

Clear Horizons



UPT

Winter 1949-50

(Complete Contents on Back Cover)

25c

MY PARENTS MADE FAITH INEVITABLE . . . 19

Marjorie S. Watts

THE GOSPEL OF HEALTH 37

Agnes Sanford

WHAT YOU MAGNIFY WILL MAGNIFY YOU 45

Austin Pardue

STAND UP FOR GOD — BE A CHRISTOPHER 53

Winfred Rhoades

I KNOW THERE IS NO DEATH 9

C. C. Corran

Poems - Meditations - Articles - Book Reviews

As We Go To Press

We saw the Christmas legend "He Became a Christian" (p. 1) in *Fellowship Messenger* a year ago, and kept it in our files for you. Everyone in this office was intrigued by it. We think it is a little classic. . . . **Frank C. Laubach** (p. 23) throws a new view altogether on missionary work. His article in the fall issue on the subject of the need for writers to make goodness interesting caused many letters to be written asking where the writer could send such manuscripts. The point of the article was that those writers who do make goodness interesting will find a market for their material in the regular magazines. . . . **Vincent Edwards** (p. 11) shows us a new side to John Calvin. It is too bad we are so prone to peg a man by one term, in this case "predestination." It's like making America "The Rockies." Every great religious leader to be what he was had to sink deep roots into the devotional life though he may not have exhibited it to the public. . . . **Austin Pardue** (p. 48), the Episcopal Bishop of Pittsburgh, treats us to another example of his talent for making the truths of Christianity so alive and modern for today. We have two or three more that will follow. This article was originally given as a radio talk, as were the others, and we hope he puts them into book form soon. . . . **Norman Vincent Peale** (p. 14) makes one stand in admiration of his ability to put out such good material so often. He never runs down because he would tell you he does not run on his own strength. He is continually showing people that the message of Christ is as modern as the newest graduate in psychiatry. . . . **Grenville Kleiser** (p. 51) has just had a book published by Prentice-Hall called *Make Your Life Worth Living*. Many of his friends wished that some of "his best" could be in permanent form, and here it is at last.

To all our friends, the entire staff of *Clear Horizons* says with heartfelt sincerity, "Merry Christmas and a Happy New Year. God bless you all!"

CLEAR HORIZONS MAGAZINE

1571 Grand Avenue

Saint Paul 5, Minnesota

GLENN CLARK, *Editor*

NORMAN K. ELLIOTT, *Managing Editor*

Contributing and Advisory Editors: FRANK C. LAUBACH, NORMAN VINCENT PEALE, RALPH SPAULDING CUSHMAN, WINFRED RHOADES, AUSTIN PARDUE, STARR DAILY, J. RUFUS MOSELEY,

Entered as second class matter September 19, 1940, at the Post Office at St. Paul, Minn., under the Act of March 3, 1879. Published quarterly at 1571 Grand Avenue, St. Paul 5, Minn.

SUBSCRIPTION RATES: 1-year subscriptions, \$1.00 each (Foreign \$1.25). 2-year subscriptions, \$2.00 each (Foreign \$2.50). 3-year subscriptions, \$2.50 (Foreign \$3.25). Single copies, \$.25 each.

Clear Horizons

Tenth Year

WINTER, 1949-50

Volume 10, No. 3

☐ "But I did not sorrow: I rejoiced. Go, you and rejoice also."

"He Became A Christian"

SOME years ago we were staying overnight during Christmas week in a city where we had been lecturing. Living at the hotel where we were stopping was a good friend, Rabbi Goldman, of the local Jewish Congregation. He was a true scholar and, strange as this may seem to some, was more familiar with the teachings of Jesus, and practiced them more faithfully, than many professing Christians whom we have known.

It was quite late and the streets were almost deserted. It was growing cold, and snow was beginning to fall, muffling into silence the footsteps of occasional passers-by. We sat looking out from the front of the hotel lobby at a lighted Christmas tree on the porch of an old mansion across the street.

Ancient Jewish customs and their relationship to the Christmas Eve account had been the subject of discussion. Suddenly the Rabbi asked, "Did you ever hear the

story of the man who became a Christian?" We said that we probably had not heard the story to which he referred, and prepared to listen. "Well," said the Rabbi, "this is the story."

"In Russia there was a devout Jew, Jacob Markovsky by name. And he was honorable, and gave obedience to the law of God. One day there came to him a great sorrow. His only son went away and became a Christian—a despised *maschumed!*

"In shame and grief Jacob Markovsky ran quickly to the Rabbi Elleiser: 'Great disgrace has come unto me,' he said, and he told the Rabbi the whole story. 'Give me,' he cried, 'your prayers that this thing may pass from me and my son shall be restored.'

"But Rabbi Elleiser shook his head slowly. 'There is nothing that I can do,' he said sadly. 'What!' demanded Jacob Markovsky, 'My only son becomes a *maschumed* and

From *The Fellowship Messenger*, Box 706, St. Petersburg, Florida. V. P. Randall, editor. By permission.

you, a Rabbi, can do nothing. Why is this?’

“Slowly the Rabbi replied, as one making a confession. ‘I, too, had an only son, one which I dearly loved; but he went away as did your son and became a Christian, and I could do nothing.’ Jacob Markovsky was astounded. ‘What! You a Rabbi—one who serves God according to the Law—and this should come upon you! Why did you not ask God to help you?’

“‘Ah, but I did ask Him. I went before Jehovah and told Him the whole matter. And He listened,

kind and patient as a Father. And when I was through He said, ‘My child, there is nothing to be done.’”

“‘I was amazed at these words, but He said to me, ‘I, Jehovah, also had a son; and He, too, went away and became a Christian. But I did not sorrow: I rejoiced. Go, you and rejoice also.’”

“As Jacob Markovsky went home he said to himself, over and over, and very much in wonder, ‘Even Jehovah, Himself, had a Son who went away and became a Christian.’”



Our Prayer

Adeline Roseberg

Upon the “Dedication” of our little son
God guide those little feet,
Along the path of right,
God teach those little hands to do,
What’s pleasing in Thy sight.

God let those sparkling eyes,
See what Thou would’st have done,
God may those ears be listening to
The Story of Thy Son.

God grant that little voice,
Give thanks to Thee each day,
In all ways . . . grow in goodness . . .
In Jesus’ name we pray.

☞ This is God’s world, He will bring the Remedy into fulfillment in His own time. Let us see what the New Year will bring!

A New Day Dawns

Glenn Clark

NEXT year will be the 21st birthday of the Camps Farthest Out. We shall come of age. We can vote. We are going to vote for a peaceful world where liberty and justice shall prevail. And we are going to vote with tremendous power for we are going to have the accumulated training of 21 years behind us in the experience of effective prayer.

On the other side of the world Gandhi, in his struggle for the liberation of India, has proved beyond the shadow of a doubt that victory can be ours if we conduct our campaign on as high a plane as he conducted his.

There is a marvelous similarity in the pattern that we are following to the pattern that he followed. First of all he had a Camp Farthest Out (he called it an Ashram) and it also was about 21 years of age when his real campaign seriously began. He established a magazine, *Free India*; we have established a magazine, *Clear Horizons*. He based his campaign on the Sermon on the Mount; we, too, base our campaign on the Sermon on the Mount. The remarkable power in his movement was derived from his conviction that whatever victory is

first achieved in the inner soul will always manifest in outward events. That has been the foundation principle of the Camps Farthest Out. Gandhi took special pains, as we had always tried to do, to see that the means he used were as righteous as the ends he was set upon achieving.

And last, but not least, the central key to Gandhi’s greatest power was summed up in the word *Renunciation*. In a similar way, the key to whatever power the Camps Farthest Out have ever held can be summed up in the word *Relinquishment*. Gandhi renounced the world and then God gave it back to him; he renounced Force and God furnished him the true inner Force necessary for victory; he renounced leadership and God gave him the greatest leadership ever known to man in modern times. For twenty-one years we have taught Relinquishment as the key to all vital prayer, at the Camps Farthest Out; and Selflessness as the key to all vital leadership. Put Relinquishment and Selflessness together and we have the spirit of the Renunciation that led Gandhi to victory.

And in addition to all that, we

have unbounded faith in the saving Christ, and we know that as we abide in his love and his love abides in us, that unlimited, infinite power of God goes with us. For love—Divine Love—never fails.

Jesus counsels folks starting movements like this to sit down and deliberate whether with ten thousand men they can encounter a foe of twenty thousand. So let us pause before we go farther and make an inventory of the resources that we can draw upon.

First, we have 100,000 loyal praying people keeping the Quiet Hour of Prayer every day. There are probably a million more that we don't know of who have been influenced by our books or the books of our friends who could be added to this number.

Second, we have hundreds of Prayer Groups all over this land that we know of, and a thousand others that we don't know of.

Third, we have a thousand Fanner Bees—the shut-ins, the crippled, the aged. We hope to find a Queen Bee for every city soon who can complete the rounding up of these unseen reservoirs of spiritual power.

Fourth, we have 20,000 subscribers to *Clear Horizons*, and are hoping to see this raised to 100,000 within the next few years—with names on our stencilled lists that

can be reached in any hour of emergency between sunup and sundown.

Fifth, there have sprung up spontaneously vital, efficiently working "Christ for Others" (C. F. O.) groups in half the largest cities of America, and we have expectations of seeing similar groups established in most of the other cities soon.

Sixth, we have a small army of inspired speakers ready and equipped to bring vital messages to these groups and these cities.

Seventh, we have twenty-one Camps Farthest Out scheduled for next summer, beginning in May and ending in October, blanketing the nation from tip to tip. Indeed, we are better equipped in this line than Gandhi was.

Eighth, these camps and these speakers are now "spilling over" into the other continents. Besides sponsoring a representative, Karl Hujer, to carry our prayers to a select group of Gandhi leaders in India this winter, we are backing Frank Laubach as he returns to Africa; and in the spring I am planning a Camp Farthest Out tour of the Philippines (two weeks) and Japan (three weeks). The party will be limited to twelve and the cost will be \$2,400 for the journey from March 3 to April 15. If you are interested send in your application at once. The Camp Farthest Out will sponsor two

Spiritual Odysseys to Europe this summer, the first from around June 14 to July 25 and the second from July 25 to September 5. The cost will be about \$1,200. Write care of Odyssey Tours, 1571 Grand Ave., St. Paul 5, Minnesota, about both of these.

Ninth, we have three healing centers: Merrybrook in Vermont; Glennhaven in Florida, and Melrose Manor in Indiana, besides holding an annual healing school and clinic at Bynden Wood, Pennsylvania. We are contemplating holding similar ones in Arkansas and other states.

Tenth, we are starting an Ideal Village—a little City of God—on virgin soil a few miles south of Coral Gables, where folks can live all year around in an atmosphere of the Camps Farthest Out, of harmony and fellowship and good will. Anyone interested should write to Mrs. Minnie May Manfred, 4514 Alhambra Drive, Coral Gables, Florida. If one will build within the next two years he may obtain a 100 by 100 foot lot for the special rate of \$500.00.

But one can say that all these things are scattered all over the nation, that there should be some center from which power and guidance and some sort of coordination could be derived. True. And for that reason, our next step is to arrange for that permanent center.

But as God is our only center and as He is a Trinity, it would seem fitting that we need a Trinity, too, of directing centers, exclusively separate in functions, and yet absolutely one in spirit, to carry on adequately this great program.

Our first need is already being met in Saint Paul—as described above—a distributing center for spiritual literature that deals with the deepening of the spiritual life. Here also is the clearing house for prayer groups, Fanner Bees, Camps Farthest Out at home and abroad, and the Home of the Prayer Tower, administering to the needs of hundreds every month.

Second, as St. Paul is centrally located and is therefore a natural distribution center for the nation, Washington, D. C., is the natural center for marshalling the prayer forces for government affairs. Here there exists a real need for the right building to serve as the Spiritual Embassy building to shelter groups that gather from all over the nation to bring influence to bear upon their congressmen to build for peace and justice. We are waiting on the Lord to lead us to the right location for the successor to the House on Cedar Street.

Third and finally, we are seeking a year around training school that can serve as a center for preparing the youth who are eager to cast their lives into spreading the mes-

sage of the Mission Farthest Out. We want guidance as to the place and help in finding the funds to bring this about.

The profound need for these last two centers—a Clearing House in Washington and a Training Center in Maryland, or somewhere nearby—is forcibly brought home to us by the constant stream of reports from abroad how our engineers bring engineering but not love, how our technicians carry skills but not good will—how every move we make in sending men and money abroad is worse than wasted unless the spirit of love and prayer goes with them.

At Rhodes Grove this summer Starr Daily caught a vision as clear as the waters of Lake Winnepesaukee of how this need could be met and exactly what our part in meeting it should be. All around us we see eager young people open to the Christian message of good will and peace, all ready to be trained

in what Dr. Laubach calls Prayer, the Mightiest Force in the World. If we were equipped to furnish them six months' training at a center for study, three months of a Washington practicum and attendance at a few Camps Farthest Out, all designed to help them know from experience that the Kingdom of Love is here and now, with an army so trained, we could win the world for Christ.

This is God's world. He knows its needs and He knows the remedy. If He puts His approval upon this plan as a basic approach to the Remedy, then all is done. He will bring it into fulfillment in His own way and in His own time. Join with Starr Daily, Frank Laubach, Walter Fiscus and thousands of others of us who have been sharing this vision together for many months as we lift it now and leave it in the loving hands of the Father. Let us see what the New Year will bring to pass! A New Day Dawns!



NOTE: Glenn Clark's *The Divine Plan* is now available in German, Greek, Spanish and Japanese. Send for them at \$.02 each for friends in foreign countries. Write to Macalester Park Publishing Company, 1571 Grand Avenue, Saint Paul 5, Minnesota.

It is the turning of our lives to Him as a flower to the sun.

Aligning Ourselves With God And His Plan

G. V. McCausland

FROM time to time we forget the true purpose of prayer. These wrong ideas of what may be accomplished by prayer may limit God in His work and may hinder us in receiving the gifts needed.

Prayer is the process of aligning ourselves with God. It is not necessary to convince God of our needs. He knows all about these even before we ask. By means of prayer we get ourselves in line with the purposes of God so that our needs may be filled.

We may be driving along a highway and see Spring Water coming out of the side of a mountain. We do not have to argue with the spring to convince it that we are thirsty. All we have to do is to put our cup in line with the flow of the water and the cup will be filled.

So it is with prayer. The heart of God is breaking to give us His good gifts. All we need to do is to put ourselves in line with His love and will.

We may come to the place where we are in alignment with the power which comes from God and yet we do not receive. We wonder why our needs are not being met. At

these times we might try examining our attitudes and thoughts to see if there is a blockage somewhere. Fear is a blockage but fear can be removed by love. "Perfect love casteth out fear."

Too tight a grip on our own plans can prevent the living water from God reaching us. A dog might come into the dining room at meal time with a slipper in his mouth and we might try to give the dog a nice piece of steak. It would be necessary, however, for the dog to drop the slipper before it could receive the steak. Through prayer we may come to the place where we give up our plans for God's plans.

Prayer clears the vision so that we see God's plans for us and for the world more as God sees them. The windshields of our cars get clouded with grease and dirt from the road and from other cars. We stop to clean the windshield and go on our way more sure of the road ahead. So it is with prayer. We pause in the hurry of our everyday work to clear our vision by getting still.

Prayers need not be long. A short prayer at the beginning of the day and then the living of the day

in expectation is the plan used by some who live the life of prayer. We can make every day of our lives a prayer. Conversations made in the presence of God are prayers.

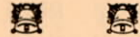
So prayer is the aligning of ourselves with God. It is the turning of our lives to Him as a flower to the sun.

Our cars get out of line and we take them to a garage to have them lined up for the road. When our cars are out of line, they are

hard to drive and unnecessary wear on the tires is the result. In line, the car drives more easily and unnecessary tension is eliminated.

The Prodigal Son was out of alignment with his father. As soon as the son turned to his father, he put himself in line with all that was good.

Prayer is the process by which we put ourselves in line with the gifts, blessings, peace and love of God.



Thy Shadow

Carolyn Browning Jorgensen

O Christ, Thy shadow let me be,
To come and go all day with Thee;

To reach my hand in kindly deed
Whene'er Thou see a soul in need;

And stretch me out across the sea
As other nations turn to Thee.

Lord, shrink me wholly out of sight;
Thy noon-day glory is the Light

That hides myself from earthly eye
For all my life comes from on high.

O Christ, Thy shadow let me stay
To learn the sweetness of Thy Way.



Faith is positive, enriching life in the here and now. Doubt is negative, robbing life of glow and meaning. So though I do not understand immortality I choose to believe.—*Webb Garrison.*

(From the appearance of the body on the couch I knew that they thought I was approaching death.

I Know There Is No Death

C. C. Corran

I HAD been a semi-invalid for several years. Sometimes I would become suddenly ill without any apparent reason.

One Sunday evening on the street with a friend in Seattle I began to feel ill, and asked her to take me to my room a few blocks away. She took me to her nearby apartment where she lived with a daughter and a son.

They placed me on a couch in the living room. I grew worse and finally lapsed into what they believed to be unconsciousness.

I felt myself leaving the physical body; the intense illness was left behind. I saw the physical body lying on the couch as if in death. I had floated away upward to near the top of the room, opposite to where the body lay.

I retained a form somewhat similar to the physical body which I had left; I felt that I was passing through death. I still retained my usual faculties, such as sensation, sight and the consciousness of life. I saw my friends in the room, could hear them talking but somehow knew that I could not communicate with them.

I knew that they could not see me leaving; but from the appearance of the body on the couch I

knew that they thought that I was approaching death. I knew they were silently praying for my healing, and there was an atmosphere of love pervading the room and I felt light and free.

Then I had a consciousness that I was leaving some work unfinished, although I did not know what the work was. I felt that I was passing through death, or had actually passed.

I believe that the prayers of my friends together with the desire to return and finish my work, brought me back. I shall always believe, however, that without those prayers I would not have returned.

I came back to the body on the couch; I did not seem to *enter* the body but "*to take possession*" of it. To human appearance, I then regained consciousness, but in fact I had not at any time *lost* consciousness.

After returning to consciousness I had a nausea, but no pain, and knew that I would soon be feeling normal again. I told the folks to retire for the night, but to leave me on the couch as I did not want to be moved. It was then about 9 o'clock P.M. I finally went to sleep and the next morning ate some breakfast and went to my office.

I have always felt that I was passing through death but had not gone so far but what the forces of love brought me back. It gave me a better understanding of the power of divine love as a healing power.

That experience was thirty-two years ago. I never knew the work I was leaving undone; I only hope that I will have finished that work ere my final summons comes.

I know what death is like. I have no fear of it nor of the experience or conditions afterwards. I am positive that the real individual will not die; I am positive of eternal life.

I believe that death and the transition to another life will be the most interesting experience of life.



Meditation for Peace

Lulu Walton Quick

MY Father, I come to Thee, because I feel the great need of Peace at the center of my being and I know of no other source whence a Divine Peace can come.

I know that in order to achieve this Peace and to abide in it I must have at the inmost center of my being first, Stillness, then a Harmony which is akin to the music of a great organ played by a master musician,—a Harmony like the rhythm of the music of the spheres, created by Love and kept eternally active by the propelling force of Joy,—the "Joy of the Lord."

When I achieve this Stillness and feel myself in tune with the Infinite, then I realize that it is my oneness with Thee, the source of all Harmony, which makes the

whole pattern of my life as orderly and sublime as the movement of the stars in their courses, and the rhythm of the tides of all the oceans of the world.

In this quiet hour of realization I feel stealing into my soul from Thy great Heart of Love, that Peace promised by the Master, the Peace that passeth all understanding. It passes my understanding, O Father; but I know that Thou art its source: and my soul bows before Thee in adoration and Love,—in gratitude and praise that I, one of the least of Thy children, have become both a receptacle of and channel for Thy Divine Peace.

My desire, my earnest prayer, O Father, is that from the depths of my being I may radiate to all the world my portion of Stillness, Harmony, Love, Peace,—God.

Although celebrated for his orthodoxy, his prayers became very popular.

Two Prayers of John Calvin

Vincent Edwards

ANYBODY who has been in Geneva, Switzerland, must have a vivid memory of the memorial that city has raised to the leaders of the Protestant Reformation. One name in the group stands out particularly. In the days of our great-grandfathers John Calvin personified the fundamentals of the Presbyterian faith, and "Calvinism" became a popular word.

Though today probably not one person in ten can define Calvin's doctrine of predestination, this great cleric still throws a long shadow down the years. As a preacher in Paris, he became so popular and drew such crowds that Catholic churchmen, fearing his influence, had him driven from his pulpit.

Calvin then went to Geneva, where his story is history. From that small city, his sermons and writings went out to followers in many places, and Geneva became the citadel of Protestantism. His interpretation of Holy Writ and the doctrines he laid down were eagerly accepted by those who had broken away from the Catholic Church, and his teachings had an important part in shaping the beliefs of the Scotch Covenanters, the

French Huguenots and the English Puritans. The Geneva preacher's sermons once shook the evangelical world to its foundations.

Although Calvin is celebrated for his attempts to define orthodoxy, he also did much inspirational writing. His prayers became very popular. Two of the best known of these are his Morning and Evening Prayer.

The first has a memorable association with another famous Protestant. On the morning of St. Bartholomew's Day, 1572, the great Huguenot leader of France, Admiral Coligny, was reciting this prayer with his chaplain when assassins burst into his room and stabbed them to death. The beauty of the phraseology and its sublime thought explain why it has been a favorite with Presbyterians for more than three hundred years:

"Almighty God, our Father and Preserver! We give Thee thanks that of Thy goodness Thou hast watched over us the past night and brought us to this day. We beseech Thee strengthen and guard us by Thy Spirit that we may spend it wholly in Thy service, aiming at Thy glory and the salvation of our fellow men. And even as Thou sheddest now the beams of the sun

upon the earth to give light unto our bodies, so illuminate our souls with the brightness of Thy Spirit to guide us in the paths of Thine obedience.

"May all our purpose be this day to honor and serve Thee; may we look for all prosperity to Thy blessing only, and seek no object but such as may be pleasing in Thy sight. Enable us, O Lord, while in labor for the body and the life that now is, ever to look beyond into that heavenly life which Thou hast promised Thy children. Defend us in soul and body from all harm. Guard us against the assaults of the devil and deliver us from any danger that may beset us. And seeing it is a small thing to have begun well except we also persevere, take us, O Lord, unto Thy good keeping this day and all our days.

"Continue and increase Thy grace within us, until we shall be perfectly united with the glory of Thy Son, Jesus Christ, our Lord, the Sun of Righteousness, who shall replenish our souls with His eternal light and gladness. And that we may obtain all these mercies, be pleased to cast out of Thy remembrance all our past offenses, and of Thy boundless mercy forgive them, as Thou hast promised those who call upon Thee in sincerity and truth. Hear us, O God, our Father, and Redeemer, through Jesus Christ our Lord. In whose

name we pray, as He hast taught us, 'Our Father who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on 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, for ever. Amen.'"

Calvin's Evening Prayer is equally inspiring. It must have made a strong appeal to another great pioneer of the Protestant faith. In the year 1572, John Knox, the famous Scotch reformer, died after long years of preaching throughout his country and influencing his hearers to accept the new doctrine. As he was nearing his end, almost the last spoken words of the founder of Scottish Presbyterianism was this beautiful prayer of Calvin:

"O merciful God! Eternal Light shining in darkness. Thou Who dispellest the night of sin and all blindness of heart, since Thou hast appointed the night for rest and the day for labor, we beseech Thee grant that our bodies may rest in peace and quietness, that afterward they may be able to endure the labor they must bear. Temper our sleep that it be not disorderly, that we may remain spotless both in body and soul, yea that even our sleep itself may be to Thy glory.

"Enlighten the eyes of our un-

derstanding that we may not sleep in death but always look for deliverance from this misery. Defend us against all assaults of the devil and take us into Thy holy protection. And although we have not passed this day without greatly sinning against Thee, we beseech Thee

to hide our sins with Thy mercy as Thou hidest all things on earth with the darkness of the night, that we may not be cast out from Thy presence. Relieve and comfort all those who are afflicted in mind, body, or estate. Through Jesus Christ, our Lord. Amen."



Prayer Adventures for "Shut-Ins"

Furniss Peterson

So you are a shut-in . . . you can't get out into the world. Perhaps your physical body can't, but your soul can . . . in prayer.

You can go adventuring in prayer as you listen to your radio. You hear a newscaster telling of an earthquake in Peru, so you go to Peru . . . in thought, in prayer, asking that God will help them all and cease the earth from trembling. Or perhaps you hear of a child that is lost in the Maine woods, so you go to Maine . . . you walk with that child, picturing in your mind the lovely coolness of the woods, the path that shall lead the child out to safety. Never dark foreboding woods, where danger lurks or where wild animals prowl.

You hear of a great flood in China where thousands drown and other thousands are starving because of the flood. In thought . . . prayer . . . you try to lead them "by the still waters" . . . and you ask God to take the souls of those who perished.

And you can go adventuring more pleasantly too . . . a journey of thanksgiving. You hear of neighbors in some distant town rebuilding a home which was burned, a family having lost all of their possessions. You can help "rebuild" that home by thanking God for the goodness of His children who do these good deeds.

A plane flies by overhead, and you can ride up there too by asking God to guide that plane safely to its destination, to bless all who are in it.

Yes, you can travel from one end of the earth to the other . . . a pleasant journey which will refresh your soul, just by praying for others, being with them wherever they are . . . whether in need of help or in need of thanksgiving.

Try it sometimes . . . surely it is just as easy to pray as it is to say, "My, isn't that terrible," when you hear or read of people who are in need of prayer.

Mr. Peterson writes a newspaper column under the pen-name of "Don Pajamas" in Tucson, Arizona. He has been a "shut-in" for 15 years or more.

He has just written a Christmas song with Hoagy Carmichael which has been recorded with the "Ink Spots" doing the vocal. The title of the song is "My Christmas Song for You." Perhaps you would like to ask your radio station to play it. The bed-ridden Mr. Peterson is anything but a failure. He works hard, and he prays harder. That is good advice for everyone.

☐ A great revival of the simple religion of Jesus Christ would cut down heart attacks.

How To Keep Well

Norman Vincent Peale

I WAS traveling by train recently when a strange man swung out of the upper berth one morning and called me cheerily by name. He had been at the meeting where I spoke the night before.

"What you said last night is absolutely true," he said. "The simple teachings of Jesus can help one overcome sick tensions. Recently, I had some large outstanding loans. I became high-strung, rheumatic and couldn't sleep. Then I read and started to practice those simple principles which He outlined. My mind became filled with a deep peace, and I began to be successful, both in business and as a person. I've been well ever since—all the stiffness, coughing, headaches and sinus gone!"

Jesus said, "*I am come that ye might have life and that ye might have it more abundantly.*" (John 10:10) People who have abundant life do not conduct themselves in an undisciplined manner. When a man is master of life, he is never discouraged, he is composed, with untapped reservoirs of power.

William James, one of the great psychological minds, says that the Christian religion releases the most powerful energies of the soul, so that nothing can overcome them.

Christ teaches us to be conscious of an easy, unhampered, unimpeded flow of power. Do today what is before you in a serene and calm manner, and you will meet crises with efficiency. Many housewives have learned that anxiety and nervous fatigue are strangers to the children of God.

I know a businessman who sits at a cluttered desk with problems and appointments all day long and half the night. He developed a pain in the stomach, lost his appetite, snapped at his associates, and created friction. Finally, he went to a doctor.

"Here is my prescription," said the physician. "Every night, rain, snow or starlight, go out with your wife and walk for thirty minutes. Then come in, get down on your knees and pray that the peace of God will come into your mind and into your heart."

In half a month, the man felt and looked a decade younger.

No medicine, no operation, no sanitarium: just physical exercise and the benediction of the peace of God, at the end of day. A great revival of the simple religion of Jesus Christ would cut down heart attacks, and practically empty the sanitariums. You can prove that to yourself.

☐ Some ministers are making church services so alive that their churches are packed

They Make Church Services Entertaining

E. M. Marshall

WHILE there is no use denying that religion is being crowded out of the lives of many by moving pictures, television, the radio, stage, sports, and household duties, it is good to remember that some ministers are overcoming religious indifference by making church services so alive, so full of entertainment, that their churches are always packed.

To Jo Peterson, who is an advocate of advertising, it was easy to campaign for religion just as merchants do for whatever material product they are selling. So none of her congregation is now surprised by posters, billboards and cards in many languages which are serving to increase the number and the interest of the congregation at 189 Madison Street in Chicago. The ability to use five languages is a potent factor in the success of the venture.

When Rev. Sherman H. Splet resorted to the use of sleight of hand tricks at the First Methodist Church in Salamanaca, his efforts were viewed in much the same light as advertising in foreign languages. But he knew that sleight of hand delighted children and

counted on his young parishioners to bring their parents, which would give him a chance to get over a religious message to those who are not interested in spiritual things and who must have some novelty even to a religious discussion before they will listen.

By reversing the passing of the plate at Walton, N. Y., Rev. Grant Robinson not only aroused interest but got results that proved profitable as well. He asked that each of his parishioners invest the dollar taken from the plate in any way they considered profitable and then return *either* the dollar or the profits it made to the church. The results were astounding. They proved that God can give as well as He can take away. For very few returned only the single dollar. There were many who brought back five, ten, twenty and even one three hundred dollar repayment. All kinds of ventures adapted to the individual's abilities were used in multiplying the dollar.

In Los Angeles, Bill Hay found a way, and a very interesting one, to get across daily readings of the Bible for periods of 15 minutes each. His listeners send in thou-

sands of letters for what was first viewed with the greatest skepticism by radio officials.

By putting complete church services on records much as the soap operas of radio are made, Arthur L. Becker helps not only those who are shut in and unable to attend services, but also churches having no choirs. They can obtain a series of recordings to help make their meetings more attractive. He dramatizes Bible lessons and brings them up to the minute, using the same tactics he practiced when he was selling insurance to further the gospel.

Dolls which are dressed after the fashions in Old Testament days bring the Bible to life as realities to even the very young and are the means which Diana Forman uses. Not that she restricts her work only to the young. In fact, she is extending it into other fields like health and hygiene, the dangers stemming from intolerance, the similarity of great people of other times to those of today, etc.

At the Unity School of Christianity of Kansas City, Mo., man-

aged by the Fillmore Brothers for nearly 60 years, they have succeeded in changing the attitudes of the congregation by changing the kinds of hymns used. They stress those having hopeful attitudes because they believe this music to bring about the best results. As more than 5 million now are striving to carry out their ideals of happiness, the Fillmore Brothers are keeping right on using radio, correspondence courses, music and pamphlets to sell religion.

And thus these ministers go far in fulfilling the specifications which the Reverend Doctor Edgar DeWitt Jones declared as those of a good minister. He said, "He should get religion like a Methodist; experience it like a Baptist; be sure of it like a Disciple; stick to it like a Lutheran; pray for it like a Presbyterian; conciliate it like a Congregationalist; glorify it like a Jew; be proud of it like an Episcopalian; practice it like a Christian Scientist; propagate it like a Roman Catholic; work for it like a Salvation Army lassie; and enjoy it like a colored man."



There is one power mightier than armies and that is an idea when its time has come.—*Victor Hugo.*

Public opinion when informed, effectively organized, and buttressed with moral principle is the most powerful factor in American political life.—*Dorothy Detzer.*

☪ Jesus carefully instructed His disciples in certain techniques.

I Gained Confidence by Applying Christianity

John J. Porter

Noted chemist, engineer, Chairman of the Board of North American Cement Co. and Director, Porter Chemical Co.

A FEW years ago I had to see a particularly hard-boiled individual and ask him a business favor. For hours before the interview, I went over in my mind what I should say, and I kept getting more and more nervous.

Finally, I recognized that I was preparing the wrong way. I had recently been formulating some techniques for applying Christianity to everyday situations. So I repeated to myself, "The Lord is my light and my salvation, whom shall I fear?" As a result, all nervousness left me. The interview was successful.

This is what I have worked out as a technique of affirmation. The effect of continual repetition of any statement is well known. I came to realize from my Bible reading that there are a number of instances where Jesus used affirmations in meeting problems.

Another workable method for conquering fear is *the understanding of eternity*. Since our life on this earth is but a second in eternity, is it not foolish to become so

preoccupied with life that we become frightened by our troubles?

It is good to go out under the stars on a clear night and look off into the vast spaces of infinity. Our minds can then dwell on the majesty of God and on the promise of eternal life with Him. We put our affairs into proper perspective.

A third way to develop spiritual strength is to seek the company of those who have faith. Emotions, good and bad, are contagious. Our fears or our faith may be greatly increased by the company we keep.

What about the techniques for getting along with people? It is sometimes very difficult to love people. I have found three techniques which help.

The first is to pray for those who offend us. This forces out of our hearts all negative feelings. Almost always our prayers, or our changed attitude (I don't know which), produces a marked change in the other person.

Next, remind yourself that even the most obnoxious person is a child of God.

I set myself to listing the good qualities in certain people to offset

From *Christian Laymen Magazine.*

faults. In some it would seem that any good is rather thoroughly buried in evil. But it is there. It's fun to find it. And somehow they know, instinctively, that our view of them has bettered!

Thirdly, Jesus warned us against falling into habits of criticism! "Judge not lest ye be judged."

If we read the gospels, we find

that Jesus not only practiced certain techniques Himself, but that He carefully instructed His disciples in them. We may further note that, as with us today, His disciples had a lot to learn after they had made their first decision to follow Him. I'm still learning, but I find these techniques valuable.



The Awakening

Margaret Alden

Kneeling one night in worship, Thy love came down
like Spirit-wings upon me, with great power.
It spread o'er me like a mantle,
And tarried not until it reached my heart.
There it made its abode, and I was transcended
and transported out into Thy world,
Where I could hear the voices of the Infinite.

So great a joy was mine, that I seemed to walk above
the world, and to envision "What Is To Be."
I knew, then, that Thou art Real,
And that aught beside Thee is but mist,
That vanishes with the morning sun.

That hour has passed, and its breathlessness
has lessened;
But yet, Thy Love still is in my heart;
Thy face just behind the vision of my eyes;
And I live within the radiance of that hour.



History always proves those wrong who, after struggling to overcome the delusions of others, throw up their hands and yield themselves to the delusion of despair.—*Edmund Taylor*.

☪ When I went away from home God lived on,
a priceless, indestructible Legacy.

My Parents Made Faith Inevitable

Marjorie S. Watts

IF faith in God comes naturally to you, you probably had parents like mine. I began life believing in them, watching them demonstrate, often under great difficulties, certain characteristics of a credible God. They *personalized* these characteristics. They endowed them with life. When I went away from home about my business—even when my parents went away from me out of this world—God lived on, a priceless, indestructible Legacy.

First, their love was a uniquely wise combination, half protection, half insistence that I solve my own problems. I offered them a tough proposition in this respect, for at four I had a bad case of polio. It must have been a grim business to watch their child struggling to creep and walk all over again. But not only did they refuse to carry me around. They spread a comfortable on the floor, left furniture handily arranged at the edges, put fruit, picture books—anything I'd surely want—at the opposite corners, and encouraged me to figure things out.

Often since I have reflected on this wisdom. We are all prone to expect God to take over our problems and send the solution by rush

telegram. But because of my parents I can never doubt that He has set me down in the midst of the *means* to my solution, knowing that any kind of strength, physical, mental, moral, derives in proportion to the effort expended.

Second, in my parents I witnessed a steady, practical faith. Six of the best available physicians had agreed that I was doomed to be a helpless cripple. "She will walk," they replied quietly. It didn't come about all at once. But that it came about at all resulted from their belief in God's good purpose. They were not in a hurry for the answer to their prayers as we usually are. They realized that the right answer is less likely to be a swift, dramatic incident than an evolution.

Third, this philosophy grew out of their understanding that we live in a world of moral law. They continually showed me this fact not so often by what they said as by what they did. If I had been "cured" by some lightning flash miracle, I should have missed the education they gave me in those laws. During my evolution to recovery I learned them through personal experience. I learned that to *earn* what you want is to double your appreciation of it. Because of that

struggle, life has been a tremendously zestful affair ever since. I learned that you can't grab off happiness as you'd pick an apple from a tree; that it's a by-product of the out-going spirit. For my parents refused to let me concentrate on my troubles; they focused my attention outward on other interests, other people. I learned compassion, not just with my mind but with my heart. I discovered that everybody is handicapped. There is lameness, but there are also poverty, emotional stress, the color of one's skin, and a thousand other

handicaps, visible or invisible, which bind men inextricably together. Scholars frequently talk of manufacturing a universal language. We already possess it. It is the language of pain, and strangely enough, its vocabulary includes the words "peace" and "joy."

Parents are the only people who can supply children with a primer of faith to live by. I hope you had parents like mine. If you did, you and your children, too, will believe in God and in the achievement of a world reflecting the orderliness of His mind.



This Is the Stillness Hour

Lois Christy Tewell

This is the stillness hour before the day
Swings into action. Now the mystic mood
Of silence breathless in the dawn holds sway
Through sleeping house. No family needs intrude
My quietness; the world shut out, alone
I talk with God. I feel His immanence,
And hear His voice; I know as I am known
In transcendental steps of radiance.

But hark! As sunrise gilds the morning world,
To outer ear comes splashing from the bath:
The family's stirring, shaving, getting curled—
And hungry. Father, bless them, may their path
Be brighter for the vision and the power
Of living Love I touched this morning hour.

☐ Thanks for this, another day in which
to try again; for strength . . .

Thank You, Lord, For Another Day

John C. Hall

THIS is another day; another opportunity. It is different from any other day that has ever been, or is to come, for there never have been, nor ever will be, two days that are exactly alike.

Today we shall meet people whom we didn't meet yesterday; and, perhaps we shall meet some that we have never met before. We shall see something new, as well as the old familiar things, and we can sense a feeling of expectancy and a hint of adventure because this is a new day, and it—with all its individual features—will never come again.

Yesterday, with all its joyous happenings, and its moments of irritation or annoyance—which seemed to be such an added burden at the time—has become one with history, and only the important things—those that will have a bearing on today or tomorrow—need to be remembered. But, whatever was the best of all of our yesterdays remains, and it is waiting for us to add something more. Today is another precious chance.

With the dawn of this new day the world was again re-born, and we have seen once more, the diurnal miracle of the ages. Through the dark, quiet hours of

night, Nature slept and restored herself, but now she turns with a smile to greet the rising sun. Eager and anxious that today may be better than the yesterdays, and inviting us to help her make it better, for others, more than for ourselves.

It really doesn't matter much what today holds in store for us, because this is the day when we are less important than those who surround us. Today it is our responsibility to see that no one is hurt or discouraged by anything we may say, or do—or think. Today others are our first care, and we must be alert to their needs. We must keep our spiritual first-aid kit clean, and ready for instant use.

Clean, that every thought we send to anyone may be untainted by prejudice or misjudgment. That every word we speak shall build-up and not tear-down. That, to those, whose carelessness or neglect requires some reprimand, we shall still add something of encouragement, or point a goal that they may achieve.

Ready for instant use, that the smile may never be far from our lips, or—much better still—from

our eyes. The lips are but a part of our mortal, outward being: while the eyes are the windows of the soul, and it is through them that our soul can send its smile.

Today we will take a moment, now and then, to reach beyond this mortal sphere. We will hold out our hand, and open the portals of our consciousness, that our body and mind may be refreshed and strengthened from the Source of

all Power, and we will pause and give thanks.

Thanks for this, another day in which to try again; thanks, for strength to carry whatever burden may be laid upon us; thanks, for our daily bread, for good companionship; kind words and an increasing faith.

Today is the day that the Lord hath made. Let us rejoice and be glad in it.



A Christmas Prayer

Edgar A. Guest

If I were Santa Claus this year,
I'd change his methods for the day;
I'd give to all the children here,
But there are things I'd take away.

I'd enter every home to steal,
With giving I'd not be content.
I'd find the heart-aches men conceal,
And take them with me when I went.

I'd rob the invalid of pain,
I'd steal the poor man's weight of care:
I'd take the prisoner's ball and chain,
And every crime that sent him there.

I'd take the mother's fears away.
The doubts which often fret the wise;
And all should wake on Christmas Day
With happy hearts and shining eyes.

For old and young this is my prayer:
God bless us all this Christmas Day
And give us strength our tasks to bear,
And take our bitter griefs away!

☞ There is a saying that one deed is worth a million words.

Teaching Reading Can Win Millions to Christ

Frank C. Laubach

WHEN missions began to teach illiterates it was for the purpose of making them into Bible readers. This is still one of the purposes of literacy. But there has emerged another purpose which may ultimately prove to be of equally great importance. It is proving to be a wonderful way to evangelize.

Missionaries are driven forth by the command of Jesus Christ to preach the gospel to every creature. Preaching the gospel is a means to bring men to surrender to Christ. If it fails to win men, then the missionary cannot say, as some do, "I have done my part, and now it is up to the sinner to repent." The missionary has not done his part, nor can he wash his hands of the sinner, until he has explored all the means of fishing for men.

There is a saying that one deed is worth a million words. This is why medicine proves to be such a wonderful approach where people are strongly prejudiced against the Christian religion.

We are discovering that literacy is even better than medicine in the illiterate areas of the world. Ninety per cent of the non-Christians of the world are illiterate, if we ex-

clude Russia and Japan. We can leave those two countries out of our present argument, but for exactly opposite reasons. We cannot get into Russia very much, and we do not need to do anything in Japan but reap the harvest. We are now talking about 1,200,000,000 non-Christian illiterate people in Asia, Africa, Latin America, and Indonesia.

These people have their own religions, and are so prejudiced that it is very difficult to secure a favorable hearing, or as a rule, any hearing at all. They do not come to Christian churches. Even where missionaries work among them for a lifetime, only a very small, and usually an unimportant percentage of the people listen to the gospel. There is great need in this vast area to keep asking the question whether we have the most effective means of witnessing for Christ. For example, in the Near East where Jesus Christ once walked, would he find his gospel as slow as the missionaries representing him now find it? Or would the multitudes follow him, as they did then?

One cannot read the gospels carefully without seeing WHY the crowds thronged Jesus. It was be-

cause he helped them, in the way they needed help. He healed the sick, he opened the eyes of the blind, he fed the hungry five thousand. They followed him, as he said himself, "for the loaves and fishes." And they listened when he spoke. His deeds opened their deaf ears, disarmed their prejudices. "The common people heard him gladly."

We have such an opportunity now. Across the world is sweeping a mighty upsurge of the masses. The day of the common people is here. The three-fifths of the human race who cannot read are stepping out of their state of sullen resignation. They are passionately longing for education and for the betterment of their conditions. Many causes have produced this new passionate desire. They have seen our airplanes, they hear our radios, they have seen our soldiers, they have heard of the progress of other lands. They have been told by communists that the common people have the same rights as we have. They have heard this also from the missionaries. And now to the remotest corner of the world people are dissatisfied with poverty and disease and ignorance. Every illiterate we ever meet now longs to read, for he believes that literacy is one secret of our progress.

We have visited sixty-one countries helping make lessons and start literacy campaigns. We are seeing many proofs that if we help the non-Christian illiterates we can win

them to love Christ, sometimes more easily than we can teach them to read. If we teach them and love them they want our religion; that is the kind of religion they want, the religion that helps them in this world as well as in the next.

We had a wonderful illustration of this in the wildest spot in the world, the highlands of New Guinea last May. Twenty missionaries and twenty native evangelists went to the Medlpa tribe and taught them. Fifteen years ago they were cannibals, but the Lutheran missionaries had persuaded them to stop that practice. Out of 40,000, about 100 had been baptized. Thousands wanted to read, so many that it was difficult to give much attention to anybody. At the end of a week we had taken fifty of them through the first book, at the same time demonstrated our system to the on-going Literacy Committee of Missionaries and government men. We gave them diplomas at a great Sunday service with 4,000 non-Christians present. Sixteen thousand people came out to celebrate the greatest event in their history. The big chiefs met in solemn council and later reported to us:

"We see that you have come to bring us light, and that you are our friends. This is the kind of religion we want. So please make all our tribe Christians right away. We chiefs have many wives and

we must get rid of them in a Christian way; so we will have to be slower than the rest. But we are very much in earnest, and we have told all the tribe to be Christians."

That is the way they capitulate before a literacy campaign! Carried on in a Christian spirit we give illiterates the thing they want more than anything else in the world. That is the kind of religion they want. We who are seeing this sort of thing happening in every continent and nearly every country, have good news for the Christian church. If we ride in on this enormous passion we can bring countless thousands to Christ. And we have a warning. If we don't do it, others will. It is infinitely harder to win people after they are educated against Christianity. With millions it is now or never.

Scattered among the non-Christian illiterates of the world are thirty million Christians, of whom about half are Protestants and half Roman Catholics. The World Literacy Committee has as its goal every church in non-Christian lands organized into a teaching army, each Christian to teach and win one non-Christian. We have steadily improved our lessons so that they are easy to teach after a few hours of explanation. Wherever we go we hold pilot experiments to show churches just how to teach and how to evangelize.

It is dawning on us that the

greatest disease of the Christian church at home and abroad is that the average Christian too seldom tries to win souls; and he is tongue-tied if he does try. Successful soul winning—saying just the right thing, and avoiding the wrong thing—is a very high art. Now we are collecting from many countries suggestions about the best soul winning stories, and are organizing all this material into graduated combinations of little four minute stories (or sermonettes), one to be told at the end of each lesson. These we use as models to encourage each campaign to develop their own "witness stories." If these stories accomplish their purpose the student will be ready to pray and surrender his life to Christ before he reaches the end of the book. The stories may be read by the teacher if he cannot bring himself to talk about Christ.

This is how a typical evangelistic campaign is organized. One Sunday the pastor asks every member to pray silently and write the name of a neighbor whom he thinks he should teach. Then the members are told how to teach and are given lessons and the little book of soul winning witness stories. Each member then teaches one non-Christian for a couple of weeks and finishes the first book. Then he invites him to attend the Sunday morning service. There all the students who have finished the book receive a

diploma, and hearty handshakes from all the deacons. This may be his first appearance in the church. Then the pastor announces that the new graduates will begin their second book which is the "Story of Jesus." By the time that second book is finished the student will be able to read the New Testament. Our experience is that a large percentage of them ask for membership in the church. If each member taught one this means that the membership will be greatly increased. Moreover, the Holy Spirit begins to burn warm in the hearts of those who teach. They get the keen joy which comes to those who brings others to Christ. Pentecosts break out where the churches take "each one teach one" in real earnest.

One of the biggest world problems is the preparation of Christian literature. Not only religious literature, but also wholesome literature of every kind is needed for the millions who are learning to read.

We are making two mistakes: first, we are not printing enough literature; second, we are not writing enough easy material for the multitudes. In India, Siam, China and Korea, as well as all the Arabic-speaking countries, we are writing above the heads of the people. We follow the custom. It has been the custom since writers began to write for princes, the royal

court, for the literati—because until recent centuries nobody else could read.

The Communists are the only people who aim at the masses and reach them with what they write. Communists have realized better than most of us that if you expect to reach the masses you have to write so that they can understand you. Before me is an article which appeared in the *Calcutta NATION*, Sunday, March 14, 1949, by Mao Tse-tung, leader of Red China. He said, "We must have an army of writers—it is as important as the army in the field. For whom are we to write? It must be for the people. Who are the people? Over ninety per cent of our population are workers, peasants, soldiers and petty-bourgeois." He insists that his journalists must write in a vocabulary which workers and peasants understand, and about subjects which interest them. He does not think our aim should be to improve their "culture" or their language. He aims to sow communistic ideas. He believes in making a study of what these people want most and need most, and he believes in writing to meet these needs.

So, his second question is what do the masses most want to know. He says they are not most interested in ancient history and no more so in the affairs of foreign countries. He thinks they are inter-

ested in the solution of their own life problems. So, he says, those who aim to be creative writers must go and live among the masses, the workers, the peasants, the soldiers. They must devote their whole attention to them for a long time, take part in their struggles, try to understand them, and then write out of their burning hearts in the language of the common people.

Now take the Bible. Everybody agrees in India and in Korea and in the Arabic-speaking countries that the translation of the Bible has been made far too difficult for the masses; in an attempt to be accurate, words have been used which people do not understand. The translators might as well have used English or Greek words, as far as the masses are concerned. More easy Bible versions are needed. Also, we need very simple articles about agriculture, about health, about child care, about food, about home economics, about simple industries of all kinds. All of these should be richly illustrated.

Who will do the writing? Probably not many of the present writers. They will find it too difficult or distasteful to descend from their present classical level. I think we must open schools of journalism to train young people to write for the multitudes. I know of only one school of this kind in the world. It is beginning this Fall; it is at Syracuse University. I should have said I know of only one outside Russia. Since 1920 Russia has majored in this thing and that is why they have been capturing the minds of the masses. We have been blind to this need and that is why we have missed the multitudes. Jesus, the Carpenter, was surrounded by fishermen and laborers, many of them illiterates. The New Testament was written in "Kone," the language of the masses. The great tragedy of Christianity today is that the churches are writing for the classes and are missing the masses.

Thank God we see it now, and by God's help we will remedy this mistake.



We need religious confidence; ethical commitment; emotional clarity; and philosophical calm. Four things we need psychologically are: proper interpretation of life; proper identification; proper perspective; proper relatedness.—*Rabbi Liebman.*

How To Quiet The Storms of Life

Carey Derby

THERE will be storms as long as we have weather. But all storms are not necessarily confined to those of meteorology. For there are human storms—brain storms, tantrum storms, anger storms, clouds of jealousy and panic cyclones.

In the Book of Mark when it states "there arose a great storm," the crew was all in a dither so they awoke Jesus and asked Him to do something about it. Then when He came forth and said, "PEACE, BE STILL," there followed a great calm. But the people around became scared of His power as they were of the storm but a few moments before.

Jesus did not comment on the fury or type of storm involved, or whether a thunder storm would be easier to subdue than a hail storm—or a brain storm! His approach toward ANY KIND OF STORM was "Peace, Be Still. And the wind ceased, and there was a great calm."

Then Jesus said to the shipmates, "Why are ye so fearful? How is it that ye have no faith?" He didn't go on to say that that particular storm was not so severe and required less faith, or that perhaps hurricanes could not so readily be

quelled through the power of "PEACE, BE STILL."

Apparently what Jesus tried to "put over" or impress on His fellowmen was the idea that it was their LACK OF FAITH that was at stake, rather than the density, scope or type of storm involved.

Paradoxically this story might be interpreted as meaning any sort of storm arising in the life of man; storms in the affairs of home, state, or even world upheavals.

This helps us to see that whatever the storm may be, eventually it will have to be quelled through prayer and the ways of God. Psalm 107 depicts a story of the people crying unto the Lord in their trouble, and He brought them out of their distresses; He made the storm a calm. They observed His manifold providence over travelers, over captives, over sick men, over seamen and IN DIVERS VARIETIES OF LIFE. Doesn't that include about every type of "storm" known to humanity today? Do not these Bible epochs correlate with incidents in our present life?

Isaiah 25:4 gives us this different slant on the subject: "For thou hast been a strength to the poor, a strength to the needy in his dis-

ress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall."

Rare is the person today who does not have some form of wave of financial difficulty, sickness, unhappiness, or injustice all but engulfing him. Any of these adversities might well be compared to those Biblical storms as Jesus termed them, and as their waves grow bigger and bigger, we become all but submerged unless we RISE UP and repeat over and over to them, "PEACE, BE STILL."

"Why are ye so fearful? How is it that ye have no faith?" Didn't Jesus tell us repeatedly that the things He did we could do—and even greater ones? Well then, it is high time we began to rebuke the trouble waves trying to engulf us today. Repeating the word "GOD" over and over will subdue tempests in our everyday life. Try it. Repeat G-O-D quietly and thoughtfully for a few moments and see if it will not cause you to

drop differences and bickerings. Is this not rebuking the waves of friction as Jesus did those Biblical winds?

Speak the word "GOD" into the blank spaces about you, for the word GOD is a seed, and it must grow. The word GOD embraces PEACE, JUSTICE, ABUNDANCE, HEALTH, HAPPINESS, anything you need to quell YOUR particular waves.

Repeating the prayer, "God is my defense and deliverance" has been known to quell great court trials, bringing about Divine Justice for all concerned.

Talk to those waves of torment from the center of your being and they will diminish proportionately as your faith increases. Whatever the thoughts or words you formulate in His Name to quell the particular storm raging in your environment, will be equivalent to "PEACE, BE STILL" and will express YOUR individual way of growth. Then the winds will cease—and there follow a great calm.



Prayer

Addie M. Hedrick

As little children lay their weary heads
Against a mother, finding comfort there,
We lean upon our Father's graciousness,
And call it prayer.

☐ She does not make any secret of her intense feelings about doing God's will and obeying His word.

Young Actress Lives Her Religion

Duane Valentry

WITH the sparkling twinkle of her glance, and the impudent upcurled sweep of her auburn hair, Colleen Townsend looks every bit a starlet, going on to be a "star." Full of fun and laughter, pretty as a picture, she is a hard worker on the set and off. But, whereas most young stars building up their careers in films spend a lot of time in being seen in the right nightclubs, swimming pools, and at the most elegant parties, Colleen doesn't have much time for these superficial, worldly activities. A hard studier, she spends hours of study with dramatics, singing, and dancing, for she would like to make a good actress, and good actresses should be well-trained in many things. And there are parties, fun affairs with her friends, some in pictures and some not, at each other's houses, with games, records, and the kids performing for one another. At all these affairs, Colleen has earned the nickname "Coke" because at all times that is her favorite beverage. (Though milk really is!)

But there are other things that keep Colleen a very busy girl, and in fact, one of the busiest people in Hollywood. And the "other

things"? Full days of interviewing, shopping, posing? The busy-ness of a young actress' career making? Partly, because certainly our Colleen is one of the young actresses to be reckoned with; but more than anything else, and first and foremost to Colleen is her church work, and its attendant activities. She will be found at the First Presbyterian Church of Hollywood at both services on Sunday and at Wednesday evening prayer meeting. At 6:30 a.m., every Saturday, as well, she and other of the church young people start out on weekly round of doing good. This consists of social work, through church channels of various kinds, with young folks and old folks, the needy, and the deserving and undeserving, in fact, all the numerous, unpublicized activities of a church on other days than Sunday. If there is a Christian Conference, like the recent Redlands, California, College Conference, you will more than likely find this young motion picture actress there with the other young people, to take part in all the proceedings and to do her bit of speech-making and testifying to the joys of the Christian way of living. This is happiness to Colleen. The important part of life.

1949-1950

RISING STAR

31

Colleen Townsend does not make any secret of her intense feelings about doing God's will and obeying His word, nor that she seeks guidance in prayer before making any major decisions. If she felt tomorrow that God wanted her to do another kind of work . . . no matter how "unglamorous" . . . Colleen would jump into it with all her heart. She believes that we are here to serve—and not for self. That we must have the strength and the courage of our convictions at all times.

"To say what we believe in, and that God is the most important factor in our lives may be hard sometimes, if you think people won't understand," said Colleen, with a one-sided little smile, "but that's just when it may be most important and might mean the most to someone who hears you."

Lots of young people have heard Colleen speak out for her beliefs and religion, and more have read about her and seen her on the

screen. Last month, one of the higher-circulation fan magazines did a piece on Colleen called "Soldier of God"—which was quite a departure from the norm for this type of magazine. Despite the fact that little Miss Townsend is not yet what is called a "name," the article has brought forth a tremendous response from the readers. Now this magazine plans to do more of the same.

Who can say how far a little candle may throw its beam? Though there are those who tell Colleen that Hollywood and religion are poles apart, she doesn't think so. To her nothing need be apart from God, nor can be. She believes, and the response to the magazine article proves her right, that people do want the Truth, and she is bringing all the wholesome, healthful happiness of her individual beliefs, plus the radiant charm of her youth and beauty, to the role of rising young star, which she is fulfilling so capably.



The Spirit of Light

Each sunrise Christ is silently saying to you, "As there is but one sun that lights the earth, so is there but One God that lighteth the soul of man."

At sunrise each new day turn afresh to Christ—the Light of your Life. Let His Love—light baptize you, guide you all day long, radiate through you to bless others, to establish the "Kingdom of heaven on earth."—Anonymous from *The Camp Farthest Out*.

THE NEW DAWN OF CHRISTIAN MISSIONS

"Charge them that are rich . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate."

—I Timothy 6:17-18.

WHEN Frank Laubach was in St. Paul recently, I spent a pleasant evening with him. It is hard to imagine one more completely dedicated to Jesus Christ than he. The "Love of God" is more than a theory to him: it is something very personal that he experiences day by day.

Dr. Laubach combines the love of St. John with the passion of St. Peter. His speaking tour across the nation was to shake America awake, and to give a new vision to the Christians of America who are not aware of the world opportunity that beckons them.

One of the main points of his message is that the world is ready for a new kind of missionary. Doors are closing to the preaching missionary; they are wide open for the new kind who will go abroad and show nations how to grow more food, build factories, create machinery, install sanitation systems, and develop medical services. Iran wants to modernize their country in seven years. Our State Department wants to help them, but it wants to be sure that the Americans who go abroad will be a credit to their country. The government has gone so far as to "raid" recruitments from the mission fields.

Here is a good example. An American Christian and two Europeans went to Afghanistan to teach school. Afghanistan prohibits Christian missions so the teachers were closely watched. The American organized games and recreation after school hours and won the admiration and loyalty of the children. The Europeans could not strand the strain and quit. Then the Afghan officials came to the American and told him they had been watching him and seeing the magnificent job he was doing. Would he go back to America and get fifty more teachers like him!

This young man went home and got fifty Christians to go

back with him and preach their Lord by actions and not with words. And, the miracle of the whole thing, is this—the Afghan government is paying the entire bill!

A new day for missions is dawning. It is up to Christians to prepare themselves with skills to meet it. Pray hard about it.

Read: *Sam Higginbottom—Farmer*, an autobiography. \$3.00.

TOUCHING BASE SPIRITUALLY

"I will lift up mine eyes unto the hills, from whence cometh my help."—Psalm 121:1.

A PILOT who flies giant airliners from Palestine to India had a great awakening. The route lies across vast stretches of desert waste. Some of it is so desolate that if the plane were ever forced to land the pilot could live for nine miles—not nine miles a day, but nine miles period! He tells that at first the desolate nothingness brought the most intense monotony, but something happened. Gradually it dawned on the pilot and his assistant that *there was something* in all this nothingness. And that Something was God. In the silence of nothingness the feeling reminded them of "The Spirit of God brooding over the water," only here it was over the waste of sand. God was there with a realness they had never felt before.

Not all of us can have the experience of finding God while piloting great planes across the desert sands, but as Charles Morrison says, "Our soul needs stopping places, stations, on the long road of its ascent." We do not have to heed this call of the soul, but if we do not we shall be as sick as the man who lets his body break down because he does not take care of it.

Harry Emerson Fosdick says the secret of the strength of the first century Christians was that they lived in two worlds and so found a vision and a power of a world unshaken and unshakable. They found that power from the "other world" breaking in upon this one.

Take time each day to kneel in a little shrine of your own. Have some period in the day when you rid yourself of the many demands life makes of you. Shed them and, standing alone, meet

God. And then throughout the day have lesser shrines that remind you of Whose you are. A small pocket Testament will remind you of it when you put your hand in your pocket. Memorized verses from the Bible will come into your mind when you are talking with someone. Affirmations are a help. The breathing of "Jesus" is a good way. Whatever the method, and never let the method blind you to the goal, you must "touch base" spiritually many times a day to achieve the complete life.

Read: *Take Time!*, R. L. Middleton. \$1.50.

AWAY IN A MANGER

"For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."—Luke 1:11-12.

IT is said that Martin Luther wrote "Away in a Manger" for his little son Hans for a Christmas Eve festival. He wrote other hymns to appeal to children. The spiritual wisdom of the man made him know the preciousness of children and their importance to the Kingdom. Nothing could be more beautiful than the opening words of the manger song:

*"Away in a manger, no crib for a bed,
The little Lord Jesus, laid down his sweet head . . ."*

And then the end of it—

*"Be with me, Lord Jesus; I ask Thee to stay
Close by me forever, and love me I pray.
Bless all the dear children in Thy tender care,
And fit us for Heaven to live with Thee there."*

Christ means everything to the world. We divide history into A.D. and B.C. because a little child was born in a manger in Bethlehem some two thousand years ago. Rufus Moseley says that God tried in every way to win us back to Him, and then when everything failed He slipped us a little baby. We must never forget that. Christmas is more than a fir tree, tinsel, presents and turkey dinner. Christmas is something so sacred that the

angels of heaven stand in awe of it, that the devil trembles, and that those completely beaten by their own sins and the sins of this life are able to be transformed and triumphant.

No one knows the mystery of evil, but if we are honest we have got to admit it. Whatever it is, the Incarnation is the only solution to it that bears a second thought. Certainly it is the only hope.

And behind the Babe in a manger lies the unfathomable mystery that brought it about—the Love of God. "For God so loved the world. . . ."

This Christmas bow your head in reverence and love and awe for the Supreme Act of Love that took place so long ago, "away in a manger."

Read: *The Life of Our Lord*, written for his children by Charles Dickens. \$1.00.

BOOKS OF INTEREST

THE HOME BOOK OF BIBLE QUOTATIONS, *Burton Stevenson*, Editor. Harper, \$6.00. 645 pages. This is not a concordance of words and phrases. It is arranged by *subject*, and under each subject are listed chronologically the Bible verses and also Apocrypha verses related to the subject. Under the names of characters of the Bible you will find a brief resume of that person's life. There is an unusually complete and easily handled index with cross references. It is a reference book that will find many uses among writers, speakers, editors, teachers and Bible readers.

DWIGHT L. MOODY, *Charles R. Erdman*, introduction. Revell, \$2.25. 256 pages. This volume I of a series on "Great Pulpit Masters" that the Revell company intends to put out. With the renewed emphasis on evangelism that is sweeping the country, turning to the great masters of the pulpit is a help in that direction. Dwight L. Moody is without much question the greatest evangelist of modern times. An untrained man as far as schooling is concerned, he did more for the cause of Christ than anyone else, and he left more behind him in permanent works—

such as schools. There is gold in the sermons in this collection. There are some things that do not grow old and Moody touched on a lot of them.

PRINCE OF EGYPT, *Dorothy Clarke Wilson*. Westminster, \$3.50. 423 pages. The novel about Moses is hard to put aside once you have started reading it. It begins with Moses as a haughty prince in the family of the royal house of Egypt and ends with him and the children of Israel safe on the other side of the Red Sea. The author draws a superb character portrait of one of the greatest men of all time. From the first faint stirrings in the heart of the young prince that something was wrong about the whole system of priestly and royal intrigue to the uneasiness and confusion that gripped him as he watched the Hebrew slaves, and finally the magnificent revelation of Yahweh as the creator who made man in His own image is an interpretation and story you will remember.

MAKE YOUR LIFE WORTH LIVING, *Grenville Kleiser*. Prentice Hall, \$2.50. 209 pages. For a book on how to make the most of your life and achieve

happiness this is one worth owning to read and reread.

The scope of the book is as broad as life itself and still it is not a surface book. If one will try to follow the plans laid out in the book he will know how to put his mind in order, build character, develop the right mental attitudes, train himself for leadership, keep fit mentally and physically, start on the road of making dreams come true and be introduced to the fine art of living. I read it in a rather fatigued state of mind and ended it feeling much better. For the young person starting life and for everyone pressed by life, it has an important message.

JESUS, *Martin Dibelius*. Westminster, \$2.50. 159 pages. Translated from the German by Charles B. Hendrick and Frederick C. Grant. Some books stand in a class by themselves and this is one of them. Dibelius was one of the outstanding New Testament scholars in the world. This is one of the last books he wrote and it is a happy combination of scholarship and readability. It is easy reading and yet gives as complete a picture of Jesus as scholars are able to arrive at. It introduces you to problems we average readers are often unaware of in trying to see Jesus without the bias of tradition. For example, which incidents in the Gospels are authentic records of what actually happened? and which are colored by the post-Easter experience of the writer? What do the Gospels mean by the Kingdom of God? What did the term mean to Jesus and his listeners? What are the signs of the Kingdom? Did Jesus consider Himself as "the Coming One?" Just how did he consider Himself? What actually is the standing of man before God? I finished reading this book (and I have since reread parts of it and shall continue to do) knowing Jesus better than I knew Him before as a historic person. Because of reading it, the Gospels mean more to me.

CONTEMPORARY THINKING ABOUT PAUL, *Thomas S. Kepler*, compiler. Abingdon-Cokesbury, \$4.00. 442 pages. There is little doubt in the minds of those in a position to know that the

anthologies of Dr. Kepler—*The Fellowship of the Saints*, *Contemporary Religious Thought*, and *Contemporary Thinking About Jesus*—will live long after the anthropologist. There is no reason why the present book will not do the same. The strong point of the book is that a master anthropologist and religious scholar takes the life of Paul, who stands second only to Jesus as the molder of our faith, divides it into five main sections and gives you chapters under each section written by (or selections from the writings of) the best scholars on that particular topic. This is something you could only get, if you were thorough enough, from a post graduate course at a seminary. The five main sections are: "The Religious Atmosphere of Paul's World," "Biographical Data: The Man and His Experience," "The Letters of Paul," "Insights Into Pauline Theology," "Modern Evaluations of Paul." I have never seen anything like it.

MR. JONES, MEET THE MASTER, *Peter Marshall*. Revell, \$2.50. 192 pages. It is seldom I am thrilled about a book of sermons, but these make you realize why Peter Marshall gained national standing as the chaplain of the U. S. Senate. Peter Marshall died of a heart attack while still in his forties, but there is something so deeply spiritual about what he said and wrote that he must be ranked with the modern prophets. Each sermon is followed by a prayer, a short one that is a gem. One politician once said of his prayers, "I have the uncomfortable feeling that I don't know whether Mr. Marshall is praying to me or for me." When you read this book you are going to have the feeling that God is very close to you, that help is there for the taking, that God wants you and loves you and needs you. The subjects are taken from the Bible and applied in such a way that they are as modern as the neon light. Others who have read the book have had the same feeling I had that you soon become unaware of a book and bask in the presence of one whom God called, one who had an experience and knew what he spoke about, one who honored God and whom God honored in return. It is wonderful.

☪ As we learn to turn on His light we are building the foundation of the Kingdom of Heaven on this earth.

The Gospel of Health

Agnes Sanford

JESUS CHRIST not only talked about the power of God; he made it work. And he told us in very plain words that we also should make it work. In John 14:12 he said, ". . . He that believeth on me, the works that I do shall he do also. . . ." And in Mark 16:18 he listed among the signs that shall follow them that believe, ". . . they shall lay hands on the sick, and they shall recover." Many of his works were works of healing. Yet for centuries healing has been so completely lost to the church at large that people have not even tried it. They have decided that the age of miracles has passed.

It is easy to understand this. For when the church lost the love of Christ, the power to heal fled away from it. We read in 1 John 4:20, "If a man say, I love God, and hateth his brother, he is a liar . . ." And later the church, while professing to love God, hated certain of his children so much that it carried on crusades, inquisitions, and pogroms. God is love and God could not abide in such an atmosphere as this.

WHY WE FAIL

We, as Christians, are all part of

the body of Christ. We are corporate beings and the unbelief of so many in the church still makes a barrier through which it is hard for the love of God to flow. But the power of his love is unchanged and unchanging. Faith and love can turn it on again not only in the lives of individuals but gradually in the church itself.

It is important for us to realize that we are not working for ourselves alone but for the bringing in of the Kingdom in the world. This will give us the patience and humility necessary to our experiments in faith. For while some people fail in their prayers for healing because they do not have enough faith, others fail because they have too presumptuous a faith. They assume that they and the church are at this time adequate as channels for the full outpouring of the power of God. Some of them do not even realize that they must be channels—or as Jesus said in the verse quoted above, they themselves must do the works.

Experience showed me that this was necessary. My baby was sick for weeks, during which time I prayed constantly for him to get well. My prayers availed nothing.

From *The New Century Leader*, February, 1949, Elgin, Ill.

Then a minister came to the house, put his hands on the baby and prayed, and the child's temperature dropped from a hundred and three to normal in fifteen minutes and he was well. I thought, "If God wanted to answer my prayers, why didn't he, instead of waiting for that minister to come along?" I did not understand that God answers no prayers except through a human channel, and I was not a suitable channel. My thoughts were discouraged and fearful and God could not get through them. The minister thought with courage and faith and so the power of God could flow through him. Also the minister was living in love and charity with all men and I was not. I was full of bitterness and self-pity. My attempt at prayer was like trying to make water flow through a pipe that was clogged. It was like trying to make electricity shine in a lamp whose plug was out of the wall socket.

Many Christians waste time by rebelling against this simple fact that God has chosen to work through us instead of outside of us. "But if God is good, why doesn't he just make everything good and happy?" they wonder.

HOW GOD'S WORK IS DONE

To this question I have no answer. "Shall the clay say to him that fashioneth it, What makest thou?" (Isa. 45:9.) But all of my experiments show me that God

made a world in which his power works in a reasonable and orderly fashion through the minds of men. And it seems more practical to accept this and work in line with it than to question him.

God is love. Therefore in order to work in line with him and be his channels, we must first of all learn love to all men. This is no light matter. The people who assume that they are perfect in love cut themselves off from any further progress. There is no limit to the quality of love that we can pour out, so let us not waste time by assuming that our present feeling toward humanity is equal to the redeeming and healing compassion of Christ. Instead let us begin to learn love. We can do this by making friends one by one with all of those whom we have at any time disliked. If an apology would establish friendliness, we can apologize. If an apology would only embarrass or annoy the person, we can establish friendliness by an active sending out to them of thoughts of tenderness or by a simple act of friendliness such as anyone understands.

"I thought Anne was mad at me," a friend once said, "and now she comes along as nice as pie and asks me to go to Doc's and have a coke with her. What's happened?"

I knew what had happened. Anne was establishing friendliness, that was all. There was nothing

difficult about this small, successful gesture of love. The only reason that we cling to our small dislikes is that we enjoy them. But if we want to learn to do the works of Christ we must give up this "joy" for the true joy of "walking in the light." (1 John 2:10, 11.)

WHAT YOU AND I MUST DO

Then we must turn on the power that heals by thinking with active and positive faith. Almost every account of Jesus' healing points out the necessity of faith. Fortunately, faith is something that can be learned. We can put into our minds by an act of will the picture that we wish to see accomplished in our bodies or in the body of someone else. It is easier to think with healing power about someone else than about ourselves, for the mind is not then confused and dulled with illness. We can then use our creative imaginations and make the picture of a well person as clear and vivid as we possibly can. We can imagine the light of God's Spirit shining clearly and radiantly in the part that needs to be rebuilt. Then we can vision the blood flowing freely and healthily there and the cells and tissues repaired and healthy. And finally we can give thanks that it is being made so.

A friend of mine was once alone in a country house with her niece and nephew when the boy fell des-

perately ill with double pneumonia. She had no car and no phone. She had nothing except soda, flatirons—and the power of God. So while the niece went to find a telephone she gave the boy soda, put hot flatirons against his chill-shaken body and turned the power of God into him with her imagination and her will. She made in her mind a picture of his chest perfect, shining with God's healing light. Then she imagined Jesus himself with her, his hands over her hands as she held them above and below the boy's chest. As she did so she gave thanks continually that the boy was being healed.

Toward morning the father, a medical doctor, arrived and burst into tears when he saw the boy, saying that nothing could be done to save him. (This was before medical science had discovered the sulfa drugs.)

"There is something that can be done," said my friend. "So just stay out of the way and let me try it!"

The doctor's office assistant arrived some hours later, aghast that the doctor was not in the boy's room.

"The boy is too far gone for me," the doctor explained. "But he is getting well and his Aunt Eleanor is doing it."

The boy got well. It was the power of God that healed him, but it was his Aunt Eleanor who channeled it, just as Peter and John

channeled it to the lame man at the gate of the Temple. (Acts 3:1-9.)

Eleanor is only an ordinary woman. She would not have tried anything so difficult as a man born lame, knowing that her channel was not yet great enough to accomplish it. She is not known to

anyone as a healer. But in her daily life she lets the light of God shine through her as Jesus told us all to do. (Matt. 5:14-16.)

And as we learn to turn on His light in the sick and brokenhearted and those who have no helpers, we are building the foundation of the kingdom of heaven on this earth.



Men who neglect Christ, and try to win heaven through moralities, are like sailors at sea in a storm, who pull, some at the bowsprit and some at the mainmast, but never touch the helm.—*Beecher.*

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, AS AMENDED BY THE ACTS OF MARCH 3, 1933, AND JULY 2, 1946 (39 U.S.C. 233)

Of Clear Horizons published Quarterly at Saint Paul, Minnesota, for October 1, 1949.

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Macalester Park Publishing Company, 1571 Grand Ave., Saint Paul 5, Minnesota. Editor, Glenn Clark, 1571 Grand Ave., Saint Paul 5, Minnesota. Managing Editor, Norman K. Elliott, 1571 Grand Ave., Saint Paul 5, Minnesota. Business Manager, Clayton O. Dunham, 1571 Grand Ave., Saint Paul 5, Minnesota.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

Macalester Park Publishing Company, 1571 Grand Ave., Saint Paul 5, Minnesota.

Glenn Clark, President, 1571 Grand Ave., Saint Paul 5, Minnesota.

Marion C. Elliott, Stockholder, 1571 Grand Ave., Saint Paul 5, Minnesota.

Miles M. Clark, Stockholder, 1571 Grand Ave., Saint Paul 5, Minnesota.

Helen May Olson, Stockholder, Dayton, Ohio.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.)
None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the twelve months preceding the date shown above is
(This information is required from daily, weekly, semiweekly, and triweekly newspapers only.)

C. O. Dunham

Sworn to and subscribed before me this 30th day of September, 1949.

(SEAL)

C. R. Youngren
Notary Public, Ramsey County, Minn.
(My commission expires June 6, 1955.)

☞ I lay up a supply to fulfill my need when it comes.

A Letter On Restoring Faith

Vera-Inez Porter

Dear Friend:

You ask whether my faith ever wavers. Well bless your heart, I'd like to meet the person whose faith is steadfast and strong all the time—day in and day out. Or perhaps I should say, night in and night out—for I think most of us find our faith weakest in the dead of night—when sleep alludes us, and our problems at hand loom bigger and bigger as the hours drag their weary, restless feet through the darkness of time.

Of course my faith wavers. It takes a heap of talking to my "other self" sometimes to keep possession of my little grain of faith—to keep it alive and growing—and flourishing.

All of us question at one time or another, and I think that is good, because if we question—we seek—when we seek, we find. What is ours we can use.

Sincere, earnest questioning then, can be used to strengthen our faith in a way that nothing else will. It is like growing flowers, you know—that which we lovingly plant, and tend, and make grow, holds first place in our hearts and minds. When I begin to doubt, I know that I'm not properly tending my garden of faith.

My favorite method of restoring my faith is through the printed word. The words of other inspired souls are the tools I use. I keep on hand, indeed I save them up especially for those times—books and articles and poems strong in faith. I keep them in a place set apart. Although a continuous procession of inspirational books march over the shelves of my library to help lift me above my passing fears, I keep returning again to Myrtle Fillmore's *Letters* and Frank Laubach's *Prayer*. And always, always *Clear Horizons*. The fact of the matter is, just between you and me, I save my whole copy for that very purpose. The mere thought of it there waiting is comforting.

When one is sailing along on serene seas of harmony and love with a complete sense of all-rightness, it doesn't seem quite as urgent to constantly seek reassurance. We just feel that all is well—just rest in the knowledge that all is well. At such times we have faith and assurance to spare, so that we can share it with others. One can give flowers from one's own garden of faith to others, only when one has grown more than enough to supply one's own needs.

But when night falls on my gar-

den, and a dark hour of doubt or fear, or uncertainty comes . . . then I turn to God again through the written words of others who have grown extra seeds of faith, and sped them on their way to me. I believe that every writer puts a little bit of himself—his own personality into everything he writes. The writer who stores up faith in God or Man leaves it there for me to take out and use for my Spiritual refreshment whenever, or wherever it is needed. There is an old saying, "In times of plenty, prepare for drought." Realizing that I cannot of myself keep my faith at the highest level constantly—that some-

where, somehow doubts and fears will creep in—as weeds will inevitably do—I lay by a supply to fill my need when it comes.

So when questions of faith in God's goodness, His mercy, His love arise in your mind, Dear, and the loving Father seems "away out there"—seek assurance (the answer to the questions) through those who have "tarried yet a little while with the Master," and who have recorded their inspiration for you. And your dark hour will soon give way to clear unclouded horizons.

Yours in Faith,
V.I.P.



My Little Girl and Her Christmas Tree

Herbert E. House

The loveliest sight underneath the skies
Is the radiant light in a little girl's eyes
As she dances around her Christmas tree,
With unbounded delight and ecstatic glee.
And the tree all a-glitter with silver and gold
And ribbons and spangles, a joy to behold,
And under the tree, piled high on the floor
The wonderful things from Santa Claus' store,
Packet and parcel and dolly and toy—
No wonder a little girl dances with joy.

O little sweetheart, beloved by me,
What lovelier sight can there possibly be
Than my little girl and her Christmas tree.

☐ There is a higher level of existence.

Miracles

C. H. Dodd

WHEREVER the New Testament speaks of miracles, the writers are always saying in effect one and the same thing. They are telling us that at that particular point of time and space men were made aware, convincingly, beyond all doubt, that God was actually present, in His kingdom, power and glory. They were aware of it not simply through some inward feeling, but through what was actually happening, in this real world, where man exists as a being with a soul *and* a body. All our evidence goes to show that where Jesus was, this overwhelming conviction of the presence and power of God was awakened, as never before and never again. It was the crucial moment of the coming of the Kingdom of God. The miracles are just one aspect of this unique crisis in human history.

But when all is said, I fancy we still will have in our minds the one great difficulty. Don't miracles mean breaking the laws of nature? And if so, how can we possibly accept them? Well, let us look at it in this way. I take it that the modern advance of the natural sciences

has been greatly due to the delimiting of the several fields of investigation: the field of physics, of chemistry, of biology, of psychology, and so forth. Within each separate field attention is fixed upon certain relevant aspects of nature, and other aspects for the time ignored; as, for example, the phenomena of life are ignored for the purposes of physics and inorganic chemistry. In this way it has proved possible to formulate with precision the "laws" of each separate science. The different fields are, of course, related. The whole range of nature appears in the guise of a structure with ascending levels; as, for example, inorganic matter; living things; minds. It is characteristic of what we call a higher level that it includes a wider range of phenomena than the lower level. I suppose if a crystal could observe the antics of an amoeba—moving freely, absorbing its food, and reproducing itself by fission—it might protest: "Things like that don't happen; they are against nature!" Looked at from below, the behavior of living things is inexplicable. Looked at from above, it is seen to obey its own laws, and

From *For Health and Healing*, Sept., 1948. Guild of Health, 8 Kensington Park Rd., London, England.

these laws can be shown to take up the laws that govern inorganic matter into a wider system. We humans have the advantage of looking down at all the levels, so that we can make shift to explain what takes place on all of them. Or—have we that advantage? What if there is another level of existence, higher than the level where we exist as thinking animals, in the same sense as the fields of biology and psychology are higher than those of physics and chemistry? If there were such a higher level, it would overlap our familiar levels, just as the ascending levels of the natural world overlap. Where the overlap comes, it might appear that the established laws of the lower level were broken. We should be in the position of the crystal incredulously observing the amoeba.

Now, all the great religions affirm that there *is* such a higher

level of existence. It is sometimes called the spiritual world, sometimes "super-nature." Christianity affirms that with the coming of Christ this higher order invaded our world. Miracles are incidental to this invasion. No wonder they look like a breach of the laws of nature. But if our hypothesis is true, these laws are no more broken than the laws of physics are broken when they are taken up into the field of biology. They are operating in fresh combinations, and in relation to fresh factors, unknown to natural science, just as the biological and psychological factors are unknown to physics. It is one world, from top to bottom: but only God, its Maker and Lawgiver, can look down on it all and see it whole. All laws, at every level, are the expression of His purpose, which gives meaning to all existence.



Nuclear Giants — Ethical Infants

With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we do about peace, more about killing than we know about living. This is our twentieth century's claim to distinction and to progress.

—General Omar N. Bradley, November 11, 1948.

☪ "My soul doth magnify the Lord . . ."

What You Magnify Will Magnify You

Austin Pardue

THE Bible holds many wonderful secrets about life. It contains the keys to unlock all of the problems that face humanity both as a collection of nations and of individuals. The secrets are open to everyone, yet not everyone can understand them. They do not demand that you have a college education or even a high school diploma to unlock the vast resources of power that await you in the Bible. Our Lord was quite clear on that subject. He told us that the intellectually trained people were usually the most difficult to make see the truth. The only problem about education is that it frequently leads to pride, and pride breeds ignorance. It can be a vicious circle. So, Jesus said that if you want to understand the power of God you must become as humble as a little child. Your mind has to be free from prejudice of all kinds, so that you can observe life with clarity.

Let's unlock one of those simple sentences from the New Testament and see some of the power that can be revealed. I will talk about the canticle commonly called The Magnificat. It is the beautiful song uttered by the Mother of Our Lord when she knew that the birth of Jesus was to occur through her

spotless self. Here is the key sentence to a law that we will call "magnification." She said, "My soul doth magnify the Lord . . . for He that is mighty hath magnified me." Listen carefully. That which you magnify tends to magnify you. If you magnify something good, good comes to you. If you magnify evil, evil comes to you. "As you sow, so shall you reap." If you make much out of your troubles, your aches and your pains, your fears and your hates, they will grow larger. If you make a lot out of the good things that come to you, out of your hopes and aspirations, they too will increase.

Dimitri Mitropoulos, Conductor of the New York Philharmonic, conducted the famous Minneapolis Symphony Orchestra when I lived in Minnesota. Dr. Mitropoulos and I talked about his conducting one night when he came to our house for dinner. I told him that there was something magical about his gifts because the orchestra seemed to hang on every slight movement of his face or his head, or his hands, or his body. Observing as a layman, who knows little about conducting, it looked as though he had every player hypnotized. He thought for a few minutes and began to talk about the mystery of

music and conducting. He said that his theory was, first, to get the confidence and the affection of the men who played in the symphony. They must believe in his musicianship, know that he is fair with them, and that he will do all within his power to see that their wages are good, their working conditions favorable, and their reputation as an orchestra exalted to the highest possible place. So the men who played under him loved him, obeyed him, served him, and respected him. By doing so they magnified him. In their eyes, he actually loomed larger than he was. So he was able to pull music out of them that was better than they knew how to play. Thus, it was a cooperative process. They magnified his greatness and he magnified their greatness, and together they became greater.

Well, the human personality which is called by many different names such as the soul, or the heart, is subject to this rule of magnification. Whatever you focus your mind upon, you magnify, and that in turn makes an indelible impression upon your subconscious mind which has a lasting effect upon your life. You become like the thoughts that are impressed upon this mysterious mental instrument. I suppose it is something like a camera, you focus the lens upon an object, it magnifies what it sees, and impresses a sensitive film. It is exposed to the light and then to a

few chemicals and lo, that which the lens of the camera saw is now reproduced on a piece of paper which we call a photograph.

So the big question that you must ask yourself is this: upon what do I focus my mind, what is magnifying my life? Because that to which I am paying strict attention is becoming a part of me. I am growing to be like it. If you are concentrating your thoughts upon the acquisition of things that money can buy; if you are bound and determined to obtain them even though you have to wink at honesty; you are on your way to becoming a materialistic person who will eventually lose all of the qualities of lasting value. You will eventually end up a bitter, disillusioned, and a disappointed personality. There are thousands of such people walking around in the world today like zombies. Their souls are mere mechanical contrivances, for what they have worshipped and magnified they have become. They love no one, nobody loves them. If you magnify yourself, you become an over-bearing bundle of egotistical selfishness and no one can stand you. If you magnify lust, you are becoming more and more like a beast. If you magnify fear, you are becoming a cowering defeatist.

With the exception of childhood environment, you are at this moment in your life, the result of what you have allowed your mind and

your thoughts to concentrate upon. If you are unhappy and full of regrets, resentments, and all kinds of illnesses, the probability is that to a large degree you have been concentrating upon the mere husks of life, the mere negatives of thought, and therefore you have reaped their bitter fruits.

Thus, the law tells us that if you magnify God, He will magnify you. If you love Him; if you think about Him; praise Him; pray to Him; seek to understand Him; He will give you vitality, energy, strength, power, imagination, and the kind of life that no man can take from you.

I would suggest that you take a further spiritual inventory. Don't measure your happiness by your material possessions, though a positive thinker generally will have all that he fundamentally needs for himself and for his family, i.e., if his thoughts are "stayed on God" and if he seeks to follow His laws. But look upon yourself and see if you are a person who is generally happy, hopeful, and loved by a few

people. (You can't be loved by all and be honest.) If you are not, I would suggest that you get a little notebook and keep track of the habits of thought in which you indulge yourself during the day. Are you thinking in terms of hate and revenge about other people? Are you selfish in material matters? Are you denying God's material values to others? Do the devastating thoughts of fear of one kind or another run through your brain day and night? Are you afraid of what people are thinking about you? Are you living in a series of regrets concerning yesterday? Are you afraid to face the truth about tomorrow? If so, take one weakness at a time and begin to rearrange your habits of thinking. What do you magnify in your thoughts? Try magnifying God, and love, and truth, and hope, and patience. Watch the way you begin to change and blossom and bloom and become a whole personality. "My soul doth magnify the Lord . . . for He that is mighty hath magnified me."



"Father, give to thy child that which he himself knows not how to ask. I dare not ask either for crosses or consolations; I simply present myself before Thee, I open my heart to thee. Behold my needs which I know not myself; see and do according to thy tender mercy. Smite, or heal; depress me, or raise me up; I adore all thy purposes without knowing them; I am silent; I offer myself in sacrifice; I yield myself to Thee; I would have no other desire than to accomplish thy will. Teach me to pray. Pray Thyself in me."—*Francois de la Mothe Fenelon.*

¶ I ran wildly out into the year, and then from force of habit I raised my eyes toward my tree.

My Tree of Faith

Fredda Harris Henley

STANDING high on a hill overlooking our feedlot is one lone tree. It is neither an especially pretty nor unusual tree but because it has stood for years silhouetted against the sky it has become a symbol of faith and security to many who pass along the highway, as well as to those of us here on the farm.

Recently I heard the mother of an afflicted child say, "When the pains in little Jennie's legs become almost unbearable and everything seems to go wrong, I take her in the car and drive out along the highway until we come to a place where we can stop and look for a long time at 'God's tree.' After we look at that tree for a while, the pains in Jennie's legs always get easy and somehow I too feel better way down deep inside."

How well I understood what that mother was talking about because I, too, have learned to gather strength from that blessed bit of nature that she calls "God's tree." I've watched it grow from little more than a sapling into a staunch emblem of faith and courage. All of the other trees on that hilltop perished from droughts and the

winds of adversities but that one tree always seems to sink its roots farther into God's good earth and drink deep from the Waters of Life.

I used to be afraid of the storms that passed across our farmlands and after every one I formed the habit of hurrying out into the yard to see if my tree was still standing. If it has ever even so much as lost a branch it has never been visible from my vantage point and always the staunchness of that tree has made me feel more secure, more aware of God's protecting presence.

After the birth of our daughter my husband and I longed for a son to make our family more complete and at last our dreams came true. Our boy was a wonderful baby, perfect in every way but in a few short weeks he became thin and frail because we could not find a formula that agreed with him.

Baby specialists and the best medical care failed to solve our food problem and eventually the day came when our faithful old family doctor said to me, "There have been a few times when I have almost cursed myself for becoming a doctor when I have failed to save

1949-1950

MY TREE OF FAITH

49

a life, and today is one of those times." His voice faltered as he added, "I cannot save your baby and unless a miracle happens he has but a few short hours to live."

It seemed to me that my heart would break as I listened to the kindly old doctor's words; without even answering I ran wildly out into the yard, and then from force of habit I raised my eyes toward my tree. There it stood solid and secure just as it had always stood. I'm not sure even to this day how I had expected my tree to look in my hour of sorrow, but when I saw it standing erect and tall, it somehow held me spell-bound as if it were trying to send me a message.

In a stunned sort of way I walked slowly toward the lot gate and a clearer view. My body shook with sobs as I almost shouted aloud to my tree, "How can you stand there so unmoved when my baby is dying?" Then in the twinkling of an eye I seemed to see that blessed tree settle closer to the earth as if sinking its roots deeper into God's bosom for new strength and courage.

Instantly I grasped its message and there by the lot gate I began to pray, pray as I had never prayed before. In the presence of my beloved tree I poured my heart out to God. I asked that if it be His will, He'd help us to find a way to feed our baby.

When at last I was calm it

seemed to me that the branches of my tree were waving encouragement and saying, "It is well, God's will is always good."

Just then I heard the clatter of horses' feet and the rumble of a wagon on the highway and turning, I saw it was the rig of a neighbor. As he and his wife drove into our driveway I saw that the woman was holding her own son, a baby about the same age of ours, tightly clutched in her arms, and for an instant I actually hated the woman. Those parents had several children, all husky, robust youngsters and it seemed to me that they did not need this last child like we needed ours. "Why, oh why, can she feed her baby while mine must starve," I muttered bitterly.

I buried my face in my arms and clung more tightly to the lot gate in order to blot out the sight of that young child, it seemed to me that those parents had come to taunt me. In an instant I remembered how when illness had stricken our neighbor, my generous husband had almost deprived us of the necessities of life in order to help this man and his family survive during a severe drought. When I had protested my husband had said, "In times of trouble we are surely our brother's keeper and so long as we have a crumb to spare we must share it with others."

The man drove his team almost

From *Methodist Rural Fellowship Bulletin*, Fall, 1948, Lincoln, Nebr.

to my side and as his wife climbed down from the high spring seat, I saw that her eyes were filled with tears. Her voice was husky as she said, "I've come to feed your baby."

Instantly her face became like that of the Madonna to my grateful eyes and as I turned for one last glance toward my tree of faith, it seemed to me it was fairly dancing in mute testimony of answered prayer.

With the help of that blessed neighbor-mother and the renewed courage of our doctor, finding the right food for our baby was an easy task.

Today, our son stands six feet tall, a splendid specimen of young manhood as he pursues the studies of his chosen vocation in our state university, that of Agriculture. He is going to be a farmer and till God's Good Earth in order that he too may help feed his fellowmen. As he sows and tills the land he shall plant other trees to stand as beacons of faith because he has learned to love their beauty and their strength.

Trees are such comforting

things, they always carry a message of love and courage for those who come their way. You have but to rest your ear against a tree's trunk and listen to the secrets of life, mother birds gently chirping their young to sleep, the squirrels chattering contentedly in their nests, while crickets softly tune their vibrant shanks for an evening concert, all these and many more secrets of nature may be ours for the listening. The trees themselves seem to be constantly whispering songs of love and praise to their Maker, and when a tremor passes through a tree's body, you have but to be still and know that it is sinking its roots deeper into Mother Nature's breast in order that it may drink more fully from the Waters of Life.

We, too, may drink from the Everlasting Fountain of Life if we will learn to sink our thoughts deeper into the waters of faith through prayer and thanksgiving. God is good, God is all, He is the Alpha and Omega of the Universe, and we His children have but to ask in faith, believing, and He will hear and answer prayer.



The goal of human attainment is not just a leap, not just a lifting of oneself by his inside bootstraps. It is dependent on an Act of Divine Grace. Man by his interior powers, climbs to a certain height, when suddenly there is a double act—the above and the below meet. It is a mutual and reciprocal correspondence. It is a Bethel without ladders or angels. There is both an elevation and a Coming. In any case it is Blessedness.—*Rufus Jones.*

☞ To be a Christian ponder and faithfully apply the words of Christ, who said . . ."

How To Become A Christian

Grenville Kleiser

IT is heartening to read of St. John's conversion to Christianity. His love for Christ was that of a repentant sinner.

In early life he was a lowly fisherman of Galilee. He had practically no schooling. But he had a receptive mind and a compassionate heart.

Intimate daily association with the Master wrought such a change in him that subsequently he became known as "the disciple whom Jesus loved."

His unselfishness and zeal present a lesson of inestimable value to one aspiring to be a Christian. The love of Christ transformed, sanctified him. He esteemed it the highest honor to work and suffer in the service of his Lord.

He became a powerful preacher, fervent, and deeply in earnest, and his words carried with them a weight of conviction. Under the transforming influence of the love of Christ, he became meek and lowly of heart. His one desire was faithfully to serve his Master and his fellowmen.

Read the Gospel according to St. John, in your Bible, for an enlightening first-hand account of Christ's teaching of divine truth.

A well-known businessman wrote to his pastor: "All my life I have been an attendant at church; I would like to be a Christian, but I confess that I have not yet learned how to set about it."

The clergyman gave him this counsel:

"First, you must repent before you can truly believe in Christ. Without repentance there is no adequate sense of need, nor disposition to accept Christ.

"Second, you must believe that Jesus was what he claimed to be, the Messiah and the only begotten and co-equal Son of God.

"Third, you must believe that Jesus did what He said He came into the world to do—not to be ministered unto but to minister, and to give his life a ransom for many. No man can truly believe in Christ without accepting the fact of his saving power in his death; as it is written—'The blood of Jesus Christ cleanseth from all sin.'

"Fourth,—and this is the heart of the matter—to believe that Christ means precisely what He says. Said He, 'He that believeth in me hath everlasting life.' Belief means personal appropriation; acceptance, immediate, here, now. It

is to make an unconditional surrender."

And the sequel is resolutely, earnestly, and unswervingly to follow Christ.

To be a Christian, ponder and faithfully apply the words of Christ, who said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

Here are some significant sayings from His own lips:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"According to your faith be it done unto you."

"He that believeth on me hath everlasting life."

"If any man will come after me,

whosoever will, let him deny himself, and take up his cross daily, and follow me."

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

"Seek ye first the Kingdom of God, and all these things shall be added unto you."

"Be ye therefore perfect, even as your Father which is in Heaven is perfect."

"Whatsoever ye would that men should do to you, do ye even so to them."

"Thy faith hath made thee whole."

"I am the good shepherd, and know my sheep, and am known of mine. I lay down my life for the sheep."



Aspiration

Mildred Long

Had I a flower and only one,
And all was drab beside,
The beauty and truth within its heart
Should be my faithful guide.

Had I a single ray of light,
And all the rest despair,
I'd follow this to Eternal Source
And find the glories there.

Had I one day, one hour, alone,
To live and prove my worth,
I'd sing, and love, and work with God
To make a heaven of earth.

☐ The greatest obstacle to the influence of God in the world is Christian apathy.

Stand Up for God — Be a Christopher

Winfred Rhoades

DO you realize that men and women are actually "banded together to eliminate God from the face of the earth," and are you sufficiently concerned about it? We had—or anyway some of us had—felt this more or less consciously, but nevertheless it is something of a shock to find the statement made definitely and unequivocally in James Keller's exceedingly valuable book, *You Can Change the World*.

Perhaps the statement might be even more closely accurate if it is said that the men and women who are so banded together are endeavoring to eliminate the *thought* of God from the earth, for God would still exist. He would not cease to be. At the heart of the universe the Eternal would still be brooding. But if nobody *thought* of God, if nobody tried to pass on to anybody else the thought of God as *everlasting Truth and Light*, human society would sink to something that it is not pleasing to think about.

The author of the book referred to goes on to say that the greatest obstacle to the effective influence of God in the world is Christian apathy. The statement would seem

to be true. We believe in God, we call ourselves followers of Jesus Christ, but we don't do enough to make our avowals count in the world. It is not only the indifferentists, the merely formal religionists, the pure institutionalists, who play into the hands of those who would eliminate God; whenever any of us fail to stand boldly for God in personal conduct, in business affairs, in social life, in political attitudes, or in anything else, we put up barriers between God and the world. If all professed Christians the world over would make it their business to think and speak and feel and act in all things and all the while as loyalty to God and his messenger Jesus Christ bids them to think and speak and feel and act, they would in very truth change the world into something much better than it now is. They would help the world forward to its great salvation.

A Chinese proverb that has appeared lately in one place after another declares that "it is better to light one candle than to curse the darkness." The great fault at the present time is that those who believe in God and in the principles of Jesus Christ use up their

enthusiasm in cursing the darkness that is threatening to engulf the world, and that so few really live for Christian faithfulness through thick and thin—for standing consciously, each individual, as one candle in the darkened world.

One candle isn't much, but it may save a hundred lives. One candle in a darkened room could reveal the position of the door to all the endangered people in that room. When one single man does one single thing that stands for the thought of God, whether his action affects a multitude or only one individual he helps to amend the world's ills to some extent.

Meister Eckhart's statement must be always in one's mind—that "it is more worth to God his being brought forth ghostly in the individual virgin or good soul than that he was born of Mary bodily." That is the point to Father Keller's remarkable book. He urges his readers to become Christophers. If you don't remember the old legend look it up. Each individual must make himself into a conscious and determinate Christ-bearer—Christopher. And that means carrying the *spirit* and *message* and *purpose* of Christ into every daily contact and every daily act.

What, in point of fact, *does* Jesus Christ stand for in your life? Does he stand for a divine being whose sacrificial death, by some sort of divine magic, will save you from

the consequence of your ill-doings and guarantee you entrance into heaven by and by? Or does he stand for an imperative command to live in the world as he himself did: to live as an embodiment of the Spirit of God, a revealer of the way, the truth, and the life that alone can save the world, and therefore to live as a light to your fellow men? We affect the world, each one of us, not primarily by what we *say*, but by what we *do*, and even more fundamentally by what we *are*.

What was it that Jesus Christ lived and died for? Walter Russell Bowie, of Grace Church, New York, put it admirably when he said that Jesus Christ lived and died in order to bring about the victory of God over the inner realm of human lives. That means your life and mine. Are we, then, showing the world that God is in very truth winning the victory in that inner realm of ours and its outward expression?

The perpetuation of the thought of God in the world is not dependent primarily upon anything of an organizational kind. It is dependent upon individual witness to the authority of the divine standards and purposes. There are in this country innumerable churches and other organizations that are called by the name of God, and yet the power of paganism is growing and the power of Christian thought

is endangered. The thought of God, all conscious regard for the practice of the will of God as revealed through Jesus Christ, is being progressively eliminated.

The men and women who are practicing the objectives of Christ deliberately and sacrificingly are what Father Keller calls Christophers. They may be of Jewish faith, or of Catholic, or of Protestant, or they may make no definite, religious profession, but they are nevertheless doing the work of Christ in the world, and Father Keller is laboring with all the powers he possesses to increase their number.

He tells of a young Jew who had in boyhood intended to be a rabbi, but finally decided that his gifts did not really make for that vocation. He therefore went to work for a manufacturing concern and joined the company union. But he went into the union with a sense of dedication to life's spiritual values and labored, successfully, to keep alive in that union the idea that its policies must have regard for the principles that are fundamentally right. He tells of a young Jewish woman who was brave enough to speak against a Communist-inspired measure in the union to which she belonged. The measure went through in spite of her, but almost one-fifth of the members abstained from voting and went to the girl in small groups and

said they had done so because of what she had said and her courage in saying it. Father Keller counts these people as Christophers. They are standing, even with danger to their own position, for the principles that were revealed through Jesus Christ: for truth, for honor, for good will toward all men, for love in its great and broad meaning.

At a certain labor convention an anti-Christian minority group had almost railroaded its program to acceptance when one delegate rose to his feet, tried to speak but with such a tightness in his throat that he couldn't utter a sound (he had never before spoken in public), tried again, and finally managed to say that he was sorry, Mr. Chairman, but the whole proposition didn't seem honest to him. Just thirteen words, with his heart beating wildly, were all he could utter, but those thirteen words led to the adoption of a sound policy which was just the opposite of the proposition that had been almost pushed through. That man was essentially a Christopher, whatever his religious connections may have been or may not have been.

A businessman who had reached the age of 46 gave up a \$30,000-a-year position in order to teach American government at a college, and did this for the purpose of helping the rising generation, as many as he could reach, to realize that the Declaration of Independ-

ence, the Constitution of the United States, and the Bill of Rights, all have as their fundamental thought the idea that the practice of the principles of God must be the primary purpose of the citizens of this country. A young girl just out of college got a job at a radio station and discovered that two people who read the scripts and authorized what was to be presented to the public were cutting out every reference to God and to the great American ideals. Her resulting action put an end to that effort of the subversives. A tinsmith who constructed the ballot box which is used by the Security Council at Lake Success, and who then installed it, left in it a note in which he expressed his prayer that God may be with every member of the United Nations Organization, and that their efforts may bring lasting peace to us all. At some questionnaire it was asked what was the most important happening in history. One thought it was the settlement of Jamestown by the English. Other answers suggested the defeat of the Saracens at Tours, the splitting of the atom, the defeat of the Japanese, the invention of the wheel, as the most important events. The fifth to speak was a 14-year-old boy. The most important event was the birth of Jesus Christ, was his answer. These are further examples of what James Keller means by calling upon people to

be Christophers, Christ-bearers in the world.

What can we do to prevent the elimination of the thought of God from our country and from the world? We can make our lives stand more clearly and more decisively for the principles of God. We can encourage other people to do the same. We can, as parents or teachers or friends, help the young people of our country to live courageously for the principles of God. We can make our thoughts and our attitude of loyalty to God count in some way in both local and national affairs. We can do these things by words, by actions, by letters that we write, by votes that we cast, by principles that we outspokenly stand for at meetings and on committees and in group conversation.

There is no time to lose, as Father Keller declares. Halfway Christianity counts against salvation instead of for it. If we who call ourselves Christians are careless or inert or dilatory our country will fall into the hands of men who are neither careless nor inert nor dilatory, but are tremendously aggressive and are on the job day and night. If we do not wish that to happen we have got to make ourselves more intelligent and more definite in knowing what stands for the purposes of God and then in practicing our beliefs courageously.

Will you be a Christopher?

On Prayer Groups

from your
Prayer Counselor

"Let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called

Wonderful, Counselor
The Mighty God
The Everlasting Father
The Prince of Peace

Glory to God in the highest, and on Earth, peace,

Good will toward men.

At this Season of the year, our hearts are filled to overflowing for this gift of the Son. And how are we going to "maintain the spiritual glow"?

Perhaps our first business each day is to have, as George Mueller says, "our soul happy in the Lord," then to make other people happy with whatever goodness we possess, and then *unconsciously*, be *aware* of God every minute and *establish* yourself in Love. As Paul says, "Be perfect in love."

And what about our "silent spaces"? We must receive passively to release actively. Jesus withdrew to be infilled and he took the Kingdom of Heaven with him wherever he went.

Of one of his disciples, Jesus said, "I have prayed for thee," showing that after he had chosen those who were to be his successors, he gave each his personal attention. His great gift to us was his perfect trust in God's presence, and that God's will for his children is for their eternal good, and that through

Prayer, we open ourselves to a world beyond our own knowing, and to a Power that works through us.

A great need for silence and quiet infilling led twenty-four persons out to Ihduhapi, Lake Independence, from September 29th to October 2nd. The maples were magnificent in color, and hours were spent in walking along the shore, alone or with others. All silence was respected. Other hours were spent in front of the big stone fireplace, either in silent meditation, or thought-directed meditation. Norman Elliott, Dan Jones, and Frank Sanderson directed the meditations. Glenn Clark or Rev. Paul Wilkinson gave us spiritual leadership each evening. On Sunday morning, this group, joined by about forty more (who came out for the week end or Sunday, from the Plymouth Congregational Church Sunday School, Glenn Clark's class), held a Holy Communion Service. Each one knelt to receive the broken bread and the cup, administered by Frank Sanderson, and Glenn Clark gave the closing meditation. Harry Entriokin took care of the financial blessing. The common bond of fellowship and prayer, and the quiet abiding in Him, was an upper-room experience, and the resolve to take His spirit into our church, and our business, and our home, and into all our activities and interests, was a wonderful re-birth for each one. One dear lady expressed it, "The quietness was restful, the people friendly, and the atmosphere spiritual."

Such a hunger for a prayer-partner, or to be in a group, has never seemed

This is your department. Will you share your experiences with us? Write

ETHEL DOW

3124 W. Calhoun Boulevard, Minneapolis, Minnesota

or

Macalester Park Publishing Co., 1571 Grand Ave., St. Paul 5, Minn.

so evident as now, particularly among young married couples who are seeking for ways and means to pray for each other in the home. As one young matron expresses it, "I think it is so important that everyone in it be in tune."

Your Prayer Counselor welcomes every opportunity to be helpful and has met with many groups this month.

So many letters have arrived, and in this issue, we must mention the real things the groups are doing.

From Iowa, "When our Pastor went into the service, he asked for a Prayer Group to pray for him; this we have continued. We have a simple but dear little chapel in which to worship. We begin with a prayer-hymn. The chosen leader of the morning then opens with a short prayer, and spends about fifteen minutes reading some special article on Prayer, or one that is inspirational and makes prayer easy. Then anyone who desires prayer for others, either in our church or someone we are especially interested in. Then our Pastor tells us of special needs for Prayer in our church. We have missionaries and projects of a larger scope mentioned. At nine-thirty, we repair to another room for an hour's Bible study." They take to this group an elderly woman, a minister's widow, whom they call their "Prayer Mother."

From Colorado comes the good news that through the First Presbyterian Church, they "started with a few prayer groups, meeting at ten o'clock in the homes. We prayed faithfully that others would be formed. Our prayers were answered, for others became interested, and now we have different groups meeting and praying six days in the week at ten o'clock. We have a very fine Spiritual Pastor, who helped us organize our group."

From Kansas, "I had felt the need of and prayed for a prayer-partner, and God showed me, through a condition in my own family, that I should do some-

thing to prove my faith, so I went to a friend that I had a great deal of confidence in. She had been praying with many people. Not long after this, a neighbor came to see me about a serious condition in her family. We have been praying about it. So far we have not met together to pray, but only agreed about a *certain time* to pray about a *certain matter*. Now we are wanting to form a regular prayer group, hoping our prayers will meet a greater number."

From Connecticut, from an Episcopalian Church group, "I read to them Paul Cook's report on Starr Daily's talk on 'Meditation,' and for two Sundays, from *Clear Horizons*, 'A Sense of the Holy,' and 'What About the Holy Spirit?' and they will be used by us as a theme for meditation, and in chapel, as a Prayer of Invocation, and might be used as the 'tuning fork' to prayers that follow. *Clear Horizons* is of great help to us, and brings the group into contact with the free expression of Spirit so enchanting in these Camps Farthest Out, and used by us in our group before the altar."

From the Berkeley, Calif., campus, from a student, "The wonderful work that was started in my inner life at the Camp Farthest Out is developing in an exhilarating way. The formal introduction to our Friend at that time has now opened up into an ever-deepening relationship of intimacy. All the vague gropings along the spiritual way during these past years are now being focused into pin-points of meaning and clarity through this comforting relationship. We are living together as a "Christian-living" student house. Every morning a few of us have a prayer and meditation session together, and once a week a group of us meets in an apartment upstairs for a group meeting."

Nebraska, from a minister who attended Camp Farthest Out. "I want to tell you about She seems to

be all right. Thank you so much for the prayers in her behalf. I have found a couple of praying families. The work of my churches is going well."

New Jersey. "Praise the Lord! The two friends, and, are quite well, and as normal as they were before."

St. Paul, after Group Prayer, "I was reviewing the day, and it had been a lovely day, when all of a sudden, I felt great waves of life released in me through no effort on my part. Then I remembered that you said that God's Love would hold me up and surround me at a certain hour. I thanked the

Father for this kindness and strength and release from pain."

The Philippines, from a minister, "Praise the Lord, for prayers you have for me, my work, and people I am in contact with, are answered!"

"O come, all ye faithful, joyful and triumphant,

O come ye, O come ye to Bethlehem. Come and behold Him, born the King of Angels,

O come, let us adore Him,

O come, let us adore Him,

O come, let us adore Him,

Christ the Lord."



NEWS OF OUR EDITORS

WINFRED RHOADES

Nothing new except the great adventure of living which is new everyday while at the same time mostly concerned, for all of us, with the same old round. Two hours a day at the typewriter, and not much more than that by doctor's orders. What will come of it remains to be seen.

Then miscellaneous time-consuming tasks that are always coming up. And always reading! Just now an enormously interesting book about W. H. W. Sabine's personal experiences with "Supernormal Processes of the Mind"; and just before that an exceedingly profitable book on mystical religion called "Seeds of Contemplation," by the Trappist monk Thomas Merton. Other books which I am greedy to get at, are on the waiting list.

The mysterious processes of the mind and the great potentialities of the soul: these are always pressing for more study and more develop-

ment. "Have you really found yourself?" is a question that life is always asking. A right answer to the question is a man's continual task.

NORMAN VINCENT PEALE

Dr. Peale's last book "A Guide to Confident Living," which was issued in March, 1948, is still on the best seller list and has been running as high as number four in the *Tribune* for best sellers all over the country in the non-fiction books. Also this book has been carried as a serial in over one hundred newspapers, in a two-column spread on the front pages of the papers with a streamer headline across the top.

Dr. Peale's weekly syndicated column, "Confident Living," was started on October 30, 1949, and is now being carried in over sixty papers.

His new book, written in collaboration with Dr. Smiley Blanton, the psychiatrist, titled, "The Art of Real

Happiness," will be published on February 22, 1950, by Prentice-Hall, Inc.

Dr. Peale's lecture engagements for January, February, and March take him to the following cities:

Evansville, Ind., Wheeling, W. Va., Parkersburg, W. Va., Roanoke, Va., Albany, N. Y., Rochester, N. Y., Indianapolis, Ind., Clarksburg, W. Va., Harrisburg, Pa., Toledo, Ohio, and Cortland, N. Y.

J. RUFUS MOSELEY

"I shall be at our Group Meeting in Washington, January 2 and 3, 1950. On my way to Washington I am due to make stops for a night meeting in Atlanta, Ga., in Greenville, S. C., in Charlotte, N. C., and in Richmond, Va. After our Washington meeting, I am due to spend about two weeks in Philadelphia, New York and West Haven and New Haven, Conn.

"On my return South I am to have some retreats in North Carolina. This will possibly occupy my time until the middle of February. I then return to Macon, Ga., for a few days and go to Florida for meetings for about three weeks. Then I am due to start West, making stops in Montgomery and Andalusia, Ala., Greenwood and Vicksburg, Miss., and probably Dallas, Ft. Worth, Houston and San Antonio, Texas, and Oklahoma City, Okla. I am due to be in Denver, Colo., about April 1st and shall probably go from Denver to Los Angeles, Calif.

"The increasing urge of the Glorified Jesus is union with Him and with one another, and the giving of His light and love and healing to all."

RALPH SPAULDING CUSHMAN

Following are Bishop Cushman's engagements for the next few weeks:

Dec. 11—Preaching—Fairmount Avenue Church, St. Paul; St. John's Methodist Church, St. Paul.

Dec. 12—Meeting of Dakota Conference Advance for Christ Committee at Mitchell.

Dec. 13—Meeting of Minneapolis City Union (Methodist).

Dec. 15—Church Night—Joyce Mem. Meth. Church, Minneapolis.

Dec. 18—Preaching at Methodist Church, Valley City, N. D.

Dec. 19—Meeting of North Dakota Advance for Christ Committee—Valley City.

Jan. 11—Meeting of Minnesota Advance for Christ Committee—in Minneapolis.

Jan. 17-19—Meeting of Methodist General Board of Evangelism in Cincinnati, Ohio.

Jan. 24-26—Regional Meeting, Methodist Board of Home Missions, Cleveland, Ohio.

Jan. 26—Meeting of Temperance League of America—Chicago.

Feb. 5-12—Preaching Mission, in Raleigh, N. C. (Edenton Street Church).

Feb. 13-16—Retreat with Methodist Minister of Virginia Conference at Natural Bridge, Va.

March 2, 3—Ministers' Retreat at McComb, Miss.

March 4-12—Preaching Mission, Monroe, La.

FRANK C. LAUBACH

From the middle of October through the middle of December, Dr. Laubach toured a good part of the country on behalf of world missions, literacy as a tool of the alert missionary, and the new approach to missions of having skilled men go abroad to help backward areas of the world with the skills they do not possess.

The tour took him from the eastern coast as far west as Oklahoma, south to Atlanta, Ga., and home again to New York.

In January he and his son Bob, the Grays and others will start on another tour of Africa, spreading the "Good News." Here is most of a recent letter from him:

"This fall I am tingling just about every minute, for it seems to me that 1949 has opened such tremendous new doors that it may be the turning point in history.

"What I mean, in addition to the wide open door that the world offers missions through literacy, is the new proposal to share our technical know-how with the backward areas of the world. President Truman gave it a new name, 'Point Four.' 'America,' he said, 'must help the world out of its miserable poverty and disease, by sharing our technical skills.'

"On Nov. 16, the Assembly of the United Nations voted unanimously without a single abstention to ask all advanced nations to share their technical skills with the underdeveloped areas where the majority are living on hunger rations.

"Congress is being asked to pass an enabling bill named HR 5615, and after that an appropriation of \$35 million. It is reported that the United Nations will do nothing until the USA takes that step.

"So now all readers of *Clear Horizons* ought to press their senators and representatives to push the bill and the appropriation. If we do get this thing going, and if we then put Christian men and women all over the world, this can mean as much as the entire present missionary program. Indeed we could have more missionaries going out than we have now over the whole world, perhaps ten times as many! Nobody knows where this tremendous undertaking will end.

"The thing not yet done is to organize a *channel* through which Christian men and women can be found and offered to the governments. The value of this program depends upon whether the men and women who go out have high Christian ideals with a great love of their fellowmen and a passion to serve unselfishly.

"Besides this channel we must have a spiritual battery charging center, where these Christian tech-

nicians can go to get filled with passion and power. Then only will they give the maximum contribution in character and Christian ideals as well as in technical skills.

"Perhaps the clearance bureau to recruit and offer Christian technicians will have to be undertaken by members of Camp Farthest Out. Perhaps this can best be undertaken by Koinonia* and by the Washington headquarters of CFO. Until that is done somewhere by somebody, 'the baby is not yet born.' Meanwhile many of us are suffering real birth pangs. Keep praying!

"I regret leaving America in January, for I want with all my soul to be one of the thousands to push, push, push until one of the greatest hopes in history has become a reality.

"This vote of the United Nations Assembly was the unanimous mandate of the entire world. There was not a single abstention from voting! This was almost the only time every nation voted 'yes.' This puts the United States on the spot. We initiated the idea. If we should fail, we would be the world's most cordially hated nation. If we step out swiftly and generously, we shall conquer the world's heart with service."

GLENN CLARK

Glenn Clark will participate in Retreats as follows: Dec. 28-30—Chicago, Austin Baptist Church; Jan. 3-5—Washington, D. C., Calvary Baptist Church; Jan. 6-8—New York, Marble Collegiate Church; Jan. 13-15—Philadelphia, St. Stephen's Episcopal Church; Jan. 17—York, Pa., tentative; Jan. 20, 21, 22—Columbia, S. C., tentative; Jan. 23, 24—Greenville, S. C.; Jan. 27-29—Pittsburgh, Pa.; Jan. 30, 31—Cleveland; Mar. 1-4—Honolulu; Mar. 6-16—Philippine Islands; Mar. 17-April 10—Japan.

*See inside back cover of this issue.

The World Needs Prayer

Miles Clark

THE BALANCE SHEET. Christian praying people sometimes wonder if the world is getting better. Theologians of different schools differ widely on this issue. However, in the area of civil liberties it is not difficult to take an annual check on where we stand. Each fall the American Civil Liberties Union* publishes the record of the year in our human rights. See what you think about where we stand.

Under the pressure of the cold war hysteria against Communism, real or imagined, caused the loyalty probe of over 2,457,000 government employees out of which only the meager number of 83 were found to merit discharge. On the other side the Navy and Air Force, under an order of the Secretary of the Defense, submitted plans for ending racial segregation in those services. An important step in more intelligent treatment of religious conscientious objectors was the order from the Attorney General to U. S. district attorneys to register those who refuse to register for the draft. Many young men are sent to prison for objection to the process of registration which comes before they have an opportunity to present their case in court.

On the unfavorable side the courts have upheld a law in New York state that a permit for religious street preaching is necessary. Seemingly this is innocent enough, but the cases involved can easily concern a police

chief of one faith who refuses a permit for one of another faith abridging free religious expression. Also on the unfavorable side is the continued failure of the Army to present a plan for elimination of racial segregation even under order of the Secretary of Defense. In alien rights, freedom in schools and colleges, racial minorities and even international civil liberties the balance sheet is kept.

Only under God working His plan through us do we know that man is progressing, but in this document, *In the Shadow of Fear*, we find some of the jobs which we as Christians have yet to do.

INDONESIAN NOTE: December, 1949, sees the end of over 300 years of Dutch rule of Indonesia with the signing of a pact transferring sovereignty "unconditionally and irrevocably" to the new United States of Indonesia. This means a new independent life and in all probability a closer tie with the western democracies for it will be "man to man" now.

ADVERTISING AND ALCOHOL. A recent *Christian Herald* lampoons one of the advertising industry's more disgusting attempts to mislead the American public in an article called "Men of Distortion." Almost \$1 million is spent each year by the public relations organization of the liquor trade—Licensed Beverage Industries, Inc., to try to make us believe that we will be respected if we drink. Paid

advertisements of this organization reach 108,000,000 readers.

When one realizes that 32,000 persons die on our highways every year, and one out of every six drivers involved had been drinking, then we know the time has come to act.

The Presbyterian (U.S.A.) 158th General Assembly places as the first reason for its current report on alcoholic beverages—the strength of social pressures toward drinking is increasing.

There is something we can do and do right away. Senator Langer of North Dakota has presented a bill before the Senate Committee on Interstate and Foreign Commerce which would bar alcoholic beverages advertisements in interstate commerce. Senator Edwin C. Johnson of Colorado, chairman of this committee, has announced hearings on January 12 and 13, 1950. The majority of the committee are opposed to this bill and would not accept it at the last session, but if their chairman receives enough mail in favor of it it would help greatly. Write him in care of the U. S. Senate, Washington, D. C.

THE SUFFERING ORIENT. A letter from a reader tells of some of the wonderful work that the Oriental Missionary Society is doing in parts of the great suffering Far East. Missionaries in Korea under this Society are laboring hard to re-establish their churches, giving part of their own meager salaries to buy pulp wood to re-sell for money for the work they are doing in building a school and training students before the Russians get complete control of Korea and perhaps shut this door. They are now establishing their own prayer groups such as ours; they are undenomina-

tional. She goes on to ask how to pray with POWER for Korea, China and Formosa. "Such masses of people. Such types of minds! How to get into them?" Do you have an answer for this reader? Send it in.

In Japan, General Douglas MacArthur has asked the Pocket Testament League and other Christian groups for 10,000,000 Gospels for the Japanese.

Protestant Christians have increased over 200 per cent in mission areas in the last 23 years, says the International Missionary Council. But is this enough?

What is the effect of the great upheaval of the Communist victory in China? Some Chinese Christian leaders are trying to look on the good side of things and see in this new period one of the greatest opportunities for the teachings of Christ to take root in a great nation where ancient ways are changing. Hundreds of thousands of Christians in all Asia are a great bulwark against Communism. But we must learn that China and other nations of the Far East will take Christianity only on their terms.

One of the best ideas recently suggested comes from Charles Wells in *Between the Lines*. He says, "Why do we not meet in an international conference with Asia's non-communist religious, educational and business leaders, Christian and non-Christian? Send America's spiritual, intellectual and business leaders as delegates, with our diplomats there to listen—but with the warmakers kept out. Let those who think constructively on how to build peace by being peaceful confer patiently—until a policy of American support can be worked out to meet our abilities and their needs." What more can be said?

*American Civil Liberties Union, 170 Fifth Avenue, New York 10, N. Y.

Prayer Works!

"Now things are better, and I give all credit to God. The goal is still a long way off but with God's help, I'll win. I'd like to become one of your Prayer Tower."—*R.P.B., Louisiana.*

"My mother wrote to you, asking you to pray for me. Your prayers were answered. God restored my health, mentally and physically—but more than that, He came into my heart and stayed. I can't tell you how much happier I am, or how grateful."—*J.H.P., Michigan.*

"It has been nearly a year ago that I wrote my first letter. I shall always be glad that I had courage enough to make that start. That first day of release will always stand out as a milestone. There have been many others. I have since accepted the position of spiritual life director for the woman's organization of our church. I have travelled far this past year, but have farther to go. Again, will you pray? This time I join you joyfully."—*D.R.H., California.*

"I'm so happy to report on The doctors couldn't understand what was taking place. They were worried because he was getting better so quickly, after lying in a coma for so long. Praise God from whom all blessings flow."—*P.W., Canada.*

"Last summer I asked you to please pray for my brother, for his cure for alcoholism. He has been better."—*M.C.M., North Carolina.*

"It is truly marvelous the changes that have taken place in our home and family. We are the happy, loving family now that God wants us to be. . . . Thanks so much for your past prayers. We shall be praying with all of you."—*E.D., Kentucky.*

"Let this letter bring you all my most sincere gratitude for the Fellowship and Goodwill we have received from your Tower. I have been lifted and I have been made free, and for this, I praise the Glorified Christ, who is with us all."—*R.M., New York.*

"With great thanks, I send this enclosure to you to help support your work, which is indeed wonderful. We found our solution, and also found so many of our dear ones were praying for you."—*E.C.R., Maryland.*

"Thank you very much for praying for me. Most of my fears and conflicts have gone away and I know that all will be gone soon. I feel as though I had a guardian angel with me all the time. Enclosed is a small love gift. Gratefully."—*L.R., Minnesota.*

THE UNITED PRAYER TOWER

The prayer tower is a group of praying people, in touch with prayer cells in this and in foreign countries. They know that with the prayer of faith *nothing is impossible*; that with God *all things are possible*. The prayer tower will gladly pray for your needs at any time.

This work is supported entirely by freewill offerings. We wish to thank those whose contributions make this work possible. Free booklet about the prayer tower on request.

Address: The United Prayer Tower, 1571 Grand Avenue, St. Paul 5, Minnesota. Telephone: DEsota 5036; after 5 P.M., Saturday afternoon and Sunday, call Mrs. Fisher at DUpont 4983, Minneapolis, Minnesota.

Missions Farthest Out

In spite of all constructive efforts, the world is still in a state of crisis. If we would strike to the core of the problem, we must find additional ways quickly to spread the Gospel of Jesus throughout all the continents. Peace and goodwill must enter men's hearts in sufficient numbers to become a factor in world affairs, otherwise the doctrine of hatred and violence will move us into a third world conflict which could only increase the hatred and improve the methods of destruction.

An answer came to Starr Daily as he and Frank Laubach, in the summer of 1949, were leading one of Glenn Clark's Camps Farthest Out at Rhodes Grove, Pa. Dr. Laubach had been picturing the need. As his work took him through South America, Asia, and Africa, he had seen the work of Communist agents, sincere persons, often filled with sacrificial zeal, but wholly ignorant of the mature methods and goals which grow out of deep religious experience.

Dr. Laubach then told of the large number of young people in this country who, in response to this picture, had offered their lives if a way could be found to use them. There were engineers, architects, agriculturalists, business administration experts, and the like, all technically trained, but along lines not often needed by the church missionary programs. And where was the money to send so many?

Starr Daily took the problem into the secret chamber, and a vision came to him. He saw these young people trained in Camps Farthest Out and similar schools of prayer, then placed in our own or foreign government service, or with the many foreign projects of American industry, soon to be developed under the President's "point four" program of financial and technical aid to backward areas of the world. He saw them going into the far corners of the earth to spread among their associates and the inhabitants a spirit of brotherhood and service.

This is atomic energy of the Spirit that can be broadcast throughout the Americas, through all the great countries of Asia and Europe, and into Africa and the islands of the sea. Enough of it can start an epidemic of personality development and a great revival that will bring to life the earlier Student Volunteer dream and make us into one world—Jesus' world—in this generation.

Toward this end a foundation has been incorporated in Washington, D. C., to receive funds, to direct technically educated men toward special religious training, and to help them find jobs where they can serve to the best advantage.

The trustees of this foundation are: Frank C. Laubach, Starr Daily, Glenn Clark, Glenn Harding, Albert E. Day, Willis B. Rice, Frank Olmstead, Eugene Exman, Alfred Moore, F. Walter Fiscus, Ward B. Hurlburt, and Oscar P. Mast. They plan to cooperate closely with church mission boards, the Student Volunteer Movement, and such schools as are working along the same line, and will urge all applicants for jobs to offer themselves first to their own church board so that the regular mission requirements will be cared for first.

Requests for information should be addressed to THE KOINONIA FOUNDATION, Room 817 Southern Building, Washington, D. C. (Koinonia is the Greek word for Fellowship of the Christian sort.)

405

MRS. R. H. PETERSON
1080 BUSH STREET
SAN FRANCISCO 9 CALIF.

CONTENTS

	<i>Page</i>
"He Became a Christian" <i>A Christmas Story</i>	1
A New Day Dawns <i>Glenn Clark</i>	3
Aligning Ourselves With God <i>G. V. McCausland</i>	7
I Know There Is No Death <i>C. C. Corran</i>	9
Meditation for Peace <i>Lulu Walton Quick</i>	10
Two Prayers of John Calvin <i>Vincent Edwards</i>	11
Prayer Adventures for "Shut-Ins" <i>Furniss Peterson</i>	13
How To Keep Well <i>Norman Vincent Peale</i>	14
They Make Church Services Entertaining <i>E. M. Marshall</i>	15
I Gained Confidence by Apply- ing Christianity <i>John J. Porter</i>	17
My Parents Made Faith Inevitable <i>Marjorie S. Watts</i>	19
Thank You, Lord, For Another Day <i>John C. Hall</i>	21
Teaching Reading Can Win Millions to Christ <i>Frank C. Laubach</i>	23
How to Quiet the Storms of Life <i>Carey Derby</i>	28
Young Actress Lives Her Religion <i>Duane Valentry</i>	30
Thoughts Farthest Out Books of Interest <i>Norman K. Elliott</i>	32 35
The Gospel of Health <i>Agnes Sanford</i>	37
A Letter on Restoring Faith <i>Vera-Inez Porter</i>	41
Miracles <i>C. H. Dodd</i>	43
What You Magnify Will Magnify You <i>Austin Pardue</i>	45
My Tree of Faith <i>Fredda H. Henley</i>	48
How to Become a Christian <i>Grenville Kleiser</i>	51
Stand Up for God— Be a Christopher <i>Winfred Rhoades</i>	53
On Prayer Groups <i>Prayer Counselor</i>	57
News of Our Editors	59
The World Needs Prayer <i>Miles Clark</i>	62
Prayer Works! <i>United Prayer Tower</i>	64