

THE WORLD PROBLEM

Gradually the point of difficulty became clear, and though it entailed crucifixion, the revelation was hailed with boundless delight. The agonizing cry of "Less of self and more of Thee," became "None of self and all of Thee." To have the matter rightly settled he retired into the woods to be alone with God. Leaving behind him all theology, all human help, even the Bible for the time being, he faced the question, for days his spirit with the Spirit of God. The result was a consecration, which on the young man's part meant a ceasing from all ideas of "success in life," a subordination of all lesser good, all self-seeking, in order to work out with absolutely single eye whatever was made clear to be the will of God. That was to be his career, anywhere on the planet, wherever God's call was clear, regardless of human will, his own or anyone else's, single or organized, unless in line with the divine call. Thenceforward, one study, How find out God's will? One prayer, "Teach me Thy will; lead me Thy way, O Lord." One law, To do that will. Life, though still incipient, became sublime; walking in the light, with precious fruitage in evangelistic work. God, thenceforward, was always near.

Intellectually the experience growingly found expression in the idea of man in the image of God. We were to be like God. But what was the common ground on which God and man can meet? What life, what elements of experience are common to God and man? How shall the world see God reflected in man?

As bolt out of blue, the following spring came the offer of an appointment to mission work in Japan. That was in the days when the avowed policy of the Board was to