

Clear Horizons



Winter, 1952-53

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As We Go to Press

The "Spirit of Christmas" is in the air as this is being written. There is expectancy, hope, happiness and an inner glow that makes little things take on a dignity that has been overlooked for too long. A year has almost flown by, and while there are moments when one looks back and wishes that something had been done differently, there are also moments when one looks back with satisfaction. Above all, there is the eagerness for a new beginning and changing the calendar provides us with a convenient line that we can point at and say, "That was the old, and here is the new." This is an exciting season; it is "the land of beginning again;" it is a holy time; only God could bring it about. A Merry Christmas and a Happy New Year! In the words of Tiny Tim, "God bless us EVERY ONE!"

Ralph Spaulding Cushman (p. 1), Methodist Bishop of Minnesota, North and South Dakota for so many years, was retired this fall. His numerous books of poems and devotions have made his name known and looked for among those seeking spiritual depth and sensitivity. Those who know him are convinced that his "retirement" merely means a change of jobs. He is now living in the Carolinas For a nation so young, India has assumed an important place in international affairs. Perhaps her spiritual heritage is making itself felt in practical politics. Glenn Clark's (p. 13) message to India is very appropriate The article on the Air Force Chaplain (p. 39) will interest you, for here is a spiritual guide who functions when life is often stripped to its bare essentials We are very pleased with this issue of the magazine. Such articles as "Conquer Anger Through Prayer" (p. 4), "Meet Your Clouds With a Song" (p. 11), "Durable Satisfaction of Life" (p. 19), and "How the Psychologist Uses Prayer" (p. 42) make us want to read the entire issue all over again.

George V. McCausland (p. 45) always comes up with a new slant on that is timeless. George is associate minister of the Methodist Church, Cuyahoga Falls, Ohio. He is called upon a lot for outside speaking, and if you have a Friday night open and need a good speaker, write to him. He has been an inspiration at the Camps Farthest Out.

We know you will be very interested in Miles Clark's (p. 60) column on President-Elect Eisenhower.

CLEAR HORIZONS MAGAZINE

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GLENN CLARK, *Editor*

NORMAN K. ELLIOTT, *Managing Editor*

MARGUERITE HARMON BRO, RALPH SPAULDING CUSHMAN, STARR DAILY, ALLAN HUNTER, FRANK C. LAUBACH, J. RUFUS MOSELEY, STELLA TERRILL MANN, KERMIT OLSEN, AUSTIN PARDUE, NORMAN VINCENT PEALE, WINFRED RHOADES, AGNES SANFORD

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Clear Horizons

Thirteenth Year

Winter, 1952-53

Volume 13, No. 3

☪ "Fear not! Good tidings! Great joy!"

"We Saw His Star and Are Come"

Ralph Spaulding Cushman

ROMANCE! Never a more romantic story than this! Turn your imagination loose on the journey of the Wise Men. Imagine the moving of God's Spirit in their hearts; the starting on the quest, the hazards of the journey, their experiences in Judea at the Court of King Herod, and finally the finding of the Child—and the joy of victory!

But the romance which they experienced had a solid basis in the need of the world. "The whole world lay lost in darkness and sin." Those Wise Men had been given, in some way, the expectation that God would send new hope and new life to all the needy of the world. Imagine the thrill that these "Wise Men" experienced as they knelt before the Christ Child in Bethlehem.

But the fact is that the romance had begun long before the first Christmas Day. The prophets had foretold it. Even Moses, wistfully looking down across the future, had said, "God will raise up a prophet

like unto me." And Isaiah had cried in a later hour of darkness, "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, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace."

The world has changed very much since the coming of the Christ Child, but the fundamental need is still just as real as it was when the Wise Men started on their quest for a world Saviour from Heaven. God save us professing Christians in America from celebrating Christmas as mere selfishness and mere hilarity, when millions in the Orient, in Africa, and even in America are in need of God's salvation in Jesus Christ.

Especially is the ancient human need for God's Saviour evidenced in those countries where Communism has found its greatest opportunity. And that opportunity is the need in the hearts of men and in the lives of all people for the up-

lift which only God can give. There is restlessness everywhere today—especially among the depressed people of the Orient, who have never had a chance. I saw this need firsthand a few years ago in Shanghai, in the Philippines, in Sumatra, and Malaya. There is an awakening among the peoples of the earth. They are not going to continue down-trodden, bereft of the good things of this world which God has made. These down-trodden people were created in the image of God. They are not going to stay forever satisfied with starvation and depression and life on a mere animal standard of living.

When Jesus Christ met his disciples on the Galilean hilltop, he not only said, "All authority is given me in heaven and on earth," but he commissioned them to go and teach all nations, and we have failed. I mean not only have we failed, but our fathers and mothers failed. Not only Roman Catholicism in the Philippines, but Protestantism in America has failed. There would be no communism in this world today if the Church had been true to the Great Commission of Jesus Christ.

John Wesley put it vividly when he said, "Christianity has in itself the elements of its own destruction." And then he went on to say that when a man is converted new powers develop within him. He has the power to be a success in

business and in money making. But unless he keeps his money making powers consecrated to Christ, sooner or later they become a curse.

The "joy to the world" is the angel's promise to the shepherds on the hilltop. It was not the joy of accumulated wealth and prosperity to be used selfishly. It was to be used for the saving of all men everywhere.

"Fear not, for behold I bring you good tidings of great joy!" Is there any message that millions of wretched and hungry people throughout the world would be more eager to hear at this Christmas Season than this? "Fear Not!" "Good tidings!" "Great joy!"

But how can this great joy overspread our world while the threat of war hangs heavy everywhere? Evidently the most urgent need at this Christmas Season is that we pray and work for world peace on earth.

The atomic scientists are warning us, "It is the last hour before midnight." They insist that atomic bombs can now be made cheaply and in large number, and will become more destructive. They add that there is no military defense against atomic bombs and none is to be expected. Just recently the president of a great university adds his word that our life upon this planet is in peril. The next five years, he warns, will probably tell the story.

The emergency committee of atomic scientists sum up the situation in these words: "All signs indicate that we are failing to meet the challenge. People throughout the world want peace as never before. Yet nations prepare feverishly for war." Then they add, "We must contrive to live together in peace even at the cost of great material sacrifice; the alternative is the death of our society." As we approach what may be the last hour before midnight the challenge is plain before us. What will be our response?

There are various answers to this emergency question. The military minded say we must prepare for war. Huge appropriations are urged upon the American people but the scientists say, "Preparedness against atomic war is futile, and if attempted will ruin the structure of our social order." And a prominent military man has recently said, "Those who assert that the United States or the Soviet Union or any nation can avert war today by preparing for it are either blind to the facts or bent on aggression." Another answer is that there is no solution to this problem except international control of atomic energy, and a workable world organization.

But how are you going to get the workable world organization?

How can we educate and change the minds and hearts of men so that nations will work together? The only answer I can see is that given in the Christmas Story, "Suddenly there was with the angel a multitude of the Heavenly Host praising God and saying, "Glory to God in the highest and on earth peace, good will towards men."

It is evident that peace on earth and good will to men and praise to God are everlastingly tied up together. A great Englishman said during the first World War, "We might as well try Christianity. Everything else has failed." And someone else said, "Christianity has not been tried and found wanting; it has been found difficult and not tried." Now is the time to search our hearts and study anew the social and economic implication of the Gospel of Christ, both for individuals and for nations. God did not send his Son to bring joy and prosperity to a few of us. It is a new world that He had in mind, for every man everywhere.

Set us afire, Lord,
Stir us, we pray,
While the world perishes
We go our way
Purposeless, passionless
Day after day.
Set us afire, Lord,
Stir us, we pray.

* * *

Faith is a bird that feels the light, and sings when the dawn is still dark.
—Tagore

Conquer Anger Through Prayer

Bishop Jeremy Taylor
(1613-1667)

PRAYER is the great remedy against anger; for it must suppose it in some degree removed before we pray, and then it is more likely it will be finished when the prayer is done. We must lay aside the act of anger as a preparatory to prayer; and the curing the habit will be the effect and blessing of prayer; so that if a man to cure his anger resolves to address himself to God in prayer, it is first necessary that by his own observation and diligence he lay the anger aside, before his prayer can be fit to be presented; and when we so pray and so endeavor, we have all the blessings of prayer which God hath promised it, to be our security for success.

If anger arises in thy breast, instantly seal up thy lips, and let it not go forth; for like fire, when it wants vent it will suppress itself. It is good in a fever to have a tender and a smooth tongue; but it is better that it be so in anger; for if it be rough and distempered, there it is an ill sign, but here it is an ill cause. Angry passion is a fire, and angry words are like breath to fan them; together they are like steel

and flint, sending out fire by mutual collision. Some men will discourse themselves into passion, and if their neighbors be enkindled too, together they flame with rage and violence.

Humility is the most excellent natural cure for anger in the world; for he that by daily considering his own infirmities and failings makes the error of his neighbor or servant to be his own case, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the levities or misfortunes or indiscretions of another, greater than which he considers that is very frequently and more inexcusably guilty of.

Consider the example of the ever blessed Jesus, who suffered all the contradictions of sinners, and received all affronts and reproaches of malicious, rash, and foolish persons, and yet in all of them was as dispassionate and gentle as the morning sun in autumn; and in this also He propoundeth Himself imitable to us. For if innocence itself did suffer so great injuries and disgraces, it is no great matter for us quietly to receive all the calamities

of fortune, and indiscretion of servants and mistakes of friends and unkindnesses of kindred and rudenesses of enemies; since we have deserved those and worse, even hell itself . . .

Remove from thyself all provocations and incentives to anger, especially, first, games of chance and great wager. Secondly, in not heaping up with an ambitious or curious prodigality any very curious or choice utensils, because those very many accidents which happen in the spoiling or loss of these rarities are an irresistible cause of violent anger. Thirdly, do not entertain or suffer talebearers; for they abuse our ears first, and then our credulity, and then steal our patience, and it may for a lie; and if it be true, the matter is not considerable; or if it may be, yet it is pardonable. And we may always escape with patience at one of these outlets; either by not hearing slanders, or by not believing them, or by not regarding the thing, or by forgiving the person. Fourthly, to this purpose it may serve well, if we choose as much as we can to live with peaceable persons, for that prevents the occasions of confusion, and if we live with prudent persons, they will not easily occasion our disturbance. But because these things are not in many men's power, therefore I propound this rather as a felicity than as a remedy or a duty, and an act of pre-

vention rather than of cure.

Be not inquisitive into the affairs of other men, nor the faults of thy servants, nor the mistakes of thy friends; but what is offered to you use according to the former rules; but do not thou go out to gather sticks to kindle a fire to burn thine own house. And add this—If my friend said or did well in that for which I am angry, I am in the fault, not he; but if he did amiss, he is in misery, not I; for either he was deceived, or he was malicious; and either of them both is all one with a miserable person, and that is an object of pity, not of anger.

Use all reasonable discourses to excuse the faults of others; considering that there are many circumstances of time, of person, of accident, of inadvertency, of infrequency, of aptness to amend, of sorrow for doing it; and it is well that we take any good in exchange for the evil that is done or suffered.

In contentions be always passive, never active; upon the defensive, not the assaulting part; and then also give a gentle answer, receiving the furies and indiscretions of the other like a stone into a bed of moss and soft compliance; and you shall find it sit down quickly; whereas anger and violence make the contention loud and long and injurious to both parties.

If anger arises suddenly and violently, first restrain it with consideration, and then let it end in a

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hearty prayer for him that did the real or seeming injury. The former of the two stops its growth, and the latter quite kills it, and makes amends for its monstrous and involuntary birth.

* * *

He Borrowed

June Eddingfield

The Baby Christ lay in a borrowed manger,
A Man, He had no place to lay His head.
On borrowed beast He rode into the city.
In borrowed room He blessed the wine and bread.

He knelt alone in prayer in borrowed garden,
And here He was betrayed, our Lord divine.
Between two cruel thieves they crucified Him.
He had no sin, He borrowed yours and mine.

* * *

The Mind Must Say

Ruth M. Parks

The mind must say, "I do believe;
Help Thou my unbelief,"
Before the spirit can dispel
Its dissipated grief.

The mind must say, "Our God forgives,
And has forgiven me,"
Before the heart can venture forth
In warm felicity.

No complicated synthesis
Creates such mind-control,
But just the will to hear His thought
And let it guide the soul.

☐ Hope has always been the theme of my song.

Messenger of Hope

Alexander Seymour

IT has been often said that, "Prayer is the key of Heaven; Faith unlocks the door." The thought conveyed in the preceding statement is worthy of careful consideration—especially in the life of the illustrious character, Frances Jane Crosby, better known, perhaps, as Fanny Crosby. For even as a child, she knelt at an opened window one moonlight night, and uttered these simple, but sincere words, "Dear Lord, please show me how I can learn like other children?" Considering her accomplishments, it can be stated that in due time her prayer was answered. Moreover, having obtained the desires of her heart, she shared her knowledge and gave her talents liberally; as a result, the world has been blest; for her sweet, comforting voice still sings in more than eight thousand religious poems and songs.

Fanny Crosby was born a healthy baby in Southeast Putnam County, New York, on March 24, 1820. But while only a few weeks old, she became ill; and before regaining complete health, her eyesight was totally lost. Despite such a handicap, however, she began in early life to reveal those qualities that determine success. For at the age

of eight, she composed the following lines:

"Oh, what happy soul I am!
Although I cannot see,
I am resolved that in this world
Contented I will be.
How many blessings I enjoy,
That other people don't!
To weep and sigh because I am
blind,

I cannot, and I won't."

Fanny Crosby's religious training began at home—by her mother, and grandmother. The sightless child was taught many lessons from the Bible concerning Jesus. During the same time she was given information about the sun, moon, colors, description of birds, trees, and animals.

At the age of eight Fanny, with her mother, moved to Ridgefield, Conn., and remained there almost seven years. During that period few if any schools had been established for the training of the blind. One such school was being formed in New York City. Thus, on March 3, 1835, just before attaining the age of fifteen, Fanny left her mother and grandmother to enter the "New York Institute for the Blind." Of course, that event proved sad to the child and her mother; however, the

courageous little Fanny said while getting ready for the trip, "Much as I love you, mother, I am willing to make any sacrifice, if by doing it I will get an education." Thus, when Fanny's friends found that she was grief-stricken, they decided to take her back home. On learning of their plans, however, Fanny made it clear that she was willing to go through with whatever was best for her life work. Accordingly, she remained at the Institute; and even before completing her course, a teacher of music in the same school had composed music to words she had written. And the song was sung when the Corner Stone of the Institute was laid in 1837.

As a student, Fanny was apt in all subjects. Besides, she developed a cheerful view. And she was so determined to make use of every opportunity, that the Superintendent of the School, Dr. John D. Ross, gave her a great deal of encouragement. Among her studies were music and philosophy. And it required no extra efforts for her to learn how to play the piano and organ.

In 1847, Fanny became a teacher in the school from which she had graduated. The subjects she taught were English, grammar, rhetoric, Roman and American history. During vacation months, most of her time was used in writing poems and songs, many of which were set to music by Dr. George F. Root,

who was a teacher of music at the "Institute for the Blind."

From 1847 through 1850, when one of the greatest revival tides was flooding England and the United States, Fanny Crosby attended some of the meetings held in this country. On the night of Nov. 20, 1850, after the minister had made his plea, Miss Crosby remained undecided in her seat. But when a well blended chorus sang out,

"Alas! and did my Savior bleed,
And did my Savior die?"—the true light of God's great glory began to shine as never before, in the soul of the sightless young woman. And when the singers touched on these words,

"Here, Lord I give myself away,
'Tis all that I can do," Miss Crosby's tender heart opened and admitted the "True Light of the World," Jesus Christ. Thus, from that date, if not before then, she was instrumental in the saving of millions of souls through her songs. Moreover, her songs have given comfort to a host of mothers, relatives, and friends. As examples, some years ago, the Sunday School Societies, through a system of voting, learned that the most favorite song with boys and girls is, "There's a Friend for little children above the bright blue sky;" and a close second choice is, "Safe in the Arms of Jesus," the last number being one of Miss Crosby's. And it is said to be somewhat of a universal

lullaby, in that a vast number of mothers have used the words to lull their babies into dreamland. Meantime, when some loved one departs for eternity, the words, "Safe in the Arms of Jesus," are often sung to console the bereaved ones. Another great song by the same writer is,

"All the way my Savior leads me,
What have I to ask besides?"
etc. Other widely known songs are, "Rescue the Perishing," "Saved By Grace," "Close to Thee," "Near The Cross," and more. Miss Crosby wrote "Rescue the Perishing" in the form of a plea, after she had visited the slums of New York City. Although blind, her Christ-filled heart went out to those unfortunate people whose conditions were horrible.

Like most writers whose productions are many, a large number of Miss Crosby's songs did not have her name. However, in a collection of 888 sacred songs and solos, she has seventy-six Redemption Songs and fifty hymns. Moreover, her songs are found in all evangelical books. In this connection, when Dr. D. L. Moody and Ira D. Sankey visited Great Britain in 1874, one of the best-liked songs used extensively was, "Pass me not, O gentle Savior," which is one of Miss Crosby's songs.

After eleven years of teaching, Miss Crosby resided in New York City and continued writing songs for "Biglow," an outstanding publishing concern, which accepted

more than fifty-five hundred different manuscripts of hers. Most of them were published, but all did not become famous.

Miss Crosby was seventy-one years old when she wrote, "Some day the silver cord will break." One of her statements at that time was, "No Christian should ever fear—for the same grace that teaches us how to live will teach us how to die." And when some of her friends wanted to know if she loved children, the sweet singer replied with these lines:

"Love the children! I can never
Never pass them in the street,
But my very pulse awaking
Thrills with love to all I meet.
I have heard the children singing,
When my heart was lone and sad;
I have heard them in the distance,
And their music makes me glad."

Since Miss Crosby's father made his passing before she was a year old, she had no informal talk with him; nor had she heard anything of importance spoken of him, which she could remember. She learned, however, that he was an educated man, who had much to do with the founding of one of the country's leading institutions of learning. But because of her talent and ability, Miss Crosby was privileged in meeting many outstanding people of her time—especially great

men. Among them were composers W. J. Kirkpatrick, Wm. B. Bradbury, Geo. C. Stebbins, Wm. F. Sherwin, W. H. Duane, John R. Clements, and Miss E. E. Hewitt. Moreover, she was presented to every President of the United States during her day. Her meeting with President Cleveland developed to such a degree that on her 83rd birthday she received a letter from him. Two years later—in 1905—when her birthday was publicly recognized, President Cleveland wrote her again. Both letters were published.

Having arrived at the age of ninety, in October 1912, many of Miss Crosby's friends sought statements regarding her faith and outlook. A few of them read, "Hope has always been the theme of my song—I have sought each day to be one of God's unselfish souls. My simple trust in God's goodness has never failed me during these many years, since I learned the lesson of 'Trust and Obey.' Faith supplies me with good gifts from my Father's hand. Three things I have always watched are: my taste, my temper,

and my tongue." The renowned singer also declared at that time, "My love for the Bible and its sacred truth is stronger and more precious at ninety than at nineteen."

It may be mentioned that while still a young woman, Miss Crosby became the wife of Alexander van Alstyne, who was a blind musician, and an organist of one of New York's churches. A baby girl was born from the union, but its life was short.

In keeping with her message of hope, on Feb. 11, 1915 Miss Crosby penned a letter to a friend who had recently lost a daughter. Among other timely statements, a few stanzas of "Safe in the Arms of Jesus" were also included. On the following night, that same friend learned—through divine contact, apparently—that her beloved comfortor and singer had fallen ill. And shortly afterwards, Miss Crosby was wafted peacefully and gloriously into the loving arms of Him for whom she had done a most remarkable work—and to whom she had been called for meritorious rewards.

* * *

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 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.*

☞ No matter what the test, He is always just beyond the clouds.

Meet Your Clouds With a Song

Elizabeth Williams Sudlow

SOME years ago when the late Sir Harry Lauder was on one of his "farewell" concert tours in the United States, a reporter interviewed him on the subject of song and the way in which the great singer seemed to meet every trouble with a song. Sir Harry had been born a miner; nothing very cheerful about singing in the depths of a coal mine, and yet as a boy he sang himself to the top of the shaft. His fellow workers loved his rich voice and it brought indescribable cheer to them as they toiled away below the sunshine and amidst the clouds of coal dust. He was meeting every cloud with a song.

After he left the coal mines and became a concert singer and was knighted by the King, his splendid voice continued to bring cheer wherever it was heard. On this particular concert tour as he was interviewed by this reporter, the two talked of religion. Rather, it was not the reporter who talked, but Sir Harry. Said he, "I've had some hard knocks myself as I went through life." The reporter interrupted to say.

"I realize that, Mr. Lauder, and I have often quoted you as saying after the loss of your son during

the Great War, 'When I lost my laddie it seemed that I had lost all. It was then that I had to make a choice between DRINK and God, and I chose God'."

"Quite true" affirmed Sir Harry, "but since that time I lost my wife. Ah, she was a bonny woman! Life has had more than shadows. There have been clouds, and blackness—worse than the old coal mine. But I'VE MET EVERY CLOUD WITH A SONG!"

The reporter, who had himself recently experienced some very "hard knocks" said "But, Mr. Lauder, some of us feel there is no use to sing. God has gone back on us; that's why we're getting all the hard knocks."

"No, no," said Sir Harry, "don't you think it. God never goes back on anybody. No matter what the test, He is always just beyond the clouds and if ye wait long enough ye'll see the silver lining of His presence."

The reporter broke in with "You must be a Presbyterian, Mr. Lauder!"

"Ah, that I am and have always been. God is sovereign and above all. He is constantly watching over us

and caring for us. Everything that He does is for the best and He never fails anybody who seeks him. Sometimes we think that he doesn't give us a square deal and we blame our hard knocks on Him, but after it's all over we usually find out that the trouble has been with us.

"Sometimes my boys with the show come back of the scenes and say 'It's a rotten audience. They're all dead.' I say to them, 'Are you sure it isn't you who is to blame?' When the show is a flop it's usually our own fault. We're all playing under God's canopy of life. He's

watching us from the wings. Sometimes things don't go right and we blame the rest of the world. But God puts up his finger of warning and admonishes us to look to ourselves first."

It sounds like preaching, doesn't it? But those who were in constant contact with Sir Harry in his work were used to such daily talks. Their opinion of the man was that he was "FINE." His advice will help everyone to "MEET YOUR CLOUDS WITH A SMILE."

From disaster, hardship, and defeat we can sing along with Him.

* * *

My Peace I Give Unto You

Doris Wilder

The Great Physician heals our bodies' pains:
Know, then, that he can make our minds' ills cease,
For He is, too, The Great Psychiatrist,
Who can restore our faith, our hope, our peace!

* * *

Acceptance

Estelle Mason Clisby

God has been mending broken hearts for years,
If only we can see Him through our tears.
We must embrace His will with grateful heart;
Rebellion only tears our lives apart.
In resignation to His wish, accepting strife,
We realize that death is just a part of life.

* * *

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.

—*Alexander Pope*

☞ We would like to bring to you the Love phase of Jesus.

Message to India from Dr. Glenn Clark

IT gives me great joy to speak a message to India. Sitting in the United States with all its abundance and all its blessings, my voice is travelling across the mountains of India. As you know, you and I, your race and my race were once one. They came down out of the Himalayas, the birthplace of the world, and your race sat down and meditated and our nervous, aggressive folks went on West. Even the language could go back to the beginning and show where we broke off. There are certain words like "mother," "star," "sky," that are the same in your language as in ours, but when it comes to "water," "sea," they are different—showing that we broke off before we reached the ocean. Then we traveled on and on, always westward; and under the great Baltic clouds we stayed so long that our skin got white; and you sat under the sun and your skin grew dark. Then we went on growing more mechanical and materialistic as we mastered the material world; and now at last we come to the Pacific Ocean and stand forth as the two greatest nations of the world: India and United States.

Now is the time for us to interchange our philosophies and get the best of both united. We are sending folks to India to learn how to think

and to meditate; our psychologies in our Colleges are like primers for the old Masters of India. You are far ahead of us there. Away back in ancient days you had a philosophy when our ancestors were carrying clubs, almost like cave men, in the Northern forests of Saxony and Burgundy. Now you are sending folks here to learn the sciences. A young man who is taking this message back has come here to study Chemical Engineering and we send our folks to India, or should, to learn how to become philosophers and how to meditate. Starr Daily, who is with me in this gathering, learned how to meditate from the old Yogi Philosophy. So now let us just trade; you give us the best you've got and we will give you the best we've got and let's become partners and forget all the tensions of the past and become one again. One in impact; not in compact. You still have the dark skin; we have the white skin; but our souls are all white before God. Your religion is somewhat different from ours and yet it moves toward the same Truth. You use different doors, but we all go back to the same God. And we would like to bring to you the Love phase of Jesus.

We admit that your religion opens up just as much and goes farther

than ours in prayer and meditation and in some of those other deeper aspects. We have failed miserably to live up to the great mandates of Love. But your Ghandi took the Sermon on the Mount, and with that and the Bhagavad-Gita, with those two alone, he liberated a great nation, one fifth of the human race, from the most powerful Empire that ever existed. We are learning from you, and we want you to learn from us, and so I close this message I am giving you with a prayer in which I use the blessed Name of Jesus.

Our Heavenly Father: Jesus' last prayer was "that ye shall become one as I and the Father are one." My prayer is that we nations shall become one. And so I am giving this prayer that through India and United States (the right hand and the left hand of the ends of this earth) may just encompass and clasp this earth, this little round globe, in these two loving hands, and lift it up and give it to Thee, for Thou art the Power and the Kingdom and the Glory for ever and ever. Amen.

* * *

Back to Bethlehem

Eva Mehling

When the world was young, and life was new,
Men lived the golden hours through,
In happy care-less freedom;
Then by and by men learned to sigh,
To groan, to fight, to bleed and die, in maddened desperation.

But through the turmoil, and the din, a tiny Baby's cry stole in,
And men paused in their sinning;
Like a note from a bell of priceless worth
That cry spread over all the earth,
In accents sweetly winning.

Back from the Now to the Far-away
Back to the place where the Baby lay,
Our hearts today are straying,
Like those of Old, our treasures rare, our frankincense, or myrrh,
Beside the Baby laying.

Invitation

Alexander Seymour

Within the quiet of these walls,
As infant morn awakes and calls—
Before one ray of sunlight falls —
Lord, I invite Thee!

Enter my home, likewise my breast,
And fill each to its utmost crest
With love, so that I might attest
That Thou art with me.

Then, all day long, and at its end,
When shadows of tonight descend,
I beg of Thee, dear Lord, to spend
The whole night with me.

* * *

The Pathway Home

Hazel M. Karr

The secret path that leads to God
Must be well-traveled if my feet
Can hope to find it in a night
Of sudden storm. I must repeat
The discipline of mind and heart,
The daily efforts of the will,
Walking the long-familiar way
Of worshipful response until
I turn to it instinctively,
In time of tears or time of songs,
As one who takes the pathway home—
The home-land where the heart belongs.

* * *

When you get into a tight place and every thing goes against you until it seems you cannot hold on a minute longer, never give up then, for that is just the place and the time that the tide will turn.

—*Harriet Beecher Stowe*

There Is No Room

Celia Caroline Cole

IN THE faraway city of Bethlehem there is a spot of ground upon which once stood the inn to which Joseph and Mary came at the end of their wearisome journey, when Mary was "big with child."

There they stood outside the door in the darkness. At last they had arrived, Mary could lie down in comfort, Joseph's anxious heart could be relieved of the grave responsibility of Mary on the journey.

And then came the words, "There is no room." Perhaps it was a porter at the gate who told them so, perhaps it was the keeper of the inn himself. "No room. No room." Like a death knell on their hearts. Was it Joseph's expostulation or was it the pattern of destiny—was it the great, tired body of Mary or perhaps something there in her face that made the master of the inn try to think of what he could do?

"No space at all left here with all these taxpayers in town!" . . . "No small place where I could lie down just for the night?" . . . "No place. An empty stall in my stable, but you couldn't go there!" . . . "I will lie there."

Then the men putting fresh hay on the floor of the stall, and Mary placing her things neatly about, as a

woman must do, and gratefully lying down.

The inn became a symbol of lack and loss, and the stable a center of Light, of deathless story and song.

And still this drama is being enacted, over and over and over—the birth of the Christ into our hearts and our lives, knocking at our doors, and we, rushing about concerned with the taxpayers and other unimportances, calling out (or not even bothering to call), "There is no room!"

That, I think, is all that is the matter with us and our lives and our world. Absorption in unavailing things, consecration to small "necessities" and duties and joys, unawareness that our divinity, that holy thing, is knocking at the door of our consciousness asking to be born into our lives. We busy ourselves with lesser guests.

And greater is our loss than the loss of that inn, though it missed having the Savior of the world born under its roof.

Whether we know it or not, whether we are interested or not, there is within us a gift so priceless, a power so great, that if everyone could become aware of it, in the twinkling of an eye his whole life would be changed. The world

would be changed; war would go out of it, and poverty and fear. Disease would go out of it, and envy, lust, hate. It is as if there were within us a Kingdom of Light like a lining to our outer form, lying inactive, impotent because we do not turn on its power.

But it is there. As surely as you have life within you, it is there. Even the scientists, who for so long have spurned things of the spirit, are becoming aware of it. Sir James Jean says, "Science is not yet in contact with ultimate reality." Sir Arthur Eddington says, "The nature of all reality is spiritual."

We are fully equipped for anything, everything, only we are not aware of it. And one of the reasons is that we leave no room for awareness.

Many of you have asked me in your letters what it is I read, where I get what understanding I have. I get it from the same place you get yours—from within. But I have learned this: to give it room. I have given it, alas, neither time nor room enough; but whatever I have, I have because I have taken time and made room for my awareness to grow.

When I am reading a spiritual book and find myself hurrying, I put it down and close my eyes and say, "Why are you hurrying? This is what time is for! Not for some engagement but for *this*—this learning what you yourself are, your

meaning, your purpose. The knowledge of yourself is the knowledge of the world inside you and outside you. And that is the road to awareness and so to God."

Krishnamurti said, "There is no one who can give us truth, since each of us for himself must discern it." I send you lists of the books I read, but what you get from them is the exact measure of what is inside you. How much room in your life do you give for spiritual knowledge and action?

It doesn't matter to what organization you belong. (I belong to none—you ask me often, and there is my answer: I belong to none.) Nor does it matter which philosophies, which inspirational books you read, which poetry, fiction, or science. Read the ones that speak to you most eloquently, that touch you alive to something high and inspiring. And read nothing from a sense of duty but because you like it; otherwise it may be a deterrent instead of a help. Savor it, absorb it, take time.

What does matter is that your inner conviction becomes so important to you that it sweeps the unessentials out of your life, melts the hardness and indifference out of your heart, possesses and steadies your mind, sends up a cry from the very center of your being: "Thy will and Thy will only be done in me, O God! Shape me to Thy purposes, strip me of all pretense and

littleness, empty me of illusions, and don't let me whimper once in the process!"

That's what matters. Why do you want the authority of a book? Or of another person? Your authority is within. Progress in truth is facing reality as it comes along—pushing aside appearances and getting at the reality in the center and acting upon it courageously with the highest intent and understanding we have. Far from being impracticably idealistic, this is the only method of conduct yet discovered that does not fail, either in the smallest matters or in the most complicated entanglements of our lives.

If you don't know what is the highest in you, listen to that old-fashioned thing, your conscience—it will tell you. Never turn away from it. Never disobey it. Each time you do, you dull its marvelous power to speak to you, you cripple your ability to hear, you bind your power to grow. Each time you ignore it you veil your awareness, that 'pearl of great price' whose keenness in you determines whether your life in this world is shallow and tinkling and disheartening or deep and satisfying and lovely.

The inn was proud and crowded, the stable was humble and with an

empty stall. Only in a humble and uncrowded heart and mind can awareness grow. I sometimes think no one can know greatness until he has reached the place where he says from his heart, "I am scarcely worth bothering about. I know nothing." Then he has made an empty room. Then there is room for the Christ to come in; there is room for the lovely Kingdom of Light to emerge and rule; there is a building that life can use where once there was only a crowded, noisy, unavailing inn.

Open and sweep out the clutter, drive out the guests from the market place. Leave empty rooms for life to fill, leave room for that "divinity that shapes our ends" to get into your living. The fullness of perfection is there within us—we don't have to grow it—it is our awareness that has to grow.

We are continually seeking after truth—where is it? It is perceiving the true in everything around us, the true in ourselves; it is not some vague abstraction; it is to go as deeply into life as we can go and to live completely every moment of it, perceiving its true meaning and wisdom.

Mortals are immortals unaware. Make room, make room, it is life you are crowding out!

* * *

We are sculptors and painters, and our material is in our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them. —*Thoreau*

☞ Absolute values are ends in themselves, like truth, beauty, and goodness.

Durable Satisfactions of Life

Herbert A. Keck

THOSE who knew Dr. Charles W. Eliot, famed president of Harvard, tell us that there was a phrase frequently on his lips—"the durable satisfactions of life." It is worth careful attention, for life presents us with two sets of values: relative values and absolute values.

Relative values are means to ends, like good health and riches. Absolute values are ends in themselves, like truth, beauty, and goodness.

Some satisfactions in life are of a relative character; they are temporary and soon pass away. But there are other satisfactions that partake of a more absolute character; they are permanent and abiding. Of course, we ought to set our hearts on these durable satisfactions, but let us come closer and look at them.

A congenial lifework is a durable satisfaction. God, in his wisdom, ordained that great and just law of life: "in the sweat of thy face thou shalt eat thy bread all the days of thy life." It is not wholesome to eat our bread in the sweat of other people's faces. And this dependence on ourselves for our own food and

clothing and shelter makes of work not a curse but a blessing. Through work we realize ourselves and make our contribution to humankind.

Much of our happiness and usefulness, therefore, depends upon a wise choice of a lifework. There are many vocational misfits. Many aspirants for "white-collar" jobs would be happier in "blue-collar" jobs.

We are fortunate that here in America we have outgrown the idea of a vocational caste. If the father was a lawyer, it is not necessary for the son to be a lawyer, too.

When Oliver Wendell Holmes Jr. came home from the Civil war his father asked him what he was going to do, and he replied, "I am going to the Harvard Law school." The father said, "Pooh! What's the use of going to the Harvard Law school? A lawyer cannot be a great man." What a mistake that father made, for that son became a great lawyer and ended up "the greatest judge in the English-speaking world."

When we love our work, when we delight in it, then no day is too long. Then we are like Prof. George Herbert Palmer, who was a born

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teacher and who said, "Harvard college pays me for doing what I would gladly pay for the privilege of doing if I had the means."

A sound education is another "durable satisfaction." It is a pitiable thing to be ignorant. "Ignorance is the night of the mind, a night without moon or star." It was Goethe who pronounced ambitious ignorance the most perilous thing in the world.

The person of disciplined intellect knows how to think clearly, resolutely and directly to the goal. So, we ought not ask whether a man has been through college, but whether the college has been through him. All education is really self-education.

But education is something which no one can give us, and no one can take away. It is an intrinsic possession, an inalienable acquisition. It is "an adornment in prosperity and a refuge in adversity."

When Aristotle was asked the difference between an educated and an uneducated person he replied, "The difference is as great as between the living and the dead." It was no exaggeration. The cultivated person finds his education a durable satisfaction to the end of his days.

We would suggest that there is a durable satisfaction in life in a happy home. What the atom is to physics, what the cell is to biology, that the family is to society. It is our basic social institution.

When the family is sound, society will be sound; when the family is diseased, society will be unhealthy. It is not an exaggeration to say that no nation ever rises higher than its homes.

Marriage in itself does not promise happiness; it only promises homes and hearts with which to create happiness. We Americans make too much of romantic love. To be sure, love is the true basis for marriage, but that love must be informed and guided by wisdom and discretion. Louis Anspacher, in an address in Boston, summed a deal of truth in the remark that "marriage is that relation between man and woman in which the independence is equal, the dependence mutual, and the obligation reciprocal."

A happy home is the best place this side of heaven. "Home is the father's kingdom, the mother's world, and the child's paradise," as a London newspaper once said. It is the herald of civilization, the school of refinement, the guarantee of progress and the reflection of heaven.

There lisping infancy finds protection, youth its confidence, mankind the scene of its purest joys, and age its comforter. And when at last the dimmed eyes straining forward catch a glimpse of that better land, they behold but a higher and happier counterpart of the earthly home. The man who is

happy at home can face most anything.

Finally, faith in the Father-God of Jesus is a durable satisfaction in life. The German mystic was right when he said: "The element of the fish is the sea, the element of the Soul is God."

The Christian religion is summed in the person of Jesus. In him we see what God is and what man ought to be. "Christ is the Way that advances as well as the Truth that abides; it is because he is always both that he is for all ages the Life as well."

The heart of Christian life is personal love and personal loyalty to Christ. Following him in faith and obedience, we come to the richest self-realization and are enabled to make worth-while contribution to humankind. As Lord Tennyson said, "All that the sun is to the flower, that is Jesus Christ to my soul." The life "hid with Christ in God"

is intrinsically satisfying. It spells peace, and power, purity and poise. It is "the life which is life indeed."

The quality of that life is eternal. It is begun in the present and continued in the unseen world. Partakers of the divine nature, we partake of the permanence of the Eternal. The Father of spirits will not allow his dear children to see corruption. He holds them to his heart forever. "No one can pluck them out of his hand." We do not wonder that Hugh Price Hughes wanted those words inscribed on his tomb:

Thou, O Christ, art all I want.
More than all in Thee I find.

Here at least are four of the "durable satisfactions of life:" a congenial lifework, a sound education, a happy home and faith in the Father-God of Jesus. Living in them and for them we are enabled to make the most and best of our mortal life here under the stars.

* * *

☪ May this year be the greatest adventure you have ever known.

The New Day

Eleanor Fiock

66 **I**N the beginning God." Every year, every day, yes, even every life cycle is a series of beginning again; with

each new beginning a step near the quest—GOD.

So in the beginning God and in the end, God. God the one and

only presence. The Alpha and Omega.

When man has learned the one great lesson he has mastered one of the great secrets of life.

Although the seers and saviours have taught the allness of God through the ages, still mankind has been slow to grasp the truth of the statement. He has continued to think of himself here—God there; with a great gulf between. The veil was wisely drawn between whence man came and whither he goes, that for the present, self consciousness is the lesson for him to learn as he attends a day in the school of life, thus adding to his store of wealth.

But today man is entering into a new year, a new day, a new age—an age when his lessons in this earth school are taking on a higher degree of learning.

The veil is thinning and man begins to catch a faint glimpse of the spiral pathway the soul is taking on its upward journey from selfhood to Christhood.

With those glimpses come a desire for dedication, for resolutions, for vows to be taken that will align him with the higher instructors.

"When either man or woman shall separate themselves to vow

a vow of the Nazarite, to separate themselves unto the Lord."

And so today, a new day, a new year, a new beginning again, a new or renewed vow or resolution is uppermost in every heart and soul who is seeking the higher way.

Every disciple makes his dedication or vow with great deliberation, knowing that every vow demands and entails great responsibility. He likewise knows, however, that every vow or resolution is solemnized by the invisible host of servers, and they in turn assist man in his dedication.

Thus do man and angels work side by side in bringing God's kingdom to earth. For it is true, God is not only the answer but God is also the quest. THE GREAT ADVENTURE. "Christ in you the hope of glory."

"And Jacob vowed a vow saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I may come again to my father's house in peace; then shall the Lord be my God."

May this year be the greatest adventure you have ever known; and may nothing stand between you and your quest for the one and only answer—GOD.

* * *

Join thyself to the eternal God, and thou shalt be eternal—*Augustine*

☪ All the world loves Christmas and its brotherhood of love.

And There Is a Miracle Called Love

Gertrude Brown

DID you ever watch an electric transformer at work? Not much to see but hidden in its depth is the process that can step down a mighty electric force into a practical energy to be utilized as light, current for your television set or any modern appliance, and as innumerable powerful forces which have been revolutionizing the old world into a progressive, advanced, new design.

In just this same way "love" can be the miracle transformer in your life. Through it you can change your individual world into the greatness of that scintillating divine pattern which God intended it to be.

But before you can perform this miracle, you must understand what this "love" is and become so one with its divine mosaic that you can feel its powerful surge beating in your heart, possessing your every thought, and projecting its fulfilling essence into all that you do.

What is this love of which I speak? Can it be the sometimes faithful, sometimes weak, insecure, vacillating human love that we all know only too well in our life experience?

No, it is a far cry from that. It is that indestructible, gentle, compas-

sionate love that Jesus knew; and which the beloved disciple, John, embodied. It is the love of which Paul speaks as the greatest of all gifts. "And now abideth faith, hope, charity (love), these three; but the greatest of these is charity (love)." "Love never faileth."

This is the love that lights the candle within the soul and radiates out equally on all of God's creations, great or small, light or dark, because it is its inherent nature to shine forth. And just as an electric light brightens everything within its scope, withholding nothing because it is its integral law to be light, so love performs its miracle by just radiating its own harmonizing magnetic quality. It is that transformer ever present that steps down God's eternal, indestructible love to brighten every nook and corner of your life; and yet shines forth to brighten every other life and created thing that it contacts.

Maybe in the shadow of a tragic or bitter experience, love seems the remotest answer to your thoughts; a travesty of something unreal but God's law is not mocked. And just as surely as we can turn on an electric light and the darkness disappears, we can turn on by divine

contact the pulsing radiating light of love and the darkness of the experience will dissolve. "Thy faith shall make thee whole." That is all that we need—the faith to make the contact so that God can fulfill the law and restore our vision to embrace once more His love and eternal goodness.

How effective the application of this law of love would be in our divorce courts today! How many homes could be saved through this harmonious overcoming instead of being torn apart! How many more of the coming generation could be prepared to take their place in a changing world and plan a sustaining peace that could be everlasting from generation to generation! When we can behold, through the eyes of divine love, our life partner as a child of Christ made in His image and likeness and keep that vision single regardless of appearances, nothing is impossible.

In much the same way we can find health in this divinely created body that God so graciously gave to us as His gift, and so willingly restores as we keep the contact with Him in the Holy of Holies, the Temple within.

Maybe you are lonely and you need friends. Just remember love begets love and if you first will let love pour forth from your heart outwardly, its own magnetism will

draw to you the friends that can enrich your life with companionship.

There is a man who to many of his fellowmen is a terrific bore, an insatiable prankster, often a most unwelcome visitor; yet when he goes home at night to his invalid wife, his tender love for her blossoms in a thousand and one ways that is a miracle to see. She never sees him as the world sees him. She only knows the engulfing, indestructible, life-giving love that he carries in his heart for her, and she is extremely happy and well-adjusted mentally because of it.

All the world loves Christmas and its brotherhood of love at that time; but Christmas is only a symbol of birth of that greater love within that can take place any day, anywhere. When we, each one in his own individual way, "LET" it come forth, the miracle takes place. Our lives become transformed and harmonized into a newness that reflects the glory of a shining Presence, the fusion of a spiritual and physical beauty that says to God, "Here I am, Father. Use me as Thy channel to help and bless mankind;" and to the world, "Here I am, all my brothers. Let us walk together in love, fellowship, and peace; free and unafraid, infinitely united by "His will be done on earth as it is in heaven."

The Indian's Twenty-third Psalm

"The great Father above is a Shepherd Chief. I am His and with Him I want not. He throws out to me a rope, and the name of that rope is love; and He draws me, and He draws me into a place where the grass is green and the water is not dangerous. I eat and lie down satisfied. Sometimes He makes the rope into a whip, but afterwards He gives me His staff to lean on. His name is wonderful! My heart is sometimes heavy and falls down, but He lays his hand on my head, and all the "tired" is gone.

Sometime, it may be very soon; it may be a long long time—He will lead me into a place between the mountains. It is dark there, but I'll draw back not, I'll be afraid not, for it is there between the mountains that the Shepherd Chief will meet me, and the hunger that I have felt all along in this life will be satisfied.

These roads that are way ahead will stay with me all the days of my life, and I will go to dwell in the great Tepee, and live with the Shepherd Chief forever."

From "Dr. Vance Speaks"—*Macalester Herald*, Oct. 1952.

* * *

At Christmas-time

Theobel Wing Alleeson

I cannot let this lovely Christmas go
Except it bless me in a special way;
While tall white tapers now are burning low
And lingering carols drift across the snow
I must hold fast the essence of this Day.

I shall not let this wondrous Christmas fade
—Vanished its Star, and stilled its last gold chime—
Until I have released old wrongs, remade
The heart that once was wavering and afraid—
Into a heart at peace this Christmas-time!

* * *

Give and Forgive

Edna Hull Miller

All living things are costly things,
Yet worth all gone before;
Though love comes high heed not the cost,
For hate costs vastly more.

The Simplicity of Religion

H. Bascom Watts

IN THE NATURE of the case religion must be a very simple thing because it is intended for all sorts of people. It is not meant solely for scholars or philosophers or theological professors. It is meant for every child of Adam and not all of Adam's children are clever. A lot of us are not clever.

How simple Jesus is! He never startles us with any high-faluting rhetoric. He does not say, "justification," "adoption," "predestination," "transubstantiation." His words are "light," "life," "joy," "trust," "hope," "peace," "rest." He says, "I am the bread of life," all one syllable words. He nowhere calls himself the wine of life or the liquor of life. He is not a stimulant, he is a staple. He is a fundamental—bread, meat, flesh, food. We may get the flavoring of the table elsewhere, but the essence of the festival is Himself. He is the bread of which if a man eat he shall never hunger; the water of which if a man drink he shall never thirst.

Again he says, "I am the door." Now of course if the door has a Yale lock and I must fumble about

to find the keyhole, if it is like the door of a safe that needs a combination to open it, then there is not much hope for me. I am not an adept at manipulating numbers. But if all I have to do is to knock—well a blind man can knock; a child can knock. One does not need to memorize the Epistle to the Ephesians to be able to knock. "Knock and it shall be opened unto you."

When we bear in mind that the story of the Cross is to be preached to every nation under heaven, the thought that forces itself on our minds is that all technical entanglements in the pulpit are out of place and untimely. An intricate faith in such a world as ours stands self-condemned.

When the great Teacher lived on earth he did not confine himself to Nicodemus and Gamaliel and Joseph of Arimathea. He did not mingle exclusively with the Scribes and Lawyers and Scholars of the Sanhedrin. Contrariwise, his followers were mostly farmers and fishermen. He moved among the common people. "The common people heard him gladly." "I thank Thee, O Father,

Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes."

Now this is not saying that there are no difficulties in the Bible, because that is not true. There are great difficulties. There are twists and skeins that cannot be unraveled by the human mind. The Bible is full of difficulties but that is not so with religion. There are no real difficulties in religion. Religion, remember, is not a knowledge of the Bible, Religion is a knowledge of God. The reason for a good deal of our perplexity is that we are everlastingly confusing religion with theology.

If you will study the history of the church, you will find a constant tendency to state religion in a theological way. But let us keep insisting that theology is not religion. Theology is the analysis of religion. It analyses faith and divides it up into several parts—historical faith, doctrinal faith, scientific faith, saving faith. It analyses repentance and shows up quite an assortment there, too. It analyses the atonement and again another variety. Theology is the science of religion, just as botany is the science of flowers, just as astronomy is the science of the stars. Some of us love flowers but we know nothing of botany. We love to watch the stars but it is possible we do not know the name of one of them.

"I cannot tell why silvery Mars Moves through the heavens at night;

I cannot reason why the stars Adorn yon vault with light.

But what sublimity I see

Upon the mount, the hill, the lea;
It brings, my Lord, a thought of Thee."

What then is religion? Religion, first of all, is faith. Not a faith, mark you, but just faith. And the Bible interprets faith for us. It is defined in one place only in the New Testament: "Faith is the substance of things hoped for, the evidence of things not seen." It is the substance of things hoped for. Substance means reality. It is the reality, or, better still, the realization, of things hoped for. Faith is something that makes real what we hope for. Then, it is the evidence of things not seen. And the word evidence, you will recall, is translated "proof" by the revisers, meaning literally a conviction that will stand by itself. It is the proof of things unseen. It makes the unseen seen, the invisible visible. It is spiritual sight.

I believe there is not a Church on earth in which a man may not find God. God may be found on the sea; He may be found in the forest; He may be found on the mountain top. He may be found in a Pagan temple. He may be found in a saloon—not a very likely place to find Him but Jerry Mc-

Cauley found Him there. McCauley became the founder of the Water Street Mission and a mighty redeeming personality in the slum areas of New York City. God does not live in a name. Whenever a man is led to stretch out the hand of faith in the dark to Christ—that man has found God. It is an attitude of singlemindedness. "I fear lest your minds be corrupted," the apostle says, "from the simplicity that is toward Christ."

Then religion is hope; not a hope, but just hope. "We are saved by hope," the Good Book says. It says almost nothing about "a hope," but it says a great deal about "hope." Hope brings strength; it brings comfort; it brings joy. When we come to Christ, we do not come for scientific attainments. We do not expect Him to instruct us in chemistry or biology. We come for instruction in the nature of God. We come for mercy, for forgiveness, for help, for assurance, for peace of conscience. Somebody wrote a book once on the consolations of philosophy. But there is very little consolation in philosophy and the little there is it takes a philosopher to understand.

And then once more, religion is love. And, as before, not a certain kind of love, but just love. There is but one kind of real, genuine love. "We love because He first

loved us." It is the love that lights its torch at the great altar above. Religion is a deep, earnest friendship with the Man of Galilee. If we love Him, we will love everybody. A scribe once came to Jesus with a question: "Which is the great commandment of the law?" and Jesus answered: "Thou shalt love." If without faith it is impossible to please God, surely also we can say that without love it is impossible to please Him, for religion is pleasing God. And pleasing God is loving, for "God is love." I may be able to argue theology with the most learned scholar but what is the good of that if the torch of love is not burning in my heart? I may be as orthodox, well, John Wesley says, "as the devil," but what avail is that if I do not know how to love.

Religion then, is a very simple thing. Let us not try to make it obscure. It used to be supposed that gold ore must be very deep down in the heart of the mountain. So miners often missed the precious metal by getting below it. But now we are told that the most valuable finds are oftentimes near the surface. And it is so with the precious veins of saving truth. They are not infrequently near the surface. It is important that we not confuse our understanding or religion by getting below them.

Where, When, and How to Pray

Annie S. Greenwood

GOD is accessible anywhere, any time, and in any sincere and reverent way.

Certainly we can never question His accessibility. That is the Father's part and He never fails us. The sincerity and reverence must be ours. Perhaps we think ourselves "practical," free from any fixed method of worship—and true prayer is an act of true worship—nevertheless prayer must be approached in the right attitude. Regardless of the wording used, there must be no flippancy of approach to God. "Prayer is the soul's sincere desire." It is a wondrous privilege to commune with God. Nothing could be more awe-inspiring than to know that we can talk things over with a loving Father who cares, and then silently, trustfully, expectantly await that Divine response which in some indefinable way assures us of His guidance, strength, love, protection, and presence. Whether the place be determined by necessity or choice, it is much less important than the up-lifted consciousness by which we sincerely and reverently partake of this highest privilege—of knowing ourselves "at one with the Father."

The Rev. George Hoffman, of

Minneapolis, supervisor of human relations of a large manufacturing plant in a suburban town, says, "As soon as I step into my car and back out of the garage in the early morning for my fifteen-minute drive to work, I begin my meditation. I commit myself to God's care and guidance and turn the problems of the day over to Him. Subconsciously I am attending to my driving; consciously I am communing with the Father. When I reach the plant I am attuned for the day."

Dr. Norman Vincent Peale, of the Marble Collegiate Church, New York, writes, "Go to church. There you find the right atmosphere and mood for group therapy. In that vibrant period of creative meditation a miracle can take place."

To the business executive he says, "In the midst of a busy day and place, remove the glasses, cover the eyes with the hand, relax, and repeat slowly, "Peace is flooding my mind, my body, my soul."

"My best place is at the ironing board," comments a hurried housewife. "I do not need to give any special thought to the work and it's a good place to do my praying."

"Usually I find myself most

easily attuned in my regular morning meditation, entirely alone, as I speak audibly," is the testimony of a professional woman to whom persons come for advice and help. She continues, "At first the sound of my voice, though the tones are low, disturbed me somewhat, but I soon found that saying the words aloud made it easy to hold my attention. It seems more truly like talking with God as I speak slowly, quietly, and confidently. I find, too, that effective prayer is natural when several persons in deep earnestness meet and pool their spiritual consciousness by praying together."

"Even in a crowded streetcar," says a business woman, "I can shut out from consciousness the sights and sounds as I pray."

"I like to bless everyone around me as I ride in a bus or streetcar," says another happy woman whose days are filled with work and responsibility. "I can shut out the traffic noise and be alone with God."

These are just a few of the *Wheres* of prayer. They could be multiplied indefinitely.

When to pray is the next consideration. The answer is *always*. When St. Paul wrote to the Thessalonians, "Pray without ceasing," he certainly knew that most of the time people had to be busy with their regular work. No one can spend his entire time saying conventional prayers. Paul realized there was

something much more important, spontaneous and effective than the mere repetition of formal supplication. It is the attitude of prayer that counts—a happy, trustful consciousness of being at one with God and therefore always in communion with Him, even when hands, heart, and mind are specifically employed in any one of life's activities. All times are prayer times. There is no need to watch the clock to see when the prayer hour arrives. To live in the prayer attitude is literally to "Practice the Presence of God." This is one of the beautiful liberties that each of us is free to enjoy, for God is always "at home" to those who call on Him.

It is particularly important and profitable, however, that we have at least one definite time set aside as a meditation hour and that we keep it faithfully. In so far as possible there should be regularity of both time and place so that the habit becomes fixed. We are all creatures of habit and soon become accustomed to the certain times as well as to the particular room or chair and whatever bodily position we prefer. Then, without waste of time, the entire organism most quickly assumes that letting go feeling which is conducive to a deep realization of communion. Whatever time is best suited to the person's routine and location should be carefully decided upon and kept with regularity. This ought to be

and is a joyous exercise. There will be occasions when necessity demands a break in the routine but no trivial matter should be allowed to interfere. As part of the morning's preparation for the day, the quiet time is essential. No day can be lived to the best advantage if not started right. This makes it easier and more natural to maintain that "Praying without ceasing" attitude through the hours and activities that follow.

How to pray is influenced by the individual desires, circumstances, and habits of thought, but there are certain factors which cannot be disregarded. The most essential part of the process is that by which we so attune ourselves to the Father's Presence that our will becomes merged with His. This is the "Seek ye first" and must precede any special requests. It is that which makes possible and guarantees the fulfillment of Jesus' promise that "all these things shall be added." To be still, to contemplate God and our own relationship to Him, to think of His continuous, dependable, protecting love and watchfulness, helps us acquire that attune-

ment which gets us ready for the holy communion of prayer. This quiet, loving, reverent attitude makes us better acquainted with God as we dwell upon His goodness. It should specifically occupy part of the prayer period and so permeate the entire time as to keep us receptive to the All-Good which results from effective prayer. Much time should be spent in gratitude for the multitude of blessings already enjoyed—material, mental, and spiritual. Giving thanks for what we have opens the door to further supply.

Jesus told us to ask, seek, and knock, so we are justified in making definite requests for what is needed, including guidance, peace, usefulness, health, and protection. In happy faith we should then accept and truly expect the fulfillment of our asking. According to the Master's promise, that is prayer's important requirement, "Believe that you receive."

Become attuned, ask, accept, give thanks, cooperate. That is the *Howness* of prayer. The results are perfect peace, abundance, courage, and Divine guidance.

* * *

The "love" principle is stronger than the "Force" principle.

—Bishop Potter

The mother's heart is the child's schoolroom—Henry Ward Beecher

The more difficulties one has to encounter, within and without, the more significant and the higher in inspiration his life will be.

—Horace Bushnell

GETTING POWER BEYOND YOURSELF

"Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me."
—Mark 9:37,

MITTIE WATERS tells a story about one of "her boys" who went with her to see if they could do some work in a prison. When the captain of the guards saw her companion, he remembered his past and said to him with sarcasm, "Garcia, what makes you think that you could get into this prison to help others?" The answer came with the genius of the spirit, "Oh, but captain, I do not come in the name of Garcia, but in the name of Jesus." That did it. The doors were opened for them.

In whose name you come makes all the difference in the world, for the name you come in determines the spirit in which you come. A pounding on the door and the command, "Open up! This is the Gestapo!" fills with fear. When, however, you meet anyone "in the name of Jesus" you meet them with the spirit of love. You meet them as they are with kindness, tenderness, compassion, joy, faith, and goodwill.

St. Francis went to meet the leader of the Moslems. Anyone else would have been killed in the attempt. But Francis did it "in the name of Jesus," and was told that when the Christians practiced the kind of love he demonstrated there would be no war.

To call upon someone and to think as you look into their eyes, "I accept you and greet you in the name of Jesus," changes the atmosphere. Something happens. You have really invited Jesus to use your eyes, your voice, your hands, your body, your thoughts, and your entire mind, your spirit, your all. There is an ease and a friendliness that seemed impossible a few moments ago. You have opened the floodgates of the spiritual kingdom. It is evidenced in the feeling that God is here. By accepting the person in the name of Jesus you have accepted the inflow of Jesus and the Father that is behind Jesus.

Begin today by putting this secret to the test. Everyone you meet, every situation that you must be part of, transform them by running to meet them "in the name of Jesus."

Read: **A Faith for Tough Times**, Harry Emerson Fosdick, \$1.75

EXPECT THINGS RIGHT NOW

"Truly, I say to you, there is no man who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive manifold more in this time, and in the age to come eternal life." —Luke 18:20-30.

JESUS MAKES this statement after meeting the rich young ruler, and after giving a few observations about the difficulties of the rich entering the Kingdom of God. In slightly different form it is also reported in Matthew and Mark. The striking part of it that we must become more conscious of is the phrase "in this time." Too many people have considered the Christian life in this world as an endurance contest, and think that those who endure it to the end will "have pie in the sky by and by," but we have got to raise our sights and expectancies to the joys and achievements of living in the kingdom right here and right now.

Jesus' remarks in Matthew and Mark are to the effect that we shall receive one hundredfold, **in this time**, the brothers and sisters and mothers and children, etc., that we have left to follow Him. You do not give up anything for the sake of the Kingdom of God without receiving it again, **in this time**, many times over. Rufus Moseley gave up a homelife for the sake of the kingdom, and he has now hundreds of homes across the country that love and welcome him.

In making God our supreme commander we die to the smallness of the little world of our ego, and are ushered into a world of infinite magnitude and richness. This includes all the things you need to demonstrate the kingdom of heaven with all its fullness and richness. Le Tourneau became greatly successful in the business world when he gave up and gave over to God. So many have found the achievement that comes with peace of mind, contentment of soul, and the harmonies of divine purpose. It releases power in business, the home, the church, the neighborhood, and social contacts. The kingdom manifests itself in every area of life and it manifests itself with vitality, attractiveness, poise, and achievement — **in this time!**

Read: **Everyman's Mission**, Rebecca Beard, \$2.50

HUMBLENESS IS NOT SELF-DEPRECIATION

"Whoever humbles himself like this child, he is the greatest in the kingdom of heaven." —Matthew 18:4.

LET US LOOK at humbleness through the eyes of Jesus. We have associated it with timidity, self-depreciation, and worthlessness. Now, Jesus was the best example about which he talked. He was in the kingdom of Heaven. He lived it and he showed it in his living. Therefore, the perfect sample of the humbleness about which he talked was Jesus himself, and he was not timid, he was not self-depreciative, he did not live in fear and he did not consider himself as worthless.

"Whoever humbles himself like this child . . ." What are the characteristics of a normal, healthy child?

A child accepts himself as he is and makes no apologies for himself. Like Popeye, his attitude is, "I am what I am." He is not apologetic and ashamed. A child does not go around with the feeling indicated by the words of the hymn, "O what a worm am I . . ." A child loves and accepts himself.

A child is inherently honest. He has nothing to hide. He has no hesitation in admitting his ignorance and asking for help. If he likes something he shows it in his actions; and if he does not like something he shows that too. There is no effort toward impressing others by putting on an act. Subterfuge is something a child has to learn from adults who have lost their childlike quality of honesty.

A child does not fear until he is taught to fear by the words and actions of adults. A little child will go up to a dog with a courage that is totally unconscious. High places do not scare a child until he is taught to fear by adults. A child lives in a world that is friendly until he is taught it is unfriendly. He lives, truly, in the Kingdom of Heaven.

So to be humble like a child, accept yourself and love yourself as someone of infinite worth, be genuinely honest in your actions and reactions, accept others and expect the best from them, and embrace all creation as your friend. Be humble, yes, but be humble like a child.

Read: **Come, Follow Me**, Glenn Clark, \$2.50

Books of Interest

Norman K. Elliott

A FAITH FOR TOUGH TIMES, Harry Emerson Fosdick. Harper, \$1.75. 128 pages. The book is made up of three lectures that Dr. Fosdick delivered at the Pacific School of Religion in February of 1952. I feel that the messages are basic, and likely are the foundation of Dr. Fosdick's basic beliefs. The titles of the lectures are "The Eternal Is Real," "Vitality Is Mightier Than Size," and "Adequate Power Is Available." Chapter I helps us to look to the unchanging elements in history, rather than to the transitory. Chapter II shows us that it is vital ideas, groups, and persons who decide the course of history, the "great minority," and not the noisy, the bulky, and the ostentatious. Chapter III demonstrates that just as our bodies are in a physical world, so our spirits are surrounded and sustained by a Spiritual Environment from which we can draw replenishing power. It is a strong book, not as easy to read perhaps as some of the more popular books from his typewriter, but one that is well worth the reading.

YOUR HOME CAN BE CHRISTIAN, Donald M. Maynard. Abingdon-Cokesbury, \$2.00. 160 pages. This is about the best thing on the subject that I have ever read. Books on this subject are usually trite or else they are apt to be too impractical. This book is the exception. He describes what a home must be to be Christian, the adjustment of parents to each other, why children act as they do, physical health and personality, helping children to develop self-confidence, social adjustment and discipline, the problems of money, sex, and falsehoods, the problems of society and international problems as they relate to the growing consciousness of the child's mind. There is an excellent chapter on spiritual growth that combines the ideal with detailed "how to do it" suggestions,

developing an appreciation of the church, helping adolescent boys and girls, and on becoming successful parents. There is a good list of suggestions for further reading. I recommend it without reservation.

MEN AS TREES WALKING, Margaret T. Applegate. Harper, \$3.00. 282 pages. The jacket says, "Original stories and illustrations by a master of story technique. Planned for preachers, teachers, and leaders, ideal for personal reading." ". . . a tree is a daily drama of God at work in nature for the guidance of mankind . . ." The stories are not about trees as such, but rather as the tree symbolizes life and knows no nationalities or races, but belongs to God and the whole of mankind, so these stories have a touch of the permanent, the eternal, the truth that jumps boundaries and colors and creeds. They are all good. As illustrations they are very good; as vehicles of truth for the person who simply likes good stories, they are worthy.

THE UPWARD CALL, Henry David Gray. Abingdon, \$1.25. 95 pages. This is a book of devotions for youth based on Paul's letter to the Philippians. There is a daily devotion for twelve weeks. Each page has a reading out of Philippians, a related reading from the Bible, a meditation, and a closing prayer in free verse. It will make a good gift for young people.

YOUR OTHER VOCATION, Elton Trueblood. Harper, \$1.50. 125 pages. Every layman ought to get a copy of this book and read it. The idea is that to the Christian every work is sacred, and "sacred" does not mean professional church work. He urges us to go back to the primitive church when there was

no distinction between laymen and clergy. Everyone was called to the ministry, which is our "other vocation." The world cannot be won by professional church workers, and unless laymen become convicted of their "other vocation" and actually practice the priesthood of all believers in the office, the bank, and the factory the outlook for changing the world is bleak indeed. While the author does not go into detail about ways and means, he does give some general procedures and some plans that will help anyone to get a start on putting "their other vocation" to work. It's a call and a challenge that is imperative.

A LAMP UNTO MY FEET, Wallace Fridy. Abingdon-Cokesbury, \$1.25. 128 pages. This is a little pocket-book of two and three page devotions that originally appeared in the columns of the *Spartanburg* (South Carolina) *Herald-Journal*. The author is minister of a Methodist church there. They are good, to the point, practical, lifting, and have been reprinted in book form at the request of the reading public. For the reader who likes short, inspirational writings, it will serve the purpose well.

HARPER'S BIBLE DICTIONARY, Madeleine S. and J. Lane Miller (in consultation with eminent authorities). Harper, \$7.95, thumb index \$8.95. 851 pages plus maps. The skeletal details of this comprehensive volume are: 800,000 words, nearly 900 pages, over 3000 articles, 424 photographs, 107 line drawings, and 16 multicolored maps. This in itself tells little about the contents, but it does give some indication of the bulk of the book. The more important item of information is that this is THE FIRST REALLY NEW BIBLE DICTIONARY TO APPEAR IN 30 YEARS. Attempting to review such a complex source book is like trying to write a few sentences about "the peoples of the world" or some

such equally broad field. From the layman's point of view I can say that I have read quite a few of the articles in it and find them lucid, informative, to the point, up to date, the liberal use of the best authorities in the field, and free from doctrinal or theological slanting (I presume, as far as possible). I would urge everyone who has any interest in the Bible to get a copy of it. It is a source book that one will refer to throughout the years. It will last as a monument to the authors and editors who spent six years compiling and writing it, who made nine trips to the Holy Land and adjacent areas, and who consulted with experts in various parts of the world. The authors say of the contents, "It is our confident belief . . . that no person, place, or topic of moderate or major significance is omitted . . ."

EVERYMAN'S MISSION, Rebecca Beard. Merrybrook, \$2.50. 180 pages. I do not know whether this will be Rebecca Beard's "best" book, but I can say that it will be her most appealing book and her most popular one to date. She tells the story of her own spiritual search in a way that will be most helpful to many people. Abstract ideas and teachings are important, but they are made real for many when they are incarnated by the life of an individual, and this is what Rebecca does in her personal story. And yet the book is more than a personal account of herself. She goes on to write about such basic problems as forgiveness, speaking the word of healing, unanswered prayer, crises, etc. The exposition and the narrative are written with such smoothness, human interest, deep understanding, learned illustrations from science and psychology, and unaffected candidness that it is my firm conviction *Everyman's Mission* will feed the hungry, quench the thirsty, and be a guide to the honest searcher. It's a marvelous book.

* * *

There's nothing either good or bad but thinking makes it so.

—Shakespeare

☞ There is one small area of life in which you are an absolute dictator.

You MUST Make the Decisions

Roy L. Smith

WHAT your life is going to be—the happiness or the woe it is going to contain—will depend entirely upon the decisions you make.

Every person starts out in life with definite equipment—talents, capacities, latent powers. What we become depends upon the skill with which we manage our native endowment.

It often happens that children from the same home, equally talented, arrive at widely separated destinations in life. One achieves and the other fails. The difference between them cannot be explained on the basis of different inheritances, for both of them have the same heredity. Nor does environment explain the variance, for both have had the same surroundings.

The difference between them is a result of the different decisions they have made.

In the face of every circumstance of life we have our choice between two courses of action. One will lead in one direction and the other will lead in another direction. The decision is entirely up to us, but the destination in either case is inevitable.

Attitudes produce results. If we show ourselves friendly the world will reward us with friends. If we withdraw unto ourselves the world holds itself at a distance.

An attitude of faith can be relied upon to open doors for us; the attitude of suspicion can be relied upon to close doors. If we prefer open to closed doors we must choose the attitude which produces them.

Action will get results, and inaction produces none. If we prefer results we must take action.

The spirit of forgiveness will produce a spirit of peace within the soul. A grudge will corrode one's spirit, resulting in bitterness, unrest, suspicion and fear. It all depends upon our decision, which set of results will flow in upon us.

When Jesus urged his friends to forgive those who had wronged them "until seventy times seven," he was not greatly concerned about those who would be forgiven, but he was greatly concerned about those who had to forgive if they were to live in peace with themselves.

The doctrine of "the other cheek" was not devised for the sake of those who strike blows, but as an aid to those who are struck.

From *The Christian Advocate*, May 22, 1952

No one else can make such decisions for us. If our other cheek is to be turned, then we must turn it.

No one can make us jealous, suspicious, unhappy, or discontented. These are attitudes we choose and no matter what the circumstances we have the right to choose other and better attitudes. But it is well for us to remember that when we choose the lower instead of the higher, that the choice is never forced upon us.

The person who becomes jealous is one who prefers to believe the worst when it might be possible

to believe the best. The one who becomes suspicious only puts the worst interpretation upon a set of facts rather than the best interpretation on the same facts.

The total of our life is the accumulation of such decisions. If wrong choices predominate, then life takes one direction. If right decisions are in the majority, then the balances are shifted in favor of happiness, contentment, and peace of mind.

There is one small area of life in which you are an absolute dictator. That is in the realm of your own choices and decisions.

* * *

In a Saint's Shadow

There is a legend of a saint whose wonderful deeds astonished the angels, and they came to learn the secret of his piety. Everywhere the man went he diffused virtue as the flower gives out perfume, without being aware of it. The angels asked that the saint be given the gift of miracles, and God consented. They asked the man if he would like by the touch of his hand to heal the sick. "No," he replied, "I would rather God should do that." "Would you like to convert guilty souls and bring them back to the right paths?" "No," said the saint, "it is the Spirit's mission to convert; I only pray." "Then would you like to be a model of patience and draw men by your piety?" "No, if men were attracted to me, they might be estranged from God." "What do you desire?" asked the angels. "That God would give me his grace; that I might do a great deal of good without knowing it." The angels were perplexed. Finally they resolved that whenever the shadow of the man should fall where he could not see it, the shadow should cure disease and comfort sorrow. So it came to pass, as the saint passed along, the hearts of men were cheered wherever he walked. —*Hibbert Journal*

☞ The churches of America have given men of honor, integrity and character to serve as chaplains.

Man of Many Hats - The Air Force Chaplain

THE men who fly and maintain the planes of the U. S. Air Force today are receiving the best religious counseling and worshipping facilities of any servicemen in the world. Whether it be an isolated airbase in Alaska, a muddy landing field in Korea, or a bustling airbase like the one near your home, the Air Force Chaplain is daily accomplishing the most important task in America—nourishing and preserving the spiritual and moral health of its airmen.

This task has long been recognized by top officials of the Air Force and the United States as an integral part of our military strength. Ancient kings knew that a numerically superior army meant nothing if the men were religiously adrift. A small, morally sound army is capable of fighting like a thousand enraged lions. *The Bible* is full of victories won by such armies.

How strongly the Air Force believes in a dynamic religious program has recently become a matter of great interest to Christian families all over the U. S. With thousands of young men and women leaving their homes to serve in the

Air Force, parents have been naturally concerned about religious counseling and facilities available. These parents soon find that their Johnny meets his chaplain the first day he's an airman.

At Sampson Air Force Base, N. Y., for instance, where a group of highly specialized chaplains are on duty, each new recruit is personally interviewed by a chaplain. As the recruit goes through routine processing, he is handed two letters to be sent to the folks at home.

One reads:

"It is a distinct pleasure, in behalf of the chaplains at Sampson Air Force Base, to write you that your son (or daughter) arrived here safely. At his arrival one of the chaplains was on hand to greet him and help him in becoming acquainted with the first phases of his career in the U. S. Air Force.

"The Air Force is deeply interested in both the physical well-being and the religious life of each airman. The chaplains of the Air Force are dedicated in particular to the encouragement and development of a high level of spiritual and moral life of the individual.

From an Air Force Bulletin

"To that end, worship services, religious instruction periods, chapel choir rehearsals, discussion groups, and Bible classes are offered to every air man who comes to Sampson Air Force Base. Furthermore, the Air Force places great emphasis on a program of character guidance.

"You will, quite naturally, be concerned about the welfare and happiness of your loved one. A certain amount of loneliness is quite natural; for that reason I would suggest that you write him frequently and in a cheerful tone.

"If, at any time, I can be of service to you in matters relating to spiritual or moral problems, please feel free to call upon me."

The other letter is a mimeographed explanation of what the recruit will be doing as a basic trainee. How parents appreciate these missives is indicated by the flood of congratulatory letters that have poured into the Sampson chaplain's office.

As in other services, Air Force chaplains are commissioned officers. This often freezes a rookie into silence—but only temporarily. The Chaplains School at Fort Slocum, N. Y. teaches chaplains to overcome this shyness. And, as a chaplain is naturally a friendly person, he soon has the recruit talking as if they were life-long friends. This is the first step. It is the most important one, to a chaplain, in an airman's career.

The chaplain must bring an airman's religious responsibilities up to date, make him feel secure, and ultimately raise his standard of efficiency. To do this the chaplain must make an airman aware of himself as an individual by which the entire Air Force may be judged.

As with a civilian pastor, the Air Force chaplain must be available for many jobs. He conducts religious worship services, administers the sacraments of his faith, officiates at baptisms, weddings, funerals, and the like. He may have to travel hundreds of miles to reach isolated detachments of men assigned to his airbase. Television and radio programs often feature him as guest speaker. He must be able to act as liaison between the airbase and local civilian religious groups. He is a man of "many hats"—no matter where he is.

Acting as constructive advisor involves new challenges for Air Force clergymen. It involves also a lot of hard labor. There are only 875 chaplains working within the worldwide confines of the Air Force. Somehow, they manage to do the job.

At Presque Isle, Maine, a fighter pilot pauses during a jet flight to England. His wife is pregnant; it's the first child and the pilot knows baby will arrive at any hour. A long distance phone call home proves futile—the lines are, as they always seem to be in emergencies,

all tied up. What happens next is automatic with the flier. He calls the base chaplain.

"Chaplain, please find out how my wife is." Then he smiles. "Swell! My next stop is Greenland . . . will you radio any news to me there?"

No sooner does the pilot set his sleek jet down on a Greenland airbase than the base chaplain runs up to the plane.

"Congratulations! It's a seven pound son!"

In Korea, a ground crew sergeant wishes to be baptized. Together he and the chaplain wade into the muddy waters of the Chinwi-chon River. Beside them is a crumbled bridge and blasted Russian-built tank. Amid these grim reminders of war the solemn ritual is performed.

Thus we see the Air Force chaplains are, first and foremost, clergymen. But, where a civilian clergyman's job ends, the military chap-

lain's job begins. He is an organizer, counselor, missionary, and military officer all in one package.

While in the Air Force, chaplains are furnished pay and allowances. The pay structure parallels to a great extent that of a civilian parish. There are, of course, advancements in grade and retirement provisions, and retirement provisions accrue for those who complete the required period of duty.

On the first anniversary of the separate Air Force chaplaincy, General Hoyt S. Vandenberg, Air Force Chief of Staff, put into words the feelings of every airman, from private on up:

" . . . It is heartening to know that the churches of America have given men of honor, integrity, and character to serve as chaplains. They form an integral part of the Air Force team, dedicated to the defense of all the ideals upon which America has been built."

* * *

Lesson For Christmas

Elinor Lennen

Weary from things' illusive quest—
Homesick for spirit's deep, high certainty
Not found in journeys north, south, east or west—
Our seeking is not doom, but destiny
If we have learned by bramble's wounding thorn,
By heat and cold endured, by rain and dust,
To offer emptiness that Love be here reborn,
To keep our wills responsive to God's trust.

☐ Through prayer therapy hundreds are overcoming the psychological evils of fear, guilt, inferiority, and hate.

How the Psychologist Uses Prayer

Tommy Anderson

PSYCHOLOGY is now using the power of prayer.

Prof. William Parker, director of the speech clinic at the University of Redlands, has perfected a system of therapy through prayer which is helping many of the 50 persons who come to the clinic each week.

There is the teacher who had psychosomatic tuberculosis—that is, tuberculosis which infected him while psychological factors lowered his normal resistance to the disease. For several years all attempts at cure had failed because they did not attack the psychological factors involved. But after he had been led to an understanding of his psychological problem and had solved it by prayer, the disease was completely cured.

Prayer therapy is effective because it attacks causes, not symptoms. According to Prof. Parker, psychological disturbances arise from four feelings—fear, guilt, inferiority, and hate. These feelings are a result of a misguided search for love.

Generally speaking, each of us is born with only two fears—the fear of falling and the fear of loud

noises—but by the time we grow up, we have accumulated many others, such as the fear of the dark, or of fire, or of high places. It is a well-known medical fact that these fears cause changes in the endocrine glands which may result in illness. The case of the man who worries himself sick is common.

But the role of fear in psychological disturbances is not so well known. Yet in almost every case that comes before the clinic, the removal of fear, the fear of one's own thoughts, is the first order of business.

The first step in ridding yourself of fears is the free and honest expression of them. You cannot fight a fear that you will not admit you have. And one of the best places to confess your fears is in your prayer life.

The feeling of guilt is a stranger to none of us. We have all done wrong. We have all known shame. We have all felt guilt. Society could not get along without some way of telling right from wrong, and the pangs of conscience are the best way to keep human beings in line. But most of us go overboard in harboring our guilt feelings.

This is due principally to the over-emphasis on the negative aspects of religion. The "don'ts" have replaced the love of God for those who cannot accept forgiveness. A positive attitude toward religion makes it the expression of the full meaning of love instead of the instrument for divine justice and vengeance.

The role of guilt in psychology is analogous to the role of fear in that it serves to drive feelings into the subconscious. This was illustrated by the case of a stutterer who came to the clinic. He resented the overprotectiveness of his mother. Yet feelings of guilt drove his resentment underground where, in a subconscious effort to punish her, it led to his stuttering. When he was induced through prayer to accept forgiveness and had cleansed himself of his feelings of guilt, he could turn to the real problem, the resentment against his mother.

Perhaps the inferiority complex has been overplayed in the popular imagination. Yet it has been frequently demonstrated that, if you are an average person, you rate yourself too low. You do not see your potentialities. You are plagued by doubts as to your own worth. It goes without saying that a dynamic and outgoing personality must rid itself of such doubts.

"Love thy neighbor as thyself." How can you truly love yourself if you are continually in doubt as to

your own worth? And without confidence in yourself, how can you ever love your neighbor at all?

Self-confidence comes from the knowledge that there is a higher power that is guiding your destiny. Prayer, the communion with that higher power, who is a heavenly Father, should show you that you are one of the children of God. It should be a constant reminder that you live under his protection and care.

The most terrible of these four negative feelings is hate. It corrodes your personality.

It degrades you to the level of a beast. In both examples cited above, resentment is the cause of the trouble. It is at the base of nearly every case of psychological disturbance not due to organic causes that comes before the clinic.

The crux of the whole problem of building your personality is the eternal search for love. "Man does not live by bread alone." Each of us must also have the feeling of belonging, the security offered by friendship. We must have someone to turn to.

And so we search for affection wherever we can find it. We use all the means at our disposal. Perhaps we may be tempted to use aggression to gain respect. Perhaps we use repression to avoid disfavor. Or better yet, we may use co-operation to gain the co-operation of

others. And most of the time we are successful in our search.

But once in a while we are disappointed or rebuffed. Then the negative feelings step in to protect us. First come fear and guilt to set limits to our aspirations and experiences. Out of fear and guilt rises inferiority to hedge us around so that we will not try again to assert ourselves on an equal basis with others. And last comes hate, barring the doors of our hearts and cutting us off from humanity. Yet even this will not be enough. For we fear our self-imposed loneliness and feel, too late, that we may not have done our part.

How can prayer be used to unbar the doors? To answer this question completely you must keep in mind the fact that your personality needed those negative feelings. Otherwise they would not exist. It is the duty of prayer not only to remove the feelings themselves, but to help the spirit of love fill the vacuum in your personality that these feelings would otherwise leave. Prof. Parker emphasizes four aspects of prayer.

First, make prayer an act of surrender. You cannot cleanse your personality at all without giving up your secrets. You cannot fight faults you do not admit exist. Be frank with God and yourself.

Second, let prayer emerge in ac-

tion. Accept the things you ask of God. Your acceptance of forgiveness is but one phase of this problem. For, unless you believe deeply in the things you ask of God and in his willingness to grant them to you, you are wasting your time. It will do you no good to pray for moral strength, if you do not try to use the sources of moral strength which God has already given you.

Third, make prayer positive. Do not think in terms of the things to be taken away. Think rather of the things that must replace them. Say to God, "Give me the power to love," not "Take away my hate." "For as a man thinketh in his heart, so is he."

It is a well-established principle of psychology that the best way to break a bad habit is to practice a good one. What you don't do is not as important in forming your personality as what you do do. As an aid to positive thinking you should make a picture of yourself as you wish to be.

And last, practice prayer regularly. No psychologist could cure a patient if he came at irregular intervals, or only a few times. Can you expect God to make a change in you if you co-operate only once in a while? Therefore, develop a regular program of prayer. Give it its own time and place. And then, keep your appointment with God.

☞ As we seek spiritual gifts first, we open ourselves to His unlimited supply.

God's Surprise Parties

George V. McCausland

IN our world from time to time we experience what is called a "Surprise Party." It comes to us as a seemingly unprepared for event and yet there has been preparation for it. Surprise Parties come only to those who put themselves wholeheartedly into their work. These unexpected acts of kindness coming from friends, relatives, and employers say to us, "We appreciate the additional small and large deeds you have performed out beyond the calls and requirements of assigned duties."

In the world of business, social, church, school, and family life Surprise Parties come to us as the result of great activity and zeal in our work. In the realm or plane of the spirit "God's Surprise Parties" come our way not through activity but through SURRENDER. We also find that one surrender is not enough but that our lives become a series of surrenders. It is a daily event—this surrender of more and more areas of our lives. The more we are surrendered to God, the more often we receive his Surprise Parties.

Just what do I mean by "God's Surprise Parties?" It is this:

1. The Bible says that if we seek His kingdom first, everything we have need of will be given to us. (Not everything we desire—but everything we need).

2. Next we discover that we are not only to seek His kingdom first—but this is all we seek (there are no second, third, or fourth choices).

3. We place ourselves entirely in God's hands, and the moment we do this, E. Stanley Jones says, God makes us a special project of his love and care. A child is asked by its earthly parents what it wants for Christmas. The parent will then not only try to secure the desired gift but will add other "Surprise Parties."

This plan of seeking the kingdom first always results in God's Surprise Parties. Our trouble is that we seek for health, wealth, position, and other needs first. These needs may be good but when we seek them first, these things are all we get because God has no chance to add his "plus" to what we need. Also when we seek the material things first they are apt to be for the moment and are not permanent. Any material gain which is our first interest tends to fade out after a time.

THERE IS A LIMIT TO THE MATERIAL AND FOR THIS REASON THE MATERIAL DOES NOT LEND ITSELF TO THE UNEXPECTED INCREASE KNOWN AS SURPRISE PARTIES.

In the realm of the spirit THERE IS NO LIMIT AND NO LIMITATIONS and for this reason God can give us as many "Surprise Parties" as we are ready to receive. "God's revelations always have to wait on our capacity to receive." There is no use in asking God for money or for any other material goods because there is nothing of a material nature or quality in heaven. But there are ideas in the Cosmic Consciousness of God which can be transformed on earth into material blessings and the ideas coming from God are UNLIMITED. This makes it possible for God's "Surprise Parties" to come to us in an ever increasing number. God is at all times wanting to give us his "extras" but when we are seeking material good first—we close ourselves to his abundance. As we seek spiritual gifts first (His Kingdom), we open ourselves to His unlimited supply.

As we center our attention on anything less than spiritual gifts, we close ourselves to all God's Surprise Parties.

The engineer in charge of a train keeps his attention on his destination (as ordered by the train dispatcher) and every car in the entire train follows the engine and the engineer into the station. If the engineer were to put his attention on one of the cars back of his engine, he would go around in circles and never reach the desired station.

We can center our attention on seeking God's Kingdom first and discover that health, food, shelter, and every need has a tendency to "fall in line." BUT BEST OF ALL NOT ONLY ARE THE PRESSING, URGENT, NEEDS OF OUR LIVES FILLED BUT GOD ADDS HIS "SURPRISE PARTIES." If we seek health first (or any other secondary need) we find we do not have health and we tend to "go around in circles."

The material values are limited. The spiritual are unlimited. Therefore seek spiritual gifts first and only these.

* * *

Living

Jeanne Hatch Michie

Would you have zest and joy in living?
A great part of yourself try giving.
Or if you wish to be a bore,
Then talk of self just more and more.

☪ Give me a soul as fresh as the snow on the mountain.

Aspiration

Bishop Barbieri—Argentina

I long, oh my God, to be righteous;
To possess a goodness like that of the Master—
Inexhaustible, patient, forbearing—
A love that redeems and inspires;
A love that will brighten the glance of the downcast
And kindle again the flame of life in the heart disillusioned.

I want, oh my God, to be honest;
Truthful against the lies of selfish impiety;
Truthful, disregarding the threats of hidden malevolent interests;
Of material gains impiously offered
To those who attach their wagon to the train of the moment's convenience.

I would, oh my God, be just;
With a justice that points the path of peace to all travelers;
A justice which cries in the streets and parks of the city
Against what is evil and wicked,
Against all that's destructive of honor, of the life and the rights of one's
fellows
And that spreads in the furrows of earth
Tears and suffering and bloodshed.

I would, oh my Lord, be holy:
Cleanse my hands and my heart and my spirit.
Wash the hands that have practised evil,
The heart that has begotten a dishonorable purpose
The spirit that has descended into the abyss of cynicism and doubt.
Take from my being every vestige of bitterness,
Every thorn that wounds.
The wormwood that embitters;

Translated and submitted by Rhoda C. Edmeston

Give me a soul as fresh as the snow on the mountain,
 White as the lily in the valley.
 I would, oh my Lord, be sincere;
 To be in my outward expression
 What I wish to be in the depth of my spirit,
 Always in every place
 My very own self,
 The self that I feel that I am
 The self I would create in me.
 Grant that I never be the whited sepulchre
 That within it holds mould and decay.
 I want that when Thy Spirit
 Passes through the interior garden of my life,
 I may not have to hide at the turn of the road
 Through fear of Thy glance.
 Grant that I may so live here
 That when I hear the clapper of eternity
 Sound on the bells of time the hour of my departure
 I may fly to Thy breast and say
 As the martyr of Golgotha
 "Father into Thy hands I commend my Spirit."

—Amen.

* * *

A Christmas Poem

Charlotte Hummell

Yes, my lad, the angels sang,
 How their alleluias rang,
 When the Christ Child came that day,
 Just a baby in the hay.

Wise men saw the shining star,
 Came to worship from afar.
 Why of course, lad, it is true,
 Angels sang when they brought you.

Wise men up and down the earth,
 Always marvel at a birth.
 All mothers hear the angels sing,
 For every child is born a king.

¶ Prayer creates energy.

There's Therapeutic Value in Prayer

Lester W. Zehner

PRAYER in its simplest form is seeking after God; expressing a sincere wish, a strong desire; turning your entire being towards the Omnipotent, the Supreme Ruler of the universe, the Creator of all things both visible and invisible.

It's irrelevant to God when you pray, where you pray, how you pray. Prayers at night are just as acceptable as in the day. Prayers on the street are just as impressive as in the sanctuary. Prayers in silence are just as effective as audible ones. God always hears sincere prayers. God's real sanctuary is within you. Even your silent prayers are heard aloud in heaven. The important thing is that you pray.

The first degree in prayer is desiring God. The highest degree in prayer is doing "God's Will;" making a full surrender of yourself, your work, your desires, your plans, your possessions—your entirety to God.

If you can sing, sing not only for the enjoyment and entertainment of man, sing for the glory of God. If you're a Doctor of Medicine, soothe and heal the pains of your patients, not merely for self-aggrandize-

ment, but as helping the healing work of God along. If you're a farmer, raise vegetables and food stuffs not only for a livelihood, but also to feed the hungry mouths of God's children. This is prayer in action. This is prayer to God through works. This is more acceptable to God than mere verbal expression. Furthermore, it's reasonable and proper to surrender all to God. The mineral kingdom surrenders to the vegetable kingdom. The vegetable kingdom surrenders to the animal kingdom. The animal kingdom surrenders to the kingdom of man. And the kingdom of man should surrender to the Kingdom of God. After all you belong to God by creation and by redemption. You need God and God needs you. Without doubt, God can get along better without you, than you can get along without God.

Physically, you need material sustenance; mentally, you need knowledge and information; spiritually you need God.

Doctors of Medicine, of Psychology, of Psychiatry, agree that prayer holds great therapeutic value for suffering mankind. Dr. Alexis Carrel stated, "As a physician, I have seen men, after all other ther-

apy had failed, lifted out of disease and melancholy by the serene effort of prayer."

What are you facing? Some mountainous problem? Some dark valley of fear? Are you afraid of the future? Are you terrified at world conditions? Why not ask God to give you courage and consolation, strength and wisdom, to face the worst. It's not always wise to ask God to destroy that obstacle, rather ask God to give you inner fortitude and grace to equal and overcome it. Abraham Lincoln said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day."

Prayer also subdues and destroys enemies within you. Great enemies lurk without, but your greater ones are within you. Anger, hatred, pride, self-pity, selfishness, and envy are enemies. These defile and poison your entire trichotomy; drag you to low levels of misery and dejection; turn you sour on others and eventually on yourself.

But here is where prayer can come to your rescue, by sincerely imploring God to subdue these manifestations, or better still, to actually destroy them altogether. Suppression is good, but annihilation is better.

Prayer has the power to heal

many wounds. Some of your greater afflictions are not limited to physical reasons, disease or misfortune, but are caused by insults, slander, abuse, ridicule, rejection, unjust criticism, or what have you. These have the power to depress and make your heart to bleed, and can actually upset the normal functioning of your glands, consequently throwing your entire system and personality off balance. Doctors say your reaction to them are the most disruptive hindrances they have to deal with in restoring health. These can ignite a whole list of diseases into flame. When you have been persecuted thus, ask God to quiet any inner disturbance of anger and resentment which might arise, and make you big enough to be calm and peaceful—to help you shut your eyes and ears to the evil and notice only the good. This will help to heal you, restore your equilibrium and perhaps add years to your life span.

Also, prayer stimulates intellectual vigor. It freshens the mind, it cultivates your manners; it refines your character and cultures your entire personality. Obviously, you will learn and discover things you never dreamed possible. Emerson said, "No man ever prayed without learning something." Prayer is an educator. Some of the world's greatest intellects are those whose minds are being bathed periodically in prayer.

Furthermore, prayer creates energy. It's true prayer takes energy, but it also produces energy many times more than the original primer. It will resurrect your better qualities, quicken your spirit, generate the germ of life, awaken the cells of your being, make you put back your shoulders in strength and courage, and energize the whole man into a flame of effectiveness. Then you need not go far afield in search for a miracle. You'll be a miracle.

Finally, prayer will chisel a real man out of you. To pray real prayers it will take the manly part of you, but in the end it will make you what you ought to be. When you approach God, be sincere. God is always sincere. He always means business. Tell God simply what's on your mind—what you want—what you need—what's troubling you. If you don't know how to pray, ask God to help you. If you don't know which way to turn, ask God to lead you out. He might not answer the way you might expect Him to, but be assured He always answers in some way, the way that is best for you.

Several months ago I was among those who carried groceries to a young poverty stricken mother, who had several children, and they had very little to eat, and as we entered her home and she saw what was

coming, she exclaimed, "I was praying for this!" Is it too much to say, "God brought those groceries to her?" Yes, God did, even though it took human beings to buy and deliver them! God usually works through human instrumentalities.

However, in beseeching God to your aid, don't sit down and expect God to do it all. There are some prayers you can answer yourself! Why trouble God then? Get busy and answer your own prayers. In fact God will not answer prayers that you can answer yourself. But when you're up against it and in trouble up to your chin and you're holding on to the last straw, look up to Him and seek His assistance. Someone said, "Man's extremity is God's opportunity" and "God majors in impossibilities."

Ask Him to help you overcome all the difficulties and ailments, and eradicate all the poison elements from your life and make you free, positive, creative and optimistic. Ask God to create in you a holy sanctuary for the good. Ask God to use you, rather than you using God. That is the prayer attitude that always brings God to you. When God is with you, then you have infinite power supporting you. And when God supports you, you are well taken care of.

* * *

There was never so much room for the best as there is today.

—William H. Thayer

Look Up

Katherine Bevis

A man once visited a farmer living down among the river hills. It was October and the scarlet and gold forests made the enraptured visitor catch his breath by their marvelous beauty.

"How do you ever work," he exclaimed making a sweep of his arm to include the gorgeous panorama, "with all this before you?"

"We never look up," replied the farmer shortly.

How many people today are just like that! They never see the birds flying through space on their busy errands; for them the ever-changing clouds that tell myriad stories, as they form and melt away, do not exist.

The sunsets in the west, combining colors in the matchless manner that great painters have striven in

vain to equal, unfold their glory evening after evening without being seen by them. The stars glisten in the sky at night, great diamonds, radiant and glowing; yet like the farmer, some see only the ground below.

LOOK UP! Learn to see the beautiful things that God has created in this great world that we live in.

LOOK UP! Cultivate a desire for the best books, seek the finest friends.

LOOK UP! So that your life may give to those about you something that will make a better place for them in which to live.

LOOK UP! Believe that there is a Divinity in the world, something higher and greater than you, yourself. And LOOKING UP, you shall yearn to be one with that Power.

LOOK UP AND LIVE!

* * *

Desire

Florence Eakman

Father . . . this is my desire:
That I be bathed in purifying fire,
Become a channel through which service flows
To blossom and unfold as does the rose.

Let me accept fulfillment of desire,
Growing in wisdom may life inspire
Those whom I contact that their spirit birth
Add its iota to the rising earth.

He Leadeth Me

Grace Barker Wilson

I put my hand in His because
I am not sure how goes the way;
But this I know, His tender care
Will keep me safe till it is day.

I plant my faith upon His love.
In this dark world I find I must
Look further than myself, and so,
I put my hand in His, and trust.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, AND CIRCULATION REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, AS AMENDED BY THE ACTS OF MARCH 3, 1933, AND JULY 2, 1946 (Title 39, United States Code, Section 233)

OF CLEAR HORIZONS published quarterly at St. Paul, Minn. & Great Neck, New York for October 1, 1952.

1. The names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Macalester Park Publishing Co., 1571 Grand Ave., St. Paul 5, Minn. Editor Glenn Clark, 1571 Grand Ave., St. Paul 5, Minn. Managing editor Norman K. Elliott, 1787 Goodrich Ave., St. Paul 5, Minn. Business manager C. O. Dunham, 1571 Grand Ave., St. Paul 5, Minn.

2. 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 1 percent 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 partnership or other unincorporated firm, its name and address, as well as that of each individual member, must be given.)

Macalester Park Publishing Co., 1571 Grand Ave., St. Paul 5, Minn.
Glenn Clark, 1571 Grand Ave., St. Paul 5, Minn.
Marion C. Elliott, 1787 Goodrich Ave., St. Paul 5, Minn.
Miles M. Clark, Washington, D. C.
Helen May Olson, Dayton, Ohio.

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

None.
4. Paragraphs 2 and 3 include, 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; also the statements in the two paragraphs show the 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.

5. The average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the 12 months preceding the date shown above was: (This information is required from daily, weekly, semiweekly, and triweekly newspapers only.)

C. O. Dunham
(Signature of business manager)

Sworn to and subscribed before me this 5th day of November, 1952.

(SEAL)

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

How to Make the Headlines

James A. Decker

A newspaper in Minneapolis recently conducted a contest among its readers, based on the question: "If you had your choice of the headlines you'd most like to see in tomorrow's paper, what would it be?" Readers entered the contest by the hundreds. The prizewinning headline read "United States of World Constitution Ratified." Many of the entrants wrote headlines about world unity in terms of Christian brotherhood ("Russia and Asia Swept by Christianity"), and many others saw the elimination of disease, accidents, and poverty as the greatest boon that could come to man. Their headlines mentioned cures for cancer and polio, and magic drugs that healed hearts and souls as well as bodies.

Making the headlines you would like to see in your newspaper is a fascinating game; but it can be more than that. It can be a way of planning history in advance. An editorial writer for the Minneapolis paper commented that headline writing might help some of us decide just what we really do want.

Once we know what we want, we can have it. We can make our imaginary headlines a reality. There is no doubt that, if enough of us

deeply and firmly wanted a world united in brotherhood, we should have such a world. We believe that we *shall* have such a world, in God's good time. And there are countless personal news stories that we can write in advance and thus evoke into reality—right now, today.

A good reporter knows that news is relative; that is, a certain happening is news to the people of a small town, although it means nothing to the residents of a city a hundred miles away. Everything that happens is news to those affected by the happening. The incidents and attitudes of our own lives are news to those around us.

If there is an appearance of illness or physical imperfection in your life, think how newsworthy your good health would be to your family and friends. Consider the news value, to those in your own little world, of your attainment of prosperity in all your affairs. Think what good news there would be in the renewal of friendship between you and someone with whom you have had a misunderstanding.

When we have made up our minds about the changes we want to see in our own lives and our surroundings, we can bring those

changes about. The power to do it is within us. If health is our goal, we need not wait for the discovery of magic drugs to heal and energize our bodies. No magic success formula is available—or needed—to help us achieve material prosperity. Peace and harmony with those about us do not depend on scientific or intellectual discoveries. The power to re-make our world is at hand, awaiting only our recognition of it.

Someone once asked Grace Downs, who conducts a school for models, "When can you tell that a person has the potentialities of a beautiful woman?"

"When?" echoed Miss Downs. "Why, as soon as I find out that the person is not a man!"

A contemporary French author

has written: "There are admirable potentialities in every human being. Believe in your strength and your youth. Learn to repeat endlessly to yourself: 'It all depends on me.'"

It is true that our potentialities must be recognized and put to use. But most of us find, before we grow very old, that if we have nothing more than our strength and our youth to believe in, our potentialities are sadly limited. A Roman author of the first century said it better: "I can do all things in Him that strengtheneth me."

Once we have recognized our own inner resources, and learned to tap them by turning to Christ within us, we can begin to change our world. We can plan our history in advance. There is no need to let things happen *to* us—we can make things happen *for* us!

* * *

Through a Mirror

Irene T. Cole

I have a little ego that is very fond of me,
Though what may be the use of him I often cannot see.
For he follows close beside me, wherever I may go,
And whenever I would be good, he always tells me "No!"

He is my sensitive feelings, that are always getting hurt;
He is my self conceit, that needs rubbing in the dirt.
He's all the little cranky ways, to which I am so wont—
Lord, help me to get rid of him, this little pesky runt!

* * *

Cling to the whole Bible, not a part of it. A man is not going to do much with a broken sword.

—D. L. Moody

From the Desk of Glenn Clark

Every day letters come to my desk that are so urgent and of such universal interest that I have wanted to give my answers on a wider scale. We are therefore inaugurating a new department in *Clear Horizons* in which I will answer questions of personal but wide-spread interest. If you have problems for which an answer is needed and through which others may find help, send them to this department.

Considering the scientific and technical development of the last hundred years, does religion offer less than formerly?

If all things already exist, if all desires are already fulfilled, if the all-song has already been sung, then the process of bringing these things into manifestation need not be so slow a process, but might, if we know the trick, be instantaneously done.

Already in some fields of activity this has actually come to pass. Is there any reason to doubt that, as fast as we are spiritually prepared, lifted high enough, the other fields will come under our control in a similar degree?

The trick by which a miracle is performed is very simple and yet a very momentous one. It is lifting our own consciousness so close to the consciousness of God, of so abiding in His heavenly Love, Harmony, and Peace that we can begin to see the world through His eyes.

As we become more God-like, the secret and inner mysteries of the universe will open to us. If that is the case, should not our business of education be turned primarily, not to imparting information and knowledge, but to imparting wisdom and humility and goodness and love?

Mankind today is on the verge of becoming omniscient, omnipotent and omnipresent. We shall soon see the day when the airplane travelling westward can keep up with the sun in its course so that a person can reach San

Francisco the same hour and the same minute he left New York. Then can man say, with God, "Behold, I am everywhere at the same time. I, too, am omnipresent." With the radio transmitting information every hour from all parts of the world until every secret is known, man is on the verge of omniscience. With radio and radar, with robot planes and super bombers, with factories producing an ocean liner in a few months and an automobile every minute, with manufacturers adopting as their slogans, "The impossible we do immediately; the miraculous takes a little longer," we are almost ready to claim omnipotence. The only place in our human economy where there appears to be a lag is in our omni-goodness. When that lag is overcome, we should not be surprised if man might be able to convert stones into bread or sunshine into flour; in other words, repeat Jesus' miracles of feeding the five thousand.

And here is our ground for hope: If man should concentrate upon attaining goodness with the same zeal that in the past he has concentrated upon attaining wisdom, speed, and power, he will find it equally possible to attain. Moreover, if God has been a partner of man in attaining these other three gifts, He will certainly be a partner in attaining this. For this is the gift that God especially wants to bring to man. It was the effort on His part to bring this gift to man that induced Him to send His only begotten Son into the world. But because the world was not ready to appreciate the gift at that time it received Him not. Are we any more ready to appreciate Him now? If we are, the gift is ours.

The United States has been complaining of the ingratitude of the people of the world for all the help we have been rendering them. We have poured out millions of dollars worth of equipment to make nations omnipotent in defense only to see them barter it away to the enemy; we have opened up airplane fields for allied nations everywhere so that in case of war they and we could be omnipresent, but we begin to doubt the loyalty of their underpaid multitudes; we send them experts to train them in economic and military lines, men all-wise in the "know-how", only to find

the populace resenting the imperious manners of those that we send. Is it possible that the one thing that could save the world we have not been sending—omni-goodness? The one thing that is good everywhere is love. The thing that is all-powerful is love. The thing that opens the windows of the sane and true wisdom is love. Yes, St. Paul was right. "Though I have all faith, so that I could remove mountains (omnipotence) and have not love, I am nothing."

Let us start to cultivate and propagate and export—Omni-goodness.

* * *

Certainty

Gilbert H. Rogers

"There are some things about which I'm not sure;
Some things that I must patiently endure.
But this I know, dear brother, sister, friend,
Whatever bitter crosses life may send,
Though you lose fame or friend—lose health or lands,
God understands.

Dark gloom may take away your carefree laugh,
Life's golden grain be changed to worthless chaff.
But if through faith you lift your eyes above
And earnestly desire eternal love,
The perfect answer comes quite unawares—
You'll know He cares.

For once I struggled through the darkest night,
And fought, alone, a vicious, bloody fight.
But when, at last I let Him have His way,
He filled my soul with light as bright as day.
As sure as daylight o'er the dark earth steals,
I know He heals."

On Prayer Groups

Ethel Dow

"Have no fear, for behold I bring you good tidings of great joy
Which shall be for all people.
For unto you this day, is born
In David's town, a Saviour,
Who is the anointed Lord."

Let the bells ring and sing for joy for this is God's gift. It is our Father's will to give this peace no matter what the circumstances. And in Jesus' prayer to His Heavenly Father he says "All those will come to me who are the Father's gift to me and never will I reject one of them." And so I will rejoice with those who need me to be joyful with them and comfort those who need comfort in Thy name. We are helpless without Him and what He can do in every situation. *In Prayer we meet with Him.* By His Grace—which means a gift over and above anything we can think or expect, He reveals the hiding places of His Power.

As we begin a New Year, let us come up to the pinnacle of Prayer from which we can see in all directions and see if our lives are taking the right direction as they mingle with others and see if we can comprehend God's grand Divine Plan.

In forming our tapestry of Prayer referred to so often, we will notice that the Silver Thread of Purpose runs in many directions. From our Prayer Pinnacle let us not be led by the idea of a movement but see the ever enlarging responsibility for each one of us to behold in wonder and awe God's world and His gifts and to be conscious of our brothers' need.

"O Lord, how manifold are Thy works!
In wisdom hath thou made them all:
The earth is full of Thy riches."

LETTERS

This department is grateful for the lists of praying people already sent in

and for the unanimous response to the Prayer suggested at this time in choosing a President. One letter from Florida will show all of you the Spirit at work in the groups. "We have very definitely each week in our prayer pool the 'hunger and thirst' to know the right choice and to flood the two candidates with the Light of God's love."

From a C.F.O. camper in Canada—"You will be interested to know that the other worker and I started a Prayer Group at the *mission* with mostly Central European folk. We let the other workers in the city know and invited them to drop in any day for lunch. This daily noon Prayer time is meeting a need among the workers for Spiritual refreshment and it is our prayer that Mrs. M. and I will be able to have a Prayer Group this year with the theology students."

Another letter from New Mexico says "But my great urge to write you is for help in teaching children real prayer. We long to share this with all of our staff." If any of you have an experience helpful to this need will you send it in?

From Paris—"I was delighted by your letter and to hear about the Groups and the beautiful healing ministry. You will be interested to know that we have a *Silent Service* where we pray for World Peace and all who need and request prayer. There are also praying groups in Nice, Cannes, Lyons and Nantes. With blessings on your blessed work"

Arkansas—"It is such a thrill to see dreams come true, the people here in our little town are being helped so much. We thank Him every day for all of you."
". . . In the spring my daughter was very ill in a—Hospital and I couldn't go to her. After much prayer for her I had a postcard from you sending waves of love. How did you know? She improved from that hour."

Michigan—"We have set Tuesday as our twenty-four hours of Prayer for our country. Are there other sections as well as Washington, Florida, Louisiana, Illinois and Minnesota?" In answer to all of you I should say that California, Texas, Oklahoma, Kansas, Indiana, and Wisconsin in addition to those mentioned, joined in the Call to Prayer and there were probably other states.

A letter has just come from Virginia with a request that all of the Prayer Groups join their group in asking for the Father's guidance in this testing time of our country's history.

Another letter from New Mexico says "From Brazil in South America comes the wonderful news of a great awakening after there had been a spontaneous outbreak of intercessory prayer, beyond anything ever known in that country. We in Albuquerque had a *Union Prayer Group* in June at the Central Methodist Church. Ninety-six persons from ten to twelve denominations, several Pastors, and some persons from many miles away came. There is a growing conviction among laymen that our real hope for our nation is to be found in a national turning to Union Prayer."

We are receiving letters and news from Wales, England, and Brazil telling of the Spiritual activity sponsored by Prayer Groups. It reminds me of a talk I heard Glenn Clark give where he spoke of a Praying Army of Invasion:

The General was the Spirit
The Colonel was the Heart
The Captain was the Head
The Corporal was the Body
Book Reviews, the Bombers
Study Groups, the Beachheads
Prayer Groups, the Landing Fields
Broadcasts of Love, the Blitz

We are so grateful for the letters of appreciation because this is your department and the experiences you have are always helpful to someone else. We

know that some are depending on this department and so when a letter begins "Clear Horizons is getting better every month and how much we are depending on the Prayer Group letters," we are glad.

From Indiana, "Approximately thirty people from this vicinity have attended the Camps Farthest Out this year. We have organized an inter-denominational Prayer Fellowship and meet once each month in one of the churches. We started out with forty-five and have been increasing in attendance ever since. There are ten denominations represented. The group became so large we have divided into smaller groups as they do in the Camps. We are very happy in our new venture and we are positive that He is well pleased for our step on faith that we took has been mightily blessed in un-dreamed of ways. One of our main points of emphasis at this time has been for a Christ-filled man for President and for his co-workers also."

From Pennsylvania: "It is wonderful! The fellowship, the lessons we learn by sharing and from one another and the miracles He does in our *midst* and the growth we experience. Our group is inter-denominational."

If there was room, you would be thrilled with the Prayer Groups among migrants and our displaced persons, our students, and those under almost unbearable temptation.

And so each is given to us as a gift by the God of all who gave us His Son as a gift.

And who is my neighbor and how should I pray for Him? Do I love my God enough to want to help Him with His plan for Peace among men?

"O God, use us for the healing of nations
Where each man may dwell under
his fig tree

And none shall be afraid."

—Rabbi Silver on the radio

This is your department. Write to: Ethel Dow
3124 W. Calhoun Blvd. Minneapolis 16, Minn.

The World Needs Prayer

Miles Clark

PRESIDENT OF THE UNITED STATES. It is a real tribute to the stamina of the people of America that they can live through four months of the hardest campaign that has perhaps been waged. As in any struggle where men are fighting for what they believe, there are some who get desperate and there are some who speak honestly above any fears of losing or any awe of winning.

It is also to the credit of America that out of our political procedures, strange as they seem, men can emerge even in the heat of battle with an increase in common sense and, more important, of honor.

Both candidates probably stood far above their parties in temperance and honest expression.

But it is a campaign that all will remember. More people voted than in any election ever held here. It was gratifying to all to see almost 60,000,000 votes cast.

And now the President-elect Dwight D. Eisenhower is the most popular man in the nation—in the world—and all at once, the loneliest. Even his smiling wife cannot share it with him. Only he must bear the burden of the coming task, greater than any military campaign and greater than any effort he has ever known.

However, there is One that will be with him and Eisenhower has already explained what that force means to him.

The Episcopal Churchnews of Richmond, Va., asked both candidates before the election how their religious faith would influence their official acts as President of the United States.

Eisenhower, as a military man for his entire life, except for a short term as president of Columbia University, attended the usual interdenominational Protestant services on Army posts for

many years, though his wife is Episcopal. Here are some questions that can be answered by speeches and statements of Eisenhower as reported by the Churchnews.

How does religion relate to our national life?

Eisenhower: "You can't explain free government in any other terms than religious."

What does religion mean to you personally?

Eisenhower: "It was part of the privilege into which I was born that my home was a religious home. My father and mother believed that 'the fear of God is the beginning of wisdom'.

"The Bible was a daily and vital influence in their lives. They tried their best to instill its truths into their six sons.

"In spite of the drought and locusts that ruined my father's business, I never once in later years heard him complain. We simply packed up and moved to Texas to start life over again. And with never a thought of failure."

What does religion mean to America?

Eisenhower: "The history of our country is inseparable from the history of God-fearing families. In this fact we accept the explanation of the miracle of America. America as a nation had a continuing purpose."

What of our Christian forefathers?

Eisenhower: "The founding fathers had to refer to the Creator in order to make their revolutionary experiment make sense; it was because 'All men are endowed by their Creator with certain inalienable rights' that men could dare to be free.

"They wrote their religious faith into our founding documents, stamped their

trust in God on the face of our coins and currency, put it boldly at the base of our institutions, and when they drew up their Bill of Rights where did they put freedom of worship? First, in the cornerstone position! It was no accident.

"Our forefathers proved that only a people strong in Godliness is a people strong enough to overcome tyranny and make themselves and others free."

What about religion and communism?

Eisenhower: "What is our battle against communism if it is not a fight between anti-God and a belief in the Almighty? Communists know this. They have to eliminate God from their system. When God comes in, communism has to go."

How will Religion aid you as President?

Eisenhower: "During the war I made the most agonizing decision of my life. I had to postpone by at least 24 hours the most formidable array of fighting ships and of fighting men that was ever launched across the sea against a hostile shore. The consequences of that decision at the moment could not have been foreseen by anyone.

"If there were nothing else in my life, to prove the existence of an almighty and merciful God, the events of the next 24 hours did it. This is what I found out about religion: it gives you courage to make the decisions you must make in a crisis, and then the confidence to leave the result to a higher power. Only by trust in oneself and trust in God can man carrying responsibility find repose.

"If each of us in his own mind would dwell upon the simple virtues—integrity, courage, self-confidence, and unshakable belief in his Bible—would not some of our problems tend to simplify themselves?

"I think it is possible that a contemplation, a study, a belief in those simple virtues would help us mightily."

STUDENTS IN RELIGION . . . The United Student Christian Council has decided against merging with the National

Council of Churches. The student organizations made up of fourteen member groups reluctantly rejected the plan for becoming the Department of Campus Christian Life in the National Council, when four of the group voted against the merger.

The Lutheran Student Association of America, the National Canterbury Association (Episcopal) and the national YWCA and YMCAs were opposed to the move. In order to prevent a split, the others decided to remain with them.

A working relationship will be maintained between the group and the Council.

UN PRAYER ROOM . . . The opening of the autumn sessions of the United Nations in New York also brought with it the opening of the "Meditation Room". The room has taken some time to materialize in its fullness, finished and decorated.

It was originally planned when religious people requested it, and according to UN authorities there has been more mail about it than about any other subject.

The "Meditation Room", named in respect for non-religious delegates and nations, is on the main floor of the General Assembly building.

"It is V-shaped with off-white curtains, a dark green rug and five rows of dignified russet chairs", reports TIME Magazine.

The UN flag is against the wall, but other decorations do not remind one of any religious sanctuary in deference to the variety of religious faiths of those who use it.

A bowl of flowers on a pedestal at one end completes the decor. The pedestal has been designed to take one back to nature. It is a section of a mahogany tree, believed to be 250 years old and from the Belgian Congo.

Guards say that while many visitors have come, no UN official delegate has yet entered the room.

LET US PRAY . . . Our Heavenly Father, give each of us the light to follow Thy teachings, Thy inspiration and Thy self revealed through Thy son, Jesus Christ.

We thank Thee for bringing us through a long, hard political campaign for what is the highest office of the land. And as we go about our work having made our honest selection, we pray that we may

find strength from the spiritual expression of our President-to-be doing what he believes is right and correct in Thy sight. And as the furore is over and the dust of the campaign settled, we also pray that America will be united in one nation with its temporal concerns in Thy hands and its leadership looking to Thee.

If it is Thy will, we can see the vision of a Spiritual Cabinet, but beyond all we see Thee. Amen.

* * *

Faith for Flight

Doris Hanks Enabnit

As birdlings burst and leave their out-grown shells
Returning not but upward wing their flight,
So would my soul from ancient outworn creeds
Wing onward, up to brave a newer height
Of boundless love and faith that thru the mists
One star will shine to guide a wing-borne way,
Where my frail earth-bound eyes with sight made new
Shall see thy truth unfold to glorious day.

* * *

Refusal

Raymond Kresensky

"Here is my heart, it's clean.
I give it, Lord, to thee."
And then I saw God plainly
Turn aside from me.

"I do not want your heart,
Closed tightly to other men.
Open it up, my child,
And return it to me again."

Prayer Works!

"May God bless you in your services to Him. What a wonderful tower of Spiritual strength you are and we have had such wonderful blessings in reading and going to the throne of Grace each day for everyone who needs God's blessings and who does not? Prayer tower! is a thot I love; just to think on it gives me strength for I know God is back of it all and He is ever present all wise and all sufficient. Praise His name for ever."—*Oklahoma*

"My health is improving and I put all my trust in God and prayer, Thank you and God bless you."—*Pennsylvania*

"The enclosed check is to be used according to your own judgment in the carrying on of your glorious work. We live in the district which was badly shaken up by the recent earthquake but we suffered no damage. I had blessed our house the previous week and we haven't a crack in our plaster although it seemed impossible for the house to remain on the foundation . . . I have used my faith in Divine protection over a long period of years and it never fails. So many need to be awakened to the realization that God, IS omnipotent, om-

nipresent, and omniscient, a present help in time of distress."—*California*

"I cannot thank you enough for your many prayers. Whenever I have requested your prayers the tide always changes for the better. Some times circumstances change and attitudes and personal relations are improved. I always sit still and view the scene and it always comes. Many thanks again and I hope I can prove myself worthy of your friendship."—*Nebraska*

"It has been over a year since I wrote and asked your prayers to help us out of a tough financial situation. The only way we could see any help was to sell a small farm. We turned it over to God through your prayers and ours, and I'm happy to say it was sold . . . all debts paid off with every one happy and we are so thankful and grateful. I don't believe we could get by now without His daily guidance . . . please pray that we may be closer to God and His teachings."—*Texas*

"Scarcely a day goes by without our thanking our heavenly Father for our little son's recovery from asthmatic bron-

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 PRior 7041, St. Paul, Minnesota, or Mrs. Ecoff, DEsota 7365.

chitis. We thank you now with hopes and prayers that your work will continue to grow."—*New York*

"I want to acknowledge your letter and thank you so much for your prayers and for your confidence that God IS working and healing my body. I, too, feel the same way, even though the manifestation in the body is not complete. I'm trusting and waiting. God gave me this from His Word as I worshiped this morning, 'NOW the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost.' I do so thank you for your prayers and your interest and I ask God to abundantly bless each of the Staff . . ."—*Oregon*

"Thank you for your letters of encouragement and the books from your library. You will never know how very much these have meant to us clear across the world. We have built a little thatched hut which we use for prayer vigils. It is only temporary but we hope to have money enough among our people to build a permanent one before the rains come. We don't want to miss a single issue of your magazine for it has given us new life. We can't send anything but our love and prayers."—*Ceylon*

"Thank you very much for sending the wonderful letters and books. Thanks most of all for the prayer vigil that you are keeping for me. Even without any treatments, my paralyzed limbs seem to be strengthening. My general health is excellent. We have much for which to thank God. We have a feeling of deep peace, joy and the assurance of a complete answer in God's own good time. Till then we are 'waiting on Him.'"—*Ohio*

"Thank you for your prayers in behalf of my loved one. I am happy to report he is improving every day, and while I acknowledge that God does use doctors and nurses, in the last analysis, it

is God who heals. I feel prayer played a greater part than doctors and pills. With best wishes for your continued success."—*Georgia*

"Wish I knew words sufficient to use in expressing my appreciation for your loving kindness and tender mercy for . . . Don't believe I have ever received before a letter so full of the love of God. To know that I am connected with so powerful a prayer service makes my heart rejoice and pray that I may be worthy as a member. I am carrying out your instructions, except sometimes I run over or past the time; don't only pray at the times specified, but at other times also . . . we all delight so much in the Lord that He will give us, according to His will, the desires of our hearts . . ."—*Louisiana*

"I want to thank you again for your prayers on behalf of my niece . . . a few months ago. The diseased hip bone had completely healed when the last X-ray was made about ten days ago. The Doctors had been unable to agree just what to do about it and while they waited, God healed her, thru your prayers. She is now walking on that leg again."—*Virginia*

"Inclosed you will find a small check and I wish it could be much larger, to help carry on your work of love. Since becoming acquainted with you this past year, I have received so much help and comfort from your prayers, your literature and beautiful letters. I save every one of them and often get them out and re-read them. The little pamphlets, cards, which you have often enclosed have meant so much to me . . . I look forward to my copies of the Manual and Messenger and Clear Horizons. In them and thru the fellowship of the prayer groups and the reading of Glenn Clark's books I seem to have found the Spiritual satisfaction for which I had been seeking. You have been a channel of blessings to me."—*Wisconsin*

COME FOLLOW ME

by Glenn Clark

This is a dramatic adventure in stepping outside Time and becoming a friend and intimate of Jesus and the disciples 200 years ago. The author expresses a wish, "Take me to Jesus," and lo and behold he is in the company of Jesus of Nazareth.

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