

# Clear Horizons

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Spring, 1952

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## As We Go To Press

When a reader on the staff read the book *God's Reach* by Glenn Clark, she said that the chapter on immortality was a "must" for *Clear Horizons*. Everybody agreed and we feel sure you will like the lead article by **Glenn Clark** (page 1). . . . We have read many articles about the blind, most of them of great interest, but we think the article by **Ruth R. Dodd** (page 6) gives a new slant you will appreciate. . . . Many people have been wondering how well **Roland Brown** (page 11) was being received in the British Isles and the Continent. When we received a letter from him we decided to share it with everyone. It will be marvelous to hear his personal message this summer at the Camps Farthest Out where he can elaborate on this letter. . . . "**Tick**" **Watson** (page 19) is a minister who gave up a pastorate to devote his time to the spreading of prayer and prayer groups among shut-ins. We have heard so much good about him that it is a pleasure to carry his article in this issue. . . . It has been a long time since anyone has made such an impression on the country in regard to healing by prayer as has **Rebecca Beard** (page 14). She has been holding retreats in churches across the country for this past few years and her two books, *Everyman's Search* and *Everyman's Goal*, have had phenomenal successes. . . . Human interest stories about real people often carry a more vital message than does a purely interpretive article. The one about Mason Roberts by **Wilbur Appleman** (page 25) falls in this category. Too many people think that those in position of authority and business trust are less "spiritual" than ordinary folks. Of course it isn't true. Those in positions of high responsibility are often "driven to their knees." . . . **Austin Pardue** (page 37) has the high honor this year of having his book, *Create and Make New*, selected as the Harper Book of Lent. The article in this issue is from one of his frequent radio broadcasts. From all we know and hear about Bishop Pardue of Pittsburgh, he is the sort of spiritual counselor that many dream of but few really have the joy of finding. He writes from experience, and that note of personal authenticity shines through his writings. . . . Most of us consider newspapers are hard-boiled sheets written by those who have become somewhat cynical from too much contact with the seamy side of life. The article by **Dorothy Rickard** (page 39) is like an oasis in the desert. . . . And, if you are about to give up because of some crippling ailment, don't miss reading the article by **Herbert Deck** (page 50).

The entire staff send you their prayers and blessings for a Lenten Season that will bring to birth something new in your life.

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## CLEAR HORIZONS MAGAZINE

1571 Grand Avenue

Saint Paul 5, Minnesota

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

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

# Clear Horizons

Twelfth Year

Spring, 1952

Volume 12, No. 4

☐ Jesus demonstrated every one of these proofs of immortality.

## Beyond This Life is Life Eternal

Glenn Clark

WHEN one has lived a while in the seventh dimension he absolutely knows that death is not the end of our individual existence, but is merely the completion of the first stage in life, marking the close of one's seed time, and the beginning of his harvest time. Man's budding hopes, his lofty aspirations, his dreams and desires which no earthly fulfillment can satisfy, are but the seed-germs that are to blossom and bear immortal fruit in the Eternity that lies ahead. Man leaves in the grave only the swaddling clothes of his spiritual infancy and arises as from sleep in his perfect stature in which hope is turned into fruition, and aspiration to attainment. My faith in immortality is built upon such solid foundations that I want to share these foundations with you now.

I. The first proof of immortality is the simple, psychological fact that where God has planted a

yearning in the human heart, He has somewhere planted a supply to meet that yearning. Men thirst for water, and water is found flowing down from the mountains and bursting through the springs. Men's lungs crave oxygen, and air surrounds them to supply it in unlimited amounts.

Man has an inordinate craving for immortality, even as the squirrel has a craving for nuts. I believe that as truly as God furnishes the acorns to fulfill the craving of a squirrel, He will furnish the immortality to fulfill the craving in the hearts of human beings. Are not we worth more than many squirrels?

II. The second proof I offer is one drawn from nature. The evening that followed the simple funeral services in our little church in honor of my wife, a car drove up in front of my house. Dr. George Washington Carver came to see me. He said, "Your dear wife, while seemingly absent now, is ac-

From *God's Reach*, Glenn Clark, a Macalester Park Publication, St. Paul, Minn. By permission. \$2.50.

tually closer to you than ever before. You will feel her presence more than ever. But where she has been a staff to you in the past, now she will be wings. The butterfly is the most spiritual of nature's beings. It could not exist however, unless the little worm that it had formerly been had been willing to go through a transformation process by which it—the worm—ceased to exist. Your wife has merely passed through this transformation process. Now she, too, has wings. Nothing is more true than that our body is but the chrysalis stage of our existence; death is but a birth into another life."

Says a Persian proverb, "When a man is born he begins to die, when he dies he begins to live."

III. Another wonderful proof of immortality I derive from the matrix of the printer, and the master die of the government mint. I have in my library a book which was the inspiration of my wife and her daughters in their childhood, and which will be a similar inspiration to their daughters and their daughters' daughters, to the third and fourth generation, indeed, as long as life shall be on this globe. It is called, *Little Women*. Our personal copy is badly worn. It is as old as I am. One more generation and it will be completely worn out.

Shall I mourn over the loss of

this book when it becomes so dilapidated that we must throw it away? Will it then go out of existence, be no more? No. Even though men live only three score and ten years on this earth they manage to accumulate at least enough wisdom to take good care to see that the matrix or linotype of this book is always set up and ready so that when this old dog-eared volume is no more, they can always run off a new edition.

An outstanding proof of immortality based on rootage in Heaven I gather from Socrates. He consulted his inner matrix the morning that he was to receive the verdict of the senators. When he reached the assembly and received the verdict he was amazed to find it was Death, not Life. When asked if he had anything to say, he replied:

"Wherefore, O judges, be of good cheer about death, and know this of a truth—that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I can see clearly that to die and be released was better for me; and therefore the Oracle gave no sign."

IV. The next proof is the question and answer method—the "Ask and it shall be given you" of Jesus. I have discovered that when two

persons are completely surrendered to God and perfectly in tune with each other, when one asks the other a question of deep spiritual import, an answer of celestial significance and of absolute truth usually "comes through."

When Jesus asked Simon, "Who do you think that I am?" Simon had that experience when he said, "Thou art the Christ, the son of the living God." Jesus immediately exclaimed, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . And I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." In Jesus' day, rocks served as the channels by which water was carried from the mountain tops to supply the needs of men. Substitute "channel" for "rock" and we, too, as we make ourselves clear channels, can bring the Water of Life to the souls of men.

V. My next proof of immortality came to me in a very unexpected and startling manner. A friend of mine, author of a number of books, told me one day as we looked out at the waves pounding on Star Island, off the coast of New Hampshire, of an experience she had one day as she walked past the big chair where her father usually sat when he was still on this earth.

Suddenly the odor of the flowers that he especially loved filled the room. After that whenever she passed this chair the same beautiful fragrance greeted her.

"Friends coming to visit me also caught the fragrance," she continued, "and were surprised to find no flowers in the room." That led us to talking of the different loved ones that we knew who had gone on ahead. Suddenly, as we were talking, the fragrance of beautiful flowers rose all around us. "See," she said, "our friends shower their love on us as we talk about them."

It is strange how our five senses, geared to the outer physical world, can sometimes serve as instruments to introduce us to the unseen world. Many of my friends have heard celestial voices with their ears, or caught visions with their eyes, but it seemed amazing that the humble sense of smell could be used as an instrument of God. Especially for me, for I hardly ever notice flowers and have hardly ever given a thought to their fragrance.

VI. Another form of proof is what might be called the mathematical. In plane geometry we live and move and do our thinking in a plane of two dimensions. In solid geometry we live in a world of length and breadth and height, which men call Space. But now Einstein and Bragdon come along to tell us that there is also a fourth

dimension, which men call Time.

Let us imagine that the letters of the alphabet are two dimensional creatures living, say, on a flat piece of paper, with eyes capable of seeing nothing outside their flat domain. A pencil moving above them in space would be invisible until it pierced the paper. Then a great commotion would occur. The letters would gather around and exclaim, "What a cute little letter O!" Then as the pencil was pressed further in, from the point to the full cylinder the letters would exclaim, "How fast it grows!" Having attained its full maturity it would continue through the paper until in time it would complete its course and would be drawn out on the other side. As the little two-dimensional creatures would gather around the space it formerly occupied they would take out their handkerchiefs, weep a bit, and the pious would say, "Ashes to ashes, dust to dust"; the cynical would mutter, "Death ends all." How astounded they all would be if they were suddenly granted three dimensional eyes and could look upward and see the pencil in all its height and length and width and depth, whole, entire, and complete in the large spaces above them! We, too, were we granted suddenly higher dimensional eyes, would be amazed to know that our beloved had entered a larger dimension where the

full length and depth of his being could be seen and realized and expressed in all of its completeness and beauty and perfection far better than in this little world bound within the limits of Time and Space.

VII. Finally, I have had amazing proof of immortality, not only in my own life, but in the lives of those I have been most closely associated with during the last twenty years.

In Dr. Buck's *Cosmic Consciousness* he explains that few men enter into that mystic sense of Oneness with the Father, until around the age of thirty-eight to forty-two. Around the fortieth year is the period when many of the great sages and seers, Isaiah, Jeremiah, Plato, and others, entered into this experience. That there are exceptions to this rule I have found in scores of college boys and girls hardly out of their teens, who have caught this vision. Imagine my surprise, however, when one day I took stock of college students who had caught this heavenly experience most profoundly and discovered that all of them had lost one or more members of their family.

My own spiritual growth began with the death of my twelve-year old brother when I was fourteen. I felt that I must live the life for both of us and do the work of two men. All these years I have felt the

help of his continuous partnership with me.

This linkage with heaven seems to release a power, at times an un-dimensional power, in the lives of those who have been left behind. Jesus proclaimed it when he said, "Greater works than these shall you do, because I go to my Father."

My mother died in 1922 and something celestial entered into my life. When the *Atlantic Monthly* described me as one who "finds prayer as natural as breathing, and whose every prayer is answered," I told my wife that I should write the editor that I had never made such an assertion as this. To my amazement she replied at once, "Don't bother to write him. I have noticed that all your prayers have been answered since your mother died."

Then I remembered how my mother always wanted me to be a prophet rather than a statesman, a maker of men rather than a maker of money. But while she was in the body her wishes were limited in power by inhibitions of the human mind, and by tensions of the earth body. But the moment she was liberated from body tensions and mental limitations, her wishes became multiplied in power by infinity itself. That raised in me a great urge, and opened a great question: Why does one have to wait till he dies in order to give his

prayers that power? Why cannot one die unto his little self now, and let his Great Self take control immediately? Why cannot he take an eraser great enough to erase himself completely out of the picture and let Christ shine through? Why cannot we here and now begin living in Eternity, and see the fulfillment of Christ's prayer, "Thy Kingdom come *on earth* as it is in heaven," and breathe our prayers to the Father in Heaven, knowing that they are infinite, unlimited, irresistible, even as they are infinite, unlimited, and irresistible in Heaven?

Jesus in his life and teachings demonstrated every one of these proofs of immortality. And then he crowned it all by actual mastery over death itself in its most terrifying and crushing form.

*"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's House are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."*

This experience moved the greatest of His disciples to cry, "O DEATH, WHERE IS THY STING? O GRAVE, WHERE IS THY VICTORY?"

☐ "Walk closer to Him. He cannot guide you if you hold Him at arms length."

## *A Seeing-Eye Dog Taught Me to Trust*

*Mrs. Ruth R. Dodd*

"WALK closer to him. He cannot guide you if you hold him at arms length!" my son advised me as I walked blindfolded along the street in Detroit guided by one of the dogs he had trained for the blind.

When he asked me if I wanted to try it, I answered: "Yes, if you won't let me break my neck!"

"He won't let you. You have to trust him. That's what he's for," said my son.

So I stepped out into a new, dark world—half scared, yet trusting the Guide Dog to lead me safely.

He stopped at curbs, waiting for my "Forward!" and, if traffic was against us, he refused to obey until it was safe to cross. It was a thrilling experience, and I marvelled at the intelligence and alertness of my guide, who was quick to steer me around every obstacle, and protect me from danger. After my first timidity wore off I found, somewhat to my surprise, that I really could trust him to keep me from falling.

That night as I lay in bed reviewing the experience, it came to me that my son's words applied to my relations to God. "Walk closer

to Him. He cannot guide you if you hold Him at arms length." The words kept ringing in my mind and I saw how close a parallel my experience had been in other ways also to our human relations with the Father. "He won't let you fall. That is what He is for. Trust Him," my son said.

When we walk close to God He will keep us from all danger and guide us in whatever we undertake. But how often we keep him at arms length and try to stumble along by ourselves, hitting obstacles head on, and bruising needlessly, until we return and walk closer to Him. Even as the dog refused to obey my command of "Forward," when it might have led me into danger, so our Father sometimes refuses to answer our prayers when, in His great wisdom, and His tender love, He knows our desires are not our soul's sincere desire, and would only bring us harm.

The world was dark and I could not see where I was going, but I could *feel* the dog close to me and knew he was ready to help. How often in life the way seems dark and uncertain and how wonderful it is to know that by walking close to our Guide and Friend we need have no fear.

☐ Make us ask God to show us how to accept, even to welcome change.

## *Taking Change In Its Stride*

*Sybil Stanley*

THE other day I stopped in at a neighboring apartment to chat with a friend. She met me at the door with her pretty face long and sad. On the floor their first-born of less than a year was laughing and squealing merrily as he thumped his rag doll about by a leg.

In response to my quizzical glance from one to the other, the mother said, "Billie took his first steps a few moments ago. It made me feel so bad—I—I cried!"

"You cried?" I exclaimed. "I should think you'd be thrilled!"

"I know you won't understand. But after Billie gets to walking around and being independent, he won't be all mine any more. I love him—just as he is—my BABY!"

In the instant's stillness that followed, I silently offered a quick prayer for the mother. A prayer for her enlightenment and gratitude over her baby's growth—and CHANGE!

Many years ago I knew of a similar instance. The mother told everyone she wished she could keep her baby little always. And through the strange irony of fate, as it seemed, she did just that. The little child was stricken with a

malady while in the toddling stage, which retarded its development for life.

Such tragic events help bring us to our senses. Make us cry out from our very soul and ask God to show us how to ACCEPT, even to welcome change. Lest in our selfishness, or ignorance, we stunt that—which by its very growth—might mean our salvation.

LIFE DEMANDS CHANGE. Progress, growth, has its pains. We are forced into school-life and have to leave the protection of our backyard and toys. Moving means leaving some things behind. Graduation means severing old friendships. Promotion requires turning from old tasks and taking up new ones. Seeing new scenes means leaving old scenes.

Life is a constant movement onward and upward, and forever brings its changes in us and in all else. Yet we humans alone hold fast against change. Unless we learn to let go of the persons and possessions through which our growth has developed, we are forced to do so in the natural course of events anyway. WE CAN HOLD NOTHING.

Fear is the worst enemy of

change. It is that something inside ourselves that shrinks when we are forced to trod a new and different path. It is this *fear* of change that "gets us down" rather than the thing itself. But in fearing change, we are doubting the providence of God.

I have a beloved metaphysical friend, who is facing a crisis with her husband. He has experienced grave illnesses, and is no longer young in years. Although he has been an upright religious man, in a very orthodox way, his God is so unreal and so far off that he is in constant fear of the transition. But the brave little wife continually prays for his REALIZATION OF ETERNAL LIFE; that he be lifted up spiritually; that he be BORN ANEW IN CHRIST.

True, we could often well wish that some things would stay as they are. We could often well wish against certain changes. But how can you and I, as individuals, say what changes are for good and which are for ill, just because they seem to so affect us?

Whether it be the growing desire within the child that urges him onward to something bigger, better, brighter—and out and away from us; or whether it be a loved one daily facing the great unknown, can we pray for their perfect liberation and growth? Can we "let

go" and help them face the changes in their life by praying with them for good, regardless of what the appearances are on the material plane? Can we pray for their graduation from the material into the spiritual realm?

Dr. Emmet Fox has written, "Welcome every change that comes into any phase of your life. See the ANGEL OF GOD in it and that angel will make all things new.

"I SEE THE ANGEL OF GOD IN EVERY CHANGE" is an affirmation you should have written in the cover of your pocket-book. It is one of the keys of a harmonious and productive life.\*

Change is not an unhappy accident—it is our BIRTHRIGHT! How can we grow unless we change? Our body is changing all the time—the cells, the blood, the skin, etc. If we keep our thoughts on God, we will find our body RE-NEWING all the time.

Day goes into night and night changes into day. All life is like a rhythm. If we have gotten away from the rhythm, and are in a rut, it's time we got out, even though we do like it. For in sameness lies ease—but also lack of growth.

A certain young lady found that the organization for whom she had worked for years, was to undergo a complete reorganization. It looked as though the change might

mean the loss of her position, but she quickly began to SEE THE ANGEL OF GOD in such reorganization. Every time any fear about the matter came to her mind, she affirmed, "My own comes to me and nothing goes out of my life but to make room for SOMETHING BETTER!" Within a short time after the business had been taken over by new management, she not only acquired a better position in that concern, but an increase of salary also.

We want nations to change, but it is only people that need to change to make our world better. "Be ye transformed (changed) by the renewing of your mind," the Bible tells us. Where are we going to

start doing it? Right where we are, right within ourselves. How?

BY LEARNING TO TAKE CHANGE IN ITS STRIDE, through—

1. Ceasing to hold onto things on the outside to such extent that we cannot see the goal beyond.
2. By accepting each change with our hand clasped in God's. By appreciating and praising what we have, and looking for the ANGEL OF GOD in every situation. Say, "Show me, Dear Father, what I can find that is good in this," and "Thy Father which seeth in secret himself shall reward thee openly." Mt. 6:4



## Easter

Grace Barker Wilson

Let earthquake shock be stilled on lonely hill  
 Outside Jerusalem. Let skies be bright  
 Although against them are three crosses still  
 Outlined. Dry tears of sorrow, for the night  
 Of weeping is long passed. From a new tomb  
 A stone is rolled away, and Christ the Lord  
 Is risen from the dead. Out of earth's womb  
 He comes in majesty. With one accord  
 Join all ye nations in the shout, "He lives  
 Again who once was dead, to bring to us  
 Salvation full and free." He rose and gives  
 His promise of a life more glorious.  
 Though worlds are dark with fear this Easter morn,  
 The risen Lord still reigns, and hope is born.

\*"SPARKS OF TRUTH" by Dr. Emmet Fox. Page 127.

## How to Practice Forgiving

Dr. Norman Vincent Peale

A NEW YORK physician says that seventy per cent of his patients reveal resentment in their case histories. "Ill will and grudges help to make people sick. Forgiveness," he says, "will do more toward getting them well than any pills." So it is healthy to forgive, to say nothing of being the right way to live. Here are helpful rules:

1. Determine that you are going to forgive. It is not easy to revise emotional attitudes, but in due time you will feel the resentment leave you.

2. Remember the harm resentment can do, not to the other person, but to you.

3. Remember that you will never be spiritually blessed until you forgive.

4. Thinking about forgiving is not enough. You must come to a specific moment when you say,

"With God's help I now forgive."

5. Repeat the Lord's Prayer, inserting your offender's name, "Forgive me my trespasses as I forgive \_\_\_\_\_."

6. Practice praying for the other person, asking specific blessing for him.

7. Speak to others in a kindly manner about the person against whom you harbor antagonism.

8. Write a brief letter of good will. Do not be offended if it is not answered. You have cleansed your own heart, that is what really matters.

9. Study the factors which created this unhappy situation to correct the "mistake pattern" in yourself.

10. Ask God now to effect a permanent spiritual change in your nature to forestall future rifts. Sincerely want this, pray for it, believe it is given you and you will have it.



## Easter Comes from Hiding

Edna Hull Miller

Eternal life was planted deep  
Within the frozen clod,  
From loamy earth the spring comes forth  
Revealing proof of God.

☪ Wherever I go I try to go in the Spirit and Love of the Master.

## Revival in England — A Letter from Roland Brown

IN A united effort of many ministers and laymen of all denominations to revive the churches and deepen the spiritual life of the nations, the Mildmay Movement for World Evangelization has brought me to England to conduct a seven-month campaign throughout Britain. Knowing your love for Christ and your faith in prayer, I am sending you this letter with the request that you pray that I may be completely led of the Holy Spirit, and that there may come a great spiritual awakening.

Some people believe Britain is facing a national catastrophe economically, socially, financially, morally, and spiritually. The day I landed one of the most influential men in public affairs said to me, "You have arrived at the time of the greatest crisis Britain has faced in a *thousand years*. Never was such a movement more needed as this in which you have come to assist."

We have now finished five local "campaigns." 1. The people at Wellwyn Garden City where the first was held were so stirred by the meetings in the Methodist Church that the following week a caravan of autos brought many of

them 25 miles to undergird the next place with prayer. 2. In Bermondsey (London) many souls were so deeply blessed that a general prayer fellowship was formed, and a weekly prayer group was organized of doctors and ministers. 3. At Gloucester people came in such numbers that we had to leave the Baptist Church for a larger hall. 4. Our meetings at Ashton-under-Lyne, a suburb of Manchester, resulted in scores of changed lives. 5. The fifth "campaign" was at the little village of Ryarsh in a small Anglican church which goes back to the Norman Conquest. One afternoon people were present from 28 villages.

A weekend was spent at Brighton as guest of the Christian Herald, a weekly periodical with a circulation of a quarter of a million, which is carrying regular reports of the Campaign. That Sunday, being the day of National Thanksgiving for the recovery of King George, I was invited to speak at St. Mary's Church (Anglican) under the auspices of the Churches' Council of Healing, and was introduced by Mr. Godfrey Mowatt, co-ordinator appointed by the Archbishop of Canterbury who cordially wel-

came me to England with all the blessings of the Council. That evening I spoke to 750 people in a Baptist church, 100 of whom remained for personal prayer.

In every centre I try to leave behind prayer groups which will continue the work begun, and undergird this entire movement with prayer. Usually I speak twice a day for a week with prayer clinics and laboratories following the afternoon lectures where I lead the people in different methods of prayer like I sometimes do in America. This type of teaching is found to be very effective and is especially appreciated by ministers.

In the meetings thus far many people have accepted Christ as their Saviour, scores have dedicated themselves to Him as their Lord, and hundreds have received physical, mental, and spiritual blessings. There has been an abundance of answered prayer, and some of the meetings have been nearly as high spiritually as in a Camp Farthest Out. Oh the dynamic power of Love and Prayer when in union with Jesus: One woman was so healed of bitterness towards her husband that a few days after I prayed with her she said it was like the healing of a "cancer of the soul," and now she wanted him healed too. A young minister wrestling with fears to the point of insanity was so completely released

that he can hardly contain himself for the freedom and joy he has now found in Christ. The minister of one church was so deeply moved that he knelt in his study after the service confessing his sins and asking me to pray for him.

The most significant meetings are yet to come—in Newcastle, Worcestershire, and Birmingham districts. In Newcastle (Jan. 13) I shall have a week of meetings at Brunswick Methodist Church where Rev. Leslie Newman preaches to 1,400 people every Sunday. At Worcestershire (Feb. 16) the Bishop wants me to meet with the clergy three mornings each week. In Birmingham (Apr. 20) I shall be a week at St. Martin's (Anglican) with Canon Bryan Green, England's outstanding evangelist, who attracts huge crowds when he preaches in America. These are wonderful opportunities. Please undergird them with your prayer and get your prayer groups to do likewise.

On my way here I spent a month in western Europe, speaking with the help of interpreters: in France at the College of Cevenole; in Germany at Heidelberg, Duisberg, Oberhausen, and Cologne; and in the Netherlands throughout the entire nation from Kerkrade and Heerlen at the southern tip to Groningen in the extreme north. At de Hesenberg near Hattem I

lectured for three days at a "healing advance" attended by 150 people from all over Holland, the very cream of the churches, such as we find in our CFOs. Then followed a preaching journey to Arnhem, Amersfoort, Driebergen, The Hague, Utrecht, and Rotterdam, arranged by Rev. Peter Van Leeuwen who served as my manager, chauffeur, and interpreter. Since he is Chairman of the Committee on Hospitals and Sick Care for the Reformed Church of the Netherlands he was eager for me to speak about Spiritual Therapy, and arranged many meetings with ministers. From the pulpit that antidotes the Protestant Reformation, I preached to 1,200 people at The Hague in the "Great Church" in which Queen Juliana was christened and married. The next morning 35 ministers met with me for three hours. They told me they never knew ministers of all denominations in the Hague to ever before leave their Saturday morning sermonizing to attend a meeting. Nowhere in Europe are ministers and people so eager to restore to the Church the healing ministry of our Lord.

Wherever I go I try to go in the Spirit and Love of the Master, and I have found that His Love is a language in itself. While praying for a Dutch lad who knew no English, I asked the Holy Spirit to interpret to him the essence of my

prayer. Immediately he began to weep, then he looked into my eyes, his own wet but radiant with joy. I knew it was one of the most sacred moments of his life because Jesus had touched him. At Utrecht a theological student followed me to Rotterdam where I had a blessed time with him in prayer.

Upon my arrival in London I was given a double welcome: one at Mildmay Centre attended by about 100 people who have been praying for this campaign for months; the other at the headquarters of the British and Foreign Bible Society, attended by 70 distinguished clergy men, spiritual leaders, and journalists, the Bishop of Worcester, presiding. At both these receptions I emphasized that we ourselves must humbly and repentantly go all the way with Jesus Christ before we can except a spiritual revival.

We must all pray for a spiritual awakening throughout the world. While you are so praying, please remember England and me. I return to America after June 1st. In the meantime mail will reach me care of The Movement for World Evangelization, Mildmay Centre, London, N. 1. England. You may hear from me again as I do much need your prayers. God bless you good.

Sincerely,  
ROLAND J. BROWN



¶ We pray for the illumination that we may see the perfection that is already there.

## *Healing Is a New Awareness*

### *—Not Magic*

*Rebecca Beard*

WHEN we approach the subject of spiritual healing or healing through prayer, we may draw back because it smacks of magic. If we look upon it as something beyond the laws of nature, we look upon it askance and touch it cautiously. I can appreciate this attitude and readily understand it because for many years I had much the same feeling about all prayer. An out-and-out agnostic through those early years I had very little formalized religion. My father was a free thinker. My mother came of a long line of Wesleyan ministers. She kept us in Sunday School and read the Bible to us. We sang hymns together a great deal with Father and Mother, and they both read aloud to us the fairy tales, the old myths and the classics. But my mother never insisted upon a formal religion, so I grew up very free in my thinking.

Until I went to college, I had not found a satisfying concept of God. There, in my study of chemistry

and physics, the marvelous order and dependability of law was revealed to me. That gave me my first clear recognition of a ruling intelligence behind the universe in which there was "no variableness nor shadow of turning." At that time the discovery of the process known as fractional distillation was making it possible to take off the many derivatives of coal tar or petroleum. A few of them were known, but the chemists felt confident there were many, many others that would come off if they could vary the amounts of heat and pressure sufficiently to separate them from the rest of the products that lay within the crude oil.

To many of our great scientists today these laws in chemistry and physics seem to give a tremendous conviction that there is an intelligence or a consciousness behind the scenes upon which we can absolutely depend. A modern scientist recently stated that in his belief the physical scientist and the mystics were alike reaching for the

same reality; the mystic by suppression of the senses and through intuition; the physical scientist by mathematics and inductive reasoning. Both seek that invisible source of energy that lies behind the visible world. They tell us that the material world we see is but the outer structure based upon the invisible energy. The reality in the universe is truly in the unseen as Paul told us and as Jesus taught.

Later in my life there came a time when the abstract conception of God was not close enough to give me the help I needed. It was too far removed—too cold. I had to find the love of God and the sureness of His love in and around me before I could find my way out of the darkness of illness and failure. But that did not displace the first concept. That still remained as the foundation structure of my unshakeable faith in the dependability of God's laws. It was built upon it and went beyond it.

In those early years as I heard people speak of praying to God for healing, I could not accept it. I felt that they had a great deal of temerity to ask for something like that. Here was an infinite power which had made the laws governing the universe being asked to lay aside some of those laws for a fraction of a second until their loved one was healed or until they were given what they asked. It seemed

to me they had a great deal of audacity to expect God to set aside or change things just to answer their prayers.

That is the way thousands of people feel about it, beloved. That is why they do not believe in prayer or believe in asking God in prayer. It does not seem consistent to them, and it isn't consistent when you put it that way. But that is not the way it is! The logic is faulty, as my logic was faulty. God does not change the law. None of his laws are changed a fraction. They cannot be. They are immutable, fixed and absolute. That is what makes them dependable. Not even God would change them!

Many are lost in confusion about physical healing because of the laws of matter and the laws of the body. We are not going to change these laws; we are not changing anything. We are but expanding our own awareness. C. H. Dodd once wrote a lovely essay on the crystal. He said that the crystal one day was lifted in consciousness to the place where it was made aware of an amoeba. The amoeba was floating around in the scum of the pond getting his food by just throwing out a pseudo-arm and encompassing the particles, digesting them, assimilating them, and when he was through he simply ejected the waste and left it behind him. When he was prompted to have a

From *Everyman's Goal*, Rebecca Beard. Merrybrook Press, Wells, Vermont. By permission. \$2.50.

family he just divided in the middle, split his nucleus in two with a little living protoplasm around each and lo, there was his posterity! The crystal, growing by accretion, looked on with wide-eyed amazement. Then it exclaimed, "But this just can't be. Such things don't happen in nature!" And they don't happen in the world of crystals, but they do in the world of amoeba.

That analogy may be carried further. The amoeba, in turn, looks at man and says with the crystal, "Things like that just don't happen in nature." Or the man living an ethical life, going to church, praying religiously but perfunctorily, doing all the things he is supposed to do and leaving undone those he is not to do, looks at a Christed man or woman, living beyond the laws of the material world, giving themselves and all they have to the great cause, and he says that you can't live like that because those things just don't happen in human nature.

Thousands of people, in the churches and out, say that we cannot live up to the pattern Jesus Christ laid down for us. They contend that men and women are not made equal to such high ideals; they may keep their ideals as look-out towers but are seldom able or trouble themselves to climb the stairs! When they read Jesus' statement, "These things shall ye

do, and even greater things in my name," they shug their shoulders and repeat with the amoeba, "We aren't made like that."

You don't change the laws of chemistry and physics when you come up into the realm of biology and psychology. The difference is that in biology and psychology you introduce the factor of human life and that changes the relationship of all the other factors involved. The laws that are true for chemistry and physics are no longer true for biology and psychology. Yet the lower law remains the same: You have not asked for a miracle. You have not witnessed magic. No law has been set aside. Science today should increase our faith by expanding our knowledge into a deeper awareness of the wonders about us and the latent powers that lie within us.

We are taught the evolutionary steps of progress from the lowest forms of life through the various adaptations and graduations into the higher forms which culminate in hominids. How impossible it seemed to square that teaching with the tenets of religion where everything was supposed to be made and found good in the very beginning. These two approaches did not seem compatible nor did it seem possible that they could be brought into harmony. I struggled with the attempt for a long time in meditation

and prayer. Then one day Rufus Moseley was in our home and I voiced the problem to him. Those who know that great modern mystic well know that he seldom answers a question directly. He answers with a parable or with another question.

In this case he said, "Rebecca, did you ever stop to think that the evolution may be taking place in your consciousness?" His question opened to me a completely new field of discovery. Why, of course, it is all there—it has been made—it has been found good—only we are never aware of it until we rise in consciousness. Then it seems to us as if it is opening and evolving before our eyes. But that is not true. It has always been created; it has always been there; we are the ones who are evolving; Ecclesiastes 3:15 seems to confirm my discovery, "That which has been is now; and that which is to be hath already been!"

"Man's slow awakening to facts hitherto unknown is not confined only to the great laws of matter. The realm of spiritual law is also opening before his vision, and this knowledge comes in exactly the same way—by revelation. In receptive minds comes this awareness of spiritual conditions hitherto undreamed of, but existent from the very beginning, and slowly the understanding is grasped. . . ."

When we seek help in prayer, we are not asking as we ask in the material world for something to be added or taken away. The change in prayer comes from within. We seek help to uncover the perfection which is there within each one—each one a child created in God's image and likeness—a child who having forgotten his true parentage has picked up in this world imperfections and blemishes which do not belong to him and which spoil and at times almost obliterate the original pattern.

We pray for the illumination that we may see the perfection which is already there. Isaiah eliminated all time element in this process for us when he said, "And it shall come to pass that before they call I will answer; and while they are yet speaking, I will hear." Olive Pixley in the "Trail" asks, "Whence cometh the Light? Neither from the north, nor from the south; neither from the east nor from the west; but from within to illumine all."

When we are tempted to say, "Why do I have to have a cancer or tumor?" "Why did I have to have the accident?" "Why did I have to have a psychopathic wife, an alcoholic husband, a mongoloid baby?" we are in reality saying, "There is something unfair about all this picking me out to suffer while others go free." We go down not under the weight of our cross

but under our negative attitude toward that cross and our rebellion against it.

When we came to see that there is a greater wisdom than our own which we are expressing, we cease to rebel and begin to cooperate. Enlightenment reveals that our help is always there, but we must make the gesture of faith, "My Father worketh hitherto," and in this sense we may be certain the phrase, "and I work," implies this outreach of man toward God which completes the circuit. When we realize that our Father is working and working through us, then we begin to work and an inner voice begins to speak, "I know you will take care of me, Father. I know

you will give me the strength for every task and teach me the lesson you want me to learn. Give me patience and lift me into a higher consciousness where I may see and understand."

Willingness to receive is only half the procedure. We commit ourselves and open ourselves, receiving the infilling; then we must open horizontally and let the flow continue through us into lives about us. The absence of the "passionate direction" deters us so often. We think vertically at first to contact God and become aware of Him. Once aware, we must think and act horizontally in love and service for others. That forms the cross which is victory.



### *Gift of the Gallery*

*Arthur B. Miller*

God sent us an Artist with palet divine  
And a brush that was shaped with his love,  
To portray in our hearts those magnificent views  
Which are found in the Kingdom above.

Oh, so little is needed to beckon Him in,  
This great Painter with brush nonpareil,  
Perhaps a kind smile, or a prayer for a friend  
Unto whom some misfortune befell.

Just the humble desire to follow God's will  
Can bring out the rich gallery glow  
Of this Artist who traveled Emmaus old road  
Over nineteen long centuries ago.

☐ The Prayer Builders are finding the country hungry for prayer.

## *Prayer is "Marching On"*

*Thomas F. "Tick" Watson*

*National Director, The Prayer Builders*

"PRAYER is the mightiest force in the world," says Dr. Frank C. Laubach. This is the conviction that is "firing" The Prayer Builders with enthusiasm as they travel from state to state for The United Prayer Tower, under the supervision of Dr. Glenn Clark and Alma Fisher, Director of Prayer Tower, St. Paul, Minn.

The prayer building service, which is emphasizing Dr. Clark's, "Fanner Bee" program, is now being presented in churches, old people's and private homes, institutions, industries, clubs, etc.

Margaret and "Tick" are seeking "Spiritual Sparkplugs" in every community. Men and women who are deeply committed souls with the love of God and for their fellowmen. People who keep their spiritual ear to the ground of human wants. Their eyes and smiles are an inspiration to all they come in contact with and especially the "shut-ins" and handicapped. It is here among these folks that we find their prayers are the most valued and precious in all the world. It was Jesus who said, "Blessed are the poor in heart, the meek, those who mourn, those who are persecuted—

for theirs is the kingdom of heaven."

Dr. Clark says, when referring to the shut-ins, "Here are the greatest unused resources of America. The richest storehouses of potential possibilities are these people who think their lives are of the least account."

And so when an interested person is found who wishes to do the Fanner Bee work, they are given the title of a "Queen Bee" and their name and address is then sent in to Mrs. Fisher. The Queen Bee is supplied from time to time with some material, such as: "The Lord's Prayer," "For Shut-ins Only," etc., by Dr. Clark, to take to the shut-ins, or Fanner Bees. When the Queen Bee sends in the names and addresses of the Fanner Bees in the community to The United Prayer Tower, the shut-ins are then kept abreast of the progress of their program through a letter which goes out from The United Prayer Tower about four times a year.

The goal for The Prayer Builders for 1952 is: a "Queen Bee" in every community. A devoted Christian person who will enlist others as "Worker Bees" to call on shut-

ins. Each Worker Bee should have the responsibility of not more than seven Fanner Bees, visiting them each month, and taking them literature that will stimulate them in constant prayer for others and the world.

The United Prayer Tower desires a great stream of prayer to encircle the globe and God will find clear minds and hearts to use His mighty power as these people of prayer tune in each day at 10:00 A.M. and 3:00 P.M. Standard time, undergirding The Tower with "The mightiest force in the world."

Many, many "Spiritual Spark-plugs" have been found in California, Oregon, and Washington, since The Prayer Builders started out last July. One Queen Bee though stands out for using her own initiative in carrying reading material to her people. Mrs. Elizabeth Lambert Wood of Long Beach, Washington, stands out as the spiritual leader of a group over 250 strong.

The Christian Fellowship Group

of the Douglas Aircraft, Inc., at Santa Monica, California, which meets every Tuesday and Thursday during the noon hour for Bible study and prayer, have shown a great interest in the work of The Prayer Builders by inviting them to present the various techniques used in prayer in their missions across the country.

1952 will find the traveling Prayer Builders in Arizona, New Mexico, Texas, and on to the East Coast. If they may be of any service to you or your community, you can invite them in to share with you and your group in the fellowship of prayer by writing to: 10802 Camarillo St., North Hollywood, Calif.

The Prayer Builders are finding the country "hungry" for prayer and continuing under the belief that "prayer works," they send a blessing to you, bless you all "real good" to all the Bees; Queen, Worker, and Fanner; and to all other loyal prayer workers throughout our land. Are you joining the march with them?



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

—Alexander Pope

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

☪ On the cross His love for the ones who were hurting Him was perfect and complete.

## The Print of the Nails

Frankie King

A HURT or wound to the physical body takes time for the healing process. If there is a deep cut or a bleeding gash the wound may heal slowly, building back the destroyed cells from the inner to the outer portion of the skin. A protective scab forms over the wound until the growth of the broken cells can take place. Such a wound must be protected by bandages, a healing salve, and other precautionary measures until a scab itself is protection enough. On the day that the wound is healed, this hardened crust slips off and only the scar of the cut remains, to become smoother, and less noticeable as time goes on.

When we receive a deep wound spiritually, why do we imagine that we can rush the "healing process" into a short hour or two, or escape the laws of spiritual growth? For saints the healing may take place rapidly. But who can claim to be saintly?

Surely there are events and experiences in life which do hurt us. We bear up under the pressure of many criticisms and much misunderstanding but at least once in the life time of most of us there comes a soul-slashing cut that seems as an

open, bleeding sore. To deny that we are hurt is foolish. To expect to feel the same and be the same immediately is equally unreasonable. The spirit of man is a delicate, sensitive fabric compared to the coarse weave of the physical body. If a physical wound has to undergo a process of healing, perhaps a spiritual wound may be healed in a similar fashion, passing through definite periods. The rapidity of the recovery surely depends on whether we want to "get well" and are thereby willing to meet the conditions under which healing can take place.

The Great Physician gave us some prescriptions to follow. He understood that our primitive instincts prompt us to fight back when we are hurt physically: an eye for an eye and a tooth for a tooth. This instinct for survival must be a strong spiritual force, too. But the feeling for revenge must give way to a "turn the other cheek" attitude, as we mature and become adults. For as long as we have a spirit of retaliation, a desire to get even or get revenge in any way, the soul-slash is an open wound, bleeding and subject to infection.

Jesus gave us the first law of forgiveness when He said that instead of fighting back we must want to go the "second mile" with an offender. We must want to do more than he or anyone else expected us to do in the situation. When we achieve this desire to help the one who has hurt us, then we have won the victory of knowing that our wound has a protective coating and that from within there is being rebuilt what was torn down for awhile. But even when the healing process has progressed this far there is still danger of infection or the scab can be knocked off. For it is possible to turn the other cheek or "walk the second mile" in a spirit of "I'll show him up now" or "Look, how forgiving I can be." If that attitude is present retaliation is still a germ in the wound and trouble may occur. Someway, somewhere there must come that "superabundant willingness" to help the offender which Dr. Fos-

dick describes in his sermon, "The Second Mile." When this willingness is present danger of infection is past.

Many Christians feel that complete forgiveness has taken place when they have reached this stage in the healing process. But Christ went one step farther in his own thinking and conduct. On the cross His love for the ones who were harming and hurting Him physically and spiritually was so perfect and complete that he not only forgave them in his own heart and mind but he interceded for them when he prayed, "Father, forgive them, for they know not what they do." When we begin to "take up" for the enemy, or explain away his mistakes, and in every possible way to re-establish him in the eyes of man and God, then and not until then, are we able to run our finger over the scar which was an open wound and say, "Only the nail print remains."



### *Easter Thought*

*Margery Mansfield*

Like the lilies, whitely growing,  
Blossoms His love for all of men!  
May our world, oh may it, also,  
Rise in truth and love again!

## *How To Think Creatively*

*Grenville Kleiser*

“CREATIVE THINKING embodies positive, universal, illumined, free and righteous mental functioning,” says H. J. Doumette, editor of Truth Review, Santa Monica, California.

To think intelligently is to think positively and constructively. Through correct thinking you learn that the best of life is yours and that you are master of the situation, however difficult and complex it may seem to be.

TO QUOTE AGAIN:

“Intelligent and positive thinking purifies your mind, liberates your soul, and sets you on the throne of life.” And this great power is now yours to use if you will.

\* \* \*

FORM THE VALUABLE HABIT of writing down important thoughts which you wish to have prominently before your mind. The notebooks which you keep in this way, comprising significant ideas from your own mind and from the books you read, will become valuable repositories of truth. The practice of writing will impress such thoughts clearly upon your mind, and reading them aloud at intervals will tend to make the impression indelible.

Vague and vagrant thoughts are

clarified and improved in the process of putting them into written form. Ideas are not fully your own until you have expressed them clearly in speech or writing. The notebook habit is of immense practical value in training the mind to clear and logical thinking.

\* \* \*

THERE ARE NO SHORT CUTS TO WISDOM. The acquisition of superior knowledge demands thoroughness, accuracy, and concentration. Desultory reading and fitful study may give you information, but not great knowledge and culture. Ordinary ability with extraordinary diligence can accomplish astonishing results.

Intellectual power is a growth rather than a gift. The inevitable price for real knowledge is laborious application. The use you make of your present mental powers has a vital influence upon your further development.

Intellectual culture is not for self-satisfaction or ostentatious display, but for increased efficiency, usefulness, and achievement. The time you give daily to self-culture is a profitable investment.

DARE TO ORIGINATE, initiate, experiment, and explore. Do not hesitate to venture into new

fields of investigation and enterprise. The greatest discoveries are yet to be launched, the most eloquent sermons are yet to be preached, the highest achievements are yet to be realized in all departments of human activity. There is a field of unlimited opportunity open to you, wherein you can have the widest scope for your abilities.

Resolve today to choose a definite work, and to apply your best powers to it with energetic purpose. Overwork is injurious, and a monotonous task is disheartening, but congenial, useful, productive work is the secret of mental and physical health. Take immediate advantage of your golden opportunities.



### *Help Me this Day*

*Rowena Cheney*

Help me this day,  
Dear Lord, I pray—  
To live my life in Thee;  
To know that Thou  
Art with me *now* . . .  
That all Eternity  
Is in this hour;  
And that Thy power  
And peace, though mine to claim,  
As gifts from Thee  
Can only be  
Accepted in Thy name.

Help me this day  
To find the way—  
To walk where those have trod  
Who truly found  
That hallowed ground:  
The path that leads to God!

“If your foot slips, you may recover your balance, but if your tongue slips, you can't recall your words.”

☐ What do 40,000 employees think of the Vice-President of General Motors and General Manager of Frigidaire?

## *Mason Roberts Lives Christianity*

*Wilbur Ross Appleman*

WHAT do the people of Frigidaire think of Mason Roberts? Here is a company with over twenty thousand people employed in the Dayton plants and over twenty thousand more scattered throughout the country. What do 40,000 employees think of the Vice-President of General Motors and General Manager of Frigidaire?

This man rose from the ranks even though he did not finish high school and he didn't step on others to make the ascent.

What do the employees think of him? They respect him because they feel he knows what he is doing. They realize that he has a keen analytical mind on mechanical and business problems. They believe they will get a square deal because the big boss insists on a thorough investigation in handling complaints.

Mr. Roberts knows that an informed personnel is a cooperative personnel. He tries to secure this in a number of ways. For example, he issues management letters and holds meetings of supervisory personnel to tell them what is taking place and what they are expected to do. For years he has encouraged

positive thinking on the part of these men and women.

Here is a sample of some of the encouragement he gives his employees as shown in excerpts from letters to them. “While my job may be different from yours, fundamentally my hopes, ambitions and desires are no different from those to which I believe you subscribe. They are: to live fully, to love deeply one's family and friends, to respect and deal fairly and honorably with each other and with all men. By diligent work and conformity with the laws of God and men, I aim to pursue for myself and also help others acquire a good measure of happiness and satisfaction in this life. This is not necessarily *all* my creed but *all* of this is *in* my creed.

“You will succeed if you forget self and work for others. If there is something you want badly enough, think how you can do your best for others. Then, having done your best today, it is much easier to do better tomorrow.”

So important did Mr. Roberts consider this idea that about two years ago he had the Art Department of Frigidaire make him a wall plaque with the words, “HAVING

DONE MY BEST TODAY MAKES IT EASIER FOR ME TO DO BETTER TOMORROW." This he placed inside his door with a daily calendar on it.

Facing this plaque and reading the message, each night as he leaves the office he says a little prayer and removes the date from the calendar. There have been times when reading this message made him realize he had left some items unfinished that he should have completed. He then returned to his desk and finished them before leaving.

The help he received from this slogan and calendar in doing his best each day and in clearing his mind of problems of business before he left for home highly pleased Mr. Roberts. At the beginning of 1950 he had every office equipped with such a calendar and every employee in the plant and in the field supplied with a celluloid pocket calendar with this motto.

Mason Roberts, himself, has gained much from this practice and those assistants who follow the prescribed procedure find it definitely beneficial.

We could cite many other examples to show that Mr. Roberts is thoughtful of those who work for him. A typical one occurred during the past winter. A number of the employees were unable to reach the plant because of icy roads. A message was posted on the bulletin

boards throughout the factory thanking those who came.

Since he arises at five in the morning, it is possible for him to spend about an hour on his farm before he arrives at the plant by seven in the morning. Between seven and eight, he reviews his notes and makes the memoranda that he will use as a guide through the day.

Mr. Roberts is not only a successful executive but also a popular public speaker. He first began speaking publicly when he became a teacher of the young married couples' class at the Westminster Presbyterian Church of Dayton, Ohio, seventeen years ago. The class became known as the Roberts Class in spite of the fact that Mr. Roberts has suggested at various times in the past that they adopt a different name.

Starting with four couples in the Fall of 1933 the class has grown to its present enrollment of 328 members with an average attendance of 160. At first, monthly social meetings were held in the homes but as the class became larger this plan was changed. At present four parties are held during the year, the Christmas party and the picnic to which the members bring their families, and the spring and fall parties which are not attended by the children.

In 1948 the Roberts Class Four-

somes were inaugurated. A Four-some consists of four couples who meet once a month in the individual homes. After four months the names are reshuffled and new friends are made.

In 1943 the Roberts Class ushers were organized. They alternate with the deacons and the congregational group in supplying ushers for all regular and special church services.

The class has furnished more than forty Sunday School teachers and department heads, three Sunday School superintendents and many church officers. It is in evidence in the choir, the Boy Scouts, Girl Scouts, Club Canteen, Women's Guilds, Presbyterian Men and other activities around the church.

Not only do the members of the class benefit but repeatedly Mr. Roberts credits them for any success he may have as a speaker.

The belief he teaches, both to his Sunday School class and in his other talks, is, "if you keep in line with God, you will be healthy, happy and successful."

While he believes in doctors, he realizes, as the medical men also know, that much of the sickness of today is due to tension and negative thinking. Tuning in with God's power, putting yourself in His hands for short periods of time, will prove relaxing and produce definite healthful benefits.

Once when addressing a father's and son's banquet, the hour was getting late when he was recognized, so he intended to abbreviate his talk and let the boys go home. But when he got into his subject he became so engrossed and his audience became so deeply interested that he spoke for nearly an hour.

"When driving along a mountain road," he told them, "if you continually look down, you see what appears to be a bottomless pit. Fear will be in your heart. You will feel that you may plunge down at any time. But if you will raise your eyes to the mountain side, you will feel the strength of the mountain itself. Fear will leave and you will be strong.

"Lift your eyes toward God in the same way. Stop looking down and try looking up. Take God as your partner. Tune in with God's power and make use of His great strength. God tells us in the Bible that he has made man but one step lower than the angels, yet many of us act as if he had no interest in us."

Using his conversational tone, he held the attention of those boys and their fathers while discussing this favorite theme of his which is living according to God's law.

After he had finished his talk, a twelve year old boy approached him and asked, "Do you know why I like you?"

With his right arm resting on the rostrum, Mr. Roberts bent down toward the boy, his kind face still serious from the talk. "No, sonny. Why do you like me?" he asked.

"I like you because you like God," the boy answered.

Mr. Roberts spends much of his time on civic projects. He takes an active part in the Boy Scout movement, the Dayton Boys' Club, the Community Chest, the Red Cross, and many others. He directed the annual Red Cross drive for three

years (1948-1950) and his efforts have put it across each year.

Mr. Roberts spends so much time on these civic activities because his interest is in both the community and in the individual. He wants the city in which he lives and in which his employees live to be a good Christian community. He seeks to help others find happiness and success.

A happy married life with his wife Nelle, a successful business life and a full civic life have all been realized by this man.



### *Daily Surrender*

*John Gaynor Banks*

Every day is a fresh surrender,  
Every morn is my life renewed,  
Day by day to Christ I tender  
The Golden hours by His grace imbued.

Every thought once again is yielded,  
Lifted above the reign of sin  
To Him by Whom I am daily shielded  
From war without and from stain within.

Every desire is consecrated,  
Sing, my soul, for the glad release!  
Every faculty liberated—  
Shout! for the power of sin doth cease.

Now am I free to serve the highest,  
Now is the work of Christ begun,  
Now no longer, my soul, thou sighest,  
Today the Kingdom of God is won.

☐ We will invite a friend to take a turn in helping us.

## *Taking Turns*

*George V. McCausland*

The best surgeon in the world would not try to take out his own tonsils. He may have removed thousands of other folks' tonsils but now he will go to a good friend and ask him to take a turn at doing the same job for him.

As Christians we hinder God, ourselves, and those who depend on us by not letting our friends take a turn at helping us.

Agnes Sanford says that it is the plan of God for us to pray for others and then let them pray for us—to love others and then to allow their love to flow to us.

It is a very good plan, when we are in need, to telephone some Christian friend and ask for their prayers. If the friend is far away, a letter may be written, and as we drop the letter in the mail box, know that we have dropped the concern. What happens is that as soon as we decide to make the call or to write the letter, peace begins to come to us.

"Taking turns" also increases the faith power. Starr Daily has used the prayer lever of the cylinders of an engine representing individuals at prayer. If you have a big load to pull, you need many cylinders. These cylinders must be arranged so that they fire in just the right order and the gears must be adjusted so that the machine will move in one direction at a time.

Christians, taking turns, all facing toward Jesus, the source of all power can pull any need out of darkness into the light. Do you suppose this is why Jesus said that where two or three were gathered together in His name that their requests would be granted? Yes, He knew we would have to "take turns." He said we were to bear one another's burdens.

As parents, we pray for our children. How many times do we invite them to pray for us? They are always willing to take their turn and their prayers come out of great faith.

A father who is a surgeon will not usually operate on his own children because he knows that he is too close to the need.

We may have had good success in helping others to release concerns into the hands of God but when it comes to a member of our own family in need, if we are wise, we will invite a friend to take a turn at helping us.

One person said to me something like this: "I pray and pray and I get worse and worse." I said, "Suppose you skip the prayers for a while and let me take a turn." After leaving such a situation, if we are wise, we will say to God, "Father, now you take over."

Have you tried taking turns? Try it sometime. It works.



## The Hollow of His Hand

Hazel Pickett

THESE is a place of quiet tranquillity where a Light shines into the darkness and fear is unknown. These are days of confusion. We are bombarded by press, radio and conversation, suggesting possible destruction. We are given pamphlets on building bomb shelters for our protection and taxed to build up more armaments. "Men's hearts are failing them for fear." There doesn't seem to be much that the individual can do about the overall picture. But nations are composed of individuals and when enough individuals solve the problem of fear and live God's law of love, the entire picture will be changed.

To acquire the consciousness of peace and security you must turn to another "pamphlet," which has come down the ages to us as our guidebook, the Bible. If you turn to Deuteronomy 33:26-27 you will find a 'superior' airforce, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge and underneath are the everlasting arms." A modern version gives it "—throned in the heavens as your help, and in the skies to bring you victory." Instead of refuge, the

word "dwelling place" is used. Isn't it a wonderful thing to know God as your dwelling place?

How may we know Him as our dwelling place? St. Paul has told us that "in Him we live, move and have our being." Not only do we dwell in God, but He will dwell in us, does dwell in us, as Jesus told us, "He dwelleth with you and shall be in you." Could we ask for more?

The Father becomes our dwelling place as we begin to know Him and love Him. David, in the 18th Psalm tells us "I will love thee, O Lord, my strength, The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler— and my high tower." These are the symbolic terms for the spiritual armament of the child of God. Hidden in the secret place of the Most High, we find the Light shining in the sanctuary of our own beings and there is no fear, no shadows, no danger.

You may open your Bible at almost any of the Psalms and find God represented as your fortress or defense. Psalm 20:7 says "Some trust in chariots and some in horses: but we will remember the name of the Lord our God." General Douglas MacArthur said in his

speech before Congress, "The problem (of peace) basically is still theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science—, It must be of the spirit if we are to save the race."

Even the great military men have seen that peace and human welfare must be a thing of the spirit, not just spirit of goodwill, but the Spirit of God in the midst of us. Over in Switzerland is a group of people who are working for spiritual and moral re-armament. Here in America religious groups of all denominations are praying for peace and a world fit to live in.

But our work begins with ourselves, to find the secret place, the hollow of His hand, the high tower, the rock and fortress of His love and strength. We do this in several ways. First we seek Him, turning to Him as a little child turns to its father for safety and protection. Crossing a busy street the father takes hold of the child's hand or even lifts it into his strong arms. Not long ago I heard a dear little Negro preacher say "I just put my hand in God's hand and when He takes hold of it I feel the jerk." That is the simple place in consciousness that we must find and enter.

When we have placed our hand

in His, He leads us into this secret place of His Presence. We dwell there, walking and talking with Him in an intimate and loving way. We listen to Him telling us how we can help bring his children back into the ways of peace. From this center we pray for peace and feel God's love flowing out in ever-widening circles around the world. We see the leaders of all nations on their knees seeking God and we let ourselves be channels of love to all of God's children on the face of the planet. This is not appeasement. This is God enthroned in the heavens to bring us victory.

We must start the day by dedication of ourselves to God's perfect pattern for us and for the day. Then we place our loved ones, our friends, our nation and all the world in His hands, that His love may be spread abroad in their hearts and ours. We face things realistically for we know that in this stage of human unfoldment we must have "horses and chariots" for our defense, but we are placing our trust in God and remembering the name of the Lord, our God.

Held in the hollow of His hand, we shall fear no evil. Surely and swiftly He will deliver us, for He is mighty to deliver. God in the midst of thee in mighty to deliver. The government shall be upon His shoulders and of peace there shall be no end.

"POSSESSING YOUR SOUL"

"In your patience, possess ye your souls."—Luke 21:19.

IT IS NOT THE "flash in the pan" who succeeds spiritually, anymore than it is the "flash in the pan" who succeeds in any other area of life.

Many people begin the spiritual quest with all the ardor of young love. They are impatient "to get there." They give themselves to long hours of prayer, read every book they can lay hands on, go to every lecture that they can wheedle the time for, and talk themselves out to anyone who will listen. Usually they keep it up until the novelty of it wears thin, and then, unless they have been prepared for the inevitable, they lose heart and decide that it was all a passing fancy. Maybe they give up religion, or they go shopping from church to church, from leader to leader, or from cult to cult—always seeking the lost thrill. These are really the bargain basement shoppers of religion, seeking something for nothing and wondering why they never find it, or if they do find it, they wonder why it doesn't last.

If we assume that the gospel records give the more important events of Jesus' ministry, then it stands to reason that most of His ministry was consumed by events that did not seem particularly important to the reporters. The "hidden years" could not have been too eventful for his townspeople and his relatives were surprised that he had become a preacher.

When we think of names like Niemoller, Stanley Jones, Kagawa and Laubach we are apt to associate them with extraordinary events such as concentration camps, Indian evangelism, slums and world literacy, but don't forget the 90 per cent of their lives when nothing out of the ordinary seemed to be happening to these men. It was in this 90 per cent of the time that they *possessed their souls* and made themselves fit for world attention.

It is doing what seems unimportant that will decide the crown you will wear both in this life and in the life to come. It is the going to the office day after routine day, cleaning house times without end, feeding the family, and all the other monotonies of daily life, and it is the doing of them out of your love for and trust in God and in Jesus Christ, the doing of them in a spirit of calm assurance, peace, happiness and inner stability, that will bring to earth the Kingdom for which Jesus gave His life.

Read: *Create and Make New*, Austin Pardue. \$1.50.

GUIDANCE

"Settle it therefore in your minds, not to meditate beforehand how to answer; for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict."—Luke 21:14-15.

THE SUBJECT of guidance is one of the most hazy, obscure and indefinable aspects of the spiritual life. It is necessarily so because of our human desires to be clear, definite and precise—the wish to be "scientific" and hence to be able to "predict" before we come face to face with problems. We want to know that we have the answers beforehand; we want the confidence of feeling adequate before venturing into the test; and we are afraid of being wrong.

Now, the search for guidance implies a feeling of inadequacy on our part, the recognition that we do not know all the answers and the awareness that we are all too capable of being "wrong." If all this were not true, then there would be no need at all for guidance.

The very basis of guidance is trust in God. It assumes that He knows best how to use our experiences for the benefit of ourselves and for the benefit of others. (A correlary of this would be that no one is going to come to us for help if our experience can be of no help to them). To make guidance possible, the one relying on guidance must do just as Jesus said, "not to meditate beforehand how to answer."

Now, this is but good commonsense. No counselor, worth the name, has his mind made up beforehand "how to answer." Only after he is acquainted with the problem is he able to form a judicious answer. The person who relies on guidance is staking his reputation and his life on the faith that at the "last moment," *after* he is acquainted with the problem, the Lord will bring to his remembrance the experiences out of his life that fit the situation.

The individual who is tense (because of fear; and remember that fear paralyzes the thinking process) is unable to make full use of his past experiences. The person who relies on guidance is relaxed and the Lord is able to help him remember what will be most useful, and to put into his mind new applications of old experiences.

Guidance is, in the last analysis, the simple and powerful trust that our Lord "is not going to let us down." Unless we have some urge to the contrary, we should use "our reason" in the confidence that if our reason is wrong He will prevent us. Many times we find that what we considered "our reason" was rather "His reason" put into our minds.

Read: *God's Reach*, Glenn Clark. \$2.50

## CARES OF THIS LIFE

"But take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare."—Luke 21:34

**M**OST of us would never think of getting drunk and being intemperate in food and dress. Yet, how often do we become exercised about foreign policy, the narcotic traffic, liquor interests, compulsory military training, taxes and a whole host of other things? Of course you may say, "But all these things are important."

Perhaps they are, but place them in the context of the words of Jesus in Luke 21:34. All these items are what He would call "the cares of life." And, while you are about it, notice that for the particular purpose which He has in mind He places "the cares of life" in the same category with drunkenness and dissipation! ". . . take heed . . . lest your hearts be weighted down with dissipation and drunkenness and . . ." (add here some of the cares of life) ". . . and compulsory military training, taxes, narcotic traffic, juvenile delinquency, the Point Four Program, etc."

The consideration here is not whether or not they are important. The point is this, "Is your heart weighted down by them?" Are you so concerned about them that you are not sleeping too well, that your attitude is soured, that you are working yourself into a state of nervous exhaustion, and that you have lost your inner peace and stability? If you can answer "Yes" to any of these questions, then your heart is "weighted down" and according to Jesus you had better "take heed" for the very life of your soul.

Now it is the job and purpose of Christians to transform society and the transformation of society entails our being interested in items like military training, narcotics, etc. Medical care, hospitals, schools, legal aid, and many other privileges we enjoy have been the work of Christianity transforming secular society with the person of Christ. That is our job, but the job will never get done if we permit the cares of life to destroy our inner peace, faith, and trust and rest in Jesus Christ. We must do our jobs day by day, giving over to Him the responsibility for seeing that our efforts are fruitful. Be not weighted down; give the burden and responsibility over to Him and rest assured that He is not only able to bless your efforts but that He actually does bless them.

Read: *Questions People Ask*, Robert J. McCracken. \$2.50.

## Books of Interest

Norman K. Elliot

**QUESTIONS PEOPLE ASK**, Robert J. McCracken. Harper, \$2.50. 188 pages. The author makes the point that though the questions asked differ from generation to generation, yet he finds that on the deeper levels they all have a similarity and a recurring quality. It is these questions that he tries to answer in this book, and does a good job of it. I like his combination of being deep and yet not being pedantic and hard to follow. There is a forthright honesty about the treatment that is refreshing, and all through the chapters there is evidence of a strong and well-grounded faith. I liked it. Some of the questions are: "How Does One Acquire Religious Experience?"; "Why Does God Hide Himself?"; "Why Did Jesus Die?"; "Can We Follow Jesus Today?"; "What To Do With Our Fears?"; and "Isn't It Enough To Be Decent?"

**CREATE & MAKE NEW**, Austin Pardue. Harper, \$1.50. 120 pages. This is called the Harper Book for Lent; in past years it was called *The Presiding Bishop's Book for Lent* (Episcopal Bishop). Anyone who is acquainted with the writings of Bishop Pardue (Pittsburgh) knows that his writing is engagingly facile and at the same time loaded with spiritual understanding. This book is no exception. His contention is that Lent should be more than such surface exhibitions as giving up candy, etc.; that it is a time "to create and make new" the complete inner life. As an aid in this direction he gives us step by step procedures that make a good manual for Lent. He gives much attention to what the Bible calls "the heart." Some chapters are: "The Heart and Its Powers," "Unity of Will and Imagination," "Born to Create," "In God's Image," "Personal Research," "A Vision of the Person You Could Be," and "Two or Three Together."

**THE PILLAR OF FIRE**, Karl Stern. Harcourt, Brace, \$3.50. 310 pages. **THE LONG LONELINESS**, Dorothy Day. Harper, \$3.50. 288 pages. I am listing these two books together because they are both similar in nature and message al-

though the outward events may differ, as indeed they must differ. Both books are autobiographies; and both tell of the conversion of each author to Roman Catholicism. As a preliminary both books are well written and the stories unfold in a most interesting fashion. Karl Stern was born a Jew in Bavaria and became an eminent psychiatrist in Germany. At present he lives and practices in Canada. Between these two facts is a lifetime of struggle, of persecution, the rise and fall of Hitler, and a soul struggle that is magnificent. He eventually became a convert to Catholicism because of the inner peace and stability he observed in ordinary domestic servants during periods of persecution. Most of these happened to be Roman Catholics and naturally made a deep impression upon him. He makes a most important point in demonstrating that on an intellectual plane he could outwit them, but the lives they led subdued him.

Miss Day ran the gamut of radical social movements in her desire to help the downtrodden. After her conversion to Roman Catholicism (she was reared an Episcopalian) she founded the Catholic Worker Movement which emphasizes "returning to the land." In her case, too, she was impressed by the piety of the poor, their strength and peace and stability. In her experience, these people were mainly Roman Catholic and it was their witness in living that led to her conversion.

There is much in these two books that all Protestants could well emulate, and their greatest lesson is, "The life you live is the greatest preaching you will ever do."

**THIS IS THE DAY**, Theodore Parker Ferris. Wilcox and Follet, \$2.50. 191 pages. This book is full of solid, Christian encouragement. The title comes from the first chapter, "This Is the Day," and the theme is that there are no good days and bad days. All days come from the Lord and in that sense everything that happens to us has divine possibilities, because God is in it. It is not often one receives a book

with as much commonsense, religious satisfaction and genuine Christian warmth. Some chapters: "The Friend of Sinners," "To Care and Not To Care," "More Than Conquerors," "The God Who Loves Us," and "The Walk to Emmaus."

THE JOURNAL OF JOHN WESLEY, edited by Percy Livingstone Parker. Moody, \$3.50. 438 pages. There are few things as instructive and spiritually enlightening as the intimate and personal journal of a truly great Christian spirit, and such was John Wesley. The editor and publisher have performed a fine service in condensing and editing the bulk of Wesley's journal into a single handy volume. In Wesley's quest and trials and doubts one will to some extent read his own spiritual autobiography. That one like Wesley went through what so many today are going through in attaining spiritual maturity will undoubtedly lend courage to us when we become faint-hearted. One of his gems is, "I went to America to convert the Indians, but who will convert me?" When one is in the proper mood, this is a good book to have handy.

LET GO AND LET GOD, *Albert Cliffe*. Prentice Hall, \$2.50. 190 pages. Mr. Cliffe's central theme is that faith in a living Christ enables us to "let go and let God." He talks from personal experience and from a life that was shot with tension and ill health; but also from a life that became poised and healthy when it did "let go and let God." This book is excellent medicine for anyone who feels he is at the breaking point, for anyone who feels himself being swallowed up and lost in the rush of life, and for anyone who wants help in putting Christianity to work in his life. Some chapters: "Getting Along With People," "Freeing Yourself from Fear," "Practicing Kindness," "Adjust-

ing Your Life," "The Magic in Believing," "There Is No Death," and "Healing by Faith."

THE PENDLE HILL READER, edited by Herrymon Maurer. Harper, \$2.75. 220 pages. This is a collection of essays and articles that originated in the Quaker community for fellowship and study known as Pendle Hill. There is an introduction by Elton Trueblood. Each article is important and spiritually singular, and you will be glad too the publishers have placed them in one volume. Some of them are priceless. The articles are: "The Reality of the Spiritual World" by Thomas R. Kelly; "Christ in Catastrophe" by Emil Fuchs; "Our Hearts are Restless" by Gilbert Kilpack; "The Quaker Doctrine of Inward Peace" by Howard H. Brinton; "The Self to the Self" by Dora Willson; "Community and Worship" by Douglas V. Steere; "Rethinking Quaker Principles" by Rufus M. Jones; and "Christianity and Civilization" by Arnold J. Toynbee.

SAINT FRANCIS OF ASSISI, *John R. H. Moorman*. Macmillan, \$2.00. 128 pages. This is an excellent little book on one of the greatest saints the world has known. I liked it especially because it is somewhat more than the story of his life. The author has woven into the story the beliefs of the saint, the uncompromising demands he made upon himself as well as upon others, the evangelic zeal that had a covering of sternness as well as a core of love, his heartache as the order fell into other's hands and his eventual reconciliation, and his death. For those who are apt to sentimentalize Saint Francis, there is much here to bring them back to reality. There is a good bibliography for further study. The combination of biography and interpretation makes it an unusually good book.



(The door opens into character, not by success in prayer, but by failure. The defeat on the Cross becomes the Crown of Christ. The knocking prayer calls for heroes in the spiritual life. Babes are wooed by demonstration.)

☪ The term "Father" not only describes the nature of God but it also gives us insight into the nature of man.

## Jesus Taught Us What God Is Like

The Right Reverend Austin Pardue, D.D.

Episcopal Bishop of Pittsburgh

WHEN Jesus composed the Lord's Prayer, He wanted you and me to know what God was like. He couldn't possibly have found a better word to use than "Father." Some of us still think of God as a severe judge in a court. Don't think of Him as a person sitting away up on a throne, demanding that His children act like servants or vassals, continually bowing down before Him; don't think of God as just an unlimited force like electricity or like Niagara Falls, generating power. The Father may have some or all of these qualities at times but He's so much more than a judge, or a king or a force. He is a Father—a good, loving, understanding, self-sacrificing Father. And all the love of all the parents you know and still the sum total could not be multiplied enough times to express the Father's love for the least of His children. The true urge in every heart, the real desire of us all, is to know a love like that. Yet there is a similar love for us; it comes from God through Jesus Christ.

This term "Father" not only describes the nature of God but it also gives us insight into the nature of man. If God is a father, then man is a son, and if he is a son, he is the heir of all the Father has to give. But Man can cut himself off from his birthright, he can disinherit himself if he is foolish enough to do so. You are a child of God, and if a child of God you are of the same species as the Father who created you. Figs do not grow from thorns, grapes do not come from thistles and God does not create sons without making them in His own image. You have a potential power within you if you want to co-operate with your Father. If you do not, it is your loss.

You see, He, too, has the right to expect obedience from His children. True, the child also has the right to expect an inheritance in terms of spiritual strength and daily necessities from the Father, and the Father should be entitled to expect love and faithfulness from the child. That is only fair.

The trouble is that, when you have a little pinch of success some-

These talks are based on Bishop Pardue's book, "Bold to Say."

where in life, you get the idea that you are self-sufficient. Your ego makes you swell up like a toad and you believe that you can meet any situation by yourself. If you get that way it is just a matter of time before this inflated balloon of self explodes with a bang. Then, where are you?

When my daughter was about three she developed a delight in jumping into my arms from a high place. She would climb up to the second or third step on the hall stairs and cry out, "Daddy, jump." She kept going higher until she wanted to jump from the top of the old upright piano. She had faith in the fact that my arms would be underneath waiting to catch her. Life seems strangely like that, for most of our problems increase as we grow older and the jumps that we must make are ever

higher and greater. We must exercise faith in the everlasting arms of the Father and jump when necessary. They are always below, waiting.

Jesus, interpreting the Father, insists that there can be no social inequality. The barriers of class, creed, race and religion which make some people feel superior and others inferior cannot exist in your mind if you believe in Him. Social superiority in particular and personal inferiority in general not only have no part in Christianity but are ridiculous on the fact of it. Most of us suffer from the illusion that we are of less importance than others. How foolish it is to feel inferior when we know that man's source is God, from the Zulu to the Aryan, from the dere-

lict to the nobleman.

✿   ✿   ✿

"Time is but the stream I go a-fishin' in."

I have a precious little minute,  
Only sixty seconds in it;  
Forced upon me,  
Can't refuse it;  
Didn't seek it,  
Didn't choose it;  
But it's up to me to use it,  
I must suffer if I lose it,  
Give account if I abuse it,  
Just a tiny little minute—  
But eternity is in it.

Character gives a splendor to youth and awe to wrinkled skin and grey hairs.—*Ralph Waldo Emerson*

☐ *The Daily Journal* has never had a strike or a labor dispute of any sort.

## **Edna Blair Runs "The Journal" on Christian Principles — & Succeeds!**

*Dorothy Rickard*

"Do Unto Others . . ."—A Newspaper Policy

THE tiny Appalachian Mountain town of Philipsburg, Pa., is unique in two respects. In the first place it boasts of having the only woman editor and publisher of a daily newspaper in Pennsylvania. And secondly, *The Daily Journal* is successful despite a policy that most hard-boiled newspaper publishers maintain won't work.

In her capacity of publisher of *The Daily Journal* white-haired Edna F. Bair, who resembles someone's lively, little grandmother, still turns down an average of one beer or liquor advertisement a month despite the fact that *The Journal* policy has been in effect for all of the sixty-three-year existence of the newspaper.

Moreover, advertisements of Sunday sports, movies and other entertainment have always been banned from this newspaper, even though Miss Blair realizes that it means considerable loss in revenue.

"We feel that carrying a high moral tone into the homes of our subscribers is more important to *The Journal* than making a few

extra dollars," Miss Bair says. "We've always tried to publish all the local news in a manner that is both moral and understandable to everyone who can read. For that reason we have always been particularly careful to omit the type of pictures and stories which might be harmful to our young readers."

Philanthropic though this idea is, Miss Bair has been threatened, argued with and all but invited to duel to protect her "no-alcoholic-drink ad policy," but when the beer and liquor interests warn her that they will withdraw their subscriptions if she won't accept their advertising, she concludes the argument with, "I'm sorry, but I feel that I'm doing what is right. If you can get along without *The Journal*, *The Journal* will have to get along without you."

One of the beer merchants of the town is reported to have replied, "Well, maybe *The Journal* can get along without me, but I can't get along without it. I'm following Li'l Abner."

One of the major requirements Miss Bair makes of all of her staff members is that they be constantly alert enough to kill anything

which event hints at immorality. For example, night club publicity pictures showing prominent personalities seated to the right of a champagne bucket or with a bottle on the table are an anathema to this publisher.

She explains, "Many of these famous persons are heroes to our boys and girls, whose greatest desire is to imitate them. Seeing them sitting with a wine glass in front of them may encourage some girl or boy in my community to take his first drink. I don't care to assume such an enormous responsibility, therefore we just don't print such pictures."

*The Journal* is at variance, too, with most newspapers in the United States in its treatment of crime stories. Of the great percentage of crime news sent over the wires by its news service, it uses little or none of them.

Local crime news is also played down. The names of juvenile delinquents are never published, and, in fact, few court cases are ever printed in the columns of this paper. About once every five years a case comes up in the county courts of such intense local interests that it cannot be ignored. In such instances the newspaper reports it in full.

Suicides are never written as such, but appear as ordinary obituaries.

On the positive side at least ten per cent of the news matter appearing in *The Daily Journal* each week is composed of news stories about Philipsburg's twelve churches and others in the vicinity, or church notices—printed in space freely contributed by Miss Bair.

In one issue recently *The Journal* printed stories on the fiftieth anniversary of the United Brethren Church edifice and the two-day services attending it; a convention of the local archdeaconery in the Episcopal Church, an announcement of the speaker for the Inter-Church Youth Rally, and a meeting of a Methodist circle. All of these news stories made front page headlines.

While the theory of journalism is the opposite of much of what is taught in leading university journalism courses today, in practice *The Daily Journal* might well be the envy of many metropolitan newspapers.

It can boast of having almost one hundred per cent coverage of the local population. Of a census of 3,966, *The Journal* has a sworn circulation of 3,775, although some of the papers go to surrounding communities and former Philipsburgers. Most newspaper publishers consider one subscription to each five persons in a community complete coverage.

Miss Bair attributes her success

as a publisher entirely to her father, W. T. Bair, who founded *The Journal* in 1888 and edited it during the first forty-eight years of its existence. Mr. Bair built the Blue Laws policy of *The Journal* on his own religious concepts. He was well-known throughout Central Pennsylvania not only in his role of editor of a paper in the smallest town—at that time—to have a newspaper, but also as an enthusiastic Methodist evangelist and singer.

Consequently Miss Bair's life has always centered around church activities. In addition to being a regular attendant of all the church services, she has been pianist for the primary department of the Trinity Methodist Sunday School for, to put it in her own words, "over forty years," and her term as a choir member far exceeds that.

Second only to her moral policy is her treatment of local news. "People are only human," she says, "and most of them enjoy seeing their names in print. *The Daily Journal* gives them probably their only opportunity to make the front page. For that reason we like to print as many local stories on our front page as we can, even though it means that news of national or international importance has to be relegated to the inside pages.

"Most of our subscribers, who are interested in the national or

international scene also subscribe to one of the six metropolitan newspapers that are circulated in Philipsburg," Miss Bair says. Lying between Pittsburgh and Altoona on the west and Harrisburg and Philadelphia to the east, Philipsburg has no lack of city newspapers.

"The city papers are more adequately equipped to handle such news with their foreign bureaus, their numerous wire services and almost unlimited newsprint, than we are to present detailed world news," Miss Bair points out. "We realize our field is local news and so we specialize in it."

How do Philipsburgers feel about *The Daily Journal*?

For the most part they view *The Journal* as being as much theirs as is the town water supply. They think nothing of dropping into the editor's office to lend their advice on how the business should be run. Frequently her phone calls are from one subscriber or another commenting or condemning her for her stand on an issue of the day.

Financially Philipsburgers back *The Daily Journal* almost totally. A few years ago, when the newspaper converted itself into a collection plate and campaigned for mosquito control through DDT spraying, citizens turned in more than \$2,000. A similar amount was collected during the same year to

buy an expensive serum for the benefit of two poor children, who were hospitalized.

What do her employees think of her policy?

Let the record speak: In the sixty-three years of its existence *The Daily Journal* has never had a strike or a labor dispute of any sort. In a world where capital and labor seem to be almost constantly at odds this alone would be enough to make *The Journal* unique. But to Miss Bair the solution is simplicity itself. She doesn't try to horde a personal fortune, but rather tries to create work so that the entire *Journal* family can share in the earnings.

But best of all is the effect the

Christian policy of *The Daily Journal* has on the effect of the community and county in which it lies. One day recently a modest item appeared in an inconspicuous corner of the paper saying that the county judge had called off the coming term of criminal court owing to the lack of cases to be tried. This, the story went on to reveal, was the fourth time in five years that such an occurrence had happened.

Although Miss Bair would be the last person to claim credit for this, many people believe that her newspaper policy is at least partially responsible for the good behavior of many of the county inhabitants.



### Dialogue

Burnham Eaton

How can I know the way? It is not clear!  
You've seen the blind go forward without fear  
As firm of step, as sure of what they do  
As though they saw the light they traveled through.

How can I see the sun, who grope in night?  
Do you not know you travel in the light?  
Do you not know you have sufficient aid?  
Your limbs are strong; your staff is firmly made.

Come. Move. And press your footprint now and here.  
This is your land. Go forward without fear.

☐ Prayer was the most potent weapon Jesus had. And it can be yours!

## Prayer Can Be Your Most Potent Weapon

Marie H. Wood

OURS is an era of great uncertainty and confusion. All about us we see people trying to hide their unconscious anxieties in an endless quest for pleasure and amusement; and with a conscious sense of anxiety many others read the papers, listen to the radio, attend lectures and church, trying to clarify for themselves such issues as juvenile delinquency, Communism, atom bombs and world peace. When they do sit down to think, often they are more confused and fearful than ever before.

Then we meet a man who has unusual calm and poise, a man who stands out from the crowd because of his unhurried air of steady assurance. Talking with this man, we find that he is not frightened; he knows what he is doing and where he is going. Why? Because he is a man who has learned how to pray! His close contact with God keeps him on a steady keel through the turmoil about him.

What carried Jesus through days of teaching and healing and his final hours of degradation and torture? The strength that he asked for in prayer! In the midst of a city's clamor, in walking along the dusty roads from one town to another, in

the quiet of Gesthemane's garden, Jesus was in constant communication with his Maker.

So it would seem that in order to retain our senses and to clear our minds of confusion in order that we may know just what God wants us to do and where He wants us to go, we must learn to pray—and to “pray without ceasing,” as Jesus told his disciples.

A woman who was asked by a friend if she had formed the habit of daily prayer replied, “My prayers wouldn't get any higher than the ceiling!” Perhaps that is the way many people feel about prayer. But you may be sure that the ceiling—which is in reality sin—may be cleared away by first asking forgiveness. God, who is “plenteous in His mercy unto all that call upon Him,” answers the prayers of truly repentant petitioners. Then ask *daily* for guidance to keep you from repeating those sins. Ask Him to open your eyes to the blessings and the beauty all about you in everyday life. You will now be more *receptive* to his directions and guidance.

A prayer is, after all, only a cry from the human heart. When one's emotions are most deeply stirred—and emotions are but a moving of

the spirit—is the time for prayer, for then you are most earnest. The Lord listens to an earnest petitioner. A prayer may be only the briefest thought as you look upon the face of a loved one, "Oh, Lord, keep him from harm! Keep him through this day!" It may be an audible prayer at the bedside of someone dangerously ill. It may be a silent one in a car stalled by a blizzard on a mountain road, or in a drifting boat at sea. It may be during that fleeting moment when the sun fades into a violet and azure-hued sky that your heart will say, "Thank you, God, for eyes to see the beauty of Your heavens!"

Naturally you will pray most often for those closest to you. But remember that Jesus spent much time in prayer for those who least understood Him and persecuted Him. Jesus was an extremely sensitive man who grieved and prayed over the politicians, the lame, the blind, the harlot, all of them strangers. Why? Because they were children of His Father and worth saving for a fuller, happier life on earth and in the hereafter.

If you are a *feeling* person, you need but walk sometime through the slums of a city where human derelicts lay sprawled in drunken stupor in doorways and gutters, to know how Jesus grieved over the lost sheep. Only constant spiritual communication with His God,

sometimes oral, again unspoken, sustained Him while He carried the weight of human sins and sorrow in His heart.

So it is with us. The weight of bottled-up worry, grief and fears, so common on the faces you see in the streets, can break a mind and a heart. It need not be so, for you can unlock the valve and pour out your heart to God, thus easing the pressure. With release you will feel His presence. You will feel Him lifting you, setting you gently on your feet, directing you.

Martin Luther prayed for hours the night preceding his appearance before the Diet of Worms: "Do Thou, My God, stand by me against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me. Thou true, eternal God!"

Abraham Lincoln's thoughts during the Civil War were a constant prayer for guidance. George Washington knelt alone in the snow at the edge of a forest to pray for his men and his cause. Our own calm, poised Dwight Eisenhower is a man of prayer. No great Christian leader in history ever presumed that he was capable through his own puny strength to be victorious in the battle for human rights. These men drew their strength and knowledge from a higher power. How, then, can we presume to be capable of solving our problems without help?

With the same prayers and faith, you can form your own religious and political convictions out of today's confusion and chaos and walk your own spiritual road, contributing perhaps only a little candle flame, but *contributing something* to the great conflagration that will someday light the way to the perfect life—free of pain and grief, fears and hostility—that Jesus has promised us.

If you are the inarticulate type of person, write God a letter. Some of the most profound thinkers and effective writers who ever lived were not able to express their thoughts well orally. But on paper those same thoughts were gems that have lived through the ages.

So, if you can't "talk" to God, put it down on paper. He will hear your prayer just the same. And if it's sincere, you may be sure He will answer it!

At the same time, you will have unlocked a safety valve, relieving your own tensions and scattering your fears to the four winds.

Prayer was the most potent "weapon" Jesus had. And it can be yours! Gird it about you in these days of unrest and uncertainty and you will walk the path that Jesus trod, calm and sure, doing the work that God assigns you in helping Him to untangle the bonds of discontent, suspicion and fear that man has woven about himself.



### Prayer

Carolyn Wheeler Avery

When I have cleaned my living room  
I love to sit me down  
And see from every vantage point  
Its beauties that abound.

So Lord, when Thou hast swept my mind  
All free from carking care  
Please sit Thee down subconsciously  
In my best easy chair.

And if this one prayer I may ask,  
And yet not ask amiss—  
Please leave Thy vacuum cleaner near  
To *keep* my house like this.



☐ Their bounds had been set, and because of that we could lie down in peace to sleep.

## Be Stayed

Chappel Amos

NOTHING seems so free as the wind and the sea. They appear to be able to do just as they please. When the storm is out and all is black and wild, especially if one lives beside the sea, one feels their power. The waves dash and splash and roll and roar, and it seems as though nothing could stop them. They play with great rocks as easily as boys play with marbles. Yet the sea is not free to do as it pleases. It has to obey. The Maker has said to it, "Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed." (Job 38:11)

When, during the war, I was stationed by the ocean, I often thought of those words from the Book of Job, which God spoke to Job when He wanted to make him feel how great God was. There was only an airstrip between our barracks and the ocean, and I used to think how easily some night the sea might come too far, and wash us all away while we slept. But it never did. We had terrible storms, wild winds blowing across the Atlantic at sixty and eighty miles an hour; yet the waves never came too far. Their bounds had been set, and because of that we could lie down in peace to sleep.

Nothing seems freer than the wind. It dashes along, and yet it is never out of control. We think it may blow any whither, yet it may not. Like the stars, it has its orbit. It is chained to the earth. Every particle of the air is held up by the earth's gravitation. There it belongs, for strictly speaking the air is the earth's thick covering. It does for the earth what glass does for the hothouse. It permits the sun's rays to come in, but refuses to let them out again with equal freedom. On very high mountains the covering is not so thick, and there, of course, it is much colder. If there were no air, it would be eternal winter everywhere. Some worlds, like the moon, have no atmosphere to cover them, and they are stark and cold.

So, however much the wind may blow, it is free only within limits. It has its laws, and it has to obey. Like the sea, it may go so far and no farther. It may not, however much it may desire, play truant into space.

Such is the condition of its usefulness. Both wind and sea serve God and man best by obedience. So do we. In obedience we also find beauty and true freedom.

☐ God's miracle begins to work, changing us into His own nature.

## God Is Re-Creating Us Into His Own Nature

O. T. Miller

ONE of the most valuable lessons which science has taught us is that we can never evade the law of cause and effect. It is not only our moral failings which bring their retribution but a momentary error of judgment may produce calamitous consequences which seem to us to be out of proportion to the relative innocence of their cause. Our realization of this has produced within us the relentless tyrant of remorse and fear. Our mistakes haunt us, and our failures and misdeeds lay upon our hearts a burden of anxiety, regret and discouragement which saps our energy, reduces our efficiency and prevents our living fully in the present.

We can never escape from ourselves, but in Jesus, God came to save us from this implacable enemy within. However handicapped by inheritance or upbringing, however stunted our nature Jesus Christ can completely renew us and restore us to wholeness. In Him we can find release from the unforgetting past, from both our pride and our self-condemnation and from the prison of our own

thoughts. The first step to this freedom is to give up the struggle to find excuses for ourselves and to cling desperately to some illusory thread of self-approval. When, in utter disillusionment, we realize our own selfishness, stupidity and helplessness and, in despair, accept them as facts without trying to deceive ourselves, God's miraculous alchemy begins to work within, re-creating us by Grace into His own nature. "The Lord can never make a saint out of a good man," wrote Oswald Chambers, meaning that we can never become spiritually alive while we rely upon our own merit.

There is a story told of an old lady who was taken for her first trip in an aeroplane. When asked afterwards how she enjoyed it she replied: "Very well, thank you. But I took care not to put my whole weight down." We are like that. We do not realize that God is not only the Mind controlling our lives from without; He is not only the ocean of Spirit in which we live, but He is our very life, always acting creatively within. We can no more carry our own burdens than that

woman could carry her own weight in the aeroplane, and it is our attempt to do so which is the cause of our failure and discouragement. God "bears our griefs, carries our sorrows and redeems us from all iniquity" by His Infinite self-giving sacrifice in Jesus. Therefore we have not surrendered our pride until we have surrendered our anxiety as well. True humility faces its regrets, its shame and its fears and then takes them to God in the thankful assurance that they are wiped out for ever by being transmuted into good by Him. With inexpressible relief we hear Jesus' words: "Without Me ye can do nothing," and we know that whatever the immediate and apparent consequences of our actions His Love is unconditional and all is well. "Return unto Me for I have redeemed thee."

God can never err or be frustrated and through faith in Christ He becomes the life of all who accept Him. At every moment He is within us redeeming us from ourselves; purifying our motives and re-educating our minds; healing our hurts, both mental and physical; "effacing the scars of our mistakes and disappointments," and restoring our shattered hopes by using even our blunders for His living and creative purposes. *His command that we deny ourselves and follow Him is therefore an in-*

*itation to joy.* It means simply that we are to look away from self to Him for everything. To take up our cross daily is to cease to think from the viewpoint of the self and its desires, and to welcome all that the day brings as being a manifestation of God's love and an invitation to His service. When we realize that He has already given us all of Himself which includes every possible need in every conceivable circumstance, this surrender becomes, not a sacrifice, but a joy, for it is a gift of Grace from Him. Daily, hourly and moment by moment we can turn in love and trust to His inexhaustible inner spring of guidance and creativeness for our every need. All we have to do is to give of our best in love; give back to our Father what He has already superabundantly given to us. We can then confidently leave the responsibility for results to Him. Do you feel, discouraged soul, that you cannot do even that? Then thank God, for only so can He help you. Surrender your very helplessness to Him. Each morning when we rise let us remember that God always succeeds in everything, and that, therefore, while we must put our all into our work with the same self-forgetful energy which a footballer puts into his game, our success and usefulness do not depend upon our own nerve-straining efforts but upon our keep-

ing mentally in His presence and doing all for Him. When we feel that we have failed in any large or small matter we should confess it to Him and breathe some trustful prayers such as: "Bless this in Thy perfect love and wisdom, and make me a better child of Thee." Then we can look with certainty for His blessing, knowing that in Him all things are made perfect.

*"O what peace we often forfeit,  
O what needless pain we bear,  
All because we do not carry  
Everything to God in prayer!"*

With glad and child-like trust we may cease judging results according to our own views of success and failure. Those blunders and lost opportunities which cloud our days; those annoyances at our own and other people's stupidity which cause nervous strain, deplete our energies and in time affect our health, none of these should cause us grief beyond that of frank and contrite confession to God and the commitment of them to His love. Have we acted thoughtlessly or been unkind to someone? Then our simple task is to tell our loving Father and bring them to Him for His blessing, making restitution if this be possible, without, however, torturing ourselves if it is not. In this way our very stupidity will sting us into the creative activity of

prayer for those for whom we would otherwise probably have been too lazy or indifferent to pray at all! Doubtless that person needed to be prayed for, and since *God's power for good is infinitely greater than our power to do evil* His love flowing through our prayer will bless our friend and purify our own wills more than all we could consciously have done before. This can be applied to every lapse, from petty thoughtlessness to what may seem to be irreparable calamity. If we "pray without ceasing" in this way and act under His guidance where action is needed all our deeds and misdeeds will be used for good by God.

"I am the Vine, ye are the branches," said Jesus, for the branch's function is not to produce the fruit but to keep the channel open for the life-giving sap. Our civilization is breaking up because millions of weary, disillusioned, well-meaning and heroic men and women are carrying the burden of self. Let us accept for ourselves and for them the Good News with joy, "God was in Christ, reconciling the world unto Himself; *not imputing their trespasses unto them.*" The surrendered and praying soul cannot escape from his good, and one radiator connected with the power supply gives more heat than a million which stand alone.

## He Won “Victory on Canvas” Although Horribly Crippled

Herbert H. Deck

MANY of the readers of this story will have heard Glenn Clark say many times, “When God plans, you meet the right people at the right time.” Our vacation this summer was an amazing experience because God made all the arrangements. The money, the car, and the place where we were to go to renew body, mind and spirit were booked for us by the Heavenly Booking Agency.

It centered in the fishing village of Lunenburg, Nova Scotia. Looking for the first time at the water rolling up against its shore in the time of storm one understood why the Indians called it “Malagash” which means Milky Bay. Indeed so great has been and still is the appeal of the sea to its inhabitants that even though the early settlers were farmers, they gave up cultivating the soil and turned to fishing for which they have become world-famous. The front harbour as the center of the fishing industry has bordering on it a continuous series of wharves crowded with fishing boats. The back harbour runs the length of the sea and is filled with enchanting inlets.

It is this picturesque ruggedness that has made Lunenburg Bay an artist's paradise. Blue Rocks, a cove nearby is now the center of an art colony very much like Old Lyme, Connecticut.

It was here that I met Earle Bailly, Canada's unique marine painter; Lunenburg's outstanding citizen. At the Information Booth where we inquired what to see we were handed a folder on which appeared these arresting sentences: “To visit Earle's home is to taste of the spring of courageous living from one who has been an inspiration to thousands. His radiant personality exerts a continuing charm even when he holds the brush between his teeth to work at the canvas before him. His zeal and passion for his work transforms such a visit from one of pity to a realization of the greatness of one who has made a niche for himself.”

Armed with this folder we started for the Bailly studio to find out the secret of this artist's “triumph on canvas.” The Bailly Studio to which Honorable Mackenzie King, Honorable R. P. Bennett, Winston Churchill, Members of the British Parliament, the late President

Franklin D. Roosevelt, artists, writers and the garden variety of tourists make their pilgrimage, is a modest house located near a wharf.

It was a bright and sunny Sunday afternoon. Our first glimpse of Earle was of him seated in his wheel chair on the narrow porch. Other members of the family were busy putting chairs and a picnic lunch in the car. We knew that the Baily's had planned a Sunday afternoon jaunt. At the sight of his radiant face I forgot the shrivelled up body with its bandaged hands and feet. Here was courage and strength from hidden deeps. Hastily introducing myself, I started in my enthusiasm to fire questions, impatient to find out the secret of this remarkable man's success.

At this point his mother tactfully appeared at the door and invited us into the house. The small room we entered was modestly furnished. Off to one side of the living room was a room filled with Earle's paintings. Here I saw an exhibit that would have been a credit to an artist who painted even in the conventional way. The paintings portrayed the lure of the sea, the witchery of the waves on the wide beaches, the romance of the tall-masted ships, and the ruggedness of the rock-girt coast that the eyes of tourists feast on when coming to this part of Nova Scotia. But as I

gazed on them I was aware of looking at something deeper than just marine scenes on canvas. I was looking at a soul who mastered his handicaps. I knew that I was looking at what the editor of the *Ottawa Journal* called “a poet in paint who sees with *the eye of the spirit* and mingles with his pictured story the warm glow of a vivid imagination and poetic fancy.” In the presence of these paintings I felt I had made a pilgrimage to a sacred shrine.

Anxious to resume our interview with Mr. Bailly we hastily excused ourselves and returned to the porch. We found Earle seated in the car, a thoughtful gesture on the part of the family to shield him from the eyes of the curious. I now began directing my conversation to him. He artfully shifted it from himself to his paintings. His one passion and enthusiasm in life is to help people love the sea and feel the romance of fishing as he has captured it on canvas.

Again his mother, reminding the family of the picnic, brought the conversation to an end. And I made an appointment for the following Tuesday.

“Earle spends his mornings in bed,” I was told. “Do not appear until two o'clock.”

With a list of questions in my pocket I appeared at the studio door the following Tuesday as the town clock was striking two. I

now learned that Earle had been unusually busy before I arrived. A reporter from the *New York Herald Tribune* had been there to interview him. Once again his mother appeared. My heart sank.

"At present," she said, "Artists from New Jersey are with Earle. I do not know when you can see him."

When I told her that I was quite anxious to share the inspiration of her son's life with others, she said, "I believe I can help you as much as Earle." Incidentally Mrs. Bailly is a wonderful woman herself. She then told me the following story:

"When Earle first recovered from polio at the age of barely three and I knew that he would never have the use of his arms and legs, I became very resentful toward life and God. Earle's people knew only life on the sea. Their arms and legs were their most prized possessions. So as I gazed on my son day after day, I thought, 'why does not God take this helpless bit of humanity?'"

"Then in my darkest hour I had a religious experience. A Voice said very clearly to me, 'Forget yourself. Let God plan.' It startled me out of my self-pity and grief. It was then that I made my first step back to God. I surrendered myself and accepted my cross.

"Later another miracle happened. Earle was now between four

and five years old. 'I want to play in the snow,' he said.

'But dear, you can't play in the snow,' I told him. 'You can not use your arms and legs.'

'I don't want arms and legs,' he replied. 'I can play with a spoon in my mouth.'

"Again the Voice said, 'Let God plan.' So I gave him a spoon.

"From that time on I started each day by saying, 'Now God, you plan the day for Earle and the family.'

"Presently another miracle happened. It came time for Earle to go to school. But I knew that the teachers could not be bothered carrying him in and out. One day Earle said, 'Give me a pencil. I want to write.' So I did. He put the pencil between his teeth and with my guidance I was amazed to find he could print his letters. So under God's guidance I started to teach Earle to read and write.

"God's love was filling our home. A little son was born. And as time went on he became Earle's closest playmate and companion. My older son, my husband and I now forgot ourselves and began to think and plan of how to help Earle lead a useful life. Earle was now getting older. So we taught him to accept his handicap and not be resentful toward life.

"The time now came when I wondered what Earle could do in

life. So I went to God and said, 'Father you have the Plan for Earle's life. Show us the Plan and how to unfold that Plan.' He did.

"For shortly after that Earle said, 'Give me a brush. I want to paint.' I said 'No. I can't. You will get poison from the paint.'

"He said, 'You can clean the brushes.' From that time on it has been my part to clean the brushes.

"Then the last and greatest miracle happened in our home. We were astonished at what he could do. Soon neighbors and friends were admiring his sketches. For twenty-five long years he struggled and wrestled to make his dreams come true. He always felt he would have victory. God's power just seemed to flow through him, inspiring and encouraging him when he seemed most discouraged, and causing him to laugh.

"Earle's paintings now began to sell. And with the money he went to Eastport to study for six weeks under the great artist, George Pierce Ennis. That is the only professional training he has ever had. His paintings now were praised and found ready purchasers. Not because of the unusual way and manner in which they were done. But because of their artistic merits.

"In the year 1932 accompanied by his brother, Donald, Earle went on a tour. He exhibited his paintings in Montreal, Ottawa, Toronto,

Rochester, New York, and Philadelphia, Pennsylvania. People began coming to buy his paintings.

"Next Earle began to make linoleum blocks by using the regular chisel between his teeth. Our family always loved music. God's love so filled our hearts that we just wanted to sing praises to him. So our family began gathering around the piano in the Studio to sing.

"Yes," concluded Mrs. Bailly, "God has been good to us. It's no use to plan without Him."

After listening to this amazing story I said, "What would you say is the secret of Earle's success?"

"It's all of us in the home finding God and helping each other," was her reply.

As I see it there are four great lessons we can learn from this amazing story to help make our lives successful:

1. Forget your Self. That is, surrender yourself—your self pity, your fears, your hates. Having surrendered your SELF—
2. Let God plan. Set aside some time each day to let God talk to you through meditation and prayer.
3. Accept the daily frustrations that you cannot change. Know Christ is with you.
4. Cooperate with others in fulfilling God's plan. Then go out and Serve.

## “Photo-Synthesis”

Frankie King

Recently I read a description of photo-synthesis. It struck me with unusual force and beauty, even wonder. To think that inorganic matter can be and actually is transmuted into organic matter. What a change: what a miracle takes place every time it happens. The description did not reveal any new facts, only what the world has long known and studied. The thoughts that came to me after reading of the bio-chemical process are not new. But they gave me a certain amount of satisfaction and I hope that some one else will like the application. First, the description:

A plant takes the carbon dioxide from the air and with the help of the rays from the sun, it uses what it wants and needs for its growth. When this process takes place the carbon is transmuted into Chlorophyll in the leaf of the plant and oxygen is thrown off. The photo-synthesis, which comes from the two words: light and to put together, thus accomplishes the miracle of changing inorganic matter into organic, growing plant life.

In much the same way our spiritual growth takes place. Let Jesus represent the rays from the sun. Didn't he say: "I am the light of the world." When we ask His help the light of His love is shed on our problems and experiences. In such a way we are enabled to convert all that happens to us into chlorophyll for our soul's growth. Should we ask ourselves occasionally: How is my chlorophyll? Does my soul (spiritual being) have a healthy, green glow or does it look sickly and yellow? Well, the air is all around us and Jesus is available. He will help us to transform every experience into something our spirits can use, if we but let Him. But we must meet one condition, for a blade of grass can not grow at will any more than a boy grows tall by wishing. We must pray. As light helps the plant to bring about the miracle of change, so must we make it possible for Light to come into our lives. Prayer is to the spirit what carbon is to the plant and what food is to the body. Someone has said that service must follow prayer, because it is the active side of spiritual development. Photo-synthesis can transform our physical ailments and material experiences into something as beautiful as a green, shining, growing leaf, if we but let the Light and Love of Jesus help us.

“How does the soul grow? Not all in a minute;  
Now it may lose ground, and now it may win it.”

## On Prayer Groups

By Ethel Dow

“With all the world so upset,” writes a Prayer Group chairman, “it is good to be able to share a little of our experience with you and this department has been of such help—someone always seems to turn in the answer. This year has been memorable as we consciously tried to attune ourselves to the great laws of Love and Peace.” The writer of the letter goes on to say that so many immediate needs were met, they agreed among themselves that placing themselves under His guidance made them so much more serene and mellow and so aware that in beholding Him they were used again and again as an instrument of good.

We are so impressed by the hundreds of letters and by the varieties of answered Prayer. The Power generated by a dedicated group seems to be tremendous. Pain and symptoms gone, bodily functions restored, college and young peoples prayer groups tackling school problems, evening groups of couples changing the family life, groups in churches changing the life of the church.

There has been a noticeable increase of Interdenominational City groups inspired by their council of churches. A group in Canada inspired by a contact and seeing a copy of *Clear Horizons*: all springing up because of a great need and some one to help them get started.

The cry through the ages has been like Job's—

*“O that I knew  
Where I might find Him”  
I would know the words which he  
would answer me  
And understand what he  
would say to me.  
Will he plead against me with His  
great Power?  
No, but he would put Strength  
in me.*

A group member writes: “We want to be a Link in this great chain of

Prayer. A Link with each other and a Link with God.”

A letter from the Philippines from a dear humble Pastor who had home and church destroyed writes: “Your letter to me dated 1948 is still intact. As I read it again all that you wrote me came true. Prayers are answered, my ministry is blessed, my church rebuilt and my children ready for college. Please pray that my children may continue in college and for those who have problems in the church.”

Is there a group who would like to help this noble man?

Another letter has come from Ceylon. This minister must have seen *Clear Horizons* because he had every address and my name just right. He had seen an article that mentioned a Prayer Partner and he straightway found one. Now he longs to start a group and will we pray for the successful growth of this spiritual group. He wants to hear about other Prayer Groups and he is praying for our groups.

Will you help with your prayers and some of you write for his address. He feels quite alone and he is a long way from America but not from God's love.

The Camp Farthest Out group in Minneapolis and St. Paul, Minnesota, is meeting the 2nd Saturday of each month at Central Y.M.C.A.—praying for the Advance here February 27th through March 2nd, with Glenn Clark and Ruth Robison and our church groups are having some workshops on Prayer in preparation for the World Day of Prayer. Think of it! Millions of every tongue all on our day in Communion with God, asking for that strength that was an expectancy with Job and a love and good will for each other that was the religion of Jesus.

The Washington, D. C., groups are remembering especially the members of Congress and The United Nations.

The greater Clevelanders (Ohio) have a United Prayer Fellowship meet-

ing the first Thursday of each month at the Central Y.M.C.A. Just before Christmas they had three leaders there and we are asked to pray with and expect great things of Cleveland, Chicago, New York and Florida will have had their Winter Retreats by the time this issue is out.

Because people consider this Prayer Group movement the most precious and and the most important thing to do in connection with themselves, their work, their interests and the World itself they move in any direction to keep together.

There has been no discouragement because of severe weather. In the rural areas, around smaller towns and also in the cities where climate and transportation are a factor, an hour is decided upon on the particular day and all the group members tune in, several prayer projects having been decided upon. The result has been a tremendous surprise as in the silence, leading,

illumination has come as a distinct surprise and there has been great enthusiasm in comparing notes and carrying out the prayer suggestions.

Another solution when cars cannot be driven in the extreme cold and women especially are alone, a group has been started in different hotels where six or eight can come together for an hour or so, renew their acquaintance, from a strong Prayer Group, meet the particular needs just where they are and put themselves in a position to carry to their summer residences a sure knowledge of a great adventure to be used at another time and another place.

There are no unanswered prayers. He gives us what we need instead of what we think we want, but is always at the door waiting to fulfill our need.

Next issue—the effect of A Prayer Group in a Book Store or a Community. Send your experience. This is your department.



### Counting Life's Score

Virginia D. Randall

I view my life as it is now,  
Serenely, with unbiased eye:  
My music, work and clothes and fun,—  
A rut that yet can satisfy.

I screen my past, and find it lacks  
Good deeds that helped my fellow-men.  
When did I help the neighbors last,  
Or send a card to Mrs. Glenn?

I look ahead, resolving now  
That when I settle up life's score  
I'll count more smiles and thank-you's then  
Than there have been the years before.

My mind is myself. To take care of myself is to take care of my mind.—Plato

## NEWS OF OUR EDITORS

### DR. NORMAN VINCENT PEALE

When I was a small boy I stood with my father one day as the mortal remains of his mother, my grandmother, were laid in the earth, and I was brokenhearted as he was. The dear old country preacher whom we all loved stood by the grave and read from the Bible these words: "I am the resurrection and the life . . . he that believeth on me though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die." Boy, though I was, I had a feeling that day as I stood bareheaded among the Ohio hills that I would meet my grandmother again, that she was not dead.

Years later I stood in the same little country cemetery, again by my father's side, but now we were both much older and we were gathered to lay to her eternal rest my own lovely mother. Again a preacher opened the book and read the same passage. This time the struggle within me was more acute, but peace came to me in that moment, for as the words fell from his lips, I had the same feeling that had been mine as a boy, that they were true, that there was no doubt about them, and I knew in that moment for a certainty that we were not putting my mother into the ground, but that she was active and near to us and always would be, and that on some glorious day to come I would see her again face to face and know her.

Henri Bergson once said that we know the greatest truths by a process of intuition or insight, that is to say, truth flashes up in our minds like a light. We know it to be truth and then we spend the rest of our lives trying to prove it, not to ourselves, for we believe, but to others who may

not believe. As for me, I have no doubt whatsoever but that the state of being as eternal life is as real as we are, that we are in it now, and that as we move along we merely enter into greater visions of its beauty.

### AGNES SANFORD

Eighteen months ago I met a young ministerial student so greatly troubled in mind and nerves that he despaired of finishing his studies. But we found together a way of prayer for the healing of these things and he continued.

Eighteen days ago I asked God to give me new light on the great mystery of Jesus Christ. On that same day, the ministerial student, now a successful minister, came with his wife and baby to see me. And he it was who opened a door for me to a greater understanding of Christ.

If we think only of the historical Jesus, he said, of His life and passion and of His glorious resurrection, we miss a great deal of Him. For He not only was but IS. He is the Companion of our days, a present living Friend. He is also an indwelling Presence, Life of our life, Breath of our breath. He can heal us by His light in our bodies, He can guide us by His word in our spirits, He can protect us by His presence near to us in the outside world.

But if we think of Him only in His past life and in His present being and go no farther, we are still missing a great deal of Him. We do not see the picture of Him correctly and that gives us a distorted view of life. For He not only was, in the flesh, He not only is, functioning in a different way in the present, but He also is coming again, in a manner that we do not know. He also exists in the

future. And this future work of His will round out the picture of His project on earth, will establish His kingdom, will bring to fruition all of the seeds of faith that He has planted.

Thus, said my young friend, fully to apprehend Him we should see not only His resurrection in the past, not only His present risen life in us and among us, but also His coming again with power and great glory to establish that resurrected life upon the earth. We should meditate on this future life of His, not trying to decide times and seasons, which are not given us to know, but rejoicing beforehand in the glory that is His and praying for Him to come quickly. For the world needs Him—Jesus Christ, yesterday, today and forever.

### FRANK LAUBACH

When you reach sixty-seven, and have passed the crest of the hill and are going toward sunset you think more often of the next life. If you are following Christ you begin to look ahead toward a beautiful gate, through which you shall walk in a few months or years. There on the other side you will meet the Family. The Father, Jesus and the other sons of God, those whom you once knew here, and I suppose a vast host too great to number who have passed through this gate for hundreds or thousands of years. One of the delights of eternity will be in getting acquainted with those delightful people and exchanging stories with them.

In heaven you will find the treasures which you thought you had lost on earth. Your father and mother and sister and child are now your treasures in heaven. They will be waiting there and smiling with joy as you embrace them. There also will be a great number of former CFO friends, eager to say, "Do you

remember Winnie" or some other camp.

The friends you leave behind when you go, will not cause you any regrets for you know they will be coming to join you in a few years.

You will not break up into families and live in secluded houses as we do here. You will not be married. You will be "sons of God" who "cannot die any more" and who are "equal to the angels."

I hope, too, that there will be exciting adventures in helping God build new worlds and universes. Some of us at least will be in charge of "ten cities" and some of "five cities." I do not think they will be finished cities, but that they will need our help in continuing to build them.

But the thing that will make heaven heavenly will be Jesus. If he were in hell it would become heaven. "Just to be there and to look on his face, will through the ages be glory for me." That is the reason it is so wise to fall passionately in love with Jesus, then there is no death but a glad fulfillment of a lifetime of eager expectation.

These are the things I keep telling myself more frequently these past few months. But as I look around at these millions and millions in Asia who never had a chance to love Jesus, I feel a great longing that all of them too may join our family over there. It is comforting to read that "With God nothing is ever impossible," because then that is also possible.

### WINFRED RHOADES

The return of Easter leads the minds to long, long thoughts, and mine have been going along with Browning and what he says about moving forward: "Once more on my adventure brave and new." It is a glorious faith, set forth in stirring words, that Browning has. Just

where the adventure will lead, just what it will be like, we can't know. But the very word "adventure" is a call to the best that is in us, and it can be entered upon "fearless and unperplexed" if we have confidence in life and in God. I have been interested recently to note how William James, in setting forth his philosophy of life, put faith at the forefront of his ideas. We must *choose* what ideas and beliefs we will live by. Absolute knowledge is not possible. But life becomes great and good in proportion to the greatness of the ideas that we lay hold on and hold in the depths of our being. The Easter idea—the idea of continuing life and personality—is one of the greatest of those ideas. You say to yourself, as another of our poets expressed it, that although you can not know where the islands of the future lift their fronded palms in air, you have the certitude that you can not drift beyond God's love and care. Then peace becomes yours. . . . May all the readers of *Clear Horizons* have a blessed Easter. We need this great faith at this time of world crisis.

### STELLA TERRILL MANN

Easter means more to me than Christmas. For whereas Christmas represents the birth of hope of eternal life in the heart of man, Easter is the celebration of that hope become reality. And reality for all men.

Christ Jesus' victory over death is the most important fact in the world. The empty tomb of our Lord forever stills any doubt about the possibilities of man. It is the answer to man's greatest question, "What is man?"

If enough people on earth would accept the Easter message, believe in it and act on it, we would have world-wide permanent peace and plenty. There is something you and I can do about it.

We, who believe in Easter, should not let it be just a seasonal celebra-

tion. We should carry this fact in heart and mind daily, a reminder that we are living souls, not mere dust of earth, but children of God with eternal life. For if we will so remember Easter through the year, we shall yield a tremendous influence for good on all about us. We will generate love that overcomes all fear. We will shun evil and prevent it. We will in all ways conduct our daily lives as befits a child of God, joint heir with Jesus Christ.

Let our Easter prayer be one of gratitude for life, and a desire to be worthy of eternal life in our every day living here and now.

### J. RUFUS MOSELEY

I am asked for a message of hope and assurance of Eternal life and to contribute a word of personal testimony which will strengthen this message.

There is the highest kind of certainty as to the resurrection of the body unless it should be raptured or clothed upon with immortality. There is also the highest kind of certainty that the heavenly order is to become the order on earth. For this Jesus prayed and came to establish and all of His prayers are to be answered.

The Spirit urges that we pray and work for His quick coming and the quick triumph of His will, wisdom and love on earth, that the kingdoms of this world become His, that God's triumph may extend to the visible and the tangible and so-called material.

It is the best time of all to be alive if we really live by being in union with Him and partners with Him in bringing all into union. Every minute makes the triumph nearer!

Thank God!

Blessed be Jesus!

Glory to His way as Love!

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## The World Needs Prayer

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*Miles Clark*

WASHINGTON. Congress opened surrounded by the prayers of thousands on January 9. Holy Communion was observed at the National Presbyterian Church by the President, members of Congress and high government officials. Breakfast meetings, Christ for Others meetings and special services were held. On January 13 the Billy Graham meetings opened in the Washington National Guard Armory.

Quick action on essential business is the order of this new session of the 82nd Congress as June is the deadline in order to get the big political campaigns underway.

Now is the time to pray for the welfare of the country as this will not be a deadlocked Congress, but a fast moving session. Act now.

**THE NEXT PRESIDENT.** The future of America and the world depend on the wise choice of the citizens of the United States in this next year. The Congress that is to be selected and certainly the President that will be chosen will have increasingly great problems both domestic and international.

Although there is a more consuming interest in the presidency there are many contests that should be entered by Christian workers . . . both from the view to running for office and for helping others. If we are not informed about our country, how can we complain about the way it is administered? The daily evidence of corruption must force upon us again and again the realization that our government is only as good as those who work and vote for it.

Our government will fall into destruction, not from termites of corruption within, but because the peo-

ple, we, the people, are corrupt, lazy, indifferent, cynical, buck-passers, and lacking in moral concern. The vile disclosures of grand juries, Senate and House committees of investigation, reflect the true temper of the people. May God have mercy on we who cast the first, second and third stones. Amen.

**BREAKING THE ROADBLOCK.** As disharmony shrieks from every headline a remarkable story of unity is unfolding in western Europe.

The foreign ministers of France, Western Germany, Italy, the Netherlands, Belgium and Luxembourg have agreed to propose that their countries pool their problems by establishing a single parliament with power to levy taxes, administer a joint defense budget and oversee coal and steel production united under the Schuman plan.

This does not mean that such an achievement will be made overnight but it does mean that unity of Europe and breaking up of continuous frontiers is in the foreseeable future.

The ministers did not fully agree on a treaty for a European army but did decide that the treaty should set up a joint defense board to wield effective power. A common assembly of representatives from each nation will keep a careful watch over the defense board and will prepare for the federal parliament. Such a parliament, it is believed, would probably unite Europe in "four years."

The hopes of millions of people rise at this sign of unity.

**Here is a positive plan to pray for. These people are afraid of war and searching desperately for new levers to find peace.**

**HAS GERMANY RECOVERED?** Called "one of the greatest miracles of the postwar world," Germany's physical recovery is also one of the hidden items in the news.

Basic production and employment problems are on the way to solution. Some of the reported concerns of the German people for the coming year are familiar to most Americans: lower down payments on new housing, resumption of commercial air travel, television and who's reading what.

Occupation is going to fade and with it will come the certainty of recovering almost complete control of their national life.

West Germans are now discussing whether they should try to outlaw the Communist party and the various revivals of Nazism. "Martyrdom" is feared if there is complete restriction but there are many Germans who are hopeful that such outlawing can end some of their morale troubles. The Nazis are reorganizing under the name of the Socialist Reich party.

A people that we thought were "lost" to the future of the world are seeking to take their place in the family of nations poised against Communism and the isms that has torn their country to bits. **Pray that they may have the God-guided leadership that will make their recovery redemptive and creative. We are all sons of God.**

**CARE FOR MY CHILDREN.** The huge cooperative relief organization C.A.R.E. has just celebrated its sixth birthday. This occasion was used to mark a shift in emphasis of its program from aiding the distressed people of the world to one of helping people to help themselves.

CARE has now voted to open its membership to educational agricultural and health organizations. This will allow it to cooperate more readily with the U. S. Point 4

program and the U. N. Food and Agriculture Organization as well as the U. N. World Health Organization.

The book program and plow and hand tools program will be extended under this new policy.

Relief will still be a major part of its work, however. CARE has shipped more than \$110,000,000 worth of food and textiles to 30 countries in its six years of operation, reports Murray Lincoln, president.

**With each package that is sent overseas, let us send a prayer that it may do more than feed and aid those who receive it. Send your own packages through CARE and pray that God's love will touch each individual that is touched by C.A.R.E.**

**HOW WRONG CAN WE BE?** The relations of the U. S. with other countries can go astray as BETWEEN THE LINES reports. Mexico, which has found deposits of uranium in Oaxaca is now under pressure from our own country to sell it to our Atomic Energy Commission. Mexico insists that their supplies shall not be used for military purposes and is resisting our efforts.

**Pray that we respect the integrity of our fellow nations, especially when the cause of peace is at stake. Praise those who have the courage to stand on their belief in the future of peace in the world.**

**KOREA, THE LONG TREK.** War is one long hell, but our own soldiers in Korea seem to be the only ones fully aware of it. "Hey, Goodlooking" is one of the popular tunes that occupies our minds and television steals time from our time for meditation and reflecting on our place in God's world.

The tragic reports of the war are partly relieved by news that some of



those we thought were missing are still alive in enemy hands. Yet there is no word about when we will find them returned to us.

Truce talks are part of an international strategy of the Communists. And still we know that it is important to be patient, as that is still our great hope.

Our Father, keep us from bitter-

ness and rancour. May Thy shield of protection be over our young men in Korea. Our hearts are turned to Thee and in Thee we find our strength. Hearten those who have loved ones in the services and may they daily feel the love and warmth of Thy tender mercy. We thank Thee for Thy constant aid. We glorify Thee. Amen.

### Ten Commandments of Good Will

#### I

I will respect all men and women regardless of race and religion.

#### II

I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.

#### III

I will exemplify in my own life the spirit of goodwill and understanding.

#### IV

I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether they be kings, dictators or demagogues.

#### V

I will not be misled by the lying propaganda of those who seek to set race against race or nation against nation.

#### VI

I will refuse to support any organization that has for its purpose the spreading of anti-Semitism, anti-Catholicism, or anti-Protestantism.

#### VII

I will establish comradeship with those who seek to exalt the spirit of love and reconciliation throughout the world.

#### VIII

I will attribute to those who differ from me the same degree of sincerity that I claim for myself.

#### IX

I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.

#### X

I will do more than live and let live—I will live and help live.

—Dr. Walter W. VanKirk.

From National Conference of Christians and Jews, Inc.

## Prayer Works!

"I haven't words to describe what your lovely Christmas message meant to me. I treasured it more than any I received. I felt enveloped in love; I felt that I belonged in an unbroken circle of love; that I belonged to a family who practice daily loving God. Knowing that you are loving me and praying for me helps me to be more patient and trusting."

—Texas

"This is just a note of thanks to you for your prayers and for the lovely letter you sent me. Somehow it gave me new strength and hope and faith. 'The Lord thy God in the midst of thee is mighty' was a tower of strength to me when it seemed that the waves of destruction were lashing us every day. Thank you very, very much for all your help through your prayers and love."

"My heart is so overflowing with love and gratitude to God and to the Prayer Tower that I want to send you an additional love gift. I wish the gift could be much more for any amount of money would be totally inadequate to express my thanks. You will remember that you prayed for my sister when she had an operation for cancer. I feel sure that when Peace came to your prayer room that God had enabled the surgeon to remove all the germs for her recovery has been miraculous. The

young surgeon who assisted with the operation tells me that he's never seen or known anyone with that operation who has done so well. She is completely at peace and knows that she is healed. Again my thanks!"

—Alabama

"When I wrote for prayers I had been in bed nearly a year. Now I am so happy to tell you I am up and around, able to wait on myself, and do a lot of things. I am steadily gaining strength and now have hopes that I am going to be entirely well. Thank you, dear friends, for your prayers and encouragement that have meant so much to me. When I needed you most you prayed faithful, and by your prayers literally lifted me! It is wonderful to know that there are people like you to call on, and that the Father answers your petitions."

—Oregon

"This is to thank you for your nice Christmas letter, and to try and tell you just how much, how very much, it means to me to know that I am one of you, and that people like you are my friends. When I started reading Glenn Clark's books about a year ago, it seemed that the gates of Heaven opened up to me. All my life I'd been searching and longing and hungering for the kind of spiritual satisfaction and joy and enrich-

#### THE UNITED PRAYER TOWER

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

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

Address: The United Prayer Tower, 1571 Grand Avenue, St. Paul 5, Minnesota. Telephone: DEsota 5036; after 5 P.M., Saturday afternoon and Sunday, call Mrs. Fisher at DUpont 4983, Minneapolis, Minnesota, or Mrs. Ecoff, DEsota 7365.

ment that Glenn Clark and the Prayer Group have given me. It is as if I had been led up on a high mountain, and there viewed the beauties of the Celestial City. Since coming into contact with you my faith has been so strengthened, my prayers have been answered in a marvelous way, and I have found great joy and peace. I pray for the Prayer Tower and all who send in requests each day and I always feel those prayers are answered very quickly. Perhaps it's because you are coming half way to meet me! Blessings on you! I've never met any of you, but I love you every one. You bless me so with all your wonderful letters, and the things you write in *Clear Horizons!* May all the good things you sent me come back to each of you doubled. God bless you every one."—*West Virginia*

"What a joy it has been to have the fellowship with you each day! Many, many letters I have written you in the spirit! It has been a remarkable thing to me how astutely guided you were in putting the finger exactly on the need for prayer. Every day I have offered up joyous thanks for your wisdom and cooperation and love, and for God's great outflowing love pouring through you. The greatest help has come to me through it all, and the symptoms have almost completely vanished, and I feel the healing manifesting in me is great enough not to require medical confirmation. Some day I hope to meet you all personally and share some of the rich experiences. May this little tithe be multiplied as is the joy with which I send it."—*California*

"I can't tell you what your prayers meant to us and to the family of little Mary. It seemed like a miracle. She was nearly gone when about 3:30 on Tuesday she began to show slight signs of improvement. I know

it was due to your prayers and the prayers of others. She is still improving."—*Minnesota*

"I sent a telegram for a friend requesting prayer for her brother. She has asked me, at this time, to express her deep appreciation for your prayers in his behalf. He was released from the hospital on Monday afternoon, and is now almost completely well."—*Pennsylvania*

"Thank you for your Christmas letter. A word from you always brings a lift. I want to tell you that the friend whom I wrote you about last May has made a wonderful recovery. By fall her condition had improved so that she was able to undergo a gall bladder operation and came through it beautifully. She is now gaining weight and strength and her recovery seems miraculous to all who know her. Thank you so much for all you have done."—*Rhode Island*

"It is now 9:55 A.M. and I am trying to project my spirit into your midst at the Prayer Tower to feel 'the fellowship of kindred minds, like to that above.' Money cannot pay for the service you render, but with this check there is much love and a remembrance of Jesus to His followers when He was here on earth: 'I as much as you have done it unto the least of these you have done it unto me.' That is so comforting. Love to all of my praying friends."—*Michigan*

"Thank you so very much for your wonderful help. I am being helped in so many ways. Words cannot express my gratitude for the love and blessings of the Lord thru such a wonderful channel as the United Prayer Tower. Words are so inadequate to express my gratitude. May you and your work be richly blessed. Enclosed find small amount to help in your work."—*New York*

## Special Notice!

### Prayer Tower to Publish Two Magazines

THE CHRISTIAN FELLOWSHIP OF PRAYER of St. Petersburg, Florida (founded and directed by Mr. V. P. Randall), will merge with THE UNITED PRAYER TOWER this Easter season. For twenty-five years this fellowship has answered requests for prayer from all over the world, and publishes two fine little magazines, *The Manual of Prayer* and *The Fellowship Messenger*. The *Messenger* is published every two months and carries inspirational articles and news of The Camps Farthest Out.

Mr. Randall has been a friend of Dr. Glenn Clark for many years, and with approaching age has had the wish of merging his dream with that of Dr. Clark's. This merger should be thought of as the coming together of two tributaries into a mighty "River of Prayer."

Beginning with the Easter issue, *The Manual of Prayer* will become the official monthly of The United Prayer Tower. Mr. Randall will continue to edit it. The prayer tower wishes that everyone would take this magazine and use it daily to more harmoniously unite their prayers with so many thousands more.

*The Fellowship Messenger* will be edited by Mrs. Glen ("Judy") Stowe, Dr. Clark's Secretary and Coordinator of The Camps Farthest Out. The policy of inspirational articles and news of The Camps Farthest Out will continue as it was started by Mr. Randall.

The financial policy of The Christian Fellowship of Prayer matches perfectly that of The United Prayer Tower. They have never charged for anything, but have depended utterly upon prayer. This same policy will be continued.

To receive these two fine magazines, simply write to The United Prayer Tower. If you would like to contribute any amount at all to the support of these publications, The Prayer Tower will be most thankful.

The Staff of *Clear Horizons Magazine* feels that our readers will find *The Manual of Prayer* and *The Fellowship Messenger* wonderful supplements to this magazine.

Write to

THE UNITED PRAYER TOWER  
1571 GRAND AVENUE, ST. PAUL 5, MINNESOTA

Write for free sample copies if you desire.

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