

# Clear Horizons

Winter, 1954-55

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## As We Go To Press

The entire staff wishes all our readers a most joyous Christmas and a New Year in which you will see life through the eyes of God . . . **Glenn Clark** (p. 1) tells us of the vision that came to him when he stood at the place of Jesus' birth on his recent trip to Palestine . . . No one has made a greater impact on America in bringing the good news of the Gospels down to everyday living than has **Norman Vincent Peale** (p. 6). He takes us on a spiritual journey of healing in this issue of the magazine . . . Resolutions and re-resolutions for the New Year is a tradition that will likely go on forever. Everyone wants a new start, and the article by **Aylesa Forsee** (p. 8) gives us a road map for the New Year . . . Every so often we are asked to reprint an article that has appeared in past years, and "The Scripture of the Serene Life" is one that readers have wanted reprinted. We think that you will find this article by **J. Wm. Lloyd** something of a little classic too . . . How often have you heard it said, "Easy to say but how do you do it?" **Lewis L. Dunnington** (p. 23) shows us what it means and how to go about "letting go," and this practical spiritual counsellor puts it in a telling way . . . We often say that the Apostle Peter had more to overcome than the others had, although this may be simply because we know more of his faults. At any rate, we can learn from Peter the road to freedom by overcoming, and **R. A. Smith** (p. 30) shows us how to follow the path to the freedom of Peter . . . We all like to know more about prayer, that personal communion with God that is so vital. **Carl D. Bader** (p. 37) gives us some plain roadmarkers on the journey of prayer that will be interesting and helpful to everyone . . . We hear so much about what is wrong with the young people of today, that we might almost throw up our hands in horror. But, this is just one side of the picture. There is another side that is just as factual and heartening as the other is discouraging, and **Hartzell Spence** (p. 50) paints us a thrilling picture of youth on the campus today . . . We know you will like the poem by **Andrew Farre** (p. 57) that was inspired by Dr. Glen Clark's book **How to Find Health Through Prayer**.

## CLEAR HORIZONS MAGAZINE

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St. Paul 5, Minn.

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# Clear Horizons

Fifteenth Year

Winter, 1954-55

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☪ All the world joins us today in a prayer for peace.

## Peace On Earth, Good Will To Men

Glenn Clark

CHRISTMAS SEASON always brings to mind the song that the shepherds heard on the night of Jesus' birth: "Peace on earth, good will to men." This year I had the privilege of addressing audiences twice in the little town of Bethlehem and I loved to look across the dip of land to the neighboring hill where the shepherds listened to that song so long ago and wonder how many Christmas seasons must go by before the fulfillment of that song comes to pass?

The week before I stood on those Galilean hills I had stood in the King's Chamber of the Great Pyramid of Giza where the long ascending corridor comes to an end. According to *Time* magazine of August 31, 1953, this signifies "the final collapse of aggressive military systems and the cleansing of the earth and humanity as God's sanctuary."

According to Brown Landone the actual final end of wars will come in

April, 1956, either through the harmonizing of conflicting ideologies or through a brief, colossal, earth-rending war extending from September, 1955 to April, 1956. In the next two years we are going to witness the most dramatic race ever staged in the history of the world—not between Russia and United States and not between Capitalism and Communism, but between the spiritual and the material forces of the world. It is not a time for complacency, a resting back upon the assumption that because our nation claims a Christian heritage that "our side" is bound to win. Jesus counselled against such complacency when he said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Had the so-called Christian nations practiced the Christian code in all their international dealings the



world would not be in the abnormal state it is in now. One fact which this journey around the world made very clear to me was that wherever the Jesus-way was used Communism could not come in.

Another thing drummed into me on every hand was that Russia is now equipped with sufficient hydrogen bombs to destroy our nation within forty-eight hours, and the United States has engirdled Russia with enough airfields, adequately stocked with hydrogen bombs and bombing planes, to retaliate with complete destruction of Russia in the following forty-eight hours. In other words the prophecy of the King's Chamber is right—the heyday of the aggressive military system is over. War between two nations equipped with modern day weapons will be mutual suicide.

My birthday came while I was on the island of Ceylon—and ever since I have called it the "Island of Patmos." Like John I there saw a vision of a new heaven and a new earth. I jotted the vision down on paper in this form. "The very fact that mutual war will be mutual suicide should shock the leaders of the nations into shifting the Ideological War from competition on the battle field to competition in the marketplace. Faced with the alternative of world destruction or world peace it should not be entirely hopeless to induce the leaders of rival nations

to declare a twenty-five year moratorium on war, abolish armies and munition plants for a whole generation, and enter into a competition to prove that their way of life is truly the best."

After I had this vision I read in the Ceylon paper that "Mr. Anastas Mikorjan, Minister of Trade and Deputy Minister of the entire Soviet Union, in an election speech at Eri-van, Armenia, suggested the replacing of the World's Arms Race by a competition between Socialist and Capitalistic systems to raise living standards."

Months later Malenkov on the eve of the Geneva conference asked the same thing. When Winston Churchill came to Washington to confer with President Eisenhower he suggested the same thing, using almost my words describing what blessings twenty-five years of peace could bring to the world when our expenditure in money and labor were turned to other things than war.

Senator Knowland says, "Co-existence is impossible." Attlee on the other hand says it is "co-existence or co-death." Paradoxically I believe both are right. But I would expand the statement of Senator Knowland. "Co-existence is impossible when undertaken by human means alone." But there is another way. That is the way of prayer.

I found that people all around the world were passionately eager to

learn how to pray. We addressed thousands of eager listeners all around the world; we met the most spiritual leaders everywhere we went; we established nine Camps Farthest Out in foreign lands and have received promises that these will grow and spread until there will be more in these foreign continents than in the continent of America itself.

Returning home the responsibility of Koinonia as a permanent place for coordinating this world movement with the ever-growing influence of the CFO forces in America was placed upon my shoulders and I immediately shifted it to the Lord's shoulders. When God took it over completely two-thirds of accumulated debts was paid off. The only thing that Koinonia needs now is more trainees.

Pray that trainees be found. I wish each of our forty camps could find one trainee and raise the \$100 "scholarship" for a full month of orientation at Koinonia. If this could be done for one year by the CFO's, these splendid, hand-picked folk would draw the necessary others and the success of this movement would be assured.

Another thing I learned on this trip around the world was that there are many religions but at one point all unite—and that point is prayer.

Let me call your attention to the Prayer Group pages in this issue where I have outlined in a letter to

the prayer groups of America a method by which we can insure a constant stream of prayer going up for our national leaders for an entire year.

In conclusion let me close this Christmas message with two prayers the Holy Spirit spoke through me this year. One was given as I stood in the tomb of the King's Chamber in the Great Pyramid with two Americans, Roland and Marcia Brown, representing the western hemisphere standing on one side of me, and two Egyptians, Reverend Menis Abd-Elnor and Reverend Samuel Habib, representing the eastern hemisphere standing on the other side of me.

"Heavenly Father, here in the King's Chamber where the corridor of prophecy ends and the final prophecy of world peace begins, we join our hearts in a great and vital prayer.

"On this day in which Egypt is celebrating her liberation from tyranny, in a land where six thousand years ago the Israelites also celebrated their liberation from an earlier tyranny, we pray that the entire world will be liberated from the greatest tyranny of modern times, war and the causes of war. Here stand representatives of the oldest and newest civilizations, the western and eastern hemisphere, the old world and the new, and all the world joins us today in this prayer for peace."

This second prayer was given a



few months ago as I sat alone in the Meditation Room of the United Nations in New York. Here is the prayer:

"Dear Heavenly Father, let the true, irresistible powes of all Time and Space, of all Infinity and Eternity all powerful in heaven and also in earth—Love and Joy and Peace—bring into birth Mercy and Understanding and Justice (I sneezed twice at this moment\*) and through

great, irresistible invincible powers bring all nations, leaders and led into captivity to Thee. For Thine is the Kingdom and Power and the Glory forever. Amen."

In the parlance of chess, the board is now set, the preliminary moves have been made. One or two more moves and a check-mate may be called. *And it is our move.* What shall it be? Christ or Barabbas? War or Peace? Shall we perish or pray?

\*I had majored in Greek when in College and the belief of the Greeks was that when one sneezed it was God saying He was bestowing His blessing and granting His fulfillment to the request given.

## The Carolers

Edward E. Bill

Little ones are singing  
Carols at my door,  
While the soft snow flutters  
'Round them more and more.

Christmas lights are gleaming  
On the trackless snow  
Underneath my windows  
With a cheery glow.

Little socks are dangling  
From the mantle-piece;  
Tiny folk are sleeping,  
Deep in happy peace.

Thank the Lord for Christmas  
With its lights and snow;  
Thank him for the children,  
Nicest gifts we know.

¶ "Unconsciousness of God—the real pathology of our age."

## Good News For Troubled Souls

Norman Vincent Peale

THERE IS new hope for the emotional casualties of this troubled age, and the good news needs wide telling. Doctors and psychiatrists the world over are developing a new science called "logotherapy"—which means the medical treatment of men's souls.

The leader of this school of psychiatric thought is Dr. Viktor Frankl, President of the Austrian Society of Medical Psychotherapy. His theory is that "to deny the spiritual side of one's nature does it great violence . . ." that "men and women are driven not only by sex and ambition, but also by an overriding need for God. They must overcome the modern-day notion that religion and God are not real needs."

The story of Dr. Frankl's work was written up in the *April Woman's Home Companion*, which reported that his teachings and methods are now being used in clinics and schools throughout Europe.

For a number of years, we have had a religio-psychiatric clinic here at Marble Collegiate Church, headed by Dr. Smiley Blanton, where we have treated thousands of troubled souls. This news from Europe gives impetus to the same kind of work going on here in America.

Some of Dr. Frankl's findings are most significant. He estimates that three-fourths of the people of Europe are suffering from spiritual repression or the "unconsciousness of God," which he describes as the real pathology of our age. This has come about largely because of discouragement, fatalism, and the surrendering of personal freedoms.

Dr. Frankl reached many of his conclusions while a prisoner in a World War II concentration camp. He found that even in that misery, life could be worth living. "The inmates kept sane by seeking a spiritual meaning to their predicament and learned through suffering to draw closer to God," he said.

Then, Dr. Frankl goes on to point out that one step toward showing a patient how to view life in meaningful terms is to free him of fears and to teach him to see his fears as something he can control and even laugh at. "Only a man convinced of his dignity as a free being endowed with a spiritual soul can find happiness."

This same good news can be found in the Bible: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (*II Timothy 1:7*)

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## Is Christmas Necessary?

George V. McCausland

IS IT PERFECTLY clear in all our minds why God bothered to send Jesus to the world? What was God's most urgent reason for giving Jesus to us?

LAW — COLD, HARD, INFLEXIBLE, UNBENDING, UNFORGIVING, VENGEFUL, OMINOUS LAW—IS NOT ENOUGH. LAW WITHOUT LOVE IS DEAD AND CAUSES DEATH.

"The letter killeth, but the spirit giveth life." 2 Cor. 3:6

God sent Jesus into the world so that the warmth of Divine Love might give us the interpretation of law which God wanted us to have. This interpretation we were not getting before Jesus came to the world and this interpretation is not to be found in the Old Testament Records. The interpretation of the law of God in the Old Testament was for the most part an interpretation of retaliation — an eye for an eye and a tooth for a tooth. The Old Testament interpretation sounds like the pound of flesh situation in *The Merchant of Venice*.

Through the warm love of Jesus, thanks be to God, we get the true interpretation of God's plan for us through His law. Jesus, by His own statement, did not come to destroy

God's law. Jesus came to fulfill the law and to fulfill it in love. THIS IS WHY WE DO NEED CHRISTMAS AND WE NEED TO MAKE EVERY DAY, CHRISTMAS DAY — EVERY DAY, EASTER DAY — EVERY DAY, THANKSGIVING DAY.

We hear a good deal about the commercialization of Christmas but in spite of all the abuses with which this season has been over-laid, it is a blessed time — IT IS A MOST NECESSARY TIME.

We joke about the fact that some persons attend church only on Christmas and Easter, for weddings and for funerals or for special events. In spite of this too, CHRISTMAS IS NECESSARY.

At Easter many go to church in answer to a question deep within them, "Are the churches still saying that Christ has risen — that I too shall live after this path of earth is finished?" These who pass by the church during the balance of the year, "sneak" in on Easter just long enough to hear once again that Christ has risen and they then go on their way with the comfort of God's love in their hearts until the next Easter.

At Christmas, those who have neglected the church for many

months "sneak" in to hear once more the songs of the angels and to listen to the story of the birth of Jesus. They come to church at Christmas in answer to this question deep within them, "IS IT STILL TRUE THAT THE LAWS OF GOD ARE TEMPERED WITH THE WARM LOVE OF JESUS?" They then go on their way with the Peace of God in their hearts. Without Jesus, the thought of no life after death would make our lives unbearable. Without Jesus, we would still have an interpretation of God's law without love and this too would make life just more than we could bear.

There are still some groups in the world on the level of mental processes only and they are without the love of Jesus. Terms, however, to many seem to be all that is needed and to such individuals we say, "God bless you and keep you in all your ways." In some groups there is a place in the service of worship for THE ADORATION OF THE LAW and this is a very beautiful part of their service. We say to those who adore the law, "God bless you and keep you in all your ways." If law alone is enough, who are we to try to change their lives and method of worship? God has not appointed us to change any person. God has appointed us to Love Him and our neighbors.

Law alone does not satisfy my deepest need. Law — terms — words — seem cold to me. I can touch a law book but I feel no warmth in it, no response to my soul hunger. A baseball pitcher might throw balls at a stone wall for a time but how good it is to have a catcher return the balls. With a friend on a baseball team returning the balls to the pitcher, you have response and good fellowship and the joy of the game.

So "The world (cold law) was made flesh" (warm, responsive) and JESUS dwelt among us and we beheld His Beauty and His Glory. Now, thanks be to God, we can come to the laws of God and get a law PLUS the interpretation of Love. LAW PLUS LOVE equals God's Peace. THIS IS THE PEACE WHICH CAME THAT FIRST CHRISTMAS.

Is Christmas necessary? It is if you are more than a stone statue. If you are alive, you have need of the warm love of the Babe of Bethlehem. If you are more cold stone than human, you can let the lights and warmth and love of Christmas change you from stone to a living, responsive, warmth-radiating person.

THE LAW BECAME FLESH IN JESUS. GOD WANTS HIS LAW TO BECOME FLESH IN YOU. WHAT WILL YOUR ANSWER BE THIS CHRISTMAS?



## Road Map For '55

Aylesa Forsee

*"Have you ever stood where the  
silences brood  
and vast the horizons begin,  
At the dawn of the day to be-  
hold far away  
The goal you would strive for  
and win?"*

ROBERT SERVICE

**G**OD IS FOREVER giving us new dawns, new goals. As 1955 begins are we conscious of the year's promises, or are our eyes fixed on the sunset of 1954?

Although New Year's is only a symbol of time, still its psychology of a new beginning seems to invite us to take inventory. Before we can set new goals we need to do a bit of sorting through our collections of last year's mental road maps. Perhaps we'll discover that fear, ignorance, doubt, and sundry superstitions got us off on some dead end roads. There were times when we ignored or misinterpreted road signs and ended up some place we didn't want to be.

But let's not spend so much time sightseeing among past errors that we become too exhausted to take action. Knowing that we have power to remove our limitations is just as

important as the recognition of them in the first place. Our business now is to chart a road map for the future not one of the past.

If we are to receive new, fresh, vigorous ideas from God we're going to have to stop travelling some of the old highways and follow roads hitherto unexplored, perhaps even a road that may have seemed too rugged before.

When an old mountaineer in Colorado was asked by trailer-towing tourists, "Can we make it up Virginia Canyon?" he replied. "Not less'n you can unhitch that extra load you're pulling around."

If we're to travel from ignorance that restricts into insights that release we'll have to unhitch that 1954 trailer full of disease, rebellion, pride, negativism, and remembered wrongs.

Of course God's ideas, the spiritual

principle of Life never changes, but we must improve, correct, renew our thoughts, our attitudes and actions expressing these principles.

That is what New Year's Day is all about. We need to resolve anew that we won't cripple our energy by doubts; that we will trade fear for faith; that we will lay hold on new perfection.

Psychologists frequently outline the rules essential to new habit formation—rules such as: Don't permit yourself a single exception. These rules are helpful, but often overlook the real dynamic — "I can do all things through Christ which strengtheneth me."

As Christians we know laying hold on perfection is not a matter of will power. It's not so much trying harder as it is *believing* harder.

We need only to turn to God to have Him turn to us. At that timeless moment when an old year ends and a new one begins let us turn to the One who has promised, "Behold I make all things new." Guided by the indwelling Spirit of Truth we can follow the untried roadway to '55 secure in the knowledge that what the world calls fate rests on faith. Ahead lies the exciting adventure of growth toward supremacy of soul—"the goal we would strive for and win."

## Hold On

Edna Atkin Pepper

Hold on, the darkness will not stay  
While you forever grope,  
But rays of light will pierce the clouds  
And give you blessed hope.  
Hold on, the going may be hard  
And stones may bruise your feet,  
But when the path lies smooth again  
The journey will be sweet.  
Hold on, though all the road be hid  
In eerie shade, and dim;  
The most obscure and trackless waste  
Is never hid from Him.  
The flowers sleeping in the mold  
Will rise with fairer charms;  
And underneath, remember, are  
The Everlasting arms.



There is crowded into these few pages enough truth to enable any one to lead a serene life.

## The Scripture Of The Serene Life

J. Wm. Lloyd

With minor alterations by the Editor

LO! — the Heart-Truth, the Central - Gospel, the Mid-Word of Life!

The Word of words and the Doctrine of doctrines, simple as clear air and clear water, deep with the mystery of eternal depths!

Whoever you are, it is your solution and your liberation.

Whoever you are, it is the thing you have always looked for.

From this fountain flows unending joy.

And you need not wait, you may have it now.

To stand alone with God, serene and sweet, untouched and strong, radiating His light, content in His calm; deriving all revenues from Him — this is the Maturity, the Sought-for, the Secret of Life.

Peace on your brow, a smile in your eye, freedom in your heart.

Peace, inward greatness, outflowing sweetness—*Serenity*.

As a flower blooms, as a bird sings, so live — at one with the world-currents.

Is it heaven you desire? Serenity is heaven, and, if serene, you are in heaven now.

Is it hell you fear? Take serenity with you and in that time and place hell fades and heaven arrives.

Is it virtue you crave? From the fountain of the serene soul all things flow, in its soil all great things grow.

The toddling infant with the Serene Thought shames the domed philosopher, care-laden.

Love and love and evermore love, but to have any love before this is to love into larger pain.

Serenity is itself the greatest of works, the supreme courage, the perfect riches, the inclusive virtue, the helpfulest of helps, the most lovable and love-giving thing in life.

It is hope at dawn, strength at noontide, peace at sunset, sweetness all night long.

Trouble not yourself, therefore, about life or death, sickness or health, gain or loss, beauty or deformity, success or failure, loves or separation. Be, indeed, prudent and careful, tender and sympathetic, doing in all things the best and appreciating every joy, but let all things taken from you pass as lightly as the ripples on a stream.

Attach yourself to nothing and let nothing hold you, nor hold you anyone. Love always with a releasing, liberating touch, helping the beloved with blessing and good will to leave when the time comes.

Deny yourself no legitimate ambition, passion, love, or aspiration, but if you look at them with serenity it will be as through the little end of your reversed telescope, so far and trivial shall they seem by comparison with the Really Important.

The Really Important: always the peace and greatness of your own soul. Live whatever truth comes to you, do whatever work is given you, practice whatever virtue is your ideal, but make no painful effort in these things: let them be easy and natural, blooming and dropping like the flowers, ripening and falling like fruits.

For all these things and changes are the concern of the Great Life, but your life has but one concern — *to be serene*.

After you have considered the greatness of God, and of your own soul as an expression of God, write over the name of everything else: *It does not matter*.

Nothing matters to you except the recognition of the Presence of God and the sweetness of your own soul and that matters to you just at this moment.

The Serene Life is simply to be

serene and to make that the first thing in life.

It is simply an attitude of the mind.

Accept and be acceptable, release and be released, love and let all go free.

Live truth, work excellence, reach toward your ideal, but trouble not your soul about the meagreness of material results, for all spiritual labors work along invisible lines to unforeseen and universal results.

They always seem to miss their aim and always hit a larger and more eternal mark.

Let all things move freely around you, and float you, yourself, on the eternal currents.

The larger all your interests, the wider all your views, the more considerate and sympathetic your forgiveness of all mistakes and faults, the more God-like and restful and unlimited your loves, the easier for you to be serene.

To be serene is to live as God lives, in the eternal aloneness and in the eternal love.

Open your heart fearlessly to the joy of living, for you are now released: see good in everything, for this is the secret of happiness and the key of joy. Neither in heaven nor earth nor hell, nor in any world here or hereafter, is there any real condemnation or danger for you.

In peril, disaster and shame, wear a smile in your eyes and freedom in



your soul. Nothing can injure you unless it first trouble you.

A serene face in calamity helps more than engines and the rescue-gang.

Pain is the great teacher and the great foreman, but whoso has attained the Serene Life is above pain even while under it, does the work without driving, learns the lesson without stripes, looks into the mouth of trouble and takes out the fangs, extracts the sting of the strange bee and saves the honey. Pain pre-eminently teaches us to be serene, for health is that serenity of the flesh which feels no pain, and serenity is that health of the soul which is above pain. The one unpardonable sin (unpardonable because your own soul does not pardon it) is for you to prefer any other love or joy or success to the serene beauty and steadfastness of your own soul, centered on God. When you center on anything else, no matter how beautiful, good, or great, peace leaves you.

Live for your soul, God centered, and then, from that center, all the good working and loving of your life will get itself done, and well done.

I shall say it a thousand times, but I shall say it till you remember it;—let your thought center forever on the greatness of your Real Self, the Self that is centered in God—and you are an island-rock in a troubled sea.

All the lessons of life teach you this one lesson, all the philosophies agree in this, all the religions center here.

To be really centered is to be God-centered, for the true Center and the true Self is God, the Serene One, back of all appearances and of all persons separate.

In the moment when you stand perfectly alone with God, serene and calm, in that moment the Paradox is fulfilled — heaven arrives, your self disappears, and you are in the One Love with all.

It is not necessary to fear love, as the ascetics teach, for if you love from above, from high enough, you cannot love too many or too much; but the moment you give yourself to any love as supremely important, or center on it as the source of all your joy, in that moment love becomes your enemy and will surely steal away your peace.

It shall not be important to you that this one love you, or that one, or that anyone or many withdraw love, but it shall be very important to you how beautifully you can love how many.

Observe the man who has lost health, love, and means, but who has kept his serenity, and again observe the man who has all these but who is careworn and troubled, and you shall have no difficulty in deciding which is victor, which vanquished in life's battle.

If you hold on to anything which is moving away, it holds on to you with an equal grip—beware! or it will draw you from the heaven of your own soul.

In all ages great men have drawn strength and solace from solitude, and this is so because in solitude men learn to know God and to stand alone.

This is that to which all the roads and carriages of our civilization are arriving — the knowledge and the power of standing alone with God.

So long as you are not content in yourself, so long as you lean or depend on any other, so long as you cannot be serene — you are weak yourself, and a source of weakness.

The ideal society is the loving confederation of able-to-stand-separate individuals, whose link of unity is their love of independence; who ask beautiful difference, not likeness; whose need is to love, not to be loved; to spend wealth, not receive alms.

The moment you stand alone, serene and strong, love will flow to you from every quarter, eyes will fix on you with hope, hands will stretch out to you for help. Then give freely, but let no man hold you, nor assume you the life of any—refer each man to himself, teach him also how to stand alone.

When you become serene, you find yourself *yourself*; and find yourself floating securely on the Stream.

Alone, you are one with All.

Letting go everything, everything supports you.

When you become serene you become young, for serenity is youth. In that moment you see that you, who have always lived and always shall live, need never grow old—peace in the present and toward the future, that is all, and that is eternal youth.

Serenity accounts for the joyousness of children, animals and all natural life, for the natural life yields itself without hesitation to the currents of the universe and troubles not itself for the morrow.

Insult and injury? Serenity will lift you to the Overlook, and then your sympathy will not be for yourself.

Or if you have given offense, serenity will show you how to make amends.

Can you imagine a serene man pitying himself?

Can you imagine a serene man unkind?

Can you imagine a serene man losing his head?

Can you imagine a serene man weeping at a funeral?

Can you imagine a serene man breaking his heart? Or having indigestion? Or going mad? Or asking God to change his mind?

Did you ever reflect that serenity constituted a perfect and universal school of manners? Self-possession,



radiant consideration and sweetness, that is serenity and that fulfills the code.

The well-mannered are *gentle*-folk, you know, and gentleness is the sweetness of strength — so is serenity.

Take time, for time is the greatest material essential in the Serene Life — nevertheless, to be serene in moments of driving stress is the greatest victory of the serene soul.

*Just at this moment to be serene*, is always the most important thing within your mental and material horizons.

And be sure of this, if you are serene your life will always be significant, and the dignity and sweet-

ness of your personality and presence will be as inevitable as the health of sunlight and the inspiration of the open air, and like a magnet you will draw the loyalty of men and women to you by a compelling charm.

For it is certain no one lacks observation or attraction who attains a summit which the many are instinctively yearning to scale.

Lo! he is greatest who is never defeated by his own defects.

Calmness is the seal of strength.

Sweetness is the ripeness of the fruit.

And there is nothing more helpful, more beautiful in life, than the serene and centered soul.

### "Brother"

It was Sunday night, December 7, in New York City. Word had burst through every radio that Japan had attacked American outposts in the Pacific. The very atmosphere was electric. People were subdued and serious, none more than were the members of the Japanese Methodist church who gathered for their regular evening service, then dispersed to their homes.

The hour was late and one Japanese Christian hailed a taxi to take him home. Arriving there, he was taking out his coin purse to pay his fare when the taxi driver said, with a note of genuine sympathy, "I don't want your money, brother; you'll be needing it," and drove off down the avenue.

And that Japanese Christian walked up the steps to his door with a lighter heart that he had when he left his church a few minutes earlier.



☐ The reason for our presence on earth is to grow.

## The Privilege Of Blundering

Jo B. Regan

ONE OF our most precious possessions is the privilege of blundering. Through it we think, we grow, we develop. It enables us to make wiser and faster decisions and the lesson we derive from our blundering is ours for keeps and is usually tucked away in our memory of self building.

The child ignores all admonitions of the hot stove until it burns its little finger and remembering the distress it caused it shys away from the stove.

The adventurous adolescent lends a deaf ear to parental warnings of reckless speeding until he is forced to take time out to think in a hospital bed as a result of violating the law of God and man by misusing his free will but through his headstrong

act he has been permitted the privilege of blundering.

Certainly we are not to make decisions for other people any more than they are to make decisions for us otherwise their blundering and ours is postponed for a future date.

The reason for our presence on Earth is to grow, to develop, and, as the saying goes, "to make character." The tool for doing so is "free will" and the use of free will is to make decisions.

Even a mistaken decision may result in considerable advancement. If you make a decision for anyone you have robbed him of the GOD GIVEN PRIVILEGE OF BLUNDERING, for in blundering we frequently think our way back to God.

George S. Benton, *president, Harding College, Searcy, Ark.*: "If this troubled world is to reap the greatest benefits of the Christmas season, its people must be moved to take up God's word and be refreshed, and strengthened, and rededicated with its great truths. One of the most soul-filling experiences for any family during the Christmas week would be to sit down in the family circle and read these sequences of the greatest story ever told: Genesis 1 to 2:6—God's work of creation; Genesis 2:6 to 4:22—Adam and Eve; Matthew 2—the birth of Christ."



☐ The person who has a firm and understanding faith has a fortress of emotional strength.

## Need Religion and Psychology Conflict

*Martin Tonn*

**D**URING THESE days when the atomic age is being superseded by the hydrogen age, social unrest and tension is on the upswing throughout the world. The problem of housing and caring for the mentally ill is becoming more serious almost daily. Psychiatrists, psychologists, and educators are emphasizing the importance of a program of preventive mental health to decrease the flow of mental patients who are overcrowding present mental institutions. More and more public schools and colleges are offering additional courses in psychology and mental hygiene.

Many Christian parents are concerned about some of the things they hear about modern psychology. They may have heard it is a Godless doctrine based on atheistic and amoral concepts. Or they may have heard it is interested in human beings only as individuals motivated solely by sex and animal instincts: It would be well to examine some of the basic ideas of present day psychology and see if they can be reconciled with our religious faith.

It was from the "father" of present day psychiatry, Sigmund Freud, that the emphasis on sex was intro-

duced. He related sex to the whole growth of the human personality. Although Freud's contributions to psychology were tremendous, many of his theories have been modified to a greater or less extent at the present time.

Psychologists agree that in order for the individual to be well adjusted he has a basic need for security. In order to have security he must have the following:

1. Love and affection. He must have someone, a mate, a parent, a guardian, a friend of some sort that he feels genuinely loves and cares for him.

2. Physical comfort. This does not mean he needs to be living in luxury, but at least have his bodily needs taken care of. Under continual physical discomfort or deprivation the person will tend to become somewhat maladjusted.

3. Dependence. This is related to love and affection. He needs someone he can look to as a dependent.

4. Independence. This may seem to contradict the above, but rather means that he must be allowed some freedom of thought and action.

5. Power and dominance. The individual cannot maintain good men-

tal health if kept in a constant condition of servitude. He must be allowed to assert himself in some way and feel that he has at least some influence on others.

6. Status. He must have some sort of position or role to play to realize his dignity as an individual. Although he may hold the humblest of positions the person must feel he is contributing at least something to society.

To the degree that a person lacks any of the above factors that make for security he will tend to be unstable and emotionally upset.

When a person is insecure or anxious he may react in two different ways. With the proper environment and background he may face the situation realistically and adjust to it. If not, he is apt to seek refuge in some sort of defense mechanism. This is a term used by psychologists to describe how a person seeks to avoid complete frustration. One of the most common of these is daydreams. For example, the person with no athletic ability may dream of pitching the deciding game of a world series. Daydreaming, if not overdone, is harmless. If the major portion of one's time is spent doing this, however, harm may result. Another common defense mechanism is rationalization. This consists in finding plausible and acceptable reasons for gratifying some desire. A man who leaves

his job early with work undone, claiming he needs the fresh air, would be rationalizing. Or a person might use projection, in which he places the blame for his failures and shortcomings not in himself but in the personality of another. Thus, the pupil fails his examination because his teacher was unfair to him.

Another common form of defense mechanism is overcompensation. In this case a very timid person might hide behind a mask of loud, aggressive, and blustery self-assurance.

Lastly, and probably most controversial, is the practice of repression. This is the procedure where the individual buries or attempts to force out of consciousness his desires.

In general most psychologists feel that the above defense mechanisms can be helpful to the individual in adjusting if not overdone.

Although psychologists differ in regard to the emphasis they place on various schools of thought, they are quite generally agreed that the more secure a person is the more likely he is to be emotionally well adjusted. Although the psychologists do not discuss religion extensively, many of them feel that a person who has a firm and understanding faith, has a fortress of emotional strength. Just how does psychological theory fit in with our religious beliefs?

First, the psychologist says we need love and affection. The Christian family is built on love for one



another.

Second, he says the individual needs physical comfort. All Christians know that God will provide us with daily bread.

Third and fourth, religious freedom and belief is in harmony with the idea of dependence and independence.

Fifth, what book more than the Bible tells us of the dignity of man. Are we not made in God's image?

Sixth, the true Christian has the highest status of all, as one of God's children. Regardless of his economic and social position in life the Christian knows full well he has status in the Lord's eyes. The person who is aware of the fact that he has an immortal soul and is a true believer, has security beyond measure.

It would appear that there need be no basic conflict between principles of psychology and religion. On the one hand religious leaders are becoming more aware of the value of such things as marriage counseling and parental advice. No longer is sex considered as a thing to hide and to distort to the child. Rather, children should be told of the wonderful gift of parenthood that is given to mortals. Normal childhood curiosity may be beautifully explained and satisfied rather than hushed into harmful guilt feelings.

One of the basic advantages of seeing a psychiatrist or counselor is

the tremendous feeling of relief the person gets from being able to bare his soul and "tell all his troubles" to someone. He feels free to reveal his innermost conflicts and desires. This comfort is present of course also when the person turns to the Supreme Counselor in prayer.

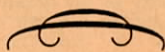
Many parents are concerned about the "new discipline" they hear is being advocated in some schools today. This is misrepresented by some as being a complete lack of discipline; letting the child do whatever he wishes. Actually, psychologists are agreed that there must be some limits to the child's freedom. The youngster must know when certain things he may want to do will harm other people. In fact, the child cannot feel secure unless he has certain rules and limitations to guide him. But he must understand clearly what these rules are, and the reasons for them. The moral laws set up by religion are an excellent guide and foundation for the child. The value of personal integrity and character that a child learns from his church is likely to make a lasting impression upon him. Such self-discipline is in full accord with the principles of psychology and mental hygiene.

Numerous examples can be cited of the powerful and healthy influence that religion may exert on a person. Take the case of the woman who lost her husband in World War I, and her only son in the Second

World War. Surely such a double tragedy might cause many an individual to become bitter or despondent. Although sorrowed, this woman bore her troubles with a wonderful courage and patience. She was still able to count her remaining blessings in life. When asked how she could carry on so magnificently, she attributed it to her religious faith. Her convictions and love for her fellow man left no room for bitterness in

her heart.

Psychiatrists and physicians will testify that a firm religious belief can do miracles in sustaining and healing those who are sick. As one of our most eminent psychiatrists was reported to have said, "When you sift through all of the psychiatric theory and research, and throw out all the meaningless material, what you have left is a sort of crude version of the Golden Rule."




## I Count My Blessings

*Bertha Annis*

When I can see each sorrow  
With its long and sleepless night  
Turn into dawn tomorrow  
With its promised, precious light,  
I will have touched His garment then,  
I will have heard Him say,  
"Thy faith has helped thee once again,  
Go thou upon thy way."

For when I count my blessings all,  
And see what He has done,  
My shadows always soften  
And then hide behind the sun,  
And when I am most grateful  
For each blessing every day  
It's then I see and recognize  
The new ones on my way.





## Season's Greetings

*Fra Giovanni—1531 A. D.*

I am your friend, and my love for you goes deep.  
There is nothing I can give you which you have not got;  
But there is much, very much, that, while I cannot give it,  
You can take.

No heaven can come to us unless our hearts  
Find rest in today. Take Heaven!  
No peace lies in the future which is not hidden  
In this present little instant. Take Peace!

The gloom of the world is but a shadow.  
Behind it, yet within our reach, is Joy.  
There is radiance and glory in the darkness,  
Could we but see, and to see, we have only to look.  
I beseech you to look.

Life is so generous a giver, but we,  
Judging its gifts by their covering,  
Cast them away as ugly, or heavy, or hard.  
Remove the covering, and you will find beneath it  
A living splendor, woven of love, by wisdom, with power.

Welcome it, grasp it, and you touch the  
Angel's hand that brings it to you.  
Everything we call a trial, a sorrow, or a duty,  
Believe me, that Angel's hand is there; the gift is there,  
And the wonder of an overshadowing Presence.  
Our joys too: be not content with them as joys.  
They, too, conceal Diviner gifts.

Life is so full of meaning and purpose,  
So full of Beauty—beneath its covering—  
That you will find earth but cloaks your heaven.

Courage then to claim it: that is all!  
But courage you have; and the knowledge that we  
Are pilgrims together,  
Wending through unknown country, home.

And so, at this time, I greet you.  
Not quite as the world sends greetings,  
But with profound esteem and with the prayer  
That for you now and forever,  
The day breaks, and the shadows flee away.

¶ The money is not mine to use, only mine to give away.

## What We Discovered About Tithing

*Lloyd M. Bertholf*

I HAVE just figured out that my wife and I, since we were married 35 years ago, have contributed to church and other benevolent causes nearly \$15,000. In the life of a college professor that is a tremendous sum. If I had stopped to figure when we started that tithing would "cost" me any such amount as that during this time, I wonder if I would have started the practice! What couldn't I do with \$15,000 right now!

And yet . . . What if we had not tithed? Would we have saved that \$15,000? Would we really have been richer? What would we have gained and what would we have lost?

Let me first go back a little into personal history. It is not strictly true that we have tithed for 35 years. In those first few years of married life there was no actual setting aside of one-tenth of our income.

When the income tax report was made out I usually found (with a certain degree of satisfaction) that our contributions had amounted to about 10 per cent, but it was not definitely planned that way. Consequently, whenever we were asked to contribute to something, there was

always an internal struggle: Should we give or not? Did we have it to give? Would there be enough to last through the month?

Then I made a discovery. I learned that it was fun to keep books if I divided my bank deposits into several funds and then posted each check written to its appropriate fund. I set up a general fund, a tithe fund, a taxes-interest-insurance fund, a Christmas savings fund, and one or two others.

Each month after taking my salary check to the bank I came home and divided it into its various funds. Regularly 10 per cent went into the tithe fund. I began to pay our contributions to the church and other benevolent organizations by check from the tithe fund, and to subtract the amount of each check from the previous balance. Thus I always knew what we had left in this account.

I can state honestly that since that time, tithing has been fun. I know a little of how the directors of the Rockefeller or Guggenheim or Ford foundations must feel when they have millions at their disposal, all of which must be given away. (I said I know a *little* of how they feel.)

From *Christian Advocate*, March 4, 1954.



The money is not mine to use, only mine to give away.

Could we have saved the \$15,000 if we had not given it away? Of course not? We would have spent it on ourselves for things that wear out, or are used up, or are thrown away. And the chances are we would have developed so much selfishness in the process as to have missed many of the friendships that make life worth living.

Then, too, we would now lack the satisfactions that come from seeing the success of the causes we have

invested in — things that are not wearing out, or becoming used up, or being thrown away.

Even if we had given that amount away, but had not used the tithe plan, the results would not have been as good, for then it would have seemed more as if we were giving away our own money. And the worry of deciding each time would have been a drag on our spiritual health.

To us, therefore, tithing has been a many-sided blessing. It has, in fact, been a means of grace.



## Christmas Gift

*Fern Curtis*

The gift I wish for most, dear God;  
On Your Son's natal day;  
Is power to feel the hidden needs  
Of those who pass my way.

To pierce, with understanding mind,  
A smile enshrouded care.  
And give with wisdom, words of strength;  
To kindred, everywhere.

To let the Christ-like candle glow,  
And pray as Christ did pray.  
Give me an open heart, Dear God;  
On Holy Christmas Day

¶ Eight ducks are enough, although the legal limit is ten.

## "Learn To Let Go"

*L. L. Dunnington*

THE OTHER evening after I had retired for the night, I switched on the light at the head of my bed and picked up Thoreau's "Walden." I followed this remarkable man's revolt against the speed of the civilization of his day. Ninety-six years ago he was fuming against the mad people who wanted to travel "thirty miles an hour." "I went to the woods because I wished to live deliberately," he writes, "to front only the essential facts of life, and see if I could learn what it had to teach and not, when I came to die, discover that I had not lived."

One wonders what our Concord sage would have written today about the speed crazed people who drive eighty or ninety miles an hour on busy highways; what he would have thought of the radio and television and planes that travel faster than sound — going precisely nowhere. Walden ought to be required reading once a year for every person above fifteen years of age in the whole United States.

The other day I passed an island in Basswood Lake on the Canadian border whereon a man had built a cabin to "get away from this speed crazed age." But the poor man had

a "for sale" sign up because the tide of restless humanity was already pouring around his wilderness hide-out and I was told he was looking for another island far up in the wilds of Canada. He had my sympathy!

Certain it is that the speed and tension of modern life is rapidly sapping our reserves of strength and sanity. Our greatest problem is how to deal with our nervous tensions; how calmly "to front the essential facts of life" so as to learn how to live serenely and purposely; in short, how to let go of worry, tension, and fear.

First of all, we need to grasp the basic fact that nervous tension is of the mind. The sickness is there and the cure is there, too. Stationed at the threshold of consciousness is the eternal "I am." It has the power of life and death, of happiness or despair, over the central self through its power to accept or reject trains of thought. It is the feeder of the unconscious mind. If it learns how to hang on to those thoughts that are full of faith, hope, and love, the unconscious mind will take them in and use them for building a personality marked by poise, peace, and power. That is, it will, provided—

From *Religion and Health*, May 1954.



provided it also learns to let go of all negative, fear-inspired, tension-building thoughts. So we must learn to "let go" in this streamlined age of high tension.

Let go of tense muscles. Dr. David Harold Fink, in his interesting book "Release from Nervous Tension" has several chapters on release from physical nervous strain. He tells us to get into a comfortable reclining position and then talk to the muscles. Start with the face. Tell the eyes to "Let go. Let go." Tell the muscles of the cheeks and of the mouth to let go. Visualize the command being carried out. Picture the entire face in utter repose.

Then go on to the arms and hands. Command them to relax; then on down to the chest and lungs; tell the lungs to breathe deeply, slowly, and rhythmically — and keep the mind there for some time to see that this command is really carried out. Let the mind then wander leisurely to the legs and feet: "Let go! Let go! Let go still more!" Dr. Fink warns us that it will take at least ten or twelve weeks of this before we begin to approximate maximum results. To be sure we will notice remarkable benefits at once—the very first time we try it for half an hour. But we have been tense so long that a long time correctional program is imperative.

This is only a beginning. We have not yet even touched the pri-

mary cause of these tight muscles. That cause lies buried deep in the mind and spirit. As David Grayson wrote, after spending six months in bed one time: "Nowhere with more freedom from trouble does a man retire than into his own soul." For "tranquility is nothing else than the good ordering of the mind." Such "good ordering" involves letting go of a lot of things.

We must let go of fancied slights. Most people do not mean to hurt us. The average slight is the result of preoccupation or accident. When the colossal statue of the Christ of the Andes was erected on the border between Argentina and Chile years ago, it was made from the melted bullets that symbolized the end of a long and bloody strife. When certain Chileans noticed, however, that this towering Christ was facing Argentina the word soon flew from lip to lip that this was an intentional insult to Chile. Christ had turned his back on them! War almost resulted before a Santiago newspaper editorial pointed out that this was the greatest compliment that Christ could possibly pay to Chile: by turning his back on Chile and gazing out toward Argentina, Christ showed by his very posture who needed watching! Soon everybody in both countries was laughing heartily over a most timely and clever editorial and the threat of war was gone. A little humor and a better perspective helps us to "let

go" of suspicion and hatred.

A barefoot boy of four was walking along a shady village street one hot August afternoon, eating an ice cream cone. Suddenly a group of older boys came dashing around a corner, knocked the little fellow down in their rush, and dashed his cone to the ground. The lad sat up and stared at the incomprehensible tragedy before him. There were no words, no tears; just mute, wide-eyed agony.

An old lady had seen it all from her front porch. Summoning all of the wisdom garnered in three score years and ten she approached the boy: "Well, laddie," she said, "the very worst has happened to you. But stand up and I'll show you something." The little fellow got to his feet. "Now put your right foot on top of your ice cream, step hard, and watch the cool, yellow, beautiful stuff come right up through your toes!"

The boy did as directed and the ice cream shot up through his toes. The old lady laughed with glee. "I'll bet there isn't another boy in this whole town who has ever tickled his toes on a hot day with ice cream," she chuckled. Now run home and tell your mother about your funny experience. And always remember," she added, "whatever happens you can still have fun."

I can almost hear somebody saying: "I, too, could 'let go' of an ice

cream cone, barefooted or not; it only cost him a nickel. But take my case now . . ." Maybe so. But before you go on to state it, take a walk with Addison through Westminster Abbey and have a good look around. Then follow him back to his office and peer over his shoulder as he writes a piece for the Spectator, Number 26: "When I see kings lying by those who deposed them," (I myself, found it necessary to take time out here for a good look out the window to ponder this at length) "when I consider holy men that divided the world with their contests and disputes placed side by side, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates on the tombs, of some that died yesterday and some six hundred years ago, I consider that great day when we shall all of us be contemporaries and make our appearance together." How does that make your pet grievance look?

We must let go of hatred! Regardless of what the object of our hatred has done, we must realize that this poisoned passion will hurt us far more than it will our enemy. When Leonardo da Vinci was beginning work on his immortal "Last Supper" he had a violent quarrel with a fellow painter. So bitter and enraged did Leonardo become that he conceived and carried into execution the

*Ann. Olson*



plan to paint the face of his enemy into the face of Judas. As he painted he doted upon the thought that his revenge was the more sweet since the influence of the act would be remembered for generations.

The face of Judas was one of the first that he finished and everyone could easily recognize the face of his artist enemy. All went well until he came to paint the face of Christ and then he could make no progress. Something seemed to be holding him in check and frustrating his best efforts. Then it came to him — the hatred in his heart that had been painted into the face of Judas—that was impeding his work. So he painted out the face of Judas and commenced anew on the face of Jesus with the magnificent result which the ages have acclaimed.

I recently read of a man who went to a doctor for a physical checkup and was told to "slow down and stop worrying or you're through." The man thereupon went to Florida to hunt ducks and stop stewing about business. On two successive days he got the legal limit — ten ducks. On the third day he had eight by four o'clock in the afternoon but he missed a few and then began to fret and worry lest he miss some more and go back to the hotel "to face the other guests with only eight ducks!" In this mood he couldn't hit the side of a barn.

Suddenly a violent reaction set in.

"Why, you fool," he said to himself. "Here you are throwing a fit because you don't possess two measly ducks when you already have eight. What are you, a game-hog?" He had a good laugh at himself and sat there perfectly relaxed and content. At that moment, two ring-necks swung over his decoys at sixty miles an hour and he got them both. He was still relaxed!

That night he relived the incident and then made what he called a "staggering discovery." In life, too, he already had eight ducks! At forty-nine he was close to the lawful limit of his heart's desire. But he had not been happy. He was worrying so much about the two ducks he didn't need that he had no appreciation of the eight he had. He counted up his eight ducks — a sweet wife, children of whom he was proud, friends, a good living, a fair share of honors, wide interests, a hopeful outlook. The only two ducks he didn't have were as much money or as much fame as some men had. Well — was he going to stew himself into his grave over that? Certainly not! No sir! Whenever he found himself beginning to push the blood pressure up he would stop and count his eight ducks—and relax.

Note the mental dexterity, poise, and sense of humor displayed by the little fellow who called his Dad into the back yard to see him knock a fly over the back fence to see what a

great batter he was. Tossing the ball up in the air, he took a mighty swing at it — and missed. "Strike one!" he yelled, transforming himself on the instant from a batter into an eagle-eyed umpire. A second time he tossed the ball, a second time the mighty swing and a miss. "Strike two!" he yelled with a grin. "Only takes one to sock it, Pop," he said. "Watch this one." Once more the tossed ball, the mighty cut and the sad thud as the horsehide hit the ground. "Yer out!" yelled the umpire. Was the batter crestfallen? Not this one. Turning a beaming face to his father as they headed in for supper he said, "Boy, Dad, am I ever a pitcher!" That lad knew how and when to let go!

All that we have said is true but we have not yet dealt with the very heart of our problem. A man does not let go of his worry and fear and tenseness just by telling himself the time has come to do so. Because, you see, these things are primarily caused by a feeling of insecurity which in turn results from a lack of faith in God. Chalmer's great phrase "the expulsive power of a new affection" comes alive just here. When we bring our insecurity, our sin, our worry to Christ; when we take a

real look at him as the one quiet, beautifully poised, self-assured person in the court-room of Pontius Pilate; when we suddenly realize that he "let go" of everything including life itself — except his crystal-clear consciousness of God, we are ready also to let go — to lose our souls to find them again. God becomes real. We develop a feeling of security even as Jesus did and our new affection magically exercises its expulsive power as we let go of a lot of useless baggage.

So, dear friends, if we would learn to "let go" of our taut muscles and nerves, of our anxiety for the future, we must find a new security in the only place where the real thing ultimately resides — in God. As Dr. A. E. Day says: "Instead of complaints, protests, pleas, arguments, entreaties, what he wants from us is a chance to talk, to inform, to correct, to illumine, to comfort, to alter, to 'clean house,' to strengthen, to enoble. That requires from us passivity, 'alert passivity,' it is true, but still the very opposite of the clamorous, insistent, 'keyed-up' self we usually bring to the hour of prayer." Such communion will convince us that eight ducks are enough!

\* \* \* \* \*

I had no shoes, and I murmured till I met a man who had no feet.

*Arabian proverb*



## Put Your Faith to Work for You

John Winters Fleming

**F**AITH, like hydrogen, is invisible. Also, like hydrogen, it is buoyant. It lifts up the spirit.

While you cannot actually see faith, you can sense it, feel it, and you can see its many manifestations in shining deeds and courageous acts done by splendid people. You can see faith at work, and you can put your faith to work for you, no matter how humble or menial the task or chore.

Faith is Helen Keller, through sightless eyes, seeing a world beautiful and living a life lovely.

Faith is Ann Morrow Lindbergh soaring high and triumphant over deepest grief.

Faith is Catherine Marshall, losing all too young her splendid husband, then writing *A Man Called Peter*.

Faith is Dinah Shore and Nina (Honeybear) Warren gamely licking polio.

Faith is Babe Didrickson Zaharias conquering cancer and returning to her beloved golf courses.

Faith is Gertrude Ederle becoming the first woman ever to swim the English Channel, and Florence Chadwick later swimming it both ways.

Faith is Jane Froman and Fran

Allison miraculously cheating death, and then, equally as miraculously, whipping seemingly insuperable physical handicaps to stage their gallant comebacks.

Faith is Eleanor Roosevelt carrying high and flaming throughout the world the enlightening torch of human dignity and decency and freedom.

Of such stuff is faith woven. Faith, and faith alone, makes such shining deeds possible: faith in oneself and in a Power greater and beyond oneself.

Without faith and the splendors it weaves, how drab and dull and lackluster this world would be.

Yet, equally, faith is the housewife and mother making a happy harmonious home.

Faith is the housewife doing the dishes, cooking the meals, mending the clothes, dusting the living room, vacuuming the rugs.

Faith is the mother readying the children for school each day, tucking them in bed each night, overseeing their prayers, committing them confidently to deep sleep.

Yes, equally, faith is woven of such commonplace cloth as it is of more resplendent raiment.

And, equally, faith in its less spec-

tacular dress is just as beautiful. It is beautiful with an inner beauty that seems to radiate outward.

When a daily chore, an everyday task, becomes irksome, burdensome, make the conscious effort to think of that task or chore as an opportunity to put your faith to work for you, for that's just what you're doing.

Such a thought will most surely lighten the burden, may even make it sing and shine throughout your very being.

That's sound psychology, for the very act of transferring your thought

from the burden of the job to the joy of it obviously blots out of your mind the burdensome thought. Your mind can't carry two thoughts at the same time.

What's more, and even better and finer, approaching your daily duties with such a thought in mind is to be thinking the truth, the Gospel truth. It's faith in action whether you recognize it or not. Why not recognize it and put your faith to work for you? You'll be repaid with truly Divine dividends.



## I Can Forgive

Georgia Moore Eberling

I can forgive the anguished pain  
You brought to me. Like silver rain  
The love of God has washed away  
All bitterness, and I can pray  
God's blessing on you once again.

Too long the heavy load has lain  
Upon my soul, with blight and stain;  
Down on my knees, dear Lord, I say  
I can forgive.

I yield the tattered, tangled skein  
Of years to You, and storm winds wane,  
I'm walking in the golden ray  
Of God's forgiveness, Lord, today  
I can forgive.



## Take Peter's Ladder to Freedom

Robert Archer Smith

IT OFTEN proves true that star athletes don't make the best coaches. The reason, of course, is that excellence in sports is more often a matter of native ability than of instruction. It's the fellow who makes the team only after tedious striving and bitter trials who can point out to others the steps to success. Peter was that kind of Christian.

From the accounts we have, Peter, of all the Apostles, had the most to overcome. In fact, Christ once told him that it was only His prayers for him that saved him from the devil. So when Peter laid out seven steps into the "everlasting kingdom of our Lord and Saviour Jesus Christ," you can be quite certain they were the same steps he walked. They are steps of self denial leading up from faith to freedom. Here is Peter's ladder.

"Add to your faith, virtue." Faith is passive. Its first stirring to life shows itself in your resolution to stop doing some things you know you shouldn't. It's a worthy effort, but mainly negative. Unless you pass from it quickly you may become the unenviable possessor of a holier-than-thou attitude. Moreover, you may develop the same sort of irritability and resentfulness as a person on a reducing diet. You need to refurnish

the house you've just "garnered and swept," so climb quickly.

*Knowledge.* It takes understanding you don't possess at this point in order to furnish your empty house properly. Let the Christ mind be in you, for He is the Source of all knowledge. If you pray that your eyes may be opened to the Truth God has for you, you will receive it. You'll be guided in all your study.

*Temperance.* Rising upon the step of knowledge you'll begin to develop some new patterns for positive action. Knowledge of the Truth is a real eye-opener. You'll realize some of the effects your previous ways had been having upon you and upon others. Your new behavior will be tempered with that knowledge. This is a period of a sort of super self-control. However, Self is a weak master, so you'll stumble and take some bad falls. You may almost begin to hate yourself. Then comes the glorious moment when you'll say, "God, can you do anything with a mess like mine?" God can and will. He will give you strength, courage, and patience.

*Patience.* Most startling of all revelations on your journey to victory is that there actually is a blindness that can infect a person with 20/20

vision, moreover, that you have been a victim of it. You'll begin to realize that others could be blind, too. This is the dawning of your new relationship to others. Thus far, Self has had your undivided attention, but patience bears the seed of otherness. Patience or tolerance, still is apart from others, but it does take account of others. At this level you'll also learn to wait upon the Lord. Patience and trust go hand in hand. Patience, however, has its limits. The longer you try to remain just patient the less patience you'll have. Patience can send you to the hospital, too. It's like tying down the safety valve on a boiler.

*Godliness.* Patience that is almost without limits becomes godliness. Mortals are not equipped to be gods, however. That's why God in His mercy sent Christ to endure all things for us. He also showed us a more attainable goal, a life lived for others. Hold fast to enduring patience. To stand with Christ and bear anything to the end, of your choice, is one of life's most rewarding disciplines. Christ made it clear, however, that those who would follow Him must bear fruit, so climb higher.

*Brotherly kindness.* You've pro-

bably heard people say of another, "She's one of the few people who live their Christianity." Somebody also made this meaningful comment: "There have to be a few heathen to set good examples for the Christians." Too often, it seems, it remains to present-day "Samaritans" to do the "human" things.

Have you ever wondered what sort of man Christ would have been had He lived in our time? They called Him a glutton and a wine-bibber who consorted with sinners. Christ had no smugness nor aloofness and if you would follow Him you must develop brotherly kindness. If you do good things to those who seem deserving, are you doing any more than one who has never known Christ? Let your light shine.

*Love.* When your concern for others enfolds not only those weaker than you but those who curse you and spitefully use you and do all manner of evil against you, you will have reached the top of the ladder. You'll have peace and joy within you that nothing nor any person can take from you. You will have been born again into the kingdom of God, and all things you desire shall be yours. You shall be eternally free.

\* \* \* \* \*

"But they that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles." Isaiah 40:31



ONE DAY AT A TIME

"Be not anxious for the morrow . . ."—Matt. 6:34

ONE OF THE CHIEF reasons why lives are so ineffective is that they waste the only time they have — the moment. Some people reason that their lives are ruined by something that has happened in the past. They dwell upon the past with remorse and guilt and, in doing this, they waste the present by hitching it to the dead past.

Other people waste the only time they have — NOW — by being concerned about the future. They paralyze all the potentialities of the present moment by fear of the future or by idly day-dreaming about it.

Someone was talking with me about his life. There were three or four possibilities he could take advantage of right now. Instead of the present moment being empty, it seemed full and bursting with opportunities. Yet this person was despondent and too paralyzed to make a decision.

"Just forget about everything else for a moment," I said, "and tell me what you would do if you had to make a choice right now. Of the many things you could do, what would you like to do?"

Without hesitation he mentioned one of the possibilities.

"Why don't you do it then?" I asked.

"Well," he answered, "it looks as if that job might end in two or three years and then what would I do?"

Indeed, what will anyone do in two or three years? It was made plain to him that only as he lived the next two or three years, moment by moment, would future decisions take care of themselves. In two or three years he will have had that much more experience, that many more contacts, and that much more growth in all ways.

A child may waste his moment-by-moment time in school by fearing the future or dreaming about it, but if he lives moment-by-moment by doing his lessons, future decisions take care of themselves and he goes into a higher grade. If he wastes this present moment-by-moment, the future also takes care of itself but it means that he must repeat the grade.

Live this moment to the hilt with God and leave the past and the future in His very capable hands.

READ: **The Master and the Disciple**, John Gayner Banks. \$2.50.

FINDING GOD EVERYWHERE

"As ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:40.

SOME CHRISTIANS VIEW the world in a manner similar to Far Eastern philosophy. The Eastern viewpoint says something like this, "As God is the Absolute, He is permanent, eternal, and changeless. Therefore, as everything we see in this world is transitory, temporal, and changing, the world is unreal and an illusion. My only escape is to retreat within myself, meditate upon the unchanging Reality of God, and withdraw from the world."

The similar view held by some Christians is that the world is evil, intrinsically evil, and we must have nothing to do with it. We must maintain our inner devotion, stay as untainted by the world as possible, always be on the lookout for the wiles of the devil, preach the Gospel, and hope for Heaven.

There is another view which I believe was held by Jesus. This view says something like this, "Yes, it is true that God is Eternal, Changeless, Absolute, and it is also true that the world we see is changing, transitory to sight, and conditional. However, this changing scene is but manifestations of the Absolute God, our Heavenly Father. The Seen is made out of the Unseen, and the Visible is made out of the Invisible. Without God there could be nothing. This is, then, my Father's world. He is in everything, though not limited by the 'everything' we are aware of, but He is more. Therefore, to the extent that I serve anything or anyone, I am serving my Father for He is in everything. When I am angry with another, I am really angry with God. When I treat another with ill will, I am treating my Father with ill will. When I cheat another, I am cheating my heavenly Father. When I use another as a mere piece of property to further my own ends. I am really using God as a mere piece of property, something to be discarded and forgotten when He is no longer of use to me. I must therefore treat others as I would treat my heavenly Father. I must respect others and other things as I respect Him. As I do it unto, yes, one of the most insignificant persons or things on earth, I have done it unto my Father."

READ: **Windows of Heaven**, Glenn Clark. \$3.95.



## CULTIVATE THE SILENCE

*"Be still and know that I am God."*—Psalm 46:10.

WE PROTESTANTS ARE so activity bound that it would do us good, once in awhile, to retreat from the incessant round of activities and "be still." It is not that the causes are bad. They are more often good causes, but rather that we sometimes fail to see the overall purpose for the thousand and one demands on our time.

In stillness we meditate upon life, its purpose, where we have come from, and whether or not we are using the time allotted us as well as we ought. One can have a nervous breakdown over the pressing demands of good causes as well as over dissipating activities. In stillness we keep clear our relationship with our Father and Lord Jesus Christ. We consciously give God control of our minds to bring to our consciousness the things that He wants to bring to our remembrance. We come to conclusions and convictions alone.

This came to me clearly in a retreat I attended. Silence was one of the rules of this retreat. I found out that when I heard a talk I could not talk it over with anyone else. Only between myself and my God could I come to some decisions about the ideas I had heard. It was good.

A successful inventor told me that most of his ideas come out of the silent spaces in his life. He goes to the woods alone, sometimes for a month at a time. Ideas come to him, solutions come to him, new applications come to him. He carries these back into the activity of the factory shop to be made manifest.

It ought to be the same with us and our silent times with God. We should periodically break the hysterical whirl of life's demands, stand off from life, and in silent, prayerful meditations have God put His ideas and convictions and conclusions into our minds. Then, with cleared sight we can go back into the whirl of activities and make the things of God manifest.

Cultivate the silence. Devote a period to it each day; at first you may get nothing out of it because your mind is activity habituated. But keep it up and you will soon be surprised to find a new peace come into your life, solutions to problems will suggest themselves, and you will find yourself master of demands instead of demands being master of you.

READ: **The Prayers of Peter Marshall.** \$3.00.

## Books of Interest

Norman K. Elliott

THE HOPE THAT SETS MEN FREE, Howard Conn. Harper, \$2.50. 192 pages. The author presents his ideas clearly, sharply defined like a good lens in focus, in this good book. Dr. Conn discusses the intrinsic hopes of mankind that spring eternal in the human heart, from the vague hopes of a better tomorrow to more precise hopes such as in scientific achievement, and while admitting their value he also shows their inadequacy. Then he goes on to show the hopes of Christianity which fulfill the less adequate, earthbound hopes. He talks of Jesus and our hope, and cuts through the welter of theological viewpoints to uncover the mind and spirit of our Lord. He spells out the hopes that overcome despair, fear, death and tells us how to live by our hopes instead of by our fears.

THE PRAYERS OF PETER MARSHALL, with prefaces by Catherine Marshall. McGraw-Hill, \$3.00. 243 pages. When Peter Marshall was chaplain of the Senate, his prayers were news. It is only right that Mrs. Marshall should make a collection of these Senate prayers, 192 of them, and also a collection of 82 pastoral prayers. An example of the pithiness of some of his prayer statements appears in one delivered on Wednesday, June 4, 1947. In asking for guidance he is asking God to guide us step by step, and he says, "Make that first step plain to us, that we may see where our duty lies, but give us a push, that we may start in the right direction." One can almost see his audience give a start of sudden awareness that this prayer concerns more than vague generalities. You can probably tell more about a man from his prayers than by any other thing, and so I'd say that this book is a window into the

soul of someone who loved God greatly, trusted Him implicitly, and acted for Him fearlessly.

HORNS AND HALOS IN HUMAN NATURE, J. Wallace Hamilton. Revell, \$2.50 173 pages. If the ideas expressed in this book and the forcefulness of their presentation are an inkling of the sermons the man preaches on Sunday it is little wonder that thousands come to hear him. Mr. Hamilton has a penchant for the striking phrase, the fascinating story, and the ability to weave all the threads into an over all message of unusual power. All the chapters use some part of the story of the prodigal son as a jumping off place to show that human nature is still the same. Mr. Hamilton makes Jerusalem and New York seem like twins. He shows us how to overcome the things that hold us back and make us unhappy, and he presents the homeland of the human soul ("Thou hast made us for thyself . . .") as the only place where one can be contented. It's a good book on turning one's hearts into halos.

AMERICA'S SPIRITUAL RECOVERY, Edward L. R. Elson. Revell, \$2.50. 189 pages. Introduction by J. Edgar Hoover. I certainly wish that a lot of Americans would read this book and then follow the road signs to spiritual health. We too often merely accept America without having the least precise idea what made the nation what it is—the spiritual faith of its founders. Dr. Elson does a remarkably complete and interesting job of describing these foundations to us; and he does as remarkable a job in showing us that the cause of so much of our present difficulties is that we have turned our backs on these spiritual



foundations. He cites statistics on moral spiritual disciplines which will recreate us individually and collectively into a new society founded on God and Jesus Christ.

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

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

C. O. Dunham  
(Signature of business manager)

Sworn to and subscribed before me this 1st day of October, 1954.

(SEAL)

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

God will answer unreservedly those prayers that come closest to his eternal nature.

## The Commandments of Prayer

Carl Davis Bader

66 ARE THERE any laws or commandments of prayer? If there are, can you list them for me?"

What a difficult question to answer, I thought. I had been giving a series of lectures to a men's group on the Christian life, and that evening I had told of a number of my own personal prayer experiences. After the meeting one of the men who had showed great interest in my address asked me this question.

"I don't know that I have ever thought of prayer in terms of law or commandments," I said, "but permit me to think your question over. The next time I speak to this group, I'll try to have an answer for you."

That evening as I drove home the phrase "commandments of prayer" kept running through my mind. The idea of commandments being linked with prayer fascinated me. They must be positive affirmations, I thought, for were not the two great commandments of our Lord stated in such a way. Upon reaching my house I went immediately to the study, and within a few hours had formulated ten commandments of prayer. Since that evening I have made free use of them besides giving

them to others. They have strengthened and deepened my own prayer life, and will do the same for those who practice them.

I THOU SHALT PRAY DIRECTLY TO THE FATHER WHICH IS IN HEAVEN

Alfred North Whitehead, one of the most astute thinkers of the last generation, once said that theologians and philosophers have done more damage to religions than any other group. He deplored their intellectualizing; he believed that Jesus abhorred logic, and depended completely upon a profound insight into the nature of things. There is much truth in Whitehead's thinking. For the religion of Jesus is not a series of neatly fitting propositions, but a cluster of divine affirmations that enfold His ministry like a beautiful flower is enfolded by its petals.

Consider His central teaching about the Fatherhood of God: That God is more than a Father of Creation, or a race of people, but that He is a personal Father to each of His spiritual children. That we being His spiritual offspring can become "partakers of the Divine Nature," claiming His loving care. What a sublime revelation! A truth so



simple, and yet so breath-taking in its implications that it has literally transformed the lives of millions. If God is our Father, and we are His children, then all the duties of religion, including prayer, take on a new perspective. Receiving becomes more of a certainty, for did not Jesus say, "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Matt. 7:9-11

II THOU SHALT PRAY, LOVING ALL MEN, AND ALL THAT GOD HATH CREATED  
 "Farewell, farewell! but this I tell  
 To thee, thou wedding guest!  
 He prayeth well, who loveth well  
 Both man and bird and beast."  
 "He prayeth best, who loveth best  
 All things both great and small;  
 For the dear God who loveth us,  
 He made and loveth all."

These concluding words of the story teller in Samuel Coleridge's great classic, *The Rime of the Ancient Mariner*, is a perfect expression of the greatest commandment of Prayer. "He prayeth best who loveth best." Paul writes, "And now abideth faith, hope, and love, these three; but the greatest of these is love." Love is to prayer as the sun is to the universe — its center and its life-

giving force. To pray with love in one's heart is to touch the string of the heavenly harp that produces a sympathetic vibration in all of the eternal spheres of heaven. The Bible tells us that "God is love." Is it not reasonable then to suppose that He will answer unreservedly those prayers that come closest to His Eternal Nature?

III THOU SHALT PRAY IN FAITH, TRUSTING COMPLETELY IN GOD'S WILLINGNESS AND POWER TO ANSWER THINE EVERY PETITION

Where there was no faith, Christ was helpless. He performed few supernatural works, nor did He answer effectively the prayers of those who lifted their enfeebled hands to heaven. We are told in Matthew that when He returned to Nazareth, where they questioned the validity of His ministry, "He did not many mighty works because of their unbelief." Doubt that God can and will answer your innermost desires, and your prayers will fall to earth like a stone flung up to heaven. Believe in His omnipotence, and His willingness, and even before you think your supplication, His answer will be yours.

IV THOU SHALT PRAY SELFLESSLY

This is one of the great lessons we all have to learn about prayer. That the more unselfish our conver-

sations with God are, the more Christlike and effective become our prayers. Unselfishness is a learned response; it is a revealed truth. Our growth in selflessness should parallel the growth of our physical bodies, and the expansion of our mental horizons. As a child we prayed:  
 "Now I lay me down to sleep,

I pray the Lord my soul to keep,  
 And if I die before I wake,

I pray the Lord my soul to take."  
 How ego-centered is this prayer. It is the opposite extreme of what a mature prayer should be. The age-old supplication of St. Francis is a selfless prayer *par excellence*.

"Lord, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life."

God grant that all of our prayers may be offered up in the spirit of St. Francis.

V THOU SHALT PRAY FOR BOTH THE ALL-IMPORTANT AND THE SEEMINGLY INSIGNIFICANT THINGS IN LIFE

A Christian is called to relate his entire life to God through prayer. Everything that we do should be laid before Him to be scrutinized by His beneficence. Most of us are too temperate in our prayer life. We walk what might be called the middle way; we pray in generalities. We do not ask for big enough blessings, nor do we tell God about the seemingly unimportant. We are afraid to become too demanding, and yet at the same time we are too proud to discuss the little things with Him. Prayer is the one activity in which a Christian is expected to be intemperate. This is one of the few exceptions that proves the rule of temperance in Christian living.

VI THOU SHALT PRAY, SEEKING TO DISCOVER GOD'S WILL AND DESIRING TO WALK IN HIS WAYS

In the Lord's Prayer we say, "Thy will be done on earth as it is in heaven." But how often have we rebelled against God's will? Much of the fear we experience in prayer comes from the thought that He will not answer our petitions as we want them to be answered. How many times have we presented God with a blueprint, time table and marching orders? And when He did not do our bidding we were disappointed in Him; we threaten to be disobedient. Far too many of us believe in the old Roman concept of prayer—that it is a mutual bargain. God, you



do this for me, and I will give you a reward for your help.

Learning to pray is like swimming. The first few times in the water the beginner will fight and battle to stay on top. But after a few uncomfortable experiences he soon discovers that the more he gives himself to the water, the less liable he is to sink. The same is true in the Christian life. The more we give ourselves to the will of God in prayer, the more triumphant and real becomes our moments of meditation. There is a blessedness and exaltation that comes from relinquishment that one can find in no other act of devotion. This was Paul's experience, for three times he besought the Lord to remove from him his thorn in the flesh. Finally in accepting his burden, he received a divine unction from heaven that more than outweighed the anxieties caused by his affliction.

#### VII THOU SHALT PRAY WITHOUT CEASING

"Without ceasing" means to pray at regular intervals — not during every minute of every day. To pray continuously would be impossible because of the disposition of the human mind. Modern psychology tells us this truth: That it is beyond the capacity of the human brain to concentrate continuously on any one thought for too long a span of time. The reason why Jesus failed to specify special times for prayer was because of His abhorrence of mechani-

cal religion. To Him an act must originate in the heart, and not in external legislation. Buddhism, Mohammedanism, Hinduism, these are religions of external law — not Christianity. How much time a Christian should spend in prayer is found in the example of Jesus rather than in His teachings. We are to follow His path, and if we do, we will pray often, and prayer will come easily. Jesus never had any trouble in making up His mind to pray, for the instant He felt the prompting He turned His soul toward the Father. There was no hesitation — no lost time of indecision — God called Him to prayer; He answered the call instantaneously. He prayed in the morning, during the day, in the evening, and in the dark and fearsome hours of the night. Read St. Luke and there you will behold the portrait of the praying Jesus. Some have called this Gospel, "The Gospel of Prayer," for in it we are told more about the prayer life of the Christ than in any other book of the New Testament.

#### VIII THOU SHALT PRAY INTELLIGENTLY, ABHORRING REPETITION AND THOUGHTLESS UTTERANCE

When God in all His infinite wisdom created man, He patterned him after His own likeness. For centuries scores of theologians and Bible students have tried to explain this truth, but no one has ever propounded an answer satisfactory to all. Pro-

bably the only element that is universally accepted, as part of God's image in man, is intelligence. God expects us to use this part of our being as we lift our hearts to Him in prayer. In fact, the more of our intelligence we use in prayer the closer we come to God for He is infinite intelligence. To say the Lord's Prayer, and give little or no thought to the words we utter, is a direct contradiction to Christ's philosophy of prayer.

How often have we talked to God in the language of pious clichés without once stopping to consider what we say? Thought is the leaven of prayer as much as yeast is the leaven in bread. Some years ago I remember visiting a very busy executive who had invited me to have lunch with him in his office. As we sat together I could not help but stare at a one word motto he had over his desk. This motto read, "Think." If only we could have this word etched upon the mind's eye in luminous letters in our times of prayer, how great would be our supplication.

#### IX THOU SHALT PRAY ONLY AFTER THOU HAST FORGIVEN ALL MEN

It is extremely significant that after Jesus gave His disciples the Lord's Prayer, He enlarged on the fifth petition. By doing this He emphasized forgiveness. For He reasoned that if we forgive those who

have wronged us, our Father, in return, will forgive us our transgressions.

#### X THOU SHALT PRAY ABIDING ALWAYS IN GOD

Jesus used in His teaching many analogies familiar to the common man. He did this because He wanted His listeners both to remember and to understand what He was saying. In the fleeting hours of His earthly life, in the upper room, He draws for His disciples one of the most penetrating and revealing analogies ever spoken. He compares His followers to the branches of the vine, and speaks of Himself as the vine, and of God as the vinekeeper or husbandman. After He has elaborated on this relationship He draws the following conclusion, "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." Here is one of the greatest truths in the Christian faith. If we are united with Him — not in a mechanical way, but in an organic way — He will answer our prayers. He will do this because the divine life abides in us, even as we abide in the divine. We pray as we are guided to pray, for our prayers are His prayers, flowing into and flowering in our personalities.

At this point we find a clue to the power Jesus found in prayer. In the Fourth Gospel we read, "Father, I thank Thee that Thou hearest Me, always."



## Heroic Artistry

Winfred Rhoades

SUPPOSE THAT forty years ago, when you were only a youth of twenty-three, the explosion of a cartridge belt had caused you to become paralyzed from the waist down so that from that time forth you had to be lifted from your bed to the wheel chair in which you must henceforth live; and that every once in a while you had suffered such attacks of new pain and weakness as made the continuance of life and its struggle a torture.

Suppose you had suffered from house fires three times, with the loss of valuable works that had cost months of devoted and painful labor; and that as a final blow the hilltop cabin to which you had loved to travel over an ancient and rough wood road had also been burned, with the total loss of whatever you had left there.

Would you have been able to say that in spite of all hindrances and discouragements you would not fail to give to the world all the glory of beauty that it was in your power to give? Would you have been able to say that and to do it for years heaped upon years?

If ever you have the opportunity to see any of Robert Strong Wood-

ward's paintings you should make it your business to do so, both because of their glorious artistry and because of the story of heroism that lies back of them.

Before the accident that made him physically half helpless during the greater portion of his life the youth had worked as a civil engineer to earn money for further education. After the accident he had had to give up five years to hospital treatment. Then it became necessary to find some way of making the time pass wisely and of earning his living. He decided that he wanted to paint, and in spite of his handicaps managed to go to the Boston Art Museum for a year of instruction under the well-known Philip Hale. Then for a while he endeavored to earn his living by means of designing heraldic devices and bookplates, and doing jobs at fancy lettering.

City life was too difficult for one in his physical condition, and so he went to a tiny village in the heart of the Massachusetts hill country and there spent the rest of his days. But illuminating and making bookplates were not big enough matters to satisfy his ambition. He still wanted to paint. He had to be largely

self-taught, unable as he was to see the work of other men, and must find his inspiration within himself. The inspiration came, and abundantly. He would not let himself yield to the temptation to follow new fads of crazy-quilt and tumble-down design, or any other vargaries, but kept his wagon hitched to a star. Very soon he began to exhibit at academies and in galleries, and to win prizes. Art museums, colleges, and public libraries acquired his pictures. Lovers of art bought them for their own private walls.

To see his pictures of flaming autumn woods, and of exquisite mid-summer roadside greenery, and of glorious cloudlands that become finally lost in distant hills rising tier upon tier, and of winter pools in the heart of the woods with just the glint of sunset light and soft haze that turned the scene into an entrancement — to see these is to experience an uplift of the soul. If he couldn't leave his wheel chair and go forth to find a subject he painted his studio windowsill adorned with a vase of flowers and a glimpse through the glass into the world outside. Or he painted some old shack that was visible in the distance.

He has the gift of seeing the commonplace as beautiful, and of helping other people also to see it after that manner. The titles he gives his pictures make manifest the poetry that lives in his soul. The four that

have been mentioned, for example, are called: Fall Flame, Summer Peace, All Eternity, and Woodland Mystery. It was on the hilltop where his cabin stood that the cloudland picture acquired its name finally. The purchaser made some remark about the glory it suggested, and the artist, raising his hand to heaven, spoke the words, "All eternity." He revealed his soul.

During many years Rob Woodward (as his friends call him) had a large household to provide for. In addition to an aging father and mother there must be a housekeeper and a man to carry him from bed to chair and who must lift him up into the car when he went forth to paint, and then to act as chauffeur. There must be also, sometimes for long periods, a resident nurse. Friends helped if need came, but always he continued to work to the limit of his strength, determined to hold his head high and to be an asset to the world and not a liability.

Under such conditions as this man has known it is not easy to maintain faith in life and in ultimate destiny, but Robert Strong Woodward has refused to surrender his spirit. He has been determined to play the man. He has kept his soul keyed to truth, and has kept his mind in search always of more of the deep truth and meaning of life. In his painting he has held himself in the realm of the high and great traditions. He has



put into his pictures a structural vigor, a glory of color, a faithfulness to truth, that lift them far above the common range in art. He has portrayed nature with a vision that gives a spiritual quality to his work. When at last, after happy years of courageous work, his body has become so frail that he can no longer wield a brush, he still keeps on seeking for the high meanings of life.

When Robert Strong Woodward planned out a life of devotion to heroic art — heroic art not only in what he portrayed on canvas but also in the building of a personality — there were relatively few in the world who were called to live under handicaps such as he must reckon with. Now, in these desperate years through which the world is passing, there are multitudes. The boys who have lost arms or legs or eyes in battle, the boys whom the battle front has turned into nervous wrecks, the young of both sexes who are wise-

bound and crippled by polio, the men and women with broken hearts who are tempted to cry out in their anguish that there can not be any God of love — these must practise heroic living and working if they are not to go down in spiritual defeat. About now one, and then another, and then another of these we hear or read stories of heroic living and doing, and there are few things more heartening than to come upon such stories. To all such, and to people in any place who are undertaking to live out their lives in a chivalrous and honorable way the story of Robert Strong Woodward is both an encouragement and a beckoning. Not all of us have latent within us any talent such as he has, but it is every man's business to make good in life with the ability he does possess. To do that is to give oneself over to the highest kind of artistry the world knows.

\* \* \* \* \*

## God's Healing Life Within

*Clara Johnston Pierce*

I walked along a mountain streamlet's brink,  
And sought a long loved pool, that I might drink;  
Its inlet clogged by dense, unconquered weeds,  
No water filled it for the traveler's needs.  
I pray Thee now, dear God, to fill my heart  
With love—to often be with Thee apart,  
That weeds of doubt and fear may never grow,  
And Healing Life within may ever flow.

□ Writing down requests has a blessed influence on the prayer habit.

## Write Your Worries Away

*Kenny Joseph*

“THOUGHTS disentangle themselves passing over the lips and the pencil tips.”

Most big companies have inter-office memo pads with the words, “Say it in writing.” That motto could be well used in this Christian life, also. “Say it in writing . . . put it down in black and white.” That applies to things to do as well as prayer lists; people and projects you should pray for . . . blessings received from the quiet time . . . prayer requests that are upon your heart. Write them down and crystallize them in your mind.

You clarify your thoughts by putting them down in writing. You can crystallize many of your plans and problems if you will just write them out where you can get at them.

Did you ever hear of an accredited, certified public accountant trying to balance his books by just “keeping it in his head.” Of course not, he has to “Write it down.” In the same way, we should habitually jot our requests, problems, blessings down to keep them before us.

A very relaxing thing to do when you are worried or perplexed about the future or when something comes

into your life so that you can't think rationally, you're so distracted by it, is to just sit down and, one by one, write down the things that are worrying you. Even though it may sound funny, put them down one, two, three. Then stand back and look at your “mountain” and you'll see what a “molehill” it really is.

You bring into crystallized form the state of foment and confusion, and rest at peace as you survey the over-all situation you've made plain in black and white.

I have a pretty accurate method of measuring a person's efficiency by asking my friend to jot down a certain phone number or address. He'll do one of three things.

1) “Envelope-Eddie:” He reaches for the back of an envelope, or whatever scrap of paper he can find, and jots it down. Then when he wants to use it he must go madly ransacking through every piece of paper to find it . . . and usually doesn't.

2) “Memory-Martin:” He repeats it two or three times to himself, then with a selfconfident look assures you, “I got it.” And he has until the time comes to use it when “It's on the tip of my tongue,” or, “If I could only remember the third number.” His



built in tape-recorder either needs a cleaning or a new recording head.

3) "Notebook - Norman:" He reaches for his pocket note book, turns to the proper page and jots it down. Thereafter he has his facts at his fingertips and doesn't tax his already over-loaded brain. His only worry — not to forget the note-book.

Spiritually speaking, you get out of personal Bible study and prayer only what you put into it. Many great saints, sensing the indispensable need of a notebook, have kept careful pournals of their worship and communion with the Lord. They have been stimulated by the record of progress made over the years, encouraged by past recorded experiences of the Grace of God in meeting with them, and quickened to an ever-deepening watchfulness by the recorded occasions of deadness and defeat in secret prayer. Chalmers, Muller, J. H. Taylor, McCheyne, Bonar, Wesley and many others all used such journals.

An excerpt from the journal of George Muller says, "This writing down of specific requests for permanent reference has a blessed influence upon the prayer habit. It assures practical and exact form for

our supplications, impresses the mind and memory with what is thus asked of God, and leads naturally to the record of the answers when given, so that *we accumulate evidences in our own experience that God is to us personally a prayer-bearing God*, whereby unbelief is rebuked and importunity encouraged." In this account of Muller's life, Dr. A. T. Pierson records: "On a certain occasion Mr. Muller put eight specific requests on record together with the solemn conviction that, having asked in conformity with the Word and will of God and in the Name of Jesus, he has confidence in Him that He heareth and that He has the petitions thus asked of Him. (1 John 5:13) He writes: 'I believe He has heard me. I believe He will make it manifest in His own good time that He has heard me; and I have recorded these my petitions this 14th day of January, 1838, that when God has answered them He may get, through this, glory to His Name.'"

Yes, you can literally write your worries away by "saying it in writing," because the spoken word is carved in air; the printed word is cut in granite.



## Prayer for a Young Doctor

*Berniece Ayers Hall*

He is so new with stethoscopes and things,  
 So eager, Lord, to test his brave, bright wings,  
 So young and proud, oh, justly proud to be  
 A part of medicine's great ministry.  
 Go with him through each tense, dramatic day,  
 Each long, nocturnal vigil when he'd stay  
 With all a doctor's fervent skill, quick death;  
 When he would catch the first ecstatic breath  
 Of tiny, new-born life. In each bleak room  
 Where suffering would crush out joy, illumine  
 His mind and heart; direct his human hands  
 To meet life's constant, limitless demands.  
 Make him, like one before him, well aware.  
 Of vast and boundless resources that prayer  
 Avails. Thus shall he be, through every hour,  
 A channel for Thy perfect healing power!





## Christmas Card Symbolism

John Gayner Banks

CHRISTMAS cards have a secret code, all their own. Do you know the key to this code? My cards have trebled in value since I was initiated into their symbolic meaning by the Rev. Wil-liston Merrick Ford, whose nine categories follow.

1. THE CHILD — The Babe of Bethlehem — the Christ Child, or indeed any child. The symbolism is the same. The card reminds you of the coming of the Divine Babe, or that there is a spark of divinity in every babe born into this world. The Child is the New Creation within you which comes to birth in the atmosphere of Christmas.

2. THE WOMAN — The Madonna — The Blessed Virgin. It may be a beautiful Madonna picture by some classical artist of antiquity, but it might be a photograph of sister, wife, daughter, mother. Any woman on a Christmas card is a symbol of the beginnings of history. For woman is, mystically, *Theotokos* (i.e. God's Mother) and this brings to mind how she is continually bringing some new conception of Christ into the world.

3. ANGELS or some hint of music. The Christmas Angel is the representative of the Heavenly Host "praising God and saying Glory to

God in the Highest and on earth Peace . . ." Angels are thought of in classic literature and art as belonging in "choirs." This symbol may appear on any Christmas card by any suggestion of music, or musical instruments — harp, bells, organ, carol-singers, etc.

4. THE MAN. The classic example of this "Man" on your Christmas cards will be St. Joseph, the husband of The Virgin Mary. Or any man or boy. Any man expresses the symbolic thought. Conventionally expressed, "God became Man" at the first Christmastide. This is the essence of the Incarnation teaching. And Man stands for the protector of the Divine Child.

5. SHEPHERDS. You will find this clue in many pastoral scenes depicted on Christmas cards. The shepherds stand for receptiveness, as the shepherds received and accepted the wondrous message of the Angels concerning the coming of Christ. So the shepherds signify the coming of The Divine Idea. Sheep dogs or any other domestic animal may be included. They further illustrate the truth that the whole animal creation is included in the New Dispensation which began the first Christmas Night.

6. WISE MEN or Magi. They are

usually represented as guided by a star — full of spiritual symbolism. They are in quest of the New Light that shines forth to illuminate mankind. The motif is further sustained on any card which depicts Candles or other Christmas lights.

7. THE MANGER. This symbolizes Shelter — Hospitality — Refuge. The word "Manger" literally means place of refreshment or eating-place. The Manger signifies that God dwells with Man. Cards may depict a Creche or "The Holy Family" or a modern home. A few cards represent "altars" and "tabernacles" as local centers of Divine Presence.

8. HOLLY or EVERGREENS — or any green tree or foliage. A traditional Christmas decoration. The holly tree used to be the "Holy Tree." This touch of green suggests the turn of the year, the "ever-green"

From *St. Luke's Press*.

persistence of man, the deathless hope of new life surviving all threat of frost and cold, a better way of Life.

9. THE SNOWDROP — or any winter flower — or any winter scene, or snowscape. It symbolizes the Christmas Idea of Life and its incredible power of triumph over any sort of death or darkness, — the harbinger of spring appearing even in winter ice and frost! It closely follows the sequence of number eight.

Many lovely Christmas cards combine several of these pieces of symbolism. It is well worth your while to look carefully into each card you receive and see how many of the above symbols are included. Look earnestly for the symbolic TRUTH on each card. Pictures speak louder than words!

### Lessons

Berniece Ayers Hall

How wise the tiny ship that knows full well  
The ocean's vast immensity!  
It does not fight the churning waves that foam  
And lash about it ceaselessly.  
But yields, instead, unto the water's flow  
To bear its frail weight up.  
And so would I, when problems would oppress  
And grief would fill my cup,  
Learn lessons from brave ships that sail the blue;  
Fear not, though mighty force disarms  
My life, but helpless, trust and lean for strength  
Upon the everlasting arms.



## High Voltage On The Campus

Hartzell Spence

IF YOU share the widespread anxiety that America's college generation is preponderantly godless — forget it! The truth is that our youth has generated a dynamic religious surge in recent years. It is a factor in breaking down campus discrimination. It has caused thousands of young people to volunteer for summer social service throughout the world. It has resulted in a minor revolution in academic approaches to religious teaching.

This movement has not been brought down on the heads of young people by persistent adults, but has burst forth out of students' own interests.

The youthful search for God has influenced educators, even in public schools. Dr. Gordon Sproul, president of the University of California, stated recently, "It is questionable whether we are right in avoiding the entire subject of religion and leaving this wholly to the church and the family. Out of this neglect has come a very serious thing, namely our neglect of youth's capacity for faith."

### *Change in text books*

Student attitudes have compelled

educators to face up to the reality of God in the lives of men. Instead of ignoring religious challenges in classroom discussions, teachers in large numbers are now interpreting such questions wherever they arise, from physics and astronomy to history and literature. New textbooks in the arts and sciences since 1948 reflect this change.

Spiritual questions by students must be dealt with when, where, and as they arise in every course of study. This was the recommendation last year of the Educational Policies Commission of the National Education Association. "There must be no question," the report stated, "as to the willingness of schools to subordinate all other considerations to those which concern moral and spiritual standards . . . The public schools cannot teach dedominational beliefs, (but) they can, and should, teach much useful information about religious faiths and the important part they have played in establishing the moral and spiritual values of American life."

When the new president of Harvard, Dr. Nathan M. Pusey, met with his deans, he informed them that he

adhered to this new concept. One dean later commented to another, "He not only expects us to teach religion, but to believe in it."

### *Most persisten student questions*

According to a study made among teachers by the University Christian Mission, five of the most persistent student questions are these: How do we know there is a God? . . . If God is loving and kind, why is there so much suffering in the world? . . . Can one be a Christian without belonging to a church? . . . Is Jesus divine? . . . Is it wrong for a Christian student to have premarital sex relations?

How do educators answer such posers? A professor of philosophy at the University of Illinois, challenged with the existence of God, responded with a query of his own: "How do you know there isn't?"

The class came to life, and for forty-five minutes the students sought to clarify their own beliefs. The problem unresolved in class, the professor met his students that night at the student union and continued the debate until the building closed three hours later.

Professors who are not afraid to answer searching spiritual questions from students find themselves much sought after. Professor George F. Thomas, Princeton's professor of religious thought, last year was voted the most popular teacher on the campus. A similar accolade was bestowed

in 1953 on Dr. Hans Frei, professor of religion at Wabash College, Indiana. Denver University students spontaneously campaigned recently for the election of their chaplain, Dr. Glenn A. Olds, as university chancellor. He was the one man they felt best understood their problems.

Other teachers awakened to new religious experience by the searching queries of pupils have taken temporary leave to enroll in theological seminaries, where they can study religion in relation to their own teaching assignments. Some 135 professors from 39 states, few of whom taught theology, gathered last summer at Nashville, Tenn., to examine their own spiritual lives in the light of classroom inquisitiveness.

### *Youth seeks to serve*

Students by the thousands, dissatisfied with selfish materialism, formed a "Creative Use of Summer" movement, gave of themselves at their own expense. For example, last summer 25 went to a Mexican village and by hand labor built a school and a sewerage system for the town.

The Methodist Church, alone, found such service for over 1,000 students. The American Friends Service Committee, the Student YMCA and YWCA, and a dozen other agencies enrolled thousands more. A group of 150 took summer government jobs in Washington and spent their evenings in discussion of questions involving government and di-



plomacy.

#### *Freedom for religion*

One significant upsurge has been in one of the least likely locales: the land-grant colleges, often called the "godless state universities." Supported by public funds, these universities have traditionally shunned religious emphasis as contrary to the First and Fourteenth Amendments to our Constitution, which define the separation of Church and State. The students, however, are rejecting the separation thesis. Many of them contend that the founding fathers meant freedom *for* religion, not freedom *from* it.

#### *First legal victory*

In 1952, regent of the University of Minnesota took a bold step. School funds (provided by state taxes) were used to promote religious activities within the University. Certain citizens demanded this be stopped and invoked court action, but the Minnesota Supreme Court upheld the University, refusing to compel the school regents to justify the use of tax money when so used for religious activities. The Minnesota case may yet go to the Supreme Court of the United States.

A clear interpretation of the controversy is inevitable. Today only two of the 65 largest land-grant colleges do not now make provision for campus religious activity. Before World War II, 56 of these institutions had no such provision. And a

recent survey at 32 of these schools revealed that 90 per cent of the students regarded God as a vital influence in their lives.

#### *Other trends*

Over 1,000 religious organizations today maintain permanent staffs on college campuses. There are 300 full-time college chaplains (compared to 20 back in 1941).

New chapels have been built at such secular schools as Kansas State, which has just completed a chapel with three altars, and the University of Maryland, which provides thirteen offices for chaplains of various faiths. On the campus of Louisiana State University, a large and beautiful Baptist Student Center has recently been built. Where large chapels are available, as at Syracuse University, Penn State, Yale, Duke, Cornell and Leland Stanford, student attendance on Sunday is regularly between 900 and 1,000.

When Rensselaer Polytechnic Institute added a chaplain to its staff, there were cynical protests that the students, burly engineers mostly, would shun any religious program. To everyone's surprise, the Rensselaer chapel is packed at Sunday services; 400 men students attend weekly prayer meetings!

Another trend to watch is the development of student churches on the campus. The Lutherans have already set up 32, run by students, for students, but responsible to the local

district church. A young pastor (probably just out of school himself) is on hand to advise and counsel.

Said one member of the Calvary Lutheran Chapel at Wisconsin University, "I'm a lot more active here in the church than I ever would be at home."

A significant point: many students are coming to realize that religion is more than a study course (like history) or a form of group worship, but something to experience personally. Burrill Dinshens, a junior at Asbury College, Kentucky, reported an experience while alone at prayer in his college chapel.

"As a college student, I know what a need there is for a quiet place to pray," he said. "So many times the local churches are locked . . . or there are other things to keep people out. I now feel called by God to work for the establishment of prayer rooms or chapels, non-denominational and open 24 hours a day, upon the campuses of every American college and university."

#### *Religious bull sessions*

The annual Religious Emphasis Week, now in 65% of all U. S. colleges on a purely voluntary basis, is a good test of student interest. The University Christian Mission, which conducted forty of these "Weeks" last year, thoroughly covers campus life. At the University of Oklahoma, for example, a team of twelve began in local churches on a Sunday,

and within a week had entered 85 classrooms, addressed 11,160 persons at convocations, and had led "bull sessions" in 56 fraternities, sororities and dormitories.

"I found," said one of the team, "an almost plaintive interest in God."

#### *What do they believe?*

The religious beliefs of college students, according to a post-World War II survey made by Gordon Allport and others at Harvard and Radcliffe (confirmed independently at Princeton), were disturbing to conventionalists. Of those queried 70 percent admitted the need for a personal religious life. And 70 percent also found no appreciable conflict between science and religion.

But this may shock you: only 25 percent of the students questioned admitted to orthodox religious beliefs; 57 percent rejected denominationalism; 50 percent rejected the divinity of Christ, but not that of God; and only 25 percent believed in personal immortality.

The analysts pointed out, however, that "Although there was a loss of orthodoxy and formal religious participation, an interest grew in the social aims of religion, in the problem of evil, of immortality, and of the existence of God."

But, characteristically of youth, the college generation now appears to be taking in its own hands the search for enlightenment and faith.



Youth wants inspiration, a faith to live by. And the 300 college chaplains will tell you, unequivocally, that youth is beginning to find what it seeks.



### *An Irish Blessing*

May the blessing of Light be on you, light without and light within.

May the blessed sunlight shine on you and warm your heart till it glows like a great peat fire, so that the stranger may come and warm himself at it, and also a friend.

And may the light shine out of the two eyes of you, like a candle set in two windows of a house, bidding the wanderer to come in out of the storm.

And may the blessing of the Rain be on you—the soft sweet rain. May it fall upon your spirit so that all the little flowers may spring up, and shed their sweetness on the air.

And may the blessing of the Great Rains be on you, may they beat upon your spirit and wash it fair and clean, and leave there many a shining pool where the blue of heaven shines, and sometimes a star.

And may the blessing of the Earth be on you—the great round earth; may you ever have a kindly greeting for them you pass as you're going along the roads.

May the earth be soft under you when you rest out upon it, tired at the end of a day, and may it rest easy over you when, at the last, you lay out under it; may it rest so lightly over you, that your soul may be off from under it quickly, and up, and off, and on its way to God. G. R.



☪ God's love for others fills you and your sorrow is dispelled.

## *Why Have I Changed So Completely?*

*Ruth D. Collins*

SEVERAL summers ago a friend and I were seated at a table for four in a college cafeteria when a mutual acquaintance and a stranger came and asked if they might sit with us, which they did. The stranger was introduced to us but the conversation was carried on by the other three. She seemed entirely engrossed in her thoughts. After we had finished eating, my friend and our acquaintance asked to be excused for a few moments as they had spied others whom they had met at conferences in other years and wished to greet them. That left the stranger with me.

To my surprise, at once she leaned across the table and with an animated expression on her face said, "Since you are a minister's wife I must ask you something, for it has puzzled me much." Then she proceeded to tell me that her son was killed in World War II. He was an only child and when they were told of his death she became very bitter against everybody and everything—especially God. She stayed at home and lost interest in everything outside of it, wallowing in the depths of sorrow and despair. Some eleven months went by and then one night she read of another couple who had just been notified of a like fate to their son in service. She felt an urge

to write the mother and in doing so told her that she knew exactly what she was going through for she, herself, had been through it. "Then," she said, "I tried as best I could to comfort her (although I don't know why I should have done so for I had found none). The same week I received a letter back from her telling how much good mine had done them both, and especially since I had been through a similar ordeal. She was profuse in her thanks and appreciation of what I had done, and I decided that from that time on I would write to every mother so notified of her son's death. A whole new life opened up for me. I gradually began being interested in things and people again. I came to feel all right toward God. Even my son's death seemed all right! Can you understand that? Isn't it strange? Why should have I changed so completely? My son is still dead—and yet I feel all right about it."

It was my happy privilege to explain to her that she had unconsciously stepped into God's WAY OF LOVE FOR OTHERS and that everyone who does so finds release and surcease from all sorrow, bitterness, hatred, and everything else with which the Devil would fill our minds.

Quite often I have an opportunity



to talk with those who have been bereaved or with one who is living too narrow a life (too self-centered) and sometimes I have told this story to them and then said, "This is your Way out. It is the one Way that God has appointed for us to be 'free' indeed. As you give yourself completely to God and each day seek His will for your life He will turn your life outward to see other's needs and help them with them, and as you do so you are forgetting yourself and your troubles. God's Love for others fills you and your sorrow is dispelled and replaced with rewarding joy in your service to others."

One day recently I was in a bus terminal. A woman in deep mourning came and sat beside me. I could fairly feel the gloom and silently prayed that I might be able to break through it. To a casual remark she made a vague, one word reply. After a moment I tried again, commenting on our both having rubbers and umbrellas even though the sun was shining so gloriously. Then for the first time she seemed to realize that someone was talking to her. She turned and confided, "I hope you will forgive me if I seem in a fog. My husband died recently and life has lost its meaning for me." Then she told me that both of them had held prominent public position for many years, having a oneness of interests. Now she was left alone, except for a dog, and there seemed

little for which to live. There was one thing she couldn't bear — and that was to have anyone tell her that "time would heal all" for her loss would ALWAYS be felt most keenly.

Then I told the story. As I finished, her eyes opened wide and she seemed to step right out of the gloom, that had so engulfed her, to view an idea entirely new to her. She said, incredulously, "Why! I would never have THOUGHT of such a thing." Just then she saw her bus coming into dock and so hastily gathered up her bundles, but she stopped long enough to say, "I'm so glad I had this talk with you — SO glad." And she was gone.

Jesus said: "Come unto Me, all ye that — are heavy laden, and I will give you rest."

"I am the WAY." (of Love for others)

"I am — the TRUTH." ("The Truth shall make you free.")

"I am — the LIFE." (Eternal Life of Love)

"I and the Father are ONE." (And God is Love)

Therefore, His LOVE is the Way, the Truth, and the Life — Eternal, operating in us and freeing us from sorrow, hatred, selfishness, bitterness and filling us with His Peace, Joy, Harmony, Contentment, Oneness with the Father and all else for which our whole beings have consciously or unconsciously longed.

☪ Maybe, then, your radio set is wrong.

## Our Pocket Radio

Andrew Farre\*

A WEARY, weary traveller upon Life's dusty way,  
Who listened to the radio news at least twice every day,  
Had found himself so burdened with such things as murders, wars,  
And accidents, catastrophes, divorces, broken laws,  
That oft he fell awondering however he could keep  
His health and wealth and happiness when such things stole his sleep.

But so it chanced that one bright day he met a peaceful man  
Whose very face was radiant, for he'd a better plan.  
To look on him revived a soul, however much depressed;  
He was a Gospel Minister whose smile God's Peace had blessed.  
And so this burdened listener to radio news so black,  
One day he asked this Pastor how of Peace he had no lack?

And he replied: "I listen in both morning and at night."  
"And so do I," the other said, "it fills me up with fright."  
"But maybe, then," the Pastor said, "your radio set is wrong."  
"What nonsense! How could that be it? I've had my set so long!  
—And tell me what shape yours may be?" "Oh, mine is like a Book!  
And here it is!" "A pocket set?" "Do take a careful look!"

That troubled man was much surprised to see what then he saw —  
A plainly printed Gospel Book such as he'd seen before!  
"Our God is always speaking," said the Pastor with a smile,  
"His Love Broadcasting Station is on duty all the while,  
And all the day He's sending out His Messages of Peace,  
By which we may be guided, kept, encouraged — find release  
From all that can oppress, or jar, or trouble, or dismay.  
God's Word brings strength and healing as you listen in each day."

That man, now carefree, bows no more beneath a load of care,  
But listens in to God each day; he does so everywhere,  
For now he has a Bible which he reads upon his knees,  
And also a New Testament which slips with perfect ease  
Into his jacket pocket, that on bus, train, car, or tram,

\*Of South Africa, with acknowledgements for the idea to Mr. Glenn Clark in *How to Find Health Through Prayer*.



He can and does withdraw it and thus hears the great "I AM" —  
The Christ Who bore our sins away, and keeps His Promise true,  
That He is with us all our days, and says, "I am with you."

O Reader, if you know a friend or brother bowed by care,  
Will you not lead him to the Book, so that he may also share  
In our great joy and peacefulness that God alone can give?  
And let us pray that everywhere our neighbours all may live  
According to God's Loving Word, by listening in each day,  
That He may guide and strengthen us to walk His narrow Way.

#### RESPONDING PRAYER

O God our Father, speak to us, as in each age You've done  
By Your dear living, written Word that tells of Your dear Son,  
Who is the Saviour kind and strong Who saves from all distress,  
And when His biddings we obey, gives joy and happiness.  
And help us win all troubled souls to join our happy throng,  
That they may come to praise Your Name in joyous, happy song.



### Faith

*Helen Evelyn*

Afraid? Of what? I shall not fear  
I'm not afraid—my God is here.  
I'll lift mine eyes up to the hills  
His presence all my being fills  
I'll mount as eagles do, with wings  
I'll not grow weary—my heart sings.  
I shall not faint—I'll walk with Him  
Thro' sunlit skies—or shadows dim.  
Courage my friend—you need not fear  
So long as you know God is near.  
That neither death, nor life, nor past  
Nor future storms, nor Winter blast  
We from our Lord can separate  
His love constraineth us.

☪ Plain men are used of God to put heart into prophets.

## You Can Be An Encourager

*Roy L. Smith*

**D**R. JAMES Moffatt, the famous Scotch scholar, has rendered all of us a great service by translating the Scriptures into the plain speech of the common man. Passages which are obscure in the ancient phraseology of 300 years ago come to life under his magic touch.

In one of the great conversations in the Book of Job the stricken man is being warned by one of his friends that he must not go down under the blows that are falling upon him. "Your words have set other men on their feet," he says, as if to say, "There are too many people depending upon you, Job. You can't let us down. You have encouraged us in other days, and now you must prove you have the power required of a man in trouble."

It is common for us to heap applause and praise upon the great musician, the inspiring preacher, or the great artist or novelist. But what about the encourager?

"I have had a great friend," was the word of Robert Louis Stevenson, when he was called upon to explain how he had been able to overcome difficulties which would have for-

ever destroyed another man. There was something about the encouragement and confidence of a friend which came to the rescue.

"I did not dare break," said a famous preacher in the midst of a crisis. "There was a plain man in my congregation who came to me in the hour of my distress and encouraged me."

It is a common thing for plain people to look to their pastors for encouragement. It is one of the sacred responsibilities of the preacher that he supply his people with courage.

But it is also true that ministers come to the time when they are greatly in need of ministration. In such hours plain men are used of God to put heart back into prophets.

"I have never been able to do much in the way of church work," said a quiet-mannered old layman, "but I have made it a rule to speak a word of encouragement to my pastor every time I suspected that he was under heavy pressure."

"I guess I had better give up that class of boys," said the Sunday-school teacher to his pastor. "I have been teaching them now for two and a

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half years, and in all that time not one father or mother has ever mentioned to me the fact that their boy was even in my class. I guess I am not doing much for the boys, and you had better get someone else." For the lack of a little encouragement, the boys were in danger of losing a teacher who was exceptionally efficient and valuable.

One does not need a college degree, a conspicuous office, the chairmanship of the committee, to be an encourager.

God alone knows how much courage a plain citizen is able to pour back into the spirit of a faithful pub-

lic official.

The more conspicuous the individual, the more lonely he is likely to be, and the more he may be in need of simple words from plain people. It is said that a humble man from Springfield, Ill., once paid a call on Abraham Lincoln during one of the President's blackest days. And — he had called only to "tell two or three funny stories," and to express his affection and appreciation. No one can know what he accomplished for all the nation that day.

Anyone can be an encourager. Of such is the kingdom of heaven.



God give us men! A time like this demands strong  
minds, great hearts, true faith and ready hands;

Men whom the lust of office does not kill:

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor—men who will not lie;

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking!

*Josiah Gilbert Holland*



## To The Prayer Groups Of America

On August 19, 1954, President Eisenhower addressed the World Council of Churches in the following stirring words.

"The cause of peace needs God. I believe that you, spiritual leaders of a great world organization, together with your brethren of other faiths, can lead the way.

"The goal should be nothing short of inviting every single person in every single country in the world, who believes in the power of prayer to a Supreme Being, to join in a mighty, simultaneous, intense act of faith.

"That act of faith might take the form of a personal prayer by hundreds upon hundreds of millions, delivered simultaneously and fervently for the devotion, wisdom, and stamina to work unceasingly for a just and lasting peace. If this mass dedication launched an unending campaign for peace, supported constantly by prayer, I am certain wondrous results would obtain."

Great movements are not born amid the cumbersome red tape of governments; they take their rise in the grass roots of the people. American independence was not the result of government action, it sprang from the Boston tea party. The independence of India was not initiated by government action, but by a little man with a spinning wheel and the love of God in his heart.

In the same way peace on earth must first be born in the hearts of men before it can be organized by the Parliaments of nations. The first step toward world peace must be made in prayer before it can be codified by international legislation.

In compliance with the call of the President of the United States, quoted

above, we are hereby initiating a movement that will spring from the hearts of the people everywhere. This movement will consist of sending a continuous stream of prayer every day of every year for God's inspiration and guidance for the President, the Cabinet, the Senate, and the House of Representatives to take the necessary steps to bring world peace to all nations.

This letter is a call to the prayer groups everywhere to share in a constant stream of prayer for the "devotion, wisdom, and stamina" of the rulers and lawmakers of the world in general and of our nation in particular to "work unceasingly for a just and lasting peace."

If each of thirty prayer groups will select one day of each month to make this their special project, the stream of prayer will be assured. There are forty-eight states in this nation and only thirty-one days in each month. Suppose the prayer groups of Indiana were assigned the twenty-fourth day of each month to remember especially, either as a group or individually, to pray for guidance of our national leaders, I am sure that "wondrous results would be obtained." Texas might take the twenty-fifth and Oklahoma the twenty-sixth and so on. Here is a pattern that we could follow

Day of month	Prayer Groups
-----------------	---------------

- 1—Maine and Idaho
- 2—Massachusetts and North Dakota
- 3—Connecticut and South Dakota
- 4—New Jersey and Nevada
- 5—Maryland and Montana
- 6—Virginia and Utah
- 7—North Carolina and Rhode Island
- 8—Georgia and Delaware



9—Florida and West Virginia  
 10—Arkansas and New Mexico  
 11—Oregon and Arizona  
 12—Washington and New Hampshire  
 13—Nebraska and Vermont  
 14—Wisconsin and Mississippi  
 15—Kentucky and Wyoming  
 16—Missouri and Colorado  
 17—Tennessee and Iowa  
 18—Louisiana  
 19—Minnesota  
 20—New York  
 21—Pennsylvania  
 22—Illinois  
 23—Ohio and District of Columbia

24—Indiana  
 25—Texas  
 26—Oklahoma  
 27—California  
 28—Alabama  
 29—Michigan  
 30—Kansas  
 31—South Carolina

Any prayer group or individual wishing to be enrolled in this movement for world peace is requested to write to Mrs. Ethel Dow, the coordinator of prayer groups, 3134 West Calhoun Blvd., Minneapolis 16, Minn.


Glenn Clark



## Storms Come to All

Edna Hull Miller

The barren trees  
 Their branches locked  
 Against the winter's snow  
 Are silent strength  
 That can withstand  
 The fiercest sleet and snow;  
 Some winter winds assail my life  
 Or stormy thunders roll—  
 I, too, must brace for them  
 With silent strength of soul.



☐ Excerpts from letters to the Prayer Tower.

## Prayer Works!

THE UNITED PRAYER TOWER is not really a "Tower" but it comprises thousands of pray-ers in all parts of the world who unite their hearts with those in the prayer room at 1571 Grand Avenue, St. Paul, Minnesota, each day. The word "Tower" is merely symbolic of the power of United Prayer which circles the world every day through the consecrated efforts of these dear ones.

Each day the staff go apart in prayer at ten A. M. and three P. M. to lift the needs that come to the prayer room. In the two Cities, St. Paul and Minneapolis, there are many prayer groups who are doing the samething.

We rejoice and give thanks when we receive the blessing of such letters as this one which we have permission to publish.

"Dear beloved Prayer Tower Family: Last week I left my home in California to come to my Mother here in Illinois who was being operated on. Previously you had sent, in respense to my call, the loving comforting letter saying you had already prayed and were continuing to

thank God for her wholeness. Bless you, God truly performs miracles today. The doctor says, "It is a mystery." He has twelve x-ray pictures of the huge kidney. When they operated it wasn't there. All that was left was a membrane. For almost a week Mother stared at the ceiling, talked irrationally, then gave us goodbye and cried for she knew she was leaving us. She went to sleep and it took the nurses thirty minutes to awaken her. I prayed the 23rd Psalm using Mother's name, complete relinquishment. At seven o'clock that evening she was her radiant joyous, thankful self, so happy that she was brought back to us. Bless the Lord, oh my soul! Thank you and loving blessings and prayers are constantly coming your way from my heart. Great things are being done here for all our loved ones. How merciful and gracious our Jesus is. The Doctors were Mr. Milton J. Summerville, and Dr. N. C. Philip, Deaconess Hospital, Freeport, Illinois. Gratefully and lovingly, Loretta McShane."

If you would like to be one of the pray-ers in this wonderful world-wide

### 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 COLfax 7396, Minneapolis, Minn., or Mrs. Ecoff, DEsota 7365, St. Paul, Minn.



family, please write to us and we will send you our monthly devotional booklet, the Manual of Prayer. We do not send names, unless they happen to be in your immediate vicinity and desire personal attention. We just ask you to pray with us each day and know that GOD ANSWERS PRAYER.

"You will be interested to know that today my husband's doctor reported that the last x-ray pictures showed that the tumor in my husband's stomach had disappeared. The doctor seemed baffled but we know our prayers have been answered and we are so very grateful to you for your prayers. The doctor said it is no longer necessary for him to come back for check-ups as he is now o. k. Our hearts are full of joy and praise."—*South Dakota*

"Your kind letter in regard to my daughter has touched our hearts. Our deepest and most grateful thanks to you and all the others who have prayed for her. She went to surgery and we claimed the divine birthright of a perfect body temple for her and she too gave herself into His arms. The four doctors explored and found nothing wrong with any of the organs; even the cyst that doctors had told her was there was gone. The physician and surgeon are amazed and say they cannot understand it. All we can say is, 'Thank Thee, dear Father,' over and over. Our prayer group gives thanks and we humbly beseech God that He will use us as His channels from now on."—*Louisiana*

"I wish at this time to express my sincere appreciation of all the prayer waves that came through to me in my time of need. I know that I was healed before I entered the operating room for I felt a great release from all fear and a wonderful peace came over me. It was a serious growth in my eye . . . but the laboratory report was benign. I guess we

need things like this to awaken a deeper spiritual understanding of our loving Heavenly Father who doeth all things well."—*New York*.

"I have received so much help from all the copies of the Manual of Prayer and just felt I must tell you so. The August issue is filling a real need and longing in my life. The July number came at a time much needed for us here in this household. Three of us take it and there was a serious illness and death of the husband of one. The 23rd Psalm was a favorite of his and every day during the last three weeks of his life, 'The Preparatory Silence' was read to him several times and it always quieted him. This was when he could not seem to know or understand other things. The latter part of the same meditation was read at his memorial service. We also read Daily Word which was on the 23rd Psalm too and one seemed to supplement the other so beautifully, and we knew that this was not just something that happened. We believe that God plans these helpful things for us. God bless you!"—*California*

"I am grateful for your understanding and helpful letter, for the loan of your books, for the monthly Prayer Manual, and most of all for being guided to you in the first place. My daily periods of prayer and meditation mean much to me, and I hope, are helping others. . . Thank you again for your loving interest and help, and God bless you all."—*Mississippi*

"I must report some good news! The Lord is answering the many prayers, for I am able to walk again. How wonderful it seems to me to go out into the back yard and sit in the warm sunshine and drink in the fresh air, while my heart is nearly bursting with thankfulness. It seems like a miracle is slowly unfolding. Thank you for all the prayers and help you are ever ready to give."—*Canada*

## Spiritual Companions for the New Year

### 1 - THE MASTER AND THE DISCIPLE

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