



The Armor of the Soldier



by Glenn Clark, 1942

Dear Reader:

This is a time that demands courage, History has proved over and over again that the most indestructible kind of courage is spiritual courage. This booklet is a package of spiritual courage done up in condensed form so as to be easily carried, easily read and easily remembered. It is small enough to fit into an ordinary envelope but large enough to meet an extraordinary situation if you should find yourself face to face with one.*

May God bless you and protect you and preserve you, and bring His perfect divine plan for you into perfect manifestation—is the soul's sincere desire of the author.

*Faithfully yours,
Glenn Clark*

*Transcriber's Note: The original edition is pocket size.

THE ARMOR OF THE SOLDIER

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Foreword

If you read the following pages in the spirit that I hope you will read them, great will be the protection that will envelop you and yours. Many will very naturally find this very hard to believe and for them this Foreword is needed. It all depends upon whether you read these words with your sensations, your perceptions, your conceptions, or your realizations.

The *sensation* is the smallest common denominator of all human emotions. The moth can rise no higher than a sensation. No matter how often he experiences the sensation of heat he finds it impossible to rise to a higher range of experience—the realm of *perception*—and therefore, nothing can save him from perishing in the flames.

The dog, on the other hand, not only experiences the sensation of heat from the fire but he can translate it into the higher realm of *perception* whereby he is enabled to escape ruin in the flames. However, try as he will he cannot translate his perceptions into *conceptions*, and, therefore, even though in his wanderings he should discover a gold mine, he could never translate the gold into money with which to buy himself a leg of lamb from the butcher. To him it is positively the height of the ridiculous the way a supposedly sensible butcher will exchange a perfectly good cut of meat with a customer for a piece of gold, and still more unbelievable the way he will exchange it for a piece of paper with a government stamp upon it.

The reason for the dog's inability to understand the sense in such transactions is because he cannot *conceive* of the power of the *trust* which human beings can repose in pieces of "worthless paper" when properly stamped.

Man, however, is just as helpless as the moth that cannot *perceive* the simple path of safety from the flame, and just as stupid as the dog which cannot *conceive* of the path to abundant supply, when he, a son of God, made after God's image and likeness, cannot rise above the realm of *conception* into the higher realm of *realization*—and see the eternal, infallible, irresistible Truth speaking out to him from the great promises of God as revealed in the Holy Scriptures.

Some men have done that and the crowd looks upon them as geniuses, saints, or super-men, with as much wonder as the moth must look upon the dog, and the dog upon the man. For when one steps out upon the promises of God as George Mueller did when he founded the Bristol Orphanages, as did William Penn when his Quakers suffered not a single death from Indians in 150 years of exposure to their attacks, as Dr. Carver steps into his laboratory and recreates the agriculture of the South—when one really looks at the prophecies of God not as *idle words* to *conceive* with one's brain, but as *words of life* to be *realized* in one's soul, he is as much above the average man who lives by his conceptions alone as the man is above the dog that lives by his perceptions alone.

Consider these words very carefully. Re-read this Foreword until you truly grasp its meaning. Then turn to the beginning and read this little book—not as a series of conceptions thought up by a man, but as a series of *realizations* created by the Infinite Father of Love.

The difference between a conception and a realization is this: the one is a key that opens a door to a world of thought; the other is a key that opens a door to the world of *reality*. Remember that the armor that you are to put on is not a mere fanciful, make-believe armor created out of the human mind, but an armor of reality created out of the promises of God.

In the ancient days before a Knight went forth to war, his squire or his mother or his sweetheart helped strap his armor on him, armor that would protect him against the spears and arrows of the enemy. Today there is no armor that is made that is completely impervious to the shrapnel, machine gun bullets, torpedoes and poison gas that human ingenuity has devised. Only Luck, Fate or Providence can determine where the bombs will fall or where the torpedoes will strike. We are dealing with more subtle means of attack than the Knights of old ever had to face.

But where there are more subtle, unseen ways of attack, there are also more subtle and invisible ways of defense to meet that attack, if we could only find them. Where a need arises, Nature or Human Nature or Providence, or all three, will usually devise a way to meet that need. Since both Nature and Human Nature have failed us at this point let us turn to Providence. And Providence will not fail us. We shall find the Armor that we need is described in the sixth chapter of Ephesians; the Fortress we seek, in the Ninety-first Psalm; and the Strength we need in all the teachings of Jesus.

I. The Whole Armor of God

Paul is the great analyst. He who analyzes Love in the First Letter to the Corinthians now analyzes the Armor of God in his Letter to the Ephesians. So, like the busy squire, let him strap the armor of the Lord upon us.

"Finally, be strong in the Lord, and in the strength of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

First of all, take careful note that Paul does not counsel us to be strong in our own might, but in the power of the might of God. This is a power greater than any of us can muster, it is a power out and beyond any power that we mortal ones can conceive of.

Second, note that he does not promise this amazing security if we put on part of the armor. The promise holds only if we put on all of it. Legends tell how the mother of Achilles dipped him when a babe into a river that possessed the virtue of making anyone invulnerable who was so dipped. But, mother-like, she could not completely let go, and that portion of his body—the heel—which she clung to, gave entree later to the arrow which caused his death. Let us see how completely we shall be able to don this marvelous armor of the Lord.

Third, this armor not only protects one against outer dangers, but especially against the dangers from within. "Principalities" are the outer forces of evil, the enemies that take their rise in the mental and materialistic realms. Against these "rulers of darkness" in this world the armor of God will prove its worth. "Powers" are the inner, psychic and emotional encroachments upon us, our fears, hates, despondencies, despairs and sins: against this "spiritual wickedness in high places" the protection of the armor of God is greatest of all.

"Stand, therefore, having girded your loins with truth." Where the leg bones fit into the sockets of the sacrum is the crucial center of balance for the entire body. When the alignment of the body is true at this point, the whole body moves with the power and grace that only the perfectly balanced athlete can achieve. Two of the greatest boxers of all time—men who won and held the world's championship against combatants much bigger and stronger and fiercer than they—were James J. Corbett and Gene Tunney, two men who excelled all others in their capacity to keep their bodies always in balance. All other boxers after each lunge would be off balance and exposed to a counter blow from the adversary. These two alone were able to follow one blow with another with lightning rapidity. It was the "one-two one-two" sent from balanced bodies that surprised and conquered their opponents.

Spiritual balance, which goes as far beyond physical balance as the light of the sun surpasses the light of the moon, is illustrated by Saint Paul calming the sailors of Rome when their boat was sinking, when he assured them that none would perish; by the prophet Elisha, when his village was surrounded by the Syrian army, pointing to the chariots of the sky and saying, "Those that are with us are stronger than those against us;" and by Jesus when He walked out from Nazareth unharmed, when the crowd would have destroyed him, for "My time has not come."

The first law of perfect protection, then, is to keep in balance. To be girded with Truth means to keep in alignment with the great central basic Truths of God. The base, the foundation of the full armor of God is to "have your loins girt about with *Truth*."

"Having put on the breastplate of righteousness." Having established one's stance in perfect balance as the first essential, whether it be in golf, tennis, boxing, football, or the great Game of Life itself, the second essential is to have a free, relaxed swing of the body in perfect rhythm and coordination at the point between the breasts and shoulder blades—the point from which all power comes. At this point every move must be made *right*. Anchored and balanced at the hips in the power of Truth, pivoting the chest with the rhythmic motion derived from the power of *Righteousness*, one is protected against failure of any kind.

Think on this for a few minutes. Truth is the foundation; nothing done without Truth will last; everything based upon falsehood or hypocrisy or pretense will fall to the ground. Find some central Truth that you can hold fast to, center your life upon it, rejoice in the confidence that such a foundation establishes within you, and step forward unafraid to face the perils of life. Then let all your acts, whether you are working in the line of duty, or finding recreation in the line of play, be in harmony with the laws of righteousness.

"And having shod your feet with the preparation of the gospel of peace." The best protection one can carry is peace in one's soul. Disease germs find no lodgment in a body vibrating in harmony with a mind at peace. Enemies find their wrath fading away like steam in a cooling kettle in the presence of one with peace in his heart. A hundred physicians doing research in New York hospitals investigated the relationship between emotional states and accident cases and were amazed to find that the majority of their victims had "drawn their accidents to them" by the turmoil in their own minds. If peace of mind wards off accidents as well as disease germs, why could it not ward off bullets also?

I have found in twenty years of the constant practice of prayer, that when a "Peace that passeth understanding" follows the prayer, that is a sure sign that the prayer is answered.

But a Peace that passeth understanding cannot be conjured up at will. It is an act of Grace, like a visitation from heaven. All that we can do about it is to prepare the way for it to come to us, as best we can. And so Paul, in my opinion, shows great insight when he does not demand anything more than that we put upon our feet the sandals "for the *preparation* of the good tidings of Peace." Merely put our footsteps upon the *path leading to Peace* and in time we shall get there.

Jesus Himself demanded no more than this, even of His chosen disciples. When He girt himself with a towel in the upper room and washed their feet He was symbolically washing away the selfishness, angers, greeds, fears, and restless fevers of this world in preparation for the Peace that passeth understanding. He told the rebellious Peter that unless He did this he would have no part with Him. Then Peter cried, "Then wash also my hands and my head." The hands represent the power to grasp the Peace of God, and the head represents the power to understand it. But neither of these seemed necessary to Jesus. "If I wash your feet you are every whit whole." Merely put your intentions, your sincere wish, upon the path of Peace and you will ultimately get there. The Lord will look after the results.

"Above all taking up the shield of faith wherewith ye shall be able to quench all the fiery darts of the evil one." Faith is the greatest protective power there is. Once upon a time I had an "enemy" who wished to do me serious harm. Instead of running from him, instead of seeking him out to try to argue with him, I went upon a high hill and sent loving thoughts to him. Then I

turned in perfect Trust to the Father, knowing that I was entirely His and He could do with me anything that He pleased; but knowing that He was a God of Love and a God of Power, I knew that He could protect me if He wished. Then I turned in trust to the "enemy" and put myself completely in his hands as well. Then I gradually became absorbed in the wonder and majesty of Trust until the Trust grew and expanded into Love and instantly I knew that God was there. For God is Love, and when God takes control there is no further need of human effort of any kind. A few days later I found that my enemy, by some miracle which he could not explain, had ceased to be my enemy and had become my friend.

A young woman doing social work in the East End of London started home through the lonely dark streets one night, against all urgings of her friends. To their entreaties she replied that she knew her Loving Father would protect her. She started forth in Faith and Peace. The next morning a criminal character who had been arrested during the night told, when questioned by Scotland Yard, how he had seen this girl coming down the street, and he hid in a doorway, intending to beat her and attack or rob her, but as she approached, something that he could not explain held him fast where he was, and permitted her to go her way in peace.

So we see how Trust or Faith, when it finally blends with the Peace that passeth all understanding, makes one as impervious to danger as if he were in a citadel.

Established upon Truth and Honesty, with the breastplate of Righteousness wherein all our acts are guided by our highest conception of what is right and good for all, with the shield of Faith upon our left arm and the sandals of Peace upon our feet, we are well nigh invulnerable.

But knowing that this armor is not guaranteed unless we place the whole of it upon ourselves we naturally wonder whether we have a right to expect the perfect protection that we need. To meet just this sort of doubt which troubles us at this point, Paul has left the best protection of all until the last. "*And take the helmet of salvation.*" Now Salvation is a big word. It is something that comes not from earth but from heaven. Paul here seems to be telling us that if we do our *best* to take our stand in Truth, if we do our *best* to put on the breastplate of Righteousness, if we do our *best* to be shod with the sandals of Peace, and if we do our *best* to ward off evils by the shield of Faith, that then Christ will come more than half way and give all the rest of the protection that we need. Turn in faith to Him, ask Him to keep guard over our every thought, by day when we are too busy to be on guard, and by night when we are too sound asleep to keep the vigil, and marvelous will be the protection that will come to us. By the simple act of fitting our little skull into the helmet of Christ we are in actuality fitting our little mind into the great Mind of Christ. Then letting that Mind be in us that was also in Christ Jesus, we shall find that Truth girds us like a mantle, Righteousness fits us like a robe, the sandals of Peace enable us to run like a strong man who rejoices to run a race, and the shield of Faith quenches all the fiery darts of the evil one. Then it is that we can "rest in quietness and confidence," knowing that the protection that we need is ours.

II. The Fortress of the Lord

There is a certain similarity in the Armor of God and the Fortress of God—enough to verify the authenticity and reality of each. But there is this difference: putting on the Armor represents our effort to reach God; the Fortress reveals God's effort to reach us. With painstaking care we must put the Armor on ourselves; God prepares the Fortress—all we need do is *abide* in it.

The first thing that we notice about this Fortress is that it is very high, so far above the missiles that are being projected from guns as well as above the hate and discord that are being cast out by human hearts, that nothing of evil, absolutely nothing that can harm us can ever reach us. “*He that dwelleth in the secret place of the Most High*”—not *fairly* high, not even *very* high, but the *Most High*. There is nothing above this Dwelling Place. Evil, danger, destruction, and death—all have very weak wings, none of them can soar this high. Only Love, Trust, Peace, can carry one there. Naturally, this is a secret place. Very few ever find it, chiefly because very few ever seek it. And having found it, one of the most essential ways to keep it is to keep it secret. But is not that selfish? Hardly. It is merely wise. For to talk about sacred things, to diffuse a great spiritual experience in idle chatter, is the quickest way to lose that experience both for ourselves and for those that we wish it to reach. But keeping a thing secret does not mean keeping it from others. That which we experience in the secret place of the Most High should not be talked about too often through the lips, but it always can be radiated through the heart. It can pour out through our eyes, through our acts, through our love, through our prayers.

This citadel, then, consists in the lifting us above the mundane levels where danger lies in waiting, lifting us so high that nothing now can touch us. Here we “*shall abide under the Shadow of the Almighty*.” The Shadow is merely the extended, projected influence of God Himself. As God is Love, and our love is merely a projection of God's Love, it can be experienced best when we are immersed within and without in unselfish love for others which, being the most selfless kind of human love, comes nearest to being an extension or shadow of the Love of God Himself.

“I will say of the Lord, He is my refuge and my fortress; my God, in Him I will trust. Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence.”

Snares and poisons were the methods used to catch and destroy eagles in that day. As eagles are the most sky-born of all the creatures of the air, so sons or children of God are those who are most equipped to rise above the evils of this world. These evils which seem to be outside of us are so constituted by the Lord that they possess roots that are within our own souls. The world, not only of nature, but of human nature, is so related and interrelated that what we vibrate to within ourselves we also vibrate to within others. If we hate others we draw their hate to us and also the missiles of that hate. If we love others we draw their love and with it we draw the protection of that love also to ourselves.

The most common dangers to high souls are traps (or obsessions) of the mind; and pestilence (or poisoned emotions) of the heart. To carry the thought fixation that our ancestors carried that every Indian was a devil incarnate and the only good Indian was a dead

one was more responsible for the thousands of Whites who were massacred, tomahawked, and burned at the stake, than all the hate which the Indians themselves may have possessed. The thousands of Quakers, who were exposed to Indian attacks, suffered no danger—not a single man, woman or child of their number being harmed one whit. Their minds were not held in this trap. Neither were their hearts poisoned with the pestilence of hate.

“He shall cover thee with His feathers and under His wings shalt thou trust.”

In this passage, as well as in an earlier passage, “shall abide under the shadow of the Almighty,” we are given the realization of the Lord brooding over and above us, a vast and wondrous security beyond our power to think or even conceive.

This leads us to the next statement: *“His Truth shall be thy shield and buckler.”*

In Paul's statement we are girded with Truth, *our own* highest conception of Truth as expressed in honesty, integrity, and understanding. But here comes *God's* Truth, *His* Truth descending upon us like a great protective covering, a shield and a buckler.

This completes the cycle started by Paul. Lightning cannot strike an object that is not itself charged with lightning. Neither can the Truth of God protect one who is not himself charged with Truth in his own right. But when Truth meets Truth, danger and evil of all kinds, which are based upon the negative forces of selfishness and falsehood, are cast aside like chaff before a summer wind.

“Thou shall not be afraid for the terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday.”

In war there are four dangers. Fear itself is the greatest. More soldiers returned from the last war suffering from mental and nervous shock, with neuroses and psychoses derived from the terror by night, than those who suffered from physical disability. “The arrow that flieth by day” represents for us all the modern instruments of death, from machine gun fire to exploding bombs. “The pestilence that walketh in darkness” represents the epidemics that usually destroy twice as many following the war as the war itself destroys. “The destruction that wasteth at noonday” includes the great loss of life which always follows in the wake of great wars from starvation, cold, heat, malnutrition, and exhaustion, and so on.

Against all these evils—every one of them—this armor of God and this Fortress on High will protect you without fail.

“A thousand shall fall at thy (left) side, and ten thousand at thy right hand, but, it shall not come nigh thee.” Can one imagine a more sweeping statement than that! Don't take it on my authority! Take that statement for just what it is worth.

There may be reactions from that which is evil but if you cast out the evil it cannot come near you. You may see it with your eyes afar off, but it will not touch you. *“Only with thine eyes shalt thou behold and see the reward of the wicked.”* You will never feel the suffering in your mind or body. But seeing others' danger, after you have experienced this inner security that comes from God, you will be filled with a great passion to save those who are shutting themselves out from these wonderful blessings, and your prayer will be that you can share this experience with them.

And now listen to the most powerful statement in this entire Psalm. Memorize it, hold fast to it whenever danger crowds upon you or upon your loved ones. It will be an anchor that will never let you go when the storms beat hardest. *“Because thou hast made the*

Lord, even the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” Say it over again slowly, emphasizing every word.

“There shall no evil befall thee.” Go on, still slowly:

“Neither shall any plague come nigh thy dwelling.”

Know that God will keep this promise. He will keep His end of the bargain if you keep *yours*. Pray, therefore, not for safety, for that is assured, but pray that you can keep your end of the bargain—and dwell in the Secret Place of the Most High.

“For he will give his angels charge over thee, to keep thee in all thy ways.” Here our Fortress ceases to be a static Fortress and becomes a moving Fortress. It becomes not a shield of steel and a fortress of stone, but a living, moving Shield and Fortress, surrounded and protected on all sides by a throng of protecting angels. Modern science has created the miracle of a moving fortress in the modern battle tank. War has ceased being a war of Hindenburg lines and Maginot lines, and has become a "war of movement" due almost entirely to these moving fortresses of steel.

But long before the ingenuity of man had devised ways by which our modern fortresses could move, the Lord had perfected for all who believed in Him a means by which His spiritual Fortress could protect us when we move about on the Lord's business. Not only will it protect us and keep us in all our ways when we are in high places above the "slings and arrows" of worldly battle, but it will bear us up when we descend to the low places where evil abounds. "If you make your bed in hell, behold I am there." In the midst of human weaknesses this Fortress will help us to stamp out selfish pride in the form of the lion and poisonous hate in the form of the adder and the dragon.

Here the analogy of Paul will help us. "Shod with the preparation of the gospel of peace." For nothing reduces selfishness and hate to its native nothingness, yes, tramples them effortlessly and easily back into the soil from which they have sprung, so quickly as that Peace that comes from the assurance of the good tidings (gospel) that the power of Good is the positive and real power of God, and that evil is futile and powerless because it is a mere shadow or counterfeit of Good. *“Peace I give unto you,”* said Christ, *“My peace I give unto you. Not as the world giveth, give I unto you.”* This Peace—the Peace that passeth understanding—can trample all hate, pride, and selfishness, and all the other spurious powers that are derived from hate, pride and selfishness, underfoot where they can harm none.

From the complete and perfect protection on high that abides with one who rises in thought above the petty dangers of this world, we have descended, strong and mighty, to destroy those evils for others. The cycle is completed. Now listen while the Lord speaks:

“Because he hath set his love upon Me, therefore will I deliver him.” Perhaps you have been asking, "How can we rise to the Secret Place of the Most High, where all this protection awaits us?" Here is the answer in the words of the Lord Himself. By setting your love upon God you are lifted into His presence, where automatically you are delivered from all evil. But how can one love someone that he has not seen? "Who hath seen me hath seen the Father," said Jesus. Try loving Jesus or your highest conception of Jesus. "But we have not seen Him, either," you may say. "He lived two thousand years ago." Yes, He lived then,

and He lives now. Try practicing His presence here and now. Get Frank Laubach's little booklet, "The Game With Minutes," and try practicing living by His side every day for a week. Just see what happens to you. Think of Him as walking beside you, standing with you when you talk with friends, sitting beside you at the table, putting His hand upon your brow when you are tired, and watching over you all night long when you sleep. Pretty soon you will know Him. He will call you by your name, and you will speak to Him by His Name.

Which leads us to—

"I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honor him, with long life will I satisfy him and show him My salvation."

To love God, to know Him, is just like stepping into an elevator in time of danger. The elevator of God's love will lift you immediately out of danger. Not only will you be lifted out of danger, but the time will come when He will *answer* you when you call upon Him or talk with Him. The time will come when He will not only be with you in trouble but He will *deliver* you from that trouble, and still more, He will *honor* you and *bless* you and give you health, long life, and above all, *salvation* now and in the life to come. Let us think for a minute what all this means to you. Thank the Lord and bless His Holy Name. This is wonderful, almost too wonderful to find words to express, much less to express the thanks that are due to Him.

Our Heavenly Father, henceforth we shall have no fear, for we trust utterly in Thee, and we know that Thou art the God of Love, Giver of every good and perfect gift. Resting in Thee, and abiding eternally in Thy love, we are impervious as in a citadel, for no evil can henceforth reach us without first passing through Thee, being transformed in the process into perfect purity; perfect harmony, and perfect love. Hold us close to Thy heart, O Father, and accept our gratitude, our adoration, and our praise. Amen.

III. Psalms for Times of Crisis

A PSALM OF HARMONY*

We lift up our eyes unto the hills
From whence cometh our help.
Though the reflection in the water may quiver and ruffle
And conceal Thy great beauty at the beck of the winds and tides,
We know that Thy Truth shall never quiver or shake.
Though discord and misunderstanding may appear in the world below,
We know that if we lift our eyes unto the hills
We shall see the Reality is clear and beautiful and eternally harmonious.
We know that the more the reflection vibrates in wind and tide,
The more stable and calm stand the everlasting hills.
The more the opposite sides of the mountain appear in the reflection to be pulling all things asunder,
The more permanently above they are seen holding the mountain in place;
And the farther the tip of the reflection sinks down into the depths,
The higher the glorious dome pushes its peak into the heights above.

Give us grace, O God, to see the world of Reality right side up and not upside down.
May we see the mountain—not the reflection in the pool.
May we see behind every argument the Truth that draws it into Love;
Behind every angry thought, the Love that vibrates it into eternal Harmony.
We pray, O God, that we may look up, lift our eyes, and see Thee as Thou art,
And see Man as Thy child, made in Thy perfect and eternal image and likeness, as he really is,
Eternally reflecting Thy Harmony,
Filled with Thy Holy Spirit,
And abiding eternally in Thy Love.

A PSALM OF GUIDANCE*

We know, O Father, that man is not responsible for making plans,
For Thou art the only Designer
We know that no one ever *makes* plans;
For plans grow as flowers and trees grow,
Are things of life with roots, ramifications, and interweavings,
As beautiful as tapestries, as permanent as the eternal stars.
May our eye be always single, our vision always clear as light,
That the radiance of Thy infinite Love may light our paths forever:
That we may see Thy plan as it eternally is,
In all its beauty, in all its harmony, in all its grandeur,
And see ourselves as we always are—
Thy children, made in Thy image and likeness, The perfect expression of Thy perfect direction,
Each instant conscious of Thy perfect ideas in perfect succession.
As Thou keepest the stars in their courses,
So wilt Thou guide our steps in perfect harmony, without clash or discord of any kind,
If we but keep our trust in Thee.
We know Thou wilt keep him in perfect peace whose mind is stayed on Thee,
Because he trusteth in Thee.
We know that if we but acknowledge Thee in all our ways
Thou wilt direct our paths.
For Thou art the God of Love, Giver of every good and perfect gift, And there is none beside Thee,
Thou art omnipotent, omniscient, omnipresent,
In all, through all, and over all,
The only God.

* "The Soul's Sincere Desire" by Glenn Clark

IV. The Power in the Scriptures

"In all thy ways acknowledge him and he shall direct thy paths." Proverbs 3:6

"God is love. He that dwelleth in love dwelleth in God and God in him." I John 4:16

"To them that love God, all things work together for good." Romans 8:28

"Call unto me and I will answer thee, and shew thee great and mighty things,
which thou knowest not." Jeremiah 33:3

"Verily, verily I say unto you, whatsoever ye shall ask the Father in my name,
he will give it you." John 16:23

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee;
because he trusteth in Thee." Isaiah 26:3

"The eternal God is thy dwelling place, and underneath are the everlasting arms."
Deuteronomy 33:27

"Cast thy burden upon the Lord and he shall sustain thee." Psalm 55:22

"For I the Lord thy God will hold thy right hand, saying unto thee,
Fear not, I will help thee." Isaiah 41:13

"With God nothing shall be impossible." Luke 1:37

"Fear not, for I am with thee:" Isaiah 43:5

"I am the Lord, the God of all flesh; is there anything too hard for me?" Jeremiah 32:27

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory,
and the majesty." I Chronicles 29:11

V. The Power in the Sky*

A wise man was sitting by the turn in the road when a man all bowed down with troubles came and sat down at his feet.

"You are in trouble," said the wise man. "I can see it in your face and by the way you walk. If it will bring release to your captive soul, tell me what it is that besets you. Don't be afraid to speak."

The man just sat in the road, stared hard at the ground, and replied, "But my story is such a long story and my troubles are even like the grains of sand which lie on the sides of this pathway. I am without money and without work and without friends. Things have come to such a muddle that no one possibly could unravel them. What more need I say?"

"My friend," replied the wise man, "there is no need to tell me more. There is one way of escape which, if you find it, will be just as effective whether your troubles are one or legion."

"But," interrupted the man, "you do not understand. There is something in my situation which complicates it. It is founded on misunderstandings and on mistakes and on sin."

"Little does it matter," said the wise man, "what it is founded on, for the way I shall show you will be as easy to travel as the unresisting air, and as sure as the passage of light. True, there will be a yoke that you must bear, and a burden that you must carry, but the yoke will be easy and the burden will be light."

"Show me the way," said the man, "for I am weak and heavy laden, and if I go much farther along the road I am traveling, I shall drop in the dust and there will be no one who will mourn me."

"Do you see that little mud puddle over there by the side of the road?" asked the wise man. "In that puddle are drops of water that were once just as clear and pure as the water which is carried in yonder cloud above. The little raindrops in that puddle are crying out for escape and what will you do to help them? Will you tell them to strive and struggle? No. The more they struggle, the more the water will be disturbed and the more sediment will arise from the bottom. Will you put an antiseptic or purifying solution in the water to cleanse it of its germs? That would only exchange one form of impurity for another. Will you put your hand in the puddle and press down the mud and try to confine it tightly to the bottom and to the sides? No, that would not bring release. There is only one way, and that way is always open. You will tell the drops of water to turn away from the sediment that lies at the bottom and look toward the sun. You will tell them to give themselves unresistingly to the drawing power of the sun's rays. Then, no matter how much or how little are the impurities in the pool, how black or how thick the mud, the escape is easy and the effort required is light. For remember this, that no matter how your pathways are hindered and blocked here below, the way that leads upward is always clear and free and open."

And the man who was seated by the road ceased to stare down at the dirt, but turned his face upward and with eyes all shining, looked full and clear into the eyes of the wise man, and in those eyes he saw nothing but love, for the wise man looked upon him and had compassion upon him. "Now," he said, "I know what you meant when you said to look toward the light."

And he went on his way and the wise man never saw him again, but there came back, in the years to come, many rumors from a far, far city of a man who arrived one night in rags, but with a face that shone like the sun. And everything that came to that man brought him good fortune, and all those who became associated with him received good fortune as well. For no one henceforth could associate with him without catching something of the spirit which he carried in his soul. And that spirit was like the spirit of one who has risen in the morning and is beholding the sun.

*from I Will Lift Up Mine Eyes, by Glenn Clark

VI. The Power in the Hills*

The football team was in the doldrums. They were to play a team the next day that everyone expected would defeat them forty to nothing. The coach had to do something to rebuild the spirit of the team and do it quickly. So when they met the day before the game, he went over to the electric light and although it was broad daylight he pressed the button and the light flashed on.

"See this light, how easily it was turned on? No effort on my part, save the mere pushing of a button." The men nodded.

"If you look into the wiring inside you will find there is a break in the connection, at one point. The pressing of the button closes that break. Now, fellows, if there is any break in your connection, if there is any fellow who hates another on the squad, if there is antagonism or selfishness, cut it out right now; that turns off the switch. If there is anyone who has an inordinate desire to outshine all his fellows among you, that causes another break. My wish is that each of you fellows tonight will press yourself into the connection." He paused a minute. "If any one of you has contact with the source of the power way up there in the hills, all the better. Then there may be infinite power released in the game tomorrow.

He paused again. "This is a very real thing I am talking about, fellows. There is a legend that once the Governor of Minnesota wanted to send a telephone call to Duluth at a certain hour for dedication of some important thing. A storm came up and carried down some of the telephone lines. A Scandinavian lineman of tremendous physique was sent out to mend the break. He found that the storm had brought down the line at one point and some farmer or trapper had cut a strand of wire so that he could not join the ends. Knowing the Governor's appointment was important, he finally took hold of each end of the wire and let the message be sent through him. The shock was great, but he could stand it. Now, fellows, each of you is to be like that Scandinavian. You are to press yourselves each into his place and let the circuit be complete. Have you team spirit enough? Are you humble enough? Can you stand it? Do you get what I mean?"

They nodded.

Then go to your rooms and connect up with the powerhouse, each in his own way. But, fellows, don't pray to win, pray rather that you will all be instruments like that wire to carry whatever strength the team may need."

After a pause he said, "Did you hear of the contest between the great steam engine locomotive and the little electric engine? It went like this. . . . A contest was once arranged to test the relative power of the giant locomotive and the little electrically driven motor car. The great powerful locomotive had been fired up for an hour before the contest began. The smoke was puffing from its smokestack and the great driving piston was ready to send the powerful wheels plunging into action against its little opponent. At the signal the two opponents clashed against each other, the little motor silently, the great locomotive with a great roar and puffing of smoke. For a few minutes everything was at a deadlock, and then gradually the little motor began to push its giant adversary backwards. For a while the old engineer in the locomotive cab stared in amazement. Then he looked out of the window and shook his fist at the little motor and cried out: 'We could whip you, you little rascal, but we can't beat the power up there in the hills.' "

Never in the history of the school did a team play as those boys played the next day.

*from *Power in Athletics* by Glenn Clark

VII. The Divine Plan*

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, 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 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.

**from The Lord's Prayer, by Glenn Clark*