rather it says, "Your sin will find you out"—will register in you, cause deterioration, decay; you will get consequences, in yourself.

An attempt to manipulate the universe and make it do what you want ends in consequences. A young man wrote to the Duke University paper a letter to the older generation in which he said, "I'd like this older generation to get acquainted with this guy called 'Kick.' he is a wonderful guy—gives you thrills."

I felt like replying, "Young man, may I suggest that you get acquainted with another guy called 'Kick-Back.' He is always a little behind the first guy and always has the last kick. You had better get acquainted with him, for everybody does, sooner or later."

He overlooked the fact that when you strip off the first three letters of *thrills* (the beginning) you have *ills* (the end). It's not the beginning but the end result that counts.

Apparently, we are free to choose, but we are not free to choose the results of our choosing. Those results seem to be in hands not our own. There is something here, something we must come to terms with, or get hurt.

O hidden God—hidden and yet there—I am seeking you; I want to come to terms with you. I know you will have the last word, so I would give you the first word. Speak and I obey. Amen.

AFFIRMATION FOR THE DAY: There is a God, and I must come to terms with God.

CAN WE MANIPULATE LIFE?

Psalms 25:12; 32:8; Matthew 5:5

We have seen that there is something written into the nature of reality, something with which we must be related in order to be released. Phyllis Bottome in *Survival* says that we must not “try to manipulate life”; rather we must try “to find out what life demands of us, and train ourselves to fulfill these demands. It is a long and humble business!”* “We must not try to manipulate life”; and yet how many are trying just that, trying to make life work their way. They, and not life, are the center; they demand of life instead of listening to what life demands of them. And the results are written in frustration and wreckage. If you won’t be humble, you will be humbled.

The first step, then, is to be humble, to be teachable, to cease struggling and fighting and listen. Something is speaking, and speaking authoritatively. What is it?

Above we quoted, “We must try to find out what life demands of us.” But *life* is vague, too impersonal. I want to relate myself to something that is both definite and personal, something that can answer me, something with which I can commune. Behind life is there Life, and behind Life is there God, and behind God is there the Father? Is the Father that infinite Spirit who creates us, loves us, and would redeem us, and whose character we have seen supremely and perfectly in Jesus? Is Jesus God become understandable? When we say *God*, do we think *Jesus*? Is Jesus the human life of God? Is he God stooping to our understanding and to our need?

With the consent of all my being, I can answer all these questions in a glad affirmative. For in Jesus I see the uncovering of the nature of the Divine. And my heart almost skips a beat when the thought forms: I wouldn’t, if I could, have God otherwise than what I see in Christ. If I were to sit down to try to think out the kind of God I would like to see in the universe, for the life of me, I couldn’t think of anything higher than that he should be like Christ. The moment we arrive at this conception, we feel we have arrived at an ultimate, like two plus two makes four. Argument is at an end. We *see*.

O God, I am grateful that, as I reach up, you are reaching down. You are reaching down in terms lovable and understandable and, best of all, in terms redemptive. For I need to know that you do care, do redeem. Amen.

AFFIRMATION FOR THE DAY: God is; God is like Christ. I am; I must be like Christ.

*Phyllis Bottome, *Survival* (Boston: Little Brown, 1943), 32.

CAN GOD BE PROVED?

Psalm 19:1-4

Yesterday we came to the conclusion that God is, that in character God is like Christ, and that this is the highest and noblest—and to me the ultimate—conception of God. If I cannot think of God in these terms, I cannot think of God in any terms. If God is not like Christ, I'm not interested. It is this—or nothing.

Can I prove this to you? No! But better, it can prove itself to you. As you follow through these pages day by day, you will come, I trust, not to a faith that you will hold, but to a faith that will hold you. It will be a faith that will hold not only your mind but also your emotion and your will. It will hold the total *you*. For this is not only an intellectual or an emotional or a volitional quest; it is a life quest. The whole person is involved—you and all your relationships.

The man who wants this proved to him is like a man who stands with his back to the sunset. I describe its breathtaking beauty. He says, "I don't believe it. Prove it to me." I reply, "I can't prove it to you. But turn around and look at it; it will prove itself to you." He replies, "I won't. Prove it to me." Is he fair? I hold a rose in my hand and describe the sweetness of its fragrance to him. He closes his nostrils and says, "I don't believe it. Prove it to me." "I can't," I reply, "but open your nostrils, and it will prove itself to you." He replies, "I won't. Prove it to me." Is he fair? He is unfair both to the sunset and to the rose—and to himself.

You are going to be fair to God, to life, and to yourself in this quest, aren't you? You are going to let down all your barriers of prejudice, of self-defense, of fear, and make this a life adventure, a life quest. You are going to find God, life, yourself. You are going to put your feet upon the Way. And the moment you do, something within you will whisper, "This is it. You've struck it—at last." And the whisper will be more certain than certainty, more real than reality. For it will not be a bare certainty or reality; it will be warm and tender and satisfying to the depths. It will satisfy the mind, appeal to the emotion, and commit the will. It will have *you*.

My God—for I begin to see you as just that—I will need you to take me by the hand as I start, for I shall be pulled in many a direction as I break with the old and begin the new. I start eager, but not sure. Help me. Amen.

AFFIRMATION FOR THE DAY: I cannot prove God. I'm letting God prove God to me. My barriers are down.

IS THE WAY WRITTEN IN US?

Romans 1:19-20; 2:14-15; Hebrews 10:16

There is beginning to be formed in our minds that: (1) *There ought to be a God back of, in, and through the universe.* “If there were no God, we would have to invent one to keep people sane,” said Voltaire.* Life wouldn’t add up, it would be “a tale told by an idiot, full of sound and fury, signifying nothing.”** There must be a God.

(2) *If this God is to be a good God and trustable, this God must be like Jesus Christ.* Modern humanity is shut up to being religious after the pattern of Christ, or not at all. There is nothing else on the field. As a Hindu put it, “There is no one else seriously bidding for the heart of the world except Jesus Christ.” God is Christlike or God does not appeal

(3) *If the very nature of God were Christlike, then we would expect that God has acted and still acts in a Christlike way, not only in the revelation in the Scriptures, but in creation as well.* In other words, when God made all things, God made them to work in a certain way, and that way would be according to Christ; for Christ is the revelation of God’s nature. Is the Christian way, then, the Way? And is this Way not only written in the Scriptures, but written in the nature of reality as well?

If the Way is written only in the Scriptures, then a battle is precipitated around the authority of the Scriptures: their authorship, authenticity, and worth. The foundation of authority is limited to the Scriptures. It is not broadly based in the nature of reality. But suppose the Way is written in the nature of reality as well as in the Scriptures; then the Way is inescapable for everybody. For if you are not impressed with the authority of the Scriptures, then you will be impressed with the authority of life, of reality. That is inescapable.

If Jesus is a moralist imposing a moral code on humanity, then of course we can question that code and his authority. But suppose Jesus is the revealer of the nature of reality, then that makes him different. He is not only revealing the nature of God; he is revealing the nature of life. Life then works in his way and only in his way. Then the Christian Way becomes not a side issue but the central issue of life—the one issue of life.

O God, I am starting something that grows on me. I have hold, precarious though it may be, of something that will fill my horizon, perhaps fill me. Help me, for I am weak and will need help—and grace. Amen.

AFFIRMATION FOR THE DAY: The Way is; the Way is written in me. I cannot escape myself; therefore, I cannot escape the Way.

*In Bertha Conde, *What’s Life All About?* (New York: Charles Scribner’s Sons, 1930), 23.

**William Shakespeare, *Macbeth*, act 5, scene 5.

ARE WE PREDESTINED TO BE CHRISTIANS?

Romans 10:11-13; I Corinthians 2:9

We continue to face the question of whether or not the Christian way is *the* Way. If the Way is imposed upon life, then it is *a* way; but if it is a revelation of life, of life itself, then it is *the* Way. If it is written in the Scriptures only, then it is *a* way. If it is written in the nature of reality *and* the Scriptures, then it is *the* Way.

Elsewhere, I have called attention to the fact that the Scriptures say that God created the world through Christ. God not only redeemed the world through Christ but also created it through him. “Through him [Christ] all existence came into being, no existence came into being apart from him” (John 1:3 Moffatt). “A Son whom he has appointed heir of the universe, as it was by him that he created the world” (Heb. 1:2 Moffatt). “For it was by him that all things were created both in heaven and on earth, both the seen and the unseen . . . all things have been created by him and for him” (Col. 1:16 Moffatt). Note, “All things have been created by him and for him.” Do all things have the stamp of Christ upon them? Is his will wrought into their very structure? Will they work in his way and in no other way? Do the “by him” and “for him” mean that there is both a Christ touch and a Christ purpose in creation, that creation is made *for him*—his will is its life, and any other will is its death? If it doesn’t work “for him,” does it work its own ruin? Apparently a will from without doesn’t decide the result of departure from his will; something inherent decides it. Something seems to be wrought into the texture of life: a way, a purpose, a plan. Is that way the Way—the Christian Way?

In Romans 8:29 we read, “[Them] he . . . predestined to be conformed to the image of his Son.” The doctrine of predestination—that some are predestined to heaven and some to hell—has been rightly thrown out of the window. But does it now come back again through the door of manifest fact? Is there a destiny written into the nature of reality, written into our blood, nerves, tissues, relationships—into everything? Are we predestined by the very nature of things to be Christian? And is that destiny not merely written in the Bible but also in us, in the very make-up of our being?

O God, I begin to see that you have fashioned me in my inmost and outmost being for your will, that there is something here that I did not create, but must accept—or get hurt. Teach me, for I follow. Amen.

AFFIRMATION FOR THE DAY: There is a destiny written in me. That destiny is a Christian destiny. I am predestined to be a Christian.