

THE LORD'S PRAYER

*The Lord's Prayer and Other
Talks on Prayer from
The Camps Farthest Out*

*by
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"The radio to me is the wonder of the age, and the best proof that science has yet produced of the existence of God and the efficacy of prayer. For if by the turning of knob on a little cabinet, housing the necessary mechanism, one can hear the voices that are borne on the invisible ether-waves from places afar, surely He, whose ears are tuned to an infinite pitch, can hear the prayers that tremble on the lips of His children."

ARDEN P. KEYSER

THE LORD'S PRAYER

WHEN I was a little boy I remember plainly sitting in a family gathering quietly conversing one Sunday afternoon. As I recall we were not talking about religious subjects, although we may have been talking about astronomy and the wonders of the stars or of some similar subject as was frequently our wont; but what I do remember is that there was a beautiful atmosphere of love and self-forgetfulness in our interest in each other and that there suddenly came to me a realization that this spirit that so pervaded the family circle was the greatest proof one could ever ask for immortality. Whatever else might pass away in that group, one thing would remain forever, and that was the self-effacing love that was present. This did not come to me as a passing idea. It stabbed my deepest consciousness with such sweeping force that I knew that moment that we lived forever — that the real self within us was something permanent and eternal.

Years passed and there came to be an empty chair in that family circle. After a year of sorrow and bewildered groping there came to me with impressive force the statement, "Acknowledge Him in all thy ways and He will direct thy paths." I found myself actually believing that promise to the very inmost center of my subconscious self. I was acting on it. I gave myself to it utterly. Self-consciousness fell from me, selfishness fell from me, I ceased to worry, to think forward to consequences of my actions. A comforting knowledge came to me that if my intention was right I could do anything, leaving the outcome entirely in God's hands. I never was happier, never healthier, never had more power for work and more enjoyment in play and never had more influence for good upon my associates than I had during the one short month I kept this as my attitude of life. I felt like the man who had been always turned around in his directions who awoke one morning to find that north was really north to him, that his compass was for once straight with the world and the universe. But, like the man who once gets this straightening out of his world, and tries elaborately to fix landmarks so as to make it permanent, only to pass one day some old familiar landmark, forget his vigilance and suddenly revert to his old misdirections, so I lost myself in some little self-centered problem that seemed to me essential, and when I looked around at the sun and the sky I found that my compass was gone. I knew it existed; no one from that time forth could make me believe that north was south, but for all practical purposes north WAS south for me. I became self-centered, self-conscious again, began to worry about the outcome of every move I made, was afraid of losing my popularity, became depressed about my health. From a radiant, magnetic, unselfish, happy person, I became a self-conscious, calculating, timid, eccentric young fellow groping my way along, often right, sometimes wrong, but missing so much of the joy in the world.

After that, I touched at times some high eminence of inspiration, but not to hold it permanently. Twelve years ago, however, I found the way to make permanent the attitude I glimpsed when a little boy in the family gathering, and more firmly grasped a few years later through the verse from the Bible. I found the way to keep north north. I found the secret of holding the compass straight. And the secret lay in finding the right way to pray.

At first it seemed to me that my new method of prayer was novel, perhaps a little eccentric, and I decided to keep it to myself and not try to explain it to anybody else. All I knew was that it brought great strength and power to me in my work, great peace and comfort to me at all times and certainly made life a place of joy to me — as though the very kingdom of heaven were always about me. Nevertheless I felt my method of prayer was unusual, unconventional, and would meet with question or criticism of others.

Then one day in the opening days of college, dear old Dr Wallace of Macalester College got up in Chapel and talked about the wonderful teaching in the Lord's Prayer. Like a flash it dawned on me that I had been merely rediscovering the Lord's Prayer. I had, without knowing it, been praying over and over again the prayer that Jesus had taught His disciples to pray. Dr Wallace made the remark that this wonderful prayer could be repeated in less than a minute of time. I went home and took out my watch and timed my repeating of it. I found that it took one quarter of a minute. I had to speak it fairly rapidly to get it done in fifteen seconds, but it was easily accomplished. I then repeated it as slowly as the slowest congregations give it. One-half minute! And yet Jesus spent half the night praying this prayer which requires less than half a minute to say!

How did He pray it?

It is my opinion that Jesus used over and over again the prayer that He taught His disciples to use, that it formed the foundation of His night of prayer on the mountain, but that He used it as a means of communion *with* God, not as a recitation or petition to repeat *to* God. In other words, the prayer was for Him a frame or scaffolding within which or upon which to uprear the temple of His thoughts and meditations which reached clear up to God. That the frame was true, that the lines were plumb, that the workmanship was flawless, goes without question to anyone who has ever tried it. I like this figure, for Jesus was by trade a carpenter. He once referred to His trade in the words, "Come unto me all ye that are weary and heavy laden, for my yoke is easy and my burden is light." And we like to think of Jesus as one who constructed ox yokes that were noted for their comfort and ease for the toiling animal. In the same way His construction of the frame of prayer for toiling, heavy-laden humanity is perfect and flawless throughout.

OUR FATHER who art in heaven, HALLOWED be thy name.

Two things in this deserve attention. "Our Father" implies that God is a God of Love. This was a great contribution of Jesus to the more "calvinistic" teachings of the scribes and priests. To accept any other idea of God will ruin any prayer before it begins. Even to be able to pray, rightly, presupposes a period of contemplation of GOD in which the idea of LOVE is held uncompromisingly foremost. All cringing or fear or mistrust must vanish before one can open up one's heart to God. The first step required for praying the Lord's Prayer, then, is an absolute putting of oneself into God's hands with the perfect confidence that He is a LOVING FATHER and "will give only good gifts to His children."

The other thing to note in this sentence is the word "HALLOWED." To be hallowed is to be holy, pure without any mark or manner of flaw. It is the purity of perfection and the perfection of purity. Did you ever see a train dispatcher plaster his telegraph instruments with clay and mud? Did you ever hear of a radio broadcaster allowing all the neighbors to hang their dirty clothes on his wires? What kind of messages would they receive? "If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." But everyone has some enemies, you say. What of it? "Love your enemies and pray for them that persecute you that ye may be sons of your Father who art in heaven. Ye therefore shall be perfect as your heavenly Father is perfect."

If you expect to get a message from the Father of Love and Purity, you must see that your own receiving apparatus is also pure and vibrant to love. Any unloving thought, or impure motive clogs the flow of God love to and through you, just as rusty pipes retard or prevent the even flow of life-giving water from the spring. "Only the pure in heart shall see God," said Jesus. "Now we see through a glass darkly," said Paul. But by effort we can make the glass more clear, more transparent.

The first step in giving the Lord's Prayer, then, is preparing the channel for the inflow of God's Love. This is best done, not by thinking too constantly of oneself, rather by fixing one's eyes on God. Think of Him as ALL LOVING, ALL POWERFUL, ABSOLUTELY PERFECT. Think that in Him is no imperfection, no selfishness, no hate, no anger, no distrust — and then by keeping your gaze steadily fixed upon Him, feel the little petty annoyances and prejudices and selfish desires falling away from you as worthless garments. Remember that every residue of wrong thinking, or malice, of selfishness, in your heart or brain, clogs the reception of the down-pouring light of God's love. Wipe from the glass of your vision the mist of self-centeredness that clogs the passage of the rays of light. Then, as Paul puts it, you will cease to see through a glass darkly but will actually begin to see face to face.

I have taken some time to make this clear because to me it is half the prayer — the bigger half: the making of oneself ready to step into the presence of the Most High.

Merely to speak in one's soul this first line of the Lord's Prayer may require an hour of preparation, of striving for utter self-forgetfulness and whole-hearted contemplation of the Father of Love and the God of Holiness.

THY KINGDOM COME

Think next of God's kingdom of heaven as the place of perfect love, where God's peace and purity are reflected constantly. Then remember Jesus' words, "The kingdom of heaven is within you," and turn your thoughts to the words —

THY KINGDOM COME, THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN.

Instantly think of this ideal kingdom of love as flowing through you, as it were a part of you and you a part of it. This statement in the Lord's Prayer when uttered is like opening the sluice gate to let the power of God pour into you. And *through* you. For once your attitude of mind is purified of selfishness, there will be nothing in you to clog or hinder the flow of God's goodness from going on and helping others. And all the while that you are asking for the kingdom to come to earth through you, you are not dictating to God, you are not trying to control or shape the flow of God's kingdom except according to God's plan, for you are coupling with this petition also "THY WILL BE DONE." Your place in this is that of a mere channel through which God may direct His stream of consciousness.

Having put yourself in tune with God, having asked Him to open up the kingdom of power and love and pour it down to us and through us, there remains only one thing more — and that is the directing of this divine stream so that it overcomes the problems or troubles or needs that confront us.

The rest of the prayer is the directing of the power and glory of the Kingdom to take care of these needs. And what are our needs? Jesus seemed to divide our needs into three classes.

I. GIVE US THIS DAY OUR DAILY BREAD. This petition applies, it appears, to our need of food, the money to buy the food, the work or job to be done to earn the money, and the strength and time to get the work done. The special aspect of this need depends upon the period in which one lives, the place, the general conditions, the particular economic and social activities of the time. Few of us in the United States lack food. Rather, we sometimes lack the money to buy the food, more often we lack the job; in still more cases we lack the strength to do all we want to do, or, most often of all, in this hectic age, we lack the time in which to do all we wish to do.

II. FORGIVE OUR DEBTS AS WE FORGIVE OUR DEBTORS. Luke puts it, "Forgive our sins as we forgive our debtors," and goes on to add, "Unless we forgive those that are indebted to us, neither will our Father forgive us." This petition pertains to our relations with others. It takes into account the attitude of malice, envy, disdain, anger, jealousy, covetousness, etc., that tends to create inharmony among mankind.

III. LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL. This applies it appears, to the personal temptations to sin against laws of nature, those abnormal obsessions that lead to bad habit whether of drunkenness or sloth or vice.

No part of this prayer is devoted specifically to the healing of the sick, but careful examination will reveal, I think, that the three petitions listed above are directed against the three basic underlying causes of all sickness. The first is concerned with undernourishment, the second with the lack of harmony between ourselves and others, the third with discords and disharmonies with nature and with common sense. But, however we classify it, I am sure that Jesus included health in His prayer, for His great admonishment to His disciples was, "Go unto all the world and preach the gospel and heal the sick." In His own ministry, He devoted half His time to healing of the body — a healing, however, which was always accompanied with the healing of the soul.

The Lord's Prayer requires only one-quarter of a minute by the clock to repeat, and yet very rarely now do I have the time to pray all of it at any one sitting. It has become so big a thing that I am satisfied if I pray only one-third of it at a time. The method of applying the Lord's Prayer to any special need of the hour is, it seems to me, something after this fashion:

I. Think of God as the God of Love and Purity, of Power and Holiness as explained before.

II. Then think of the Kingdom of heaven as a place reflecting this perfection, this love and this purity, *knowing* that in heaven there is no place for the existence of the trouble you wish to cure. For instance, if some one cherishes anger or envy against you, or you feel anger or envy toward another, think with all earnestness and conviction you possess *that there is no anger or envy in heaven*. Then *immediately realize the presence of the opposite*. For instance, realize in your heart of hearts that in heaven all is peace and infinite love. Dwell on this thought and get it as clearly as possible.

III. Then *open up the doorway with the realization that the kingdom has already come and that God's will is already being done on earth as it is in heaven*.

In doing this feel that this heavenly state is quite within reach of us on earth, for the kingdom of heaven is

within us all. If we knock, it will be opened; if we seek, we shall find, if we ask, we shall receive. Have absolute faith that God's love and power is flowing down to us and through us. Have absolute confidence without shadow of doubt, that if God wills He can remove the troubles with *no effort from us*. Think of yourself as a polished mirror reflecting His love upon the one towards whom you wish it directed. But even in so doing try to efface all consideration of self. Do not even be possessed by the *desire* that the effect sought should come to pass; merely realize with absolute confidence that *if it is best*, it will *surely come to pass*. You are only a channel for God's Love.

When I first discovered this method of prayer, I directed my prayers that my mother who had become seriously ill in Chicago, might become well. Whether my prayers had anything to do with her recovery, or whether it was entirely through natural causes, I do not know as I was very feeble. My wires were clogged badly with the clay of self-centeredness. I was then just learning how to pray.

The news came one day that my three children, whose ages ranged from one to five, were all seriously ill at the other end of the continent. I awoke in great distress the first night after hearing the news, filled with anxiety that I could not suppress. I could not sleep. So I began to pray. It took me half an hour to get myself in the right attitude of mind. My fears and doubts of God rather than any special selfishness had to be put away, and to do this I had to contemplate God as a loving Father until I could put absolutely *al my trust in Him*. Then I thought of heaven as a place of God's love. I knew that there couldn't be any sickness in heaven, that it must be a place of health and peace and power. Then I prayed that, "Thy kingdom has already come to earth to help my loved ones." I thought of myself as a sun glass focusing the rays of God's love upon my wife and the little ones she was caring for. A radiant happiness and peace began to come over me. I knew that my prayer had been answered and that I could go to sleep. All worry and fear had left me, I slept soundly till morning. After this, and after other nights when I have lost sleep in prayer, I have invariably found that next morning I was much more invigorated and refreshed than nights when I slept all through.

A few days later a letter came from my wife saying that in the middle of that very night when I had this experience of the reality of prayer she felt strangely strengthened and calmed, and all her fears fell from her, as though she "were upheld by the power of God." The children got well, and all the rich possibilities of prayer opened up to us.

The following winter I faced a heavier program than I had ever faced before, and I couldn't see how I would have time to get everything done that I must get done. I prayed about it. This time I thought of heaven as a place where there was always plenty of time to get things done without haste and without waste, a place where there never was any lack of time, for time there was infinite, it was eternal. Then I directed the thought upon my work. And since then I have never been rushed, have always had plenty of time to do everything that was needful, and that with no worry, no rush, no friction.

I never was more healthy in my life, with endurance that seems to have no end. I never was more happy. Never could I turn out more work. Never could I do it so well. Yet not once have I prayed for my own health. One should note, however, that Jesus does not have the word I or MY appear in any of the three petitions but always the word OUR. Give us OUR bread, Forgive OUR Debts, Deliver US from evil. I think that when praying for others, the stream of love passing through us cleanses us, too.

Of course my method of prayer has changed and grown with the years. But my prayer is still the Lord's Prayer. The only change of importance is change of emphasis. My prayer has grown more simple, more unified, more direct, as the years have passed. It now centers almost entirely around one phrase: *Thy Kingdom come, Thy will be done, on earth as it is in heaven*. In other words the negatives have all dropped out. When I pray now I simply and immediately step into the kingdom. I live in the kingdom. I abide in the kingdom.

Let us go back now, to where I began, with Jesus teaching His disciples. Let us think in conclusion of the following picture taken from the book of Matthew, and repeated with little variation by Mark and Luke. Jesus had just descended from the Mount of Transfiguration. He had been contemplating God in His Fatherly Love and His Pure Holiness, until His garments had shone and He was lifted up beside Elijah and Moses. But at the foot of the mountain a hot and dirty crowd came about Him and a man pointed to his son and said, "I brought him to thy disciples and they could not cure him." Then Jesus exclaimed in perhaps the most impatient utterance He ever made to His disciples, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him hither to me." Jesus rebuked him; and the devil went out from him; and the boy was cured from that hour. Then came the disciples to Jesus apart (evidently humiliated and pained by His reproof of them) and said, "Why could not we cast it out?" and He said unto them, "BECAUSE OF YOUR LITTLE FAITH. FOR VERILY I SAY UNTO YOU IF YE HAVE FAITH AS A GRAIN OF MUSTARD SEED YE SHALL SAY UNTO THIS MOUNTAIN, REMOVE HENCE TO YONDER PLACE, AND IT SHALL REMOVE AND NOTHING SHALL BE IMPOSSIBLE TO YOU."

It is my opinion that Jesus spent many nights in prayer not using the Lord's Prayer as a petition to recite, nor as a talisman to repeat many times, but as a frame into which to pour and direct His communion with God. I conceive that He may have opened His period of prayer with His conception of God as the FATHER OF LOVE as He so often describes Him to us, that He then communed closely with the spirit of heaven, that He invited the kingdom of heaven with its healing power to descend into the hearts of men. I have often wondered if He spent the night directing the stream of God's infinite love first into one sinful heart, then into another, picking out from the crude crowd that followed Him during the day the poor sick and sinning that needed His help the most. One thing. I do feel sure of. I know He didn't pray for Himself, save merely to purify Himself more fully, if such were possible, for the great work that He was called upon to do.

Coming down from the mountain the next day He was always strengthened and filled with power. Many times He had to run away from the crowding multitude to rest. Never once did He have to rest after an all night vigil in prayer. Moreover when He fled from the crowd to rest, He usually allowed His disciples to sleep while He went to a quiet place apart and communed with His Father. If we only knew how many hours Jesus spent in prayer, in proportion to the hours in which He worked! He is a wonderful example of one who worked a very short time — only three years — and He never complained of not having time enough to get His work done. And while He worked He never worked in feverish haste.

And, finally, He commissioned every one of His disciples to heal the sick and to forgive sinners, and in words that are unmistakable as to their meaning, gave the same power to all others who followed Him. When asked how this could be done, He said, "This can be done only through prayer."

Prayer, then, was the center and secret of the power of Jesus. Prayer He taught to His disciples, and He told them that all things came about through prayer. To learn how to pray rightly is the greatest thing in the world for all of us. I am convinced that the right way may be found through a careful study of the Lord's Prayer. The way I have found, for me, seems effective, and seems to be wonderfully adapted to bring about the things which Jesus said prayer would accomplish. It is possible my interpretation is not the best interpretation. I have no doubt others will find more effective ways of interpreting it, especially for them. I have no doubt others could explain or state it better than I have done. But for the good that it may possibly do for others, no matter how small that good may be, I am writing my interpretation of how I think Jesus meant His disciples should pray the Lord's Prayer.

OUR FATHER, WHO ART IN HEAVEN,
HALLOWED BE THY NAME.
THY KINGDOM COME, THY WILL BE DONE
IN EARTH AS IT IS IN HEAVEN.
GIVE US THIS DAY OUR DAILY BREAD.
AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS.
AND LEAD US NOT INTO TEMPTATION
BUT DELIVER US FROM EVIL.
FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY
FOREVER, AMEN

WHERE DREAMS COME TRUE
Dream Number One

In the summer of 1930 seventy people of all ages, of both sexes, and of many vocations, met at a beautiful lake in Minnesota and spent three weeks questing together to find the secret of praying as Jesus prayed. Their purpose in coming together was not merely to talk *of* and *about* prayer, but rather to *immerse* themselves in the beauties and the mysteries of prayer and *experience* all its heights and depths and powers. There they discovered that just as the great elemental riches of the earth, such as gas and coal, and air and sunshine, are not something that we can *manufacture*, but are things that may be obtained in almost unlimited quantities if we can sink a shaft to them, or open a window toward them, so the great treasures of heaven and the riches of God may also be obtained in unlimited abundance as we learn how to tune in to them or open the windows of our souls toward them. The greatest thing learned at this "Camp Farthest Out" was the value of making this *tuning in* and *opening the window* process an automatic and unconscious habit of one's daily life, a habit literally practicing the presence of God.

PRAYER — THE COSMIC RAY OF THE SOUL

An address delivered before the Minneapolis
Ministerial Association and printed in the
Christian Advocate February 11, 1932.

The highest discovery of science today is the Cosmic Ray. The most powerful substance, force, energy, whatever we want to call it, is the Cosmic Ray. All the life on all the planets comes from the Cosmic Ray. Ordinary light rays are visible only in daylight, they function only when the sun is in sight, their power vanishes the moment the sun is obscured. Even the ultra-violet ray, the greatest invisible ray that is derived directly from the sun, loses its power the moment the sun vanishes from sight.

In short the various rays that are known to man are cut off or vanish very easily, and at most are available only about one-half of the twenty-four hours, whereas the Cosmic Ray is continually available, radiating its energy eternally, in sun or shade, in heat or cold, in winter or summer, in day or night, and all that is required to avail oneself of its power is to be alive upon the globe.

Having recognized the primacy of the Cosmic Ray above all other rays, let us next ask, WHAT IS THE COSMIC RAY? FROM WHENCE DOES IT COME?

This question was very hard to solve. Millikan was put to very difficult tests to discover the solution, but finally the answer came. THE COSMIC RAYS COME NOT FROM ANY ONE STAR OR SOURCE OF LIGHT BUT FROM THE GREAT INTERSTELLAR SPACES OUT BETWEEN THE STARS. In other words, out there in the Vast Somewhere Between — the various light rays of all the suns meet and embrace in some sort of vast "cosmic orchestration," and that which is born of the meeting of the various threads of light becomes greater than the sum of all the various threads of light that unite to create it. Thus, the suns, through the mere act of losing themselves and merging themselves and uniting themselves in that which is not themselves, *find* themselves. Out there in Space somewhere the various individual suns lose themselves and find themselves in the Universal, and, in so doing, all the power is created that is necessary for producing all the life on all the planets in the universe.

Everything in the physical realm is but an outer reflection or counterfeisance of that which is in the inner realm. If all physical life on all the planets comes from the radiation of the unseen but eternally shining Cosmic Rays radiating outward from the vast Cosmic Orchestration of the suns, all spiritual and mental and emotional life is coming from the radiation of the unseen but eternally shining Spiritual Rays radiating outward from the Vast Spiritual Orchestration of the Love of God.

The physical and the spiritual realms, in the past considered so far apart, are alike in this: the smaller and the more invisible a thing becomes the more powerful it becomes. They are alike in one thing more: the more completely and harmoniously the invisible elements unite with other invisible elements, the more creative their union becomes. In other words, the more complete the integration and the more perfect the orchestration, the more irresistible is the power that is released from them.

Science does not have to believe, she *knows* this of her elements. Does *religion* know, with the same positive and living faith, this truth about *her* elements? Scientists have unwavering faith in the great laws of physical force, such as the law of gravity, the law of the tides, the law of electricity. Do religionists have the same unwavering faith in the great laws of soul force, such as the law of sacrifice, the law of humility, the law of love? In the beatitudes of the Sermon on the Mount, Jesus spoke with the confident assurance that a scientist today speaks of scientific laws. Do we share Jesus' confident assurance. Do we act upon the laws? Do we live by them? Do we conduct and control our whole lives by them?

To Jesus, Prayer was the great Cosmic Ray of the Spirit. Where two or three come together and symphonize (agree comes from the word symphonize), asking anything in His name, their prayer would be answered, even to the extent of lifting a mountain and casting it into the sea.

Have we church-goers used prayer with the same scientific certainty with which the scientist uses his forces?

The outstanding thing about the Cosmic Ray is its invisibility, its selflessness, its humility, if we may use the term. These are the same characteristics of effective prayer. Jesus stated the law of the Cosmic Ray of the Spirit when He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

There was power in Jesus' prayer because He was selfless. "Not I but the Father doeth these things." And how can one become selfless? By losing oneself in the universal, in surrendering oneself to God, whom Weiman defines as the "Integrating Process of the Universe" and Matthew Arnold described as the "Great Not Ourselves" and which Jesus described as Our Father who is in heaven. "Take one step outside

yourself," says a Persian proverb, "and you find God." Isn't that exactly the way the Cosmic Rays are produced?

A few weeks ago Millikan witnessed the first attempt at subdividing the atom. If sufficient voltage can be brought to bear upon the atom, enough power will be released from one teaspoonful of water to carry an ocean liner from New York to Liverpool. The smashed, self-surrendered, humble atom is a small prototype of the Cosmic Ray. Both come from the same parenthead: *Losing oneself in order to find oneself*. Is there not a similar power residing in every surrendered, transparent, humble, praying soul? If the atom, willing to lose itself by letting itself go forth to unite and be one with the universal in the physical forces about it, becomes in itself the greatest force in the physical universe, is it strange that St Francis, Tolstoy and Gandhi who let the universal in them go forth and be one with the universal in the spiritual forces about them and with their brothers, became irresistible forces in the social and spiritual realms of their times? A spoonful of water, if its atoms are sufficiently subdivided and surrendered, can carry a ship from New York to Liverpool. Is it not possible that man, if his heart and soul are sufficiently surrendered and selfless, can carry a nation from a material conception of the universe to a spiritual conception of the universe? Is not Jesus Christ the answer?

But how can we become subdivided atoms? How can we become Cosmic Rays?

FIRST. By praying with as much faith in the spiritual laws as scientists work with physical laws. "And all things whatsoever ye ask in prayer, believing, ye shall receive." Matt. 21:22.

SECOND. By praying secretly. "When thou prayest enter into thy closet, and when thou hast shut thy door pray to thy Father, which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

THIRD. By praying selflessly. "Not my will but thine be done." Matt. 6:10.

FOURTH. By praying in spiritual orchestration with others. "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20.

FIFTH. By praying in joy and peace. "Your Father knoweth what things ye have need of, before ye ask Him." Matt. 6:8.

WHERE DREAMS COME TRUE

Dream Number Two

One of the first things discovered at the Camp Farthest Out was that one of the best ways to make oneself a subdivided atom and let Power, comparable to the power of the Cosmic Ray shine through, was to lose oneself completely in something larger than oneself. The wonders and the beauties of Nature in God's great outdoors, present such an opportunity. As one loses himself in the serene tranquility of a summer lake, as one thrills to the glory of a sunrise or a sunset, as one's heart leaps up with the singing of the birds, he experiences that self-effacement which is the first step toward true self-discovery.

The Arts also present a marvelous opportunity for losing self-consciousness in a sense of oneness with God and with the universe. As the universal in an individual human being reaches out to become one with the universal in a great painting, a great poem or a great work of

architecture, he and it become one, and in that moment when he experiences the loss of his personal identity he discovers his oneness with the Great Identity.

Jesus spoke by the side of a lake, on hillsides, under the trees and under the stars; He taught in parables of beauty; and we can today find in Nature and in Art the best mediums for understanding and experiencing the deepest truths of Life.

PRAYING WITH ALL OF ONE'S BEING

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It is impossible for anyone to have *absolute faith* in anything or to have *absolute love* for anything which he has not experienced in his own being. It is not until one has more or less entered into the Christ nature himself that he can really pray to Christ. I am inclined to believe that this is exactly what Jesus meant when He said, "Whatsoever ye ask in my name, the same shall the Father grant to you." He did not say, "Whatsoever ye ask *using* my name," using it on your tongue tip. He said, "Whatsoever ye ask *IN* my name," abiding in my name. It is not until one has *experienced* Christ that he can pray in Christ's name. It is not till he has *experienced* God that he can truly be said to pray to God.

Now when we talk of and about God we are not experiencing God. The prepositions *of* and *about* imply separation from, and one never uses them if he is truly immersed in that of which he speaks. When one experiences a thing, he does not talk *about it*. He grows still and rests in it.

The bane of our churches today is their much talking. We make too much of the pulpit and too little of the altar. A Chinese philosopher was once asked what he thought of the Christian religion. "Well," he said slowly, "it is a very talky religion."

The first thing required, then, for a deeper outpouring of the spirit, first in our individual lives, and then in the lives of the world, is for us to get still.

American churches cannot Christianize the world until they themselves have learned how to be still. This stillness does not have to follow any special technique. The only technique required in religion is the technique of trusting All to the Father. The only way I can really lie down on a bed is to let All of myself rest in that bed. If I hold on to a chair with my hand, if I let my head rest against the wall, if I let my foot reach down and find support upon the floor, then that bed is not really holding me. But suppose that I actually let all of my body rest in the bed, is the bed then really holding me? Not unless it also holds what is *in* my arm, leg, and head. If I have all kinds of intense body tensions in my arm, then the bed, for all intents and purposes, is not holding that arm. If my head is full of all kinds of worries, problems, griefs that I will not let go of, then the bed is not truly holding my head. If this nation needs any technique more than any other today it is the technique of letting one's bed hold one's entire body and mind — inside and outside — when he lays himself down to sleep.

Just think of the wonderful increase of healthy, balanced, lovable people we should have in this world, with beautiful countenances and sweet dispositions, if this technique were mastered. Would not our gymnasiums and athletic fields create better health if they gave less attention to creating tensions and more to creating relaxations and the art of letting oneself "go" when he lay upon the bed?

The business of religion should be primarily to teach people how to let God carry them and their burdens and not quite so much attention should be given to teaching us how to carry God's burdens for Him.

During the two hundred years of our early colonial history when thousands of our colonists were attacked and killed by the Indians, the Quakers, who numbered more than any other group of outlying pioneers, and who differed from the rest only in that they never pulled in their latch strings at night and never carried a gun by day, were left untouched. Not a child, man or woman Quaker was hurt by the Indians.

The Bristol Orphanages of England were begun without funds and never were funds solicited in their support, the directors trusting entirely to prayer, and yet millions poured in to them.

Those are two examples of groups who trusted all to God, who did not trust God half way, but all the way. I might go on and tell of Jane Addams, Kagawa and Gandhi in our own time. But why speak of Abraham and Isaac and Gideon? Space will not allow. But my thesis stands. *Let us trust all to God.*

Experience has proved that the easiest way to enter a pool of water is to give oneself wholly to it, dive in head first, without qualification and without fear. Most men when asked to give themselves to religion give themselves half way only, just as the novice in diving gives himself half way. How many business men of today are giving themselves to the ideal of service in the whole way? They are *giving* only far enough to insure success in the *getting*, they are polite only for *profit*, they *give* only in order to *get*. And the half way method always throws one open to bumps, to suffering, to privation and sacrifice that the whole way method never requires. There is no question but that this is the besetting cause of our depression today.

When Jesus said to the young man, "Sell ALL your goods, "He was not trying to make his entering the new life hard, but easy.

The whole way is always the easy way — the half way is always the hard way.

Our religious teachers are constantly misreading the work of good people. They show how this and that missionary or religious teacher elected the hard life, by giving all. The hard life is the life which gives half. Look into the life of the halfway giver, the inside of it, the sum of it, and you find he is living outwardly serene perhaps but within there is a continuous series of "bumps." Look into any person's soul who gave all — Francis Assisi, Mary Slessor, David Livingstone, Wilfred Grenfell — and you will find a continuous undertone of peace, joy and happiness. Look at the external manifestation of people's lives in profit, in work, in the fame which endures, and you will find that the halfway giver leaves nothing but dust and ashes, and the whole giver leaves behind a trail that will never be forgotten.

WHERE DREAMS COME TRUE

Dream Number Three

Another discovery made at the Camp Farthest Out was that to truly pray, to pray with the greatest abandon and with all of one's power, one should pray with all one's being. For that reason it was early discovered that if there was to be any technique of prayer it must be a technique that would include one's body as well as one's mind and one's soul, a laying of one's self completely and totally upon the altar of God.

Therefore an hour was set aside for the study of rhythm and physical coordination in order to find a technique that one could depend upon and use for praying with one's body — a technique by which one could make himself sensitive, radio-like to the Unseen, open himself body and soul to God.

It was discovered that as one relaxed his body tensions, his soul and mental tensions grew less. People of forty and fifty and sixty had the wonderful experience of growing young again. When people turn and become as little children they have taken the first step toward entering the Kingdom. Until we provide people with a definite technique for praying with their bodies as well as with their souls, it was discovered, of lighting up their bodies with God, so to speak, we are not going to draw the world singing and crowding into our churches.

THE DIVINE PLAN

From The Thought Farthest Out

I. I believe that God has a Divine Plan for me. I believe that this Plan is wrapped in the folds of my Being, even as the oak is wrapped in the acorn and the rose is wrapped in the bud. I believe that this Plan is permanent, indestructible and perfect, free from all that is essentially bad. Whatever comes into my life that is negative is not a part of this God-created Plan, but is a distortion caused by my failure to harmonize myself with the Plan as God has made it. I believe that this Plan is Divine, and when I relax myself completely to it, it will manifest completely and perfectly through me. I can always tell when I am completely relaxed to the Divine Plan by the inner peace that comes to me. This inner peace brings a joyous, creative urge that leads me into activities that unfold the Plan, or it brings a patience and a stillness that allow others to unfold the Plan to me.

II. I believe that this beautiful Divine Plan for me is a perfect part of the larger Pattern for the good of all, not something separate unto me alone. I believe that it has ramifications and interweavings that reach out through all the persons I meet and all the events that come to me, and that the best way to put myself in harmony with the Divine Plan that is within myself is to accept with radiant acquiescence all the individuals and events that are drawn to me, seeing in them perfect instruments for the perfect unfoldment of my perfect Plan. In other words, I believe that to see harmony in that which is without brings harmony in that which is within, even as to see harmony in that which is within brings harmony in that which is without.

III. I believe that God has selected those persons who are to belong to my plan, and that through proximity, mutual attraction or need, they and I are continually finding each other out. I believe in praying for ever-increasing capacity to love and serve them and for greater worthiness to be loved and served by them in return. I believe in sending out a prayer to the Father to draw to me those who are meant to help me and to be helped by me, in order to express my life together with them.

IV. I believe in asking my Heavenly Father for only that which is mine to have, knowing that when the right time has come it will be made manifest. This enables me to look forward to receiving only those things which are mine according to the Providential Plan. It releases my mind from all anxiety and uncertainty. It eliminates fear, jealousy, and anger. It gives me courage and faith to do the things that are mine to do. When my mind is attuned to the things that are mine, I become free from greed, passion,

impure thoughts and deeds; but when I look without or watch others to see what they are or are not receiving, I cut myself off from my own source of supply and minimize my power to receive.

V. I believe that the gifts of God are many thousands of times greater than I am now capable of receiving, and that I should therefore pray to increase my capacity both to receive and to give, for my power to receive is as great as my power to give, and my power to give as to receive. Gifts of God always bring peace, contentment and joy, and therefore anything in which I find a natural harmony and peace and which does not interfere with anyone else's natural expression of life belongs to me, and any work for which I feel a natural call, by gift or inclination, is mine to do. When I am attuned to that which is mine I find no barrier in God's Kingdom, hence I accept none.

VI. I believe that God's Plan for life is a healthy, happy expression for the good of all, and that everything that makes me feel happy to do will bring happiness to others. Therefore, when I am hindered from doing the thing that I want to do, I believe that God has closed the door only to open another, and that upon every closed door there is a sign pointing to a better and larger door just ahead. My disappointments, therefore, become His appointments. If I do not readily see the door just ahead I believe that it is because there is some blindness, deafness or disobedience within my life that walls me off from God, and that God is using the resulting trouble or failure to help me find the inspiration and the guidance and the power to help me overcome it so that I may see the right door.

VII. I believe that the chief essential of life is to keep in touch with the Father, and let the Divinity that is in me manifest through me. I believe that the whole world about me is full of beauty, joy, and power, even as it is full of God, and that I can share it and enjoy it if I attune myself to my Divine Plan and am inwardly open toward God and outwardly helpful toward men. I shall ask my heavenly Father and Friend, who dwells within me and who has given me this vision of life, to give me His help in its realization and to help me share it with others that it may bring peace and happiness to many.

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear!
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us in prayer,
And joy and strength and courage are with Thee?"

A PARABLE OF THE FANNER BEES

This parable was borrowed from an English journal, author unknown.

It was a glorious night of midsummer — a moon at full and a host of stars. The old bee-garden was bathed in soft crystalline light — and ever so light a breeze lisped in the tree tops. At the door of one of the hives we came to a halt. There arose from the hive a sibilant note...persistent...not unlike the sound of sea-waves...advancing...retreating.

"They are Fanner-bees," whispered the old bee-keeper. "It's their job to keep the hive sweet and fresh. They're standing with their heads lowered, turned toward the center of the hive. Their wings are moving so rapidly that if you saw them you would think you were looking at a gray mist. They are drawing the bad air through one side of the entrance whilst the pure air is sucked in on the other side."

Standing there close to nature, listening to the bee fanners, I felt close to one of nature's wonders, the mystery of the hive life. Presently the old bee-keeper stooped to the hive, holding a lighted candle in his hand. Instantly the light was extinguished by the strong air current, those infinitesimal bee wings, moving in unison, making a draft so strong that the candle light was instantly quenched. Think of it!

As we stood there in the star-lit garden, the old preacher said, "The Fanners — drawing out the bad air, letting in the fresh. Isn't that how people who call themselves Christians ought to act." If we had enough fanners, if they were as keen on their jobs as those bees were on theirs wouldn't the great hive of the world grow sweet and fresh?

AMERICA'S GREATEST NEED TODAY

America has all the worker bees she needs. Then why is her great hive so filled with the putrid stench of sin, sickness, depression, despair? Because she does not have enough fanner bees. The greatest need in America today is a need for Prayer. The greatest riches which she needs are the riches of Silence.

Jesus spent days and nights in prayer. He never undertook a missionary journey without going out long before dawn, and sometimes spending all the night in prayer.

Luther always started the day with prayer, and when he had sixteen hours' work to do, he arose four hours earlier than usual, so that he could use four hours for prayer, instead of his customary one or two.

Whitfield, who achieved the most wonderful results of any evangelist who ever came to this country, always took with him a little crippled man who believed utterly in prayer. Vary rarely did the crippled man ever attend the meetings, he often did not stir from the hotel, but his prayers, even more than Whitfield's preaching, were the cause of the wonderful results.

Roger Babson says that all successful men in America are either praying men or are sons of praying parents.

Gandhi, who before his death was the most influential individual in the world, reserved an hour every

morning and half an hour every evening for meditation and prayer which he let nothing interfere with. In addition he set aside one day a week for complete silence, a day for listening in to God. The day the parliamentary commission convened with him happened to be this day of silence. The king, the prime minister and parliament had to wait an entire day to hear Gandhi speak, because he would not break his appointment with God.

The greatest insurance for the permanent success of any undertaking is first to drench it in silence and then bless it with prayer.

We don't have enough silence in America today.

We don't have enough stillness.

We don't have enough prayer.

Why?

One of the chief reasons is that we live so fast that we don't have time or leisure for it. Isn't that strange? With all our inventions and labor saving devices to save time, we don't have any of that time saved for prayer?

Today we see the strange paradox of wheat bins bursting with wheat, and people starving for wheat. Because there are too many hats, people have to go without them. Because we are the richest nation in the world three-fourths of our citizens suffer from want!

My heart had gone out for months in these dark days to try to discover some way by which the unused resources which congest and glut our markets, fill our elevators, and factories and storehouses, could be made to reach those who are starving and freezing to death for lack of them. Then one day there was brought to my attention the great army of shut-ins, the old people who think their lives are completed and who must therefore resign themselves to a life of seemingly fruitless waiting, and to the great army of invalids longing for opportunity to make their lives worth while, beautiful and valuable. Then a voice seemed to say to me: "HERE ARE THE GREATEST UNUSED RESOURCES OF AMERICA. THE RICHEST STOREHOUSES OF POTENTIAL POSSIBILITIES ARE THESE PEOPLE WHO THINK THEIR LIVES ARE OF THE LEAST ACCOUNT."

Jesus told a parable of a wedding feast where everyone was too busy or too important to come, so the host went out into the byways and brought in the lame and the halt and blind. Is not this parable taking place before our eyes today? The stones which the builders have rejected, shall they not become the head of the corner?

Jesus included these shut-ins when He said, "Blessed are the poor in heart, the meek, those who mourn, those who are persecuted — for theirs is the kingdom of heaven."

In the battle of Bannockburn where Scotland won its independence from England there came a critical moment when the issues of the battle hung in the balance. Only a little thing was required to turn the tide either way. Then it was that the boys and old men and cripples that had been left behind to attend to the Scottish camp, took pikes and poles and what flags they could find and marched toward the battle to see how it was forthcoming. The British seeing the dust on the horizon and the Scottish pennons waving in the breeze mistook it for a new army and turned and fled.

The battle hangs in the balance today. Those who for one reason or another cannot be in the forefront of the world's fighting are our great capital resources. When they throw their contributions, in the form of prayer and stillness, into the thick of the battle they can turn the tide in favor of victory for the forces of peace and righteousness.

THE GREATEST NEED OF AMERICA TODAY IS NOT FOR WHEAT.

It is not for GOLD.

It is not for JOBS.

THE GREATEST NEED OF AMERICA TODAY IS FOR PRAYER AND STILLNESS AND THE ABILITY TO USE CREATIVELY OUR LEISURE TIME THAT IS WASTING AND ROTTING ON OUR HANDS.

Quietness and stillness always come *first* in everything that has permanence to it. Jesus' thirty "silent years" came before His three years of active ministry. In the Shepherd Psalm "He maketh me to *lie down* in green pastures" comes before "He *leadeth me* beside the still waters." In the phrase, "In quietness and confidence shall be my strength," it is noteworthy that *quietness* goes before *confidence*.

Not only does quietness come first in time, but it comes first in degree, in value. "Martha, Martha, thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen the better part, which shall not be taken away from her."

Not only is quietness and silence first in time and in value, it actually surrounds, covers, fills, all the rest. Quietness, if properly done, is ALL. A seed if it lets itself fall into the ground and is properly still does not have to do anything else...all is done. A setting hen if properly quiet, needs do nothing else. The same with us. If we are properly still God does all the rest. Out of quietness with God all is done. Where two or three agree asking in the stillness of Christ's name, all is done.

Just as the subdivided atom is the most precious thing sought for by scientists today, so the humble, surrendered person capable of becoming a channel for the inflow of the spirit is the most precious thing Christendom can seek today. This is what Jesus was telling us when He said, "Blessed are the poor in spirit for theirs is the kingdom of heaven." Jesus was Himself "a man of sorrows and acquainted with grief." He described Himself as "humble and lowly in heart." Jesus, crushed on the cross was the great outstanding example of the subdivided atom of all history.

If you are a shut-in won't you join me in the greatest crusade ever undertaken in America, the greatest because we want to keep it so humble and so invisible: that of recruiting all the shut-ins in America, people who think their lives are of little or no account, into a great silent army of "fanner bees!" *A Silent Army that shall conquer the world!*

All who join this army are to set aside half an hour morning or evening, or both, for meditation and prayer. To keep this period fresh and vital you are to vary your method from day to day or from week to week as the spirit moves you. Here are some suggested ways of varying it:

1st. Read the Bible, not a little bit here and a little dab there, but big whole sections of it. Bite off enough for the mind to chew on long after the book is closed. Read the whole book of Mark or all of Luke or of Ruth or of Esther. Read all of the Sermon on the Mount at one sitting, or all of Hebrews, or all of Corinthians. Take a week and read all the Psalms, two dozen or so a day. Soak and saturate yourself in the Bible. Memorize Psalms parables, or whole speeches of Jesus. If you are a shut-in, provided you have use of your eyes, make use of your precious time in a precious way.

2nd. Study the Lord's Prayer as described in this booklet and practice being an invisible channel to help

others. Make a "prayer list" of people or projects to pray for and every morning turn to this list and as you read it over, stop and "grow still" before any name that seems to need you, that seems to reach an arm out to you for help. This list will grow very, very precious to you in time. It will talk to you, plead with you, thank you. Every week you will find yourself led to cross out names whose needs are coming into sight. In time many needy ones may be making a path to your door for the spiritual help you can bring them.

3rd. Collect, if you can afford it, a small carefully selected shelf of books that you can read and reread and turn to again and again for spiritual strength and nourishment. Keep those books not only for your own nourishment and inspiration, but lend discriminatingly for the comfort and inspiration of those needy ones who make paths to your door. "Daily Strength for Daily Needs" is a splendid morning-hour book, "Magnificent Obsession" is a splendid book of fiction. "Practicing the Presence of God," "Lovingly in the Hands of the Father" are books that will help some. The books listed in the back of this booklet may help others.

4th. Here is a suggestion for one week. Read every day "The Divine Plan" and write down in a secret note book (for no eyes but your own to see) a list of the things you most desire and sincerely seek. Be honest with yourself and be honest with God. Put down what your heart guides you to believe might be in God's plan for you — because He has planted the honest desire in your heart. If it meets the high tests of the Divine Plan and does not interfere with the happiness of others, be definite and specific in writing it down. Is it health? Jesus came to make men whole. Is it happiness? Jesus came that our joy might be filled full. Is it wealth, achievement, success? All these things Jesus said might be ours if we sought first the kingdom of heaven and its righteousness. Take a week to write down the list, adding to it or subtracting from it from day to day as the spirit moves you and then at the close of the week put it away somewhere deep in the sanctuary of God's heart — and forget it. A seed unless it is put in the ground and dies will not bring forth fruit.

5th. Make yourself a "smashed atom," the substance of the material of the great cosmic ray. If you are a cripple or an invalid or if you are old and weary this ought to be comparatively easy to do. You are already pretty well "smashed." The secret of making oneself a smashed atom is the most difficult and the most precious of all the secrets of heaven. There is no doubt that the greatest power for good in the world today is emanating from those souls which can meet this test. To be a smashed atom means utter humility; not self-depreciation but self-forgetfulness, utter selflessness. It is the power to make oneself completely indifferent to what befalls one because one is so immersed in the love of others and in the love of God. To take oneself completely out of the picture to make oneself transparent, is to make oneself a perfect channel for God's living water to flow into the hearts of men. Can you meet that test? If you can, God bless you! You are the salt of the earth, you are the light of the world. Let your light shine brother. Your selfless light your unselfish love is the light and the love this world needs. You are one who can help us bring the very kingdom of heaven from invisibility into visibility in the hearts of men.

CLASSIFYING THE BEES

This little booklet was issued for two types of persons: The strong and vigorous who are capable of spiritual leadership who might be interested in forming a deeper spiritual fellowship as a means of bringing about a more radiant and effective expression of the wholeness of the spiritual life in all the avenues of their lives: Business, school, sports, work and play. Leaders in spiritual life, pastors, Sunday school workers, Y.M. and Y.W. workers, or laymen are the heart and center of this movement. These are the worker bees. We should love to meet some of these at the Camp Farthest Out.

The other group are the fanner bees — people, sick or well, sound or crippled, old or young — who would be willing and eager to join their leisure time together in order to open up so vast an area of quietness between this world and the kingdom of heaven that the two shall become one. These are the ones whose prayers are the most valued and precious in all the world, and it is their prayers that we want and count on to help us bring this vision of the wholeness of the spiritual life into the life of America. This is the saving remnant that can save all mankind from bondage to materialism and misery if anything can. Perhaps by this very act of putting themselves in the very center of the stream of prayer for others they shall themselves become whole.

And how can this army be recruited?

If every one who receives a copy of this little booklet would then have us mail it to three other people — either worker or fanner bees, it doesn't matter which — and then if every one of these, in turn, would send three names, within a year's time the army would be recruited and the march toward victory begun. If you can't send three, send two, and if you can't send two, send one. If you can't send one, send a prayer! Keep the stream flowing!

Who hath seen the wind?
Neither you nor I.
But when the trees bow down their heads,
The wind is passing by.

Who hath seen God?
Neither you nor I.
But when the men bow down their heads,
Then God is passing by.