may serve God's will in our respective states, but in the assurance of eternity.

"Love Is Patient and Kind"

9. This responsibility to live as Christians in an unchristian world demands also that we base our decisions, national and individual, on the law of love. Such an obligation is not easy, least of all when we confront the challenge of communism. Not many Christians in America today believe that the ideal of perfect love in the gospel requires a response of pacifism or unilateral disarmament. We argue from a concern for other neighbors, from a stewardship of lives and gifts, from a reverence for the values of personal freedom and self-realization.

At the same time, Christians must be aware that the way of the sword is not the way of the cross. We may restrain aggression by armed preparedness, but we shall never defeat communism by force. We must be willing to compete in peaceful economic and commercial fields, to pit our American way of life against the Russian way in constructive, not destructive, power, in production, not annihilation.

10. Finally, if we are truly Christian, we must learn to trust both man and God. We need not lower our military defenses, but we can act in more conciliatory fashion. Criticisms from our allies and votes in the United Nations should convince us that we are not always right in the eyes of the world. We must learn the humility and the patience essential for compromise and progress. How wise was President Kennedy when he said in his inaugural address: "Let us never negotiate out of fear. But let us never fear to negotiate. Let both sides explore what problems unite us instead of belaboring those problems which divide us."

I asked friends in China, when the Reds took over there, whether the ancient traditions of individualism, family loyalty, and cultural unity would eventually modify communism as they have absorbed so many other conquerors in the past. "Oh, yes," they replied, "—in a hundred or two hundred years." Unfortunately we Westerners want immediate solutions to all our problems. We do not have the patience for the long look. But we *should* have it if we sincerely believe that God is the Ruler of all creation, and the ultimate victory has been promised in Jesus Christ.

Man Without God

Whittaker Chambers sums up the challenge of communism in these words: "The communist vision is the vision of man without God. It is the vision of man's mind displacing God as the creative intelligence of the world. . . . Communism is what happens when, in the name of Mind, men free themselves from God."* We do not condemn communism *solely* because it is atheistic. Yet, in a very real sense, the attitudes toward ma-

(*Please turn to page 64*)

* Whittaker Chambers, *Witness* (Random House, $6.95), pp. 9, 16.

Next Month's Lessons

The October lessons in the unit, "Christian Faith in the Space Age," in the Adult Fellowship Series will be:

October 7: The New World Picture

October 14: God in the Space Age

October 21: Jesus Christ and the New Age

October 28: The Christian in the New Age

(*Continued from page 38*)

terialism, toward man, toward morality are but symptoms of this basic defect. In an equally real sense, the weakness of the West in meeting this challenge is proportionate to our own abandonment of God.

A young missionary to China and India has written a moving verse drama describing the contest between communism and Christianity for the souls of men. These are the final lines:

> Deep is the need for community,
> As deep as the need for freedom;
> Deep is the need for fellowship,
> As deep as the need for equality;
> Deep is the need for love,
> As deep as the need for peace;
> Deep, deep is the need for truth,
> As deep as the need for bread. . . .
> In Christ is community,
> And in Him is our freedom;
> In Christ is our fellowship;
> In Him all are equal;
> Christ is love;
> Christ is our peace;
> Christ is the truth,
> And Christ is the bread.*

If we believe this, if we discover what it means for our inner attitudes and our outward decisions, we shall have the wisdom and the courage and the commitment to outlive communism. And we shall know that, whatever happens along the way, "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38-39).

* D. L. Swann, *The Answers* (Friendship Press, set of 10, $1.25), p. 15.

course, the acceptance of the Russian Orthodox Church and the 21 Communist-controlled churches from behind the Iron Curtain into the World Council of Churches], "instead of condemning such overtures as are made in the name of Christ."

Thus the name of Christ is used to cover up the acceptance of the Communist-controlled churches and the giving to these agents the covering and protection of the church and a platform from which to preach their peaceful coexistence line.

This Sunday school lesson gives endorsement and undergirding to the Communist program at this particular point — exchanges, compromises, peaceful coexistence, peaceful competition. This is liberal Protestantism leading America to her doom. This is modernism in the Methodist Church which is so blind that it does not understand the diabolical and depraved nature of Communism — blind leaders of the blind!

Capitalism

Here the church is softened, conditioned. It is wrong to be against Communism to the extent that you would hate Communism. Section 5 of this lesson, however, speaks of "a second danger," which "is the perpetuation of class consciousness by equating Christianity with capitalism, or vice versa." This rejects any Christian undergirding of the rights of private property under the capitalistic system. We have here an effort to dignify socialism, to justify the giving of funds to underdeveloped countries which are socialistic because they find "some socialistic type of government essential."

Finally, it is said that a system which stresses equality and co-operation is certainly in its ideal form "nearer Christian principles than one which is frankly based