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FALL 1962

# Clear Horizons

Personal Experiences In Christian Living

50¢



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by Robert Collier

## Clear Horizons Magazine

1571 GRAND AVENUE  
SAINT PAUL 5, MINNESOTA

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1571 GRAND AVENUE  
SAINT PAUL 5, MINNESOTA
- **SUBSCRIPTION RATES**  
\$2.00 for one year  
\$.50 a copy
- **MANUSCRIPTS**  
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### THE COVER

On that first Thanksgiving the Pilgrims thanked God for His protection and for sustaining them physically as well as spiritually. They knew "from whence" came their help. In a strange land where they had to depend upon their own wits and the help of their God, surrounded by the cold forces of nature and the hostile inhabitants of a new land, they knew that their own strength was not enough. Their help came from God and they gave Him the thanks.

Today we too often look to Washington, the government, the U.N., and so many other agencies and tend to forget that all the power of these are still dependent upon the acquiescence of God. Without the overshadowing of the Almighty every government and agency would be impotent. It is time we began to look "to the hole of the pit from whence we are digged," and the "rock from whence we are hewn." Now is the time to go behind the transiencies to the Eternal, and give thanks.

FALL, 1962

Clear Horizons

VOLUME 24  
NUMBER 2

# EVERYTHING Has Its Price

by  
Robert Collier

IN HIS ESSAY on Compensation, Emerson says:

*"What will you have?" quoth God.*

*"Pay for it, and take it!"*

How can we buy the things we want at the counter of God? What pay can we offer?

Perhaps the answer lies in the ancient Law of Karma. Karma is Sanskrit, you know, means "Comeback." It is one of the oldest laws known to man. It is the law of the boomerang. Jesus quoted it when He said—"Whatsoever a man soweth, that shall he also reap."

In the parlance of today, it is—"Chickens come home to roost." Even in science we find it, as Newton's Third Law of Motion—"Action and reaction are equal to each other." Ella Wheeler Wilcox expressed the Law beautifully when she wrote—

*"Give love, and love to your heart will flow,*

*A strength in your utmost need;*

*Have faith, and a score of hearts will show*

*Their faith in your word and deed.*

From *Riches Within Your Reach*, Robert Collier. By permission of Collier Publishing Co. \$3.89.

*"For life is the mirror of king and slave,  
'Tis just what you are and do,  
Then give to the world the best you have,  
And the best will come back to you."*

One of the best illustrations of the working of the Law lies in the two seas of Palestine, the Sea of Galilee and the Dead Sea. The Sea of Galilee contains fresh water and is alive with fish. Green trees adorn its banks and farms and vineyards spread all around it. The River Jordan flows into it, and all the little rivulets from the hills around feed its sparkling waters.

The Dead Sea, on the other hand, knows no splash of fish, has no vegetation around it, no homes, no farms or vineyards. Travelers give it a wide berth, unless forced by urgent business to use its shores. The air hangs heavy, and neither man nor beast will drink of the waters.

What makes the difference? The River Jordan empties the same good water into both seas. So it is not the river. And it is not the soil or the country round about.

The difference lies in the fact that the Sea of Galilee gives as it receives; for every drop of water that flows into it, another flows out. Whereas the Dead Sea holds on to all it receives. Water leaves it only through evaporation and seepage. It hoards all it gets, and the result is that the water stagnates, turns salt, and is good for naught.

"Unless a kernel of wheat fall into the ground and die," Jesus told us, "it abideth alone. But if it die, it beareth fruit." In other words, if you put your kernel of wheat safely away to keep, you will never have anything but a kernel of wheat, and in time it will mould and rot away, but if you sow it freely (let it die to you), it will bear much fruit. It is another way of saying—"Cast thy bread upon the waters and it shall return to you after many days increased an hundredfold."

In all of Nature, the only known law of increase is that you must give to get. If you want to reap a harvest, you must first plant your seed. If you want to increase your strength, you must first break up the muscle cells, and stimulate them to divide and grow.

Division and growth is the way that all of life increases. Watch a single cell at work in your body, in a plant, or in any form of life. What

happens? It first divides, then each half grows until it reaches its normal size, when it divides and starts growing again. Without division, there is no growth—only atrophy and decay. You must divide to grow, you must give to get.

John Bunyan knew nothing of the law of cell growth, but he expressed it just as well when he wrote—

*"A man there was and they called him mad;  
The more he gave, the more he had."*

And Moffatt had the same thought in his couplet;

*"One gives away, and still he grows the richer;  
Another keeps what he should give, and is the poorer."*

Even the thoughts we send forth return to us laden with a harvest of their kind. That which we put into our thought comes back into our lives, because for every thought there is a response, a return of the pendulum we have started swinging. It is the Einstein doctrine of the extended line, which must return to its source.

There is no use saying you have not enough money or abilities to be worth starting with. Just remember the parable of the talents. The servant who was given five talents put them out at interest and made more, as did the one who was given two talents. But the servant who received only one talent felt that it was too little to do much with, so he buried it. And you know what happened to him when the Master came back.

Start with what you have and plant your seed, no matter how small and unimportant it may seem. You remember Jesus told us that the Kingdom of Heaven (or Expansion) is like a mustard seed—"Which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come to lodge in the branches thereof."

What you have to start with can hardly be smaller than the tiny mustard seed. If it can grow into a tree, think what your seed may grow into.

"Do the thing and you shall have the power," says Emerson. "But they that do not the thing have not the power. Everything has its price, and if the price is not paid—not that thing but something else is obtained. And it is impossible to get anything without its price.

For any benefit received, a tax is levied. In nature, nothing can be given—all things are sold. Power to him who power exerts."

*"You are not higher than your lowest thought,  
Or lower than the peak of your desire.  
And all existence has no wonder wrought  
To which ambition may not yet aspire.  
Oh man! There is no planet, sun or star  
Could hold you, if you but knew what you are."*

The key to power lies in using what you have, for use releases more power, just as using your muscles builds them into greater muscles, and failing to use them makes them weak and useless. "The one condition coupled with the gift of truth," Emerson tells us, "is its USE! That man shall be learned who reduces his learning to practice."

And Goethe expressed it even more strongly when he wrote—

*"Lose this day loitering, it will be the same story  
Tomorrow, and the rest more dilatory;  
Thus indecision brings its own delays  
And days are lost tormenting over other days.  
Are you in earnest? Seize this very minute;  
What you can do, or dream you can, begin it;  
Boldness has genius, power, and magic in it;  
Only engage and then the mind grows heated;  
Begin, and then the work will be completed."*



BY RALPH W. SOCKMAN

ON  
**THE RECEIVING END**

Before me lies a letter of thanks from a man who wrote it to people who had sent him gifts. Here is a passage of it: "Not that I complain of want; for I have learned, in what state I am, to be content. I know how to be abased, and I know how to abound; and in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in Him who strengthens me."

If we could only discover how to be content in both privation and prosperity, much of our restlessness and anxiety would vanish. Our composure and even our

character are so often cracked by sudden changes of financial circumstances.

Which is harder on character—a change from prosperity to privation, or from privation to prosperity? It has often been argued that the rich are more likely to go wrong than the poor. Such arguments have good Gospel precedent, for Jesus often warned that the possession of things is prone to inflate the ego and to dull the sense of need, so that the possessor of things lacks the humility and hunger which opens the soul to God.

However, there are temptations

of poverty as well as of prosperity. On the one hand is the temptation to self-sufficiency, to self-indulgence, to hard-heartedness; on the other is the temptation to self-pity, to envy, to bitterness.

The Epistle from which I have quoted was written in prison. The writer came from a family proud of its heritage. He had grown up in the social prestige of his group. From all of this he had been ostracized. He had been cast off by his own countrymen; he had suffered the cruel distempers of fickle crowds, sometimes being welcomed with applause, only to have the mob turn and stone him. But he clearly shows that he knew how to be abased without becoming sour or self-pitying or bitter.

Some men so school themselves while they are poor that, when they become affluent, they keep their heads and their ideals. It is largely in the time of prosperity that we need to acquire the qualities which can keep us contented, no matter how under God we find ourselves on the receiving end.

At a village blacksmith shop I recall watching the blacksmith take down roughly shaped pieces of iron from a nail in a rafter and put them into the flaming forge. Then he would pound the white-

hot iron on his anvil and thrust it into the water. I never knew just what part the heating and hammering and cooling each played in preparing a horseshoe, but together they somehow toughened and shaped the crude iron until it could stand the beating of the horse's hoof on the hard road. And when I consider this letter of thanks from Paul to the Philippians, I feel that I am standing before God's forge, watching Him transform the temperamental Saul of Tarsus into the saintly Paul who could endure all things with courage and contentment.

As again we approach our national Thanksgiving Day, when we count our blessings, many of us find ourselves in privation; so let us also look for the secret which made Paul able both to abound and to be abased.

Paul felt that, whatever state he was in, he was getting more than he was giving; and he was grateful. He saw himself, no matter what, on the receiving end. And so should we. When we start to count our blessings, our memories go back to Calvary, and our hearts well up with gratitude. Taking it all in all, whether we are in plenty or in privation, we are on the receiving end. For this and for His Holy Word we give thanks to God.

What things soever ye desire, when ye pray, believe that ye receive, and ye shall have them.

## Believing Is Seeing

*Clifford Richmond*

Did you ever stop to think just how much of our daily lives is built on faith? You went to church and it never entered your mind to wonder whether or not the church would be there. You sat down upon the pews and it never occurred to you that they might not hold you. You go out to start your automobile in the morning and you are amazed if it doesn't start. You press a button and never debate with yourself as to whether the lights will come on. You enter a restaurant with never a thought as to whether food will be available or whether you will be served.

Our whole monetary system is built on faith. Most of our financial transactions are carried on through checks, just "promises" to pay. We never see or actually handle the money. Even the

"greenbacks" we handle are not money. They are just promises that the United States government will pay the holder so much on demand, or that so much is deposited in the United States Treasury to back them up.

Most of us have a reasonable amount of faith. We act upon it and find that our faith is well substantiated and that life flows along with a certain degree of smoothness and satisfaction. Why therefore, do we make religious faith such a problem? Faith works in the spiritual realm the same as it does in the material realm. The blessings of the spiritual life come to us through faith the same as the blessings of the material life. Jesus said, "According to your faith be it unto you."

Now faith isn't something we pray for. The Bible tells that

"Faith comes by hearing—and hearing by the Word of God." In other words, faith comes by "knowing" God's Word and "acting" upon it. Faith is believing that God will do what He said He would do. Faith in our secular life depends upon the word of man—Man's integrity. Faith in our spiritual life depends on the word of God—God's integrity. We believe the contractor will build us a safe, dependable house and we move in and begin to ACT on that belief and find that our faith is substantiated—that the floors will hold us and our furniture; that the lights, stove, refrigerator, furnace, etc., will work. BUT we must ACT on this before we KNOW it to be true. We believe in the integrity of the contractor and we ACT on that belief and then WE KNOW "all is well." You could stand outside your new home with *doubt*, wondering about this and about that and never REALLY know whether everything was all right or not. You BELIEVE first, THEN you SEE!

So, BELIEVING IS SEEING! Not the opposite. Jesus stated this law in the words of our text:—"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The lame man had to believe that Jesus had healed him and make an effort to rise or he

would have remained lame the rest of his life. When Jesus said "You are whole," he believed it, even though everything seemed the same. There were the lame limbs. But he had faith in the word of Jesus and contrary to all appearances he started to rise and HIS FAITH WAS SUBSTANTIATED; HE WAS WHOLE. He BELIEVED, then he SAW!

This is perfectly scientific. It's a law of life. Alexander Bell had to believe in the reality of the telephone before he ever saw it or he would have never seen it. Fulton had to believe the steamboat was possible or he never would have invented the steamboat. Columbus had to believe in a new world or he would never have discovered a new world. In the realm of science we BELIEVE TO SEE! They who say "Seeing is Believing" never invent or discover anything.

Faith is ACTING on what you believe is true. You give me a check and if I have faith in you I thank you and go to the bank and cash it. Or I may not even cash it; I just deposit it to my account. I get the benefit of the check by ACTING on it. Now, I could intellectually say "I believe this is a good check. I believe Bill is a man of good character and will stand back of his check," but if I never cash or deposit that check, it will never do me any good. So

it is in the spiritual realm. We can intellectually believe the Bible—God's promises; but if we never ACT on them they'll never do us any good. God told the Children of Israel; "Every bit of land you walk upon, I'll give you." Now they could have intellectually believed this, but they would never have come to possess any land until they started WALKING. The Bible is full of promises. THEY and what they promise ARE ALL OURS FOR THE TAKING. But we must step out on these promises. We must act on them or they'll never do us any good. "Faith without works is dead."

As we ACT we SEE. George Muller sat down with his Bible and began to read the wonderful promises of God. He read these words of Jesus: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." He believed these words. He believed they literally meant what they said: "WHATSOEVER — BELIEVE — HAVE —" He saw the great need of the homeless children of his day. He knew it was God's will that they should be cared for, so he took it to God in prayer and claimed the promises. He believed the MEANS would be provided. He depended ENTIRELY upon prayer and faith to meet these needs. He never solicited money directly or indirectly. If

they needed food he asked God for it and GOT IT. If they needed coal or more buildings he prayed about them and GOT THEM. Thousands of dollars came in, buildings were erected, hundreds of orphans were cared for, and countless needs were met; all because a man REALLY BELIEVED and WENT AHEAD on the BASIS OF THAT BELIEF knowing that what "God had promised He was fully able and willing to perform." GOD NEVER FAILED HIM.

What God did for George Muller He will do for any of us if we have faith.

Agnes Sanford, in her book "The Healing Light," tells how she used this principle in helping people. There was little Billy, who had a leaky heart. She talked to him about God and His willingness to make one well. She tried to increase his faith by asking him to play with her a "pretend-game." "Pretend you're a big buy" she said, "going to High School and you're on the football squad. Shut your eyes and see yourself holding the ball and running ahead of all the other fellows. Imagine them saying: "Just look at him run! Gee, he's strong! I bet he's got a strong heart!" Little Billy was urged to play this game each night after saying his prayers, as well as many times during the day. A month later when Billy

made his visit to the doctor his heart was pronounced "perfect." This is just another example of the working of the principle: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Believing IS Seeing!

The whole thing sums up in taking God at His WORD, THEN ACTING UPON THAT WORD. How important it is that we acquaint ourselves with God's word. How are we ever going to know our wonderful privileges as Christians unless we know just what God has promised us? Whatever your need may be, turn to the Bible and find the promise which will meet that need and ACT UPON IT. If you need WISDOM, remember the Bible says: "If any man lack wisdom, let him ask of God who giveth to all men liberally." Ask God for wisdom, believe He gives it to you, thank Him for it, then step out and start making decisions and you'll discover a wisdom not your own available.

If you feel woefully inadequate for life and its problems, remember the promise: "My Grace is sufficient for you, for my strength

is made perfect in weakness." Accept this supernatural strength as yours. Repeat over and over: "I can do ALL things through Christ who strengthens me!" Attempt the impossible! See yourself doing it! Thank Him that that's the way it is going to be. And that is the way IT WILL BE!

The Bible contains a promise for any need you might possibly have; but remember: When you step out on a promise, leave the fulfilling of that promise to God. When you plant seeds you do not keep digging them up each day to see if they have sprouted. You trust them to the soil and the sun and know that you will not be disappointed. So don't keep taking your problems and needs back again and again and start wondering about them. LEAVE THEM TO HIM—TRUST HIM—AND HE WILL BRING IT TO PASS. You once having accepted a promise and having stepped out upon it, it then becomes GOD'S RESPONSIBILITY. HE'LL NEVER GO BACK ON HIS WORD! HE'LL NEVER LET YOU DOWN! BELIEVE AND YOU WILL SEE!



Man was created to live in fellowship with God, because God longed for this companionship.

## Transformation By Faith

ANNE S. WHITE

God's power is universal, waiting to be used and absorbed by all those who will freely open their minds and hearts and souls through faith to let His life flow in and through them. For those relatively few persons who have perfect and complete faith, for those who have humbly asked God to cleanse them and rid them of their faults, the flow of God's power is more continuous and sure: their lives become harmonious because they are in right relationship with Him who knows all, sees all, loves all and yearns to be all in all to us, His children. But most of us stumble and flounder on the rocks of self-will or self-righteousness or pride. We believe with our hearts because

we thirst for the "living water," which once tasted, leaves a thirst that cannot be quenched by anything less. Unfortunately for us, the sinful weakness of our carnal selves makes us vacillate; we are lured away by the temptations of the world into ways God never intended us to walk—ways that therefore do not really satisfy our inner yearnings. Made in His image and breathed into by His breath of life, man was created to live in fellowship with God because God longed for this companionship. Because God does not desire a forced obedience of puppets He created in man a mind, giving him freedom of will and choice. Adam and Eve, tasting of the apple of the Tree of

By Anne S. White. Permission of Macalester Park Publishing Co., St. Paul, Minn. \$1.25.

Knowledge of Good and Evil, symbolize man's consciousness of right and wrong, man's freedom to choose his own course. Unfortunately man rebelled—and he does it yet today—against God's plan for him to live in tune with Him in the Garden of Eden, as the *Bible* symbolizes it. So man must choose his way: either to live by the world and its values or to live under God's grace, or spiritual guidance and protection. God stands as our wise and loving Father, offering opportunities, whispering inner prompting, revealing spiritual truths, baptizing us with the Holy Spirit of Truth and Love—all those who in real trust open their hearts and minds and ask Him to enter into their souls and dwell therein.

But what about those of us who are weak? Those of us who want the fullness of joy and peace of God in our lives—yet waver and stumble over each stone in the path of life, held back by each wrong thought pattern and thwarted by each wrong behaviour habit? We start the day fresh in our desire to live in God's Kingdom of Love and Peace but soon we find that we have fallen from it because we are unable to control our thoughts and emotions, and therefore, of course, our actions.

The safest plan is for us to open our hearts and lives to God the moment we open our eyes to the

morning light: to pray with thanksgiving—yes, thankfully, not supplicatingly—for to beg is to imply that God is not willing to answer our pleas, or, at least, that we doubt His willingness. Too often we ask God for more, before we have truly thanked Him for what He has already given. To affirm His love and protection in thanksgiving is to manifest real trust. Praise of God is also the conditioning of our own hearts to receive that which God has long been waiting patiently for us to accept. The *Bible* is full of His promises, made not only through the prophets but more especially through the life and teachings of His Son, Our Lord Jesus Christ. But, instead of grafting these promises into our hearts, we read them hesitantly, wishfully, as if they were only true two thousand years ago but had become empty words today. We mock God when we limit His promises. How ridiculous we are to imagine that God who created such a vast and orderly world (including the mystery of procreation even in the simplest forms of life) cannot and will not take an active part in sustaining it! Are we stupid enough to suppose that God has no eternal purpose for man, the highest form of divine creation in a world that is eternal and limitless?

Christ taught us that the King-

dom of Heaven or Love must come in our hearts first before we are ready to become part of God's ultimate plan for us, because without that overwhelming love of our fellowmen we dare not be trusted with His power. Just as sin is anything that separates us from a close relationship with God, so Hell is any place where we feel we are separated from God. Heaven and Hell are within us on this earth, depending upon whether we use our own free will to choose the harmony of Christ's Way, His Truth and His Life—or whether we obstinately insist upon choosing our own human, fallible, mortal, finite and sinful way of life. Of our own selves we cannot live a God-like life; and, so long as we try to evade Christ's way, we bring upon ourselves sorrow and trouble, with at best only fleeting pleasures. Even if we attempt to imitate Christ as merely a great leader, we are doomed to failure and discouragement. Only when we, doubting Thomases that we are, acknowledge Him as "My Lord and my God"; only when we offer up to Him our sins, our weaknesses, our hopes and our lives, asking Him to enter

into them with His redeeming, purifying Love, His divine Wisdom and His Guidance—only then, can we "do all things through Christ, which strengthen me." (Philippians 4:13). We trade in our stubborn wills and in return we receive the Joy and Love, the Courage and Peace that faith alone can give. We live thereafter "in this world but not of this world;" so its disappointments, sorrows, and fears cannot hurt us, for our eyes and hearts are lifted above the material, perishable desires and the vain, selfish strivings to be fixed joyously and lovingly on the Goodness of God. We know that we need only surrender our will to Him in faith so that He may guide us, protect us, strengthen us, uplift us with His abiding Presence!

As long as we walk humbly trusting in God's wisdom and care, that is, as long as we "erase ourselves" through complete faith in Him, His regenerating Power can flow into and transform our lives spiritually, mentally and physically—because our minds have come under the control of our souls which are filled to the brim with love of God.





Love, faith, and constant desire to do good—these are all beautifying qualities of the spirit of God.

## Beauty of Godliness

by

Fred A. Barrow

One of the definitions of the word *beauty* in my dictionary is this: "An assemblage of perfections through which an object is rendered pleasing to the eye; those qualities in the aggregate that give pleasure to the aesthetic sense; qualities that delight the eye, the ear, or the mind."

There is the beauty of the physical and there is the beauty of the mental or spiritual, which not only can accentuate the physical but also can build it. The facial features of a fine spiritual character, even though plain by nature, can be beautified by the Spirit of God within.

Why is it that the pictured face of Jesus almost invariably is portrayed as a beautiful one? It is not because the artists were familiar with the face of the Lord, for

we have no recorded description of the Master's physical features; but because they were acquainted with the written record of the spiritual beauties that were His, and have done their best to translate them into physical beauty, they having knowledge that beauty of spirit stamps itself on the physical features and shines from them. The beauty of Godliness cannot be hidden; it is bound to make itself manifest.

There are parchment lampshades that by daylight appear rather drab and uninteresting but that become things of beautiful design and color when the lamp within them is lighted. Even so it is with men and women who under natural circumstances appear unattractive; when God turns on His light within them however

they become beautiful and attractive. Godliness beautifies even the plainest visage, and it accentuates physical beauties already existent.

"After all," wrote Washington Irving, "it is the divinity within that makes the divinity without"; and the divine always is beautiful. It was Socrates, the Athenian sage, who lived four hundred years before the birth of Jesus, and who was anything but physically beautiful, who used this little prayer: "I pray thee, O God, that I may be beautiful within." Socrates became beautiful within, and beauty and truth shone from his lips and from his actions, although this was not recognized by the unspiritual ones of his day.

Love, faith, and constant desire to do good, mercifulness, sympathy, patience, forbearance, tenderness, truthfulness, wisdom—these all are beautifying qualities of the Spirit of God; these are the qualities that can give glory to the visage of a man or a woman.

Our physical features are ours largely through inheritance, be they plain or be they beautiful; but our spiritual features come to us direct from God, and they are all beautiful and beautifying.

Several years ago I wrote for the readers of *Unity* a story about an artist seeking for the qualities of Jesus in the faces of his fellow men so that he might combine them into a picture of the Master

Himself. His search ended in his own development of a Christlike face. When we earnestly seek and constantly seek that which is good and true and beautiful, we ourselves shall become good and true and beautiful. We shall put on "the beauty of holiness," which is immeasurably superior to mere physical beauty, for it represents goodness and truth; and physical beauty is not always combined with these virtues.

Beauty lies in "qualities that delight the eye, the ear, or the mind"; therefore beauty must possess power, that is, the power to give delight. "It is neither wise nor honest to detract from beauty as a quality," wrote Lew Wallace in his fine story "Ben-Hur." "There cannot be a refined soul insensible to its influence. . . . Beauty is of itself a power." Yes, and a healing power. We take beautiful flowers to those who are sick, and their beauty delights the ailing ones and assists recovery. You will recall how the Master spoke to those anxious ones about Him, telling them to "consider the lilies of the field," which, cared for by God and without toil on their part, became such gorgeous blossoms—a healing thought to those sick with anxiety, those who heard His words and looked upon the flowers.

We were seated on the veranda of a summer hotel, overlooking a

beautiful lake with tree-clad shores, when my friend, a physician said to me as we watched the beauties of a magnificent sunset: "I wish I could have a lot of my poorer patients here to enjoy these beauties of nature. It would do them more good than any medicine I could prescribe." He was conscious of the healing power of beauty. Then he thoughtfully added, "I always get a powerful spiritual uplift from watching a beautiful sunset or sunrise—and the good Lord knows how often we physicians need such an uplift." Then I ventured to ask him what he considered the greatest healing factors in life; and after short consideration he replied, "Prayer, faith, beauty, fresh air, and cleanliness of body and surroundings, and don't transgress the laws of nature and nature's God." I inwardly smiled; he would give such an answer. He was not a handsome man, but the beauty of godliness shone steadily from his rugged features. He was a true follower of the Great Physician and there was healing in his face.

"Beauty is but skin deep" is a shallow saying. True beauty comes from the depths of the spirit which is unfathomable. The fruits of the spirit are both beautifying and healing. Love beautifies and love heals. Faith beautifies and faith heals. The desire to do good

beautifies and also heals. Mercy beautifies and also heals; "blessed are the merciful." Sympathy beautifies and sympathy heals. Patience beautifies, and it also heals:

"How poor are they that have not patience!

What wound did ever heal but by degrees."

Forbearance or self-restraint beautifies and heals. Tenderness or compassion makes for beauty, and it also makes for healing. Truthfulness and wisdom give beauty to both word and deed, and they too have healing properties. How beautiful then must have been Jesus, in whom were all these qualities! What power to heal He possessed! Now, are any of these beautiful and beautifying qualities just skin-deep?

One of the surest proofs of the value of things either material or spiritual is man's impulse to imitate them; for who would try to imitate the worthless? We as Christians strive to model our life after the likeness of our beloved Master. We endeavor through study and prayer to become like Him. We aim to put on the beauty of godliness that was His; and interwoven into the fabric of that beauty is the power to heal sickness of body and depression of mind.

May God give to you the beauty of godliness.

Henry P. Ferguson

## ONE SHINING HOUR

None of us can tell at what moment we step into a child's life and with love and faith, turn him in God's direction.

The late movie mogul Cecil B. DeMille, reminiscing shortly before his death, recalled an incident of his youth which had a profound effect upon the rest of his life. He described it this way:

"When I was ten, our community church, in order to stimulate interest among parishioners, decided to hold services every morning at eight o'clock for a week. Since we couldn't afford a resident minister one was brought in from the outside. I do not remember his name. But I shall never forget his strong kindly face and his prominent red beard.

My father, who was very active in the church, sent me off one cold and rainy morning. I walked alone

to the small wooden sanctuary through a murky gloom. Upon arriving I could see that no one was present but the red-bearded minister and I.

I was the congregation.

Embarrassed, I took a seat, wondering anxiously what he would do. The hour for the service arrived. Surely he would tell me politely to run along home.

With calm and solemn dignity the minister walked into the pulpit. Then he looked down on me and smiled—a smile of great warmth and sincerity. In the congregation sat a solitary child but he commenced the service as if the church were crowded to the walls.

A ritual opened the services, followed by a lesson reading to which I gave the responses. Then the minister preached a short sermon. He talked earnestly to me—and to God. When it came time for the offering, he placed the collection plate on the altar railing. I walked up and dropped my nickle into the plate.

Then he did a beautiful thing. He came down to the altar to re-

ceive my offering. As he did this, he placed his hand on my head. I can still feel the thrill and sensation of his gentle touch. It won my belief and strengthened my faith. The spirit of truth was in the church with us that morning.

None of us can tell at what moment we step into a boy's life and by a demonstration of love and faith turn him in God's direction."



### Harvest Prayer

*Louise Darcy*

Oh, may my gratefulness be deep,  
A thankfulness that is sincere,  
For all of God's abundance now  
That richly crowns the autumn year.

When I behold ripe harvest wealth,  
My heart must ever overflow  
With gratitude for all the good  
Our God pours down on us below.

# LOVE & PRAYER

Kermit R. Olsen

Love in its deepest and most profound sense is wrapped in the fabric of our beings so much so that when we live contrary to the law of love, we develop all kinds of physical and mental disabilities. Resentments, hatreds, jealousies play havoc with our bodies and minds. When we can't stomach a person, we are headed for digestive trouble. When rancor is in our hearts, we are setting the stage for a cardiac condition. When hate and fear thoughts dominate our minds, we are paving the way for mental illness. So true is all of this that the eminent psychologist, Smiley Blanton, summed it up in three words which he used as the title of his book, LOVE or PERISH!

It is impossible for a person to hold resentment and rancor in his heart and remain a healthy, wholesome, happy individual. That is why it is so essential to forgive and even bear good will and intelligent love to those who have

hurt you. So Jesus said, "when ye stand praying forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespases."

If we have grudges, resentments, prejudices, and unforgiving thoughts in our minds at prayer, we impede the flow of prayer. God's power doesn't come through until we have removed these obstructions. To receive God's forgiveness, we must also forgive. If a person says he will forgive but not forget, he hasn't really forgiven and must face that fact.

Frequently a person will ask God's forgiveness but not forgive himself. Refusing to forgive himself, he lives in torment, frustration, and misery. He will try to lose himself in his business, in some profession, and even take to tranquilizers or travel in a subconscious effort to run away from himself, but eventually he must eradicate the guilt feeling or it will destroy him. He must accept

From *Magnitude of Prayer*, by Kermit Olsen. Permission, Fleming H. Revell Co. \$2.00.

God's love and forgiveness, if he does not, in reality he is not trusting God. He is, in fact, saying that God will forgive others but will not forgive him. He is limiting the power of God and denying that God can and does forgive. He is forgetting that the cross reveals an eternal fact—forgiving love! Christ praying, "Father, forgive them," is one of the basic messages of the cross. Christ suffered for us and forgave us. We must accept it.

When we ask for forgiveness, then, we must accept it as our God-given birthright and stop condemning ourselves. This was one of the differences between Judas and Peter. Judas could not forgive himself for his betrayal of the Christ and subsequently he destroyed himself. Peter also betrayed his Lord by denying Him at the time Jesus needed him most. Judas betrayed his Lord because of a weakness for money. Peter betrayed his Lord to save his own skin. He was afraid, a cringing coward, yet in spite of forsaking the Christ and denying Him three times, he accepted Christ's love and forgiveness that he knew were there, and forgave himself. Consequently, instead of his life ending in ignominy, he became a rock and the most courageous of the disciples—invincible, steadfast, and true.

We are human and to be hu-

man is to err. We must accept the fact that we are human with human frailties. To err is human; to forgive is divine. As it is God's prerogative to forgive, it is our duty to accept that forgiveness and to forgive ourselves and go on to be ever greater instruments to express His love.

This forgiving, selfless love has tremendous power, transforming power.

We all need this love, in fact, we can't live without it; consequently, if we are denied it, serious results follow. From the very beginning of life we must have it.

Children thrive on love, and without it their personalities become warped, so that they physically and mentally deteriorate, and starving for affection actually die for want of love.

An article entitled, "They Heal Heartsick Children," relates how volunteer women go into the children's ward at Bellevue Hospital and give unhurried love to children, which actually heals these little ones. These women, through love for the children, give medicine which cannot be found in any capsule form, but medicine without which babies weaken and relapse into idiocy and older children tend to fade or turn delinquent. The women are regarded as indispensable. Dr. Randolph A. Wyman, the medical superintendent, said, "We could no more

do without them than we could do without penicillin."

As far back as 1909, doctors were noticing in very young children in hospitals the effects of the lovelessness illness called by the various names of hospitalism, emotional starvation, or deprivation of maternal care. During the 1940s two New York doctors, Dr. William Goldfarb and Dr. Rene Spitz, working independently, found that this type of lovelessness sickness could permanently impair sanity or even kill.

Dr. Goldfarb studied thirty children of similar heredity at the age of thirty-five months, half of whom had lived in institutions, the other half having lived in foster homes. The institution babies had been kept in separate hygienic cubicles and handled only in hurried episodes of feeding and changing until nine months old. At nine months the IQ of the children in foster homes averaged 96, but the institution group scored 68 and were seriously retarded and bordering on mentally defective.

Dr. Spitz brought even more somber news. He tested 103 babies cared for by their mothers and sixty-one in an institution, for DQ (developmental quotient, similar to IQ but concerned with total growth. At the age of four months, both groups showed above average DQ, a result main-

tained by the mothered group throughout the test. The institution babies, however, began a slump which at twelve months had become grave retardation of both mental and physical growth.

In another hospital, Dr. Spitz examined ninety-one infants who had good physical care but no play with adults, with one nurse for each ten babies (there wasn't time for play and affection). As a result, 30 percent of the infants suffered a breakdown with death from minor ailments in the first year. Twenty-two percent were so damaged mentally as to be classified as idiots.

That such damage can be lasting was demonstrated by Dr. Lauretta Bender. Working back into the case histories of over 200 children with serious mental and emotional handicaps, she discovered one common factor—deprivation of maternal care in infancy, or simply lack of love.

These findings dramatically reveal the absolute importance of love. Love is the greatest and finest thing in this universe. It verily is the law of life; in fact, there is not a virtue we seek that is not a reflection of love.

Patience is love waiting, purity is love shining, loyalty is love serving, humility is love kneeling, honesty is love trusting, kindness is love ministering, faith is love believing. Jesus is love personified,

and Calvary is love dying. There is not an evil that plagues us that is not due to the want of love.

War is hatred gone rampant; the total denial of love. Broken homes are the result of marital love disrupted; warped lives are the result of love denied. To live we must receive and give love.

Prayer without love is dead. It is this love we must combine with faith, if our prayer life is to bring any power. Paul was absolutely right when he wrote, "Without love we are nothing"; but with love we are everything. The hope of the world depends upon the lovers of mankind who carry this power of love in their hearts. It is this power that can redeem the world and that is the challenge of the hour.

To convey this love from our individual hearts to others is the deep necessity of our strife-weary world. Dr. J. B. Rhine with his experiments at Duke University in extra-sensory perception and mental telepathy has revealed the unique and profound fact that thoughts can leap across space without some physical means of communication. This emphasizes the great possibility of a prayer of love encircling the globe. If enough praying men and women broadcast love to the world, their barrage of good-will prayers can penetrate the minds of others. These extra-sensory perception

studies and investigations stress the fact that thought communication can take place between persons without the use of any media that involves the five senses. Linking our finite minds with the infinite mind of God, we can be persons of tremendous influence affecting the world as we daily send forth these powerful prayer thoughts of faith and love. "More things are wrought by prayer than this world dreams of."

Only as we give time to God can He be a power in our lives and we become more perfect instruments to be used by His loving spirit. It is as the great Isaiah said, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary and they shall walk, and not faint"; but for God to give Himself to us, we must be receptive to Him and we can't know God until we take time to get acquainted. When this time is taken is unimportant, but that it is taken is imperative. We need to feed our spirits as well as our bodies.

We have an insatiable longing for more knowledge of our Creator. This quest has been installed in our beings because God created our minds to grow, to move up to greater spiritual achievements, climbing toward maturity.

“ . . . . as we  
forgive those . . . . ”

FRED STRIPP

Bill Smith rapped on the Pearly Gates with complete confidence. He had just chaired the building fund drive of his church. Quite dramatically, as the final report checked in, he suffered a heart attack! What better ticket of admission could anyone bring to the Gates?

A tall strong smiling fellow opened up. "My brother, Peter, is busy checking through a clergyman. He'll be tied up for hours. Let me help you."

"Just had a heart attack!" Bill offered eagerly. "Overworked as chairman of our church building fund drive." He squared his shoulders and started to walk in, but Andrew made no sign of wel-

come and stool stock still in the gateway. "It went over the top," Bill added quickly, thinking he had not made clear his combined success and sacrifice, "ten thousand dollars pledged, the debt wiped clean."

Andrew was still standing there barring his way. "What is the building for?" he queried gently. Bill felt a touch of impatience. "Why to worship in, of course." (What is the building for?" he thought derisively.)

"What happens after you worship?" Andrew asked. "Why, we go home. I read the Sunday papers and the wife gets the dinner." (What was the matter with this guy anyway?)

"I don't mean where do you go after you worship," countered Andrew kindly. "I mean what difference does it make in your lives?" "Difference?" asked Bill, a little puzzled, "Why it makes you a better citizen, a better family man, decent in the office and that sort of thing, you know."

"Can you pray the Lord's Prayer?" asked Andrew. Bill smiled. He was on solid ground here. Could he pray the Lord's Prayer? He rattled it off like a triumphant winner on the "\$64,000 Question". It was Andrew's turn to smile. "There's no doubt that you can say it. I was wondering if you could pray it?" "Say it? Pray it? What kind of double talk is this?" Bill was demanding silently.

"Will you make a list of the ten people on earth who most annoyed you, angered you, made you resent them most heartedly?" Bill took the proffered pen and paper. "Boy, would this be a breeze, almost as easy as reciting the Lord's Prayer!" The first seven came easily. He hesitated a moment on the ranking of numbers 8, 9, and 10, but only for a moment; scribbled the names rapidly and handed them over like a dutiful pupil expecting a grade of one hundred percent. Andrew did not even read it. Instead, he looked at Bill for five long seconds. Then he said, "What comes after 'Give

us this day our daily bread?'" Bill replied instantly, "and forgive us our trespasses as we forgive those who trespass against us."

Andrew handed back the list. "These?" he probed gently. Bill's face lighted up as he caught the meaning. "Why, yeah, yeah, I guess that's what it does mean." Then his face darkened as he realized that he had prayed that prayer thousands of times and not once, not one single time, had he forgiven even one of the ten on that list. And he could have made a longer list, too. ". . . as we forgive those . . ." he repeated slowly, thoughtfully. Why, he was actually asking God *not* to forgive him! If he asked forgiveness for his trespasses in the same manner that he forgave those on the list . . . yes, he was praying to God to forgive him. Over and over and over he had said it, "Don't forgive me, Lord, don't forgive me."

But he hadn't realized. Why hadn't anybody told him? He felt the most burdensome weight of guilt he had ever felt. What good would it do to forgive them now, even though he meant it with his whole heart and soul? It would seem hypocritical, expedient, a way to get past the gate. Andrew put a strong hand on his shoulder, patted it reassuringly. "You are not alone, Bill Smith. Almost every single person who raps on

the gate flunks this simple test. That wonderous prayer has been prayed trillions of times through the centuries. Rare indeed is the churchman who accepts even that one phrase literally, ". . . as we forgive those . . ."

"The pity of it is, Bill, not that you can't come in, for the gates are swinging wide even now to welcome you. The pity of it is that you didn't enjoy the thrill that comes from forgiving those who trespass against you, that you missed the Master's insight when he framed a prayer like that!"

And so, Bill Smith enters Heaven, and we come back to Earth to ponder Andrew's reference to the Master's insight and to the thrill of forgiving others.

Why did the Master frame the prayer in just that way? He could have prayed simply, "Forgive us our trespasses", or, "Pardon our repeated failures", or, "Forgive us our sins and help us to start over again". Nothing wrong with any of these phrases. Why his particular phrase?

He was an uncommon teacher, regardless of geographical and cultural limitations, because he listened to the Greatest Teacher. Thus did he come to the knowledge that prayers are worthless unless they are sincere. So his phrasing is perfect. If the prayer is not sincere, there will be no

answer, no forgiveness. For, as Bill finally realized, if we do not first forgive those who trespass against us, we are praying to God, "Do not forgive us."

This is not due to the hard heartedness of God. Quite to the contrary; He knows our need for forgiveness, knows that we cannot receive it unless we first forgive. The process is meaningless unless we experience it, realize what we are getting. What is forgiveness? It is that difficult thing I did for that hated person who t r e s p a s s e d against me, and who is no longer a hated person because of the great healing power of forgiveness. It is a great thing; it changes our outlook entirely. And having forgiven that hated person who sinned against us, we appreciate the insight of the Master in presenting the Lord's Prayer *just* that way, "Don't forgive us *unless* we forgive others." An uncommonly great teacher!

Andrew had told Bill, too, that it was a pity not to enjoy the thrill that comes from forgiving those who trespass against us. Is it a thrill to forgive? There is a way to find out. We can try it. We can put ourselves in Bill's place, take the pen and paper, write out the list, and instead of handing it over to Andrew, hand it over to God. How? By praying for each one on that list, "Father, forgive

them." By praying it first in our hearts, then, and only then, on our lips, we may discover that Andrew was right. And, after the relief that comes from emptying out all those hatreds and resentments, the clean fresh flood of love and good will that surges through us will be a spiritual thrill of the first magnitude, as unforgettable as it is impossible to express in words.



### I Know

*Edith Bolar*

I know He is a listening God for He  
Heard me.

When I called out in need He knew my name  
And came

To touch my spirit with assurance of  
His love.

Comfort spread over me, my wretchedness  
To bless;

I felt the healing of Infinity  
As He

In spirit came: I know a Presence heeds  
My needs.

## So We

## Can Share God's Love

*Allen A. Hunter*

It was Sunday morning, a mile high at our Pilgrim Pines family camp. Out in the snow a few minutes before the dinner bell was to ring we made a circle for the final prayer.

"Why do we take hands this way?" a very young lady was asked.

"So we can share God's love together," was her spontaneous answer.

That is about the simplest and most essential way of saying what the church is and does. The church means the joining of hands. But what *are* these human hands of ours?

They are symbols of that which is most important in us all: the unique capacity we have, in close

association, to do God's will which is Good Will.

Consider what Doctor Schweitzer does with his hands. At one moment he cuts open a suffering African's abdomen to sew it up again. But isn't that what our Father is likewise willing for the patient who is being operated on? Later in the morning with amazing precision for such an old man he may be hammering a shingle into his hospital roof. An irrelevant act? Not at all. This may well be the Creator's own wish, not just Doctor Schweitzer's. At noon he will be playing Bach on his insect proof piano. Thus gratefully adding to God's "joy in heaven"? After supper the wrist in that equatorial heat will stick to

the paper but the fingers will be communicating through the old fountain pen a slant on world peace which the Supreme Communicator for a long time now has been wanting to get across to us of the West. As you say good-night he throws a vigorous arm around you to give one more guest an unforgettable squeeze. It *could* be that through that warm grip Somebody Else is also encouraging you.

When a saint of another age cried out from his center ("Let me be to Thy eternal Goodness what a man's hand is to a man") he spoke not for a single isolated individual. He spoke for our church and all churches.

What makes us one, even though we have not yet recognized the fact, is this longing of the heart to join hands so that Goodness may be experienced together, —and done.



### Recompense

*Louise Barker Barnhill*

Today as answer came to prayer  
Supernal joy was richly mine!  
Swiftly a singing heart soared up  
Into the realm of One Divine.  
Full-gowned in humbleness it knelt  
To place before a Holy Shrine  
The crown it bore . . . a golden gem  
Of worth and excellent design!  
The crown was sweetest gratitude,  
Aglow with drops of jeweled tears  
That welled from deep within the heart  
As joy reached out to heavenly spheres.

*The*

LAW

*of*

ALIGNMENT

GLENN CLARK

I have found that the whole Art of Living is bound up in the proper understanding and proper application of this magic word, alignment. When one is in perfect alignment with God and man all work becomes play, and all creative effort becomes effortless. An aligned person is an irresistible person.

Jesus gives the secret of alignment in the last verses of Chapter Two in Luke's Gospel. When he was in Nazareth with His parents, he was "subject unto them." But

in another verse in the same chapter we find that when Jesus was in Jerusalem passing by the temple he left the caravan of His family and entered the sanctuary where "he was about his Father's business."

Alignment, then, means the putting of that which is higher, high, and that which is lower, low. As a child Jesus placed himself beneath his parents, but in Jerusalem he placed his family below the Temple. Later when he found the Pharisees and the other keep-

From *God's Reach*, Glenn Clark. Macalester Park Pub. Co. By permission.



ers of the Temple trying to turn religion upside down, putting the *outer* and *lesser* above the *inner* and *greater*, he put the Kingdom of Heaven and its righteousness about the Temple. In His sermon on the Mount he gave a new, clear statement of the Art of Alignment in saying, "When ye pray stand not on corners as the hypocrites do, but enter into thy closet and close the door." It is not what you *do openly* but what you *think inwardly* that counts. And as the climax of the Sermon he sums up all the laws of alignment in one simple sentence, "Seek ye first the Kingdom of God and its righteousness and all these things shall be added unto you."

Let us apply the law of alignment first to the practical, three-dimensional plane where most people live. The efficient life on this three-dimensional plane consists of eliminating waste motions and putting everything of lesser value in subordination to that which is of higher value. In the mechanical world, for instance, it consists of getting the piping as direct from the source to the user as possible, bringing water down from the hills and gas up from the ground without undue waste of time.

The efficient man is the one who walks in rhythm with the laws of the universe and not in opposition to them. Records are con-

stantly being broken on the athletic field as new ways are discovered of eliminating waste motions and releasing one's efforts in more perfect alignment with the native powers within the body. Men can carry great loads up steep mountain paths if they place them correctly upon their shoulders; native women in Africa carry unbelievable weight upon their heads, having mastered the art of keeping all in alignment with a balanced spine.

In the field of government, efficiency is undoubtedly increased by proper use of what might be called the hierarchy system. The original plan of the founders of this nation was for it to be a republic first and a democracy second. To this end it was planned for the common people not to choose the president, but for some superior men called Electors to do so. These were to constitute the Electoral College to select, out of their superior wisdom, the proper man to govern this great nation. The Christian Science Church, the Mormon Church, the Roman Catholic Church all function through hierarchies and when the right man or group is at the head of things there is no doubt whatever that there is greater efficiency and less waste motion than in the more democratic Protestant churches. Whenever war breaks out a democracy is

converted into a dictatorship overnight, as at such times every delay through waste motions might prove fatal. One of the greatest disgraces of our government, due to misuse of our democratic system, is the terrible waste in conducting our nation's business. Overlapping bureaus, red tape, duplication of service, lead to the unnecessary waste of an estimated five billion dollars annually.

The most effective way to get efficiency into the practical activities of this world is to lift our vision into the higher dimensions. One who depends entirely upon his three-dimensional brain to solve all the intricate problems of this world is like the man who tries to lift himself over a fence by pulling on his own boot-straps. To improve the quality of a business output requires first of all improving the quality of the men who participate in it.

Arthur Brisbane in an editorial that reached twelve million readers said, "Big companies are willing to pay fifty thousand dollars a year for men who can sit in office chairs before empty desks and look out the window for four hours a day and think straight; and they can't find enough men to fill these chairs." In other words, the greatest institutions are seeking men who can put themselves in alignment with the powers of the universe.

Wherever there is a church properly wired for electricity no effort is required to bring light into the building, no labor in cleaning lamps, or filling them with kerosene; the mere touch of a switch will flood the church with light. Likewise, where there is a church properly aligned spiritually, no effort is required to bring the Light of Christ to the congregation. Where the minister is completely and utterly surrendered to God, and where those next to him—the elders, deacons, trustees, superintendent of Sunday School and Religious Education Directors—are only slightly less consecrated than the minister himself, there is no need of putting on church suppers or bazaars or advertising in the paper to draw crowds. There is hardly need to preach sermons. Merely to enter a church where there is such perfect alignment, where First Things are really put first, where there is such complete, utter trust in God and such perfect love and mutual trust among all the members, is like stepping into heaven. Such an atmosphere of harmony is sufficient to light the flame of God in everyone's heart.

Where a business firm has such accord among directors, managers and workers, where a football team has such harmony among its members, success is assured before

the season starts. Effortlessly, joyously, victory comes.

But how does one achieve such perfect alignment? The place to begin is within one's own soul, through prayer, meditation, and forgetting self in the service of others.

Here is a prayer that held a great Saint, Thomas a Kempis, in constant alignment:

"Oh Lord, Thou knowest what is the better way, let this or that be done as Thou shalt please. Give what Thou wilt . . . Deal with me as Thou knowest and best pleaseth Thee, and is most for Thy honor. Set me where Thou wilt, and deal with me in all things as Thou wilt. I am in Thy hand; turn me round and turn me back again, even as a wheel. Behold I am Thy servant, prepared for all things; for I desire not to live unto myself but unto Thee; and oh that I could do it worthily and perfectly!"

If this alignment is perfectly

experienced you will find that from that time onward God is everywhere. You will realize that He is present in *all your life*, the *outer* as well as the inner. You will become aware that He is radiating from your face and speaking through your lips and creating beautiful things through your finger-tips. You will experience the exquisite bliss of His love manifesting in your work, bringing harmony among your friends, and new joy into your play.

But greatest of all, when you have come into alignment with God in *all your being* you will be better able to pray for perfect and heavenly alignment to come into your friends, your church, your working associates, and you will be able to pray with new power for the Prince of Peace to become the Lord of Nations, bringing Peace on Earth and good will to men.



Faith is to believe what we do not see, and the reward of this faith is to see what we believe.

—St. Augustine

## THOUGHTS ON THE APPLICATION OF SPIRITUAL TRUTH AND PRINCIPLES TO GREATER LIVING

# Thoughts Farthest Out

by Norman K. Elliott

### CHARLES KING GOES TO AFRICA

*And a vision appeared to Paul in the night: a man of Macedonia was standing beseeching him and saying. "Come over to Macedonia and help us." And when he had seen the vision, immediately we sought to go on into Macedonia, concluding that God called us to preach the gospel to them. (Acts 16:9-10) . . .* Charles King is one of the most perfect representations of what I call, "The Word made Flesh." I have never seen him angry at anyone. I don't recall hearing him say an unkind thing about anyone. He has an unbelievable capacity for going out of his way to do something gracious and kind to people (especially those who need it). And he seems to have an inexhaustible supply of energy to keep on doing these things when most of us are simply too spent physically to keep on. What is more, Charles has had a dream for a long time of going to Africa and taking a sample of the love of Jesus Christ with him.

Since he met Glenn Clark many years ago he had given a large part of his time to Camps Farthest Out, missions and retreats around this country and Canada. His background in show business (he directed the Wings Over Jordan choir and has appeared in many other productions) has given him a repository of talent and ability that has become even more wonderful since he turned it to use "for the Lord." He is one of the most attractive Christian personalities I have ever met.

Late this fall he and his wife, Allie, leave for Africa to spread the love of Christ wherever he goes. They will hold a Camp Farthest Out in Ghana, and likely more (full plans are not completed at this writing). And, what is more, they are doing it with their own money.

Personally I cannot think of anyone who is going to do more good for the African situation than this wonderful Christian couple. By song, speaking and prayer I feel the amount of good they will do is beyond calculation. The pull of Africa for the Kings was born and nurtured in prayer. I believe it is of God, and just as real as the vision of St. Paul.

I am making an appeal to everyone to help, and to have a very important part by contributing financially and prayerfully. I believe

in the Kings so implicitly that I shall contribute. Send your contributions to "The Charles King African Fund" in care of The Foundation Farthest Out, c/o Mr. L. Melvin Nelson, 817 Monticello Place, Evanston, Illinois.

Read: **Riches Within Your Reach**, Robert Collyer. \$3.89.

### LOVE NEVER ENDS

*Love never ends. . . .* (I Corinthians 13:8) . . . Another version says that love never fails. A good friend of mine, Robertson Smith, has often said to me that love never fails because it never ends. So both translations are correct. The meaning is so rich that there is no single English word to encompass the totality of the meaning.

Starr Daily had been taught by the underworld that hate was the strongest thing in the world. In prison he found out that there had to come an end to hate, that it just wasn't strong enough. He also found out that love worked the impossible when he was given his freedom from a life sentence when it was never supposed to happen.

Charles King is a Negro. For a long time he has spent most of each year giving programs in high schools and colleges. This means a lot of travelling and a lot of stopping in motels. He knows what it is to be turned away from motels and refused service in restaurants. I am not talking about the south. I am talking about the north! In matters of race relations we of the north have precious little reason to point our finger at the south.

One can well imagine the human feelings that would well up within him. It is thrilling and humbling to hear what he has to tell about his experiences since he gave his life to Christ and committed himself to the love way of Jesus. In many places where he would get a room for the night but be told that he could not eat in the restaurant attached to the motel, he has gone back to his room and prayed and sent love to the owners of the establishment. Love is understanding and Charles does understand the pressures on both sides. But the miracles are that so often those in charge have either come to his room with food, or called him on the phone to come over and eat. Why? Who can tell? Certainly his humble and gracious manner helped. His very presence is one of non-resentment and open acceptance. Certainly the love and prayer that permeates his very breath played the part. The miracle does not happen all the time, but it happens enough to show the power of God.

What it has done for Charles himself is a miracle in itself. Instead of being on the way to ulcers and worse through fear, anxiety and

frustration, his health has improved and his work has greatly benefited.

Yes, love never ends; and as Bob Smith says, because it never ends it never fails.

Read: **The Greatest Thing in the World**, Henry Drummond. \$1.00.

### YOU ARE SENT BY GOD

*There was a man sent from God, whose name was John.* (John 1:6) . . . It is questionable that anyone would have said these words at the time John the Baptist was preaching in Palestine. Hindsight is often more accurate than foresight. Those who heard him would likely have said that John was inspired by God, but to say that he was sent by God is a different thing altogether. To say this would mean that before he was born God had a plan for his life and deliberately arranged for his birth. We would agree to that today because we are able to look back on history and see that what he was and did could not have been accident. This means to us is that God breaks into human history in a most individual and specific manner.

Now the next thing is the question, "Well that is rather remarkable and inspiring, but what does it mean to me?" Is there a plan for my life? Am I, too, chosen of and by God? Can we say, "There was a man (or woman) sent from God whose name was Henry (or Larry, or Mary, or Jean, or Mike)?"

Glenn Clark wrote a little pamphlet that has circled the earth many times because it has answered just this question for so many people. It is called, "The Divine Plan." The message is that there is a divine plan for your life, that just as the oak tree is in the acorn, so too "your life" is planned by God and resides within your being. He then goes on in remarkably short space to tell one how to discover God's plan for his (or her) life.

I would say that the first step is to believe that God has a plan for your life. Say it, "God has a plan for my life." The second step is, "I can only find out what that plan is by going to Him in prayer and giving my life into His hands." Daily I make this decision and then I accept with thanksgiving (by faith) the events of the day.

Realize that God's plan for your life is not detailed. You will not be shown the future in detail, but by daily dedication you will be able to look back and see that more is being made of your life than you dreamed was possible. We live by faith and as our lives are in His keeping and care, our contribution is necessary for the coming of the Kingdom of God on earth. And, this applies both to the janitor and the divine of a great cathedral. There is a plan for your life.

Read: **The Divine Plan**, Glenn Clark. \$.10.

BY CATHERINE MARSHALL

# Beyond Ourselves

After the discovery that faith in God can make life an adventure, comes the desire to experiment with prayer. Like most people, I was full of questions, such as why are some agonizingly sincere prayers granted while others are not?

Many years later I still have questions. Mysteries about prayer are always out ahead of present knowledge—luring, beckoning on to further experimentation.

But one thing I do know; I learned it through hard experience. It is a way of prayer that has consistently resulted in a glorious answer, glorious because each time power beyond human reckoning has been released. This is the Prayer of Relinquishment.

I got my first glimpse of it in the fall of 1943. The illness that I have mentioned before in these

pages had kept me in bed for many months. A bevy of specialists seemed unable to help. Persistent prayer, using all the faith I could muster, had resulted in—nothing.

One afternoon a pamphlet was put in my hand. It was the story of a missionary who had been an invalid for eight years. Constantly she had prayed that God would make her well, so that she might do His work. Finally, worn out with futile petition, she prayed, "All right. I give up. If You want me to be an invalid for the rest of my days, that's Your business. Anyway, I've discovered that I want You even more than I want health. You decide." The pamphlet said that within two weeks the woman was out of bed, completely well.

This made no sense to me. It

seemed too pat. Yet I could not forget the story. On the morning of September fourteenth (how can I ever forget the date?) I came to the same point of abject acceptance. "I'm tired of asking" was the burden of my prayer. "I'm beaten, finished. God, You decide what you want for me for the rest of my life. . . ." Tears flowed. I had no faith as I understood faith. I expected nothing. The gift of my sick self was made with no trace of graciousness.

The result was as if windows had opened in heaven, as if some dynamo of heavenly power had begun flowing, flowing into me. From that moment my recovery began.

Through this incident and others that followed, some of which I want to tell later, God was trying to teach me something important about prayer. Still I got only part of the message. I saw that the demanding spirit—"God, I must have thus and so; God, this is what I want you to do for me—" is not real prayer and hence receives no answer. I understood that the reason for this is that God absolutely refuses to violate our free will and that therefore, unless self-will is voluntarily given up, even God cannot move to answer prayer. But it was going to take more time and more experience for me to begin to understand the Prayer of Relinquishment.

Part of that understanding has come through learning of other people's experiences with this type of prayer. It has been exciting to uncover in contemporary life, in the Bible, and scattered through the writings of men in other centuries the infallible power of this prayer technique.

One point about the Prayer of Relinquishment puzzled me for many years. There seemed to be a contradiction between the Prayer of Faith and that of relinquishment. If relinquishment is real, the one praying must be willing to receive or not receive his heart's desire. But that state of mind scarcely seems to exhibit the faith that knows that one's request will be granted. And as I read the gospels, Jesus placed far greater stress on the Prayer of Faith than on the Prayer of Relinquishment.

Now I believe I have the explanation. The fact is that I went through a period of misunderstanding faith. Once I thought that faith was believing this or that specific thing in my mind with never a doubt. Now I know that faith is nothing more or less than actively trusting God.

Peter Marshall liked to illustrate what such active trust means by a homely example:

Suppose a child has a broken toy. He brings the toy to his father, saying that he himself has

tried to fix it and has failed. He asks his father to do it for him. The father gladly agrees . . . takes the toy . . . and begins to work.

Now obviously the father can do this work most quickly and easily if the child makes no attempt to interfere, simply sits quietly watching, or even goes about other business, with never a doubt that the toy is being successfully mended.

But what do most of God's children do in such a situation? Often we stand by offering a lot of meaningless advice and some rather silly criticism.

We even get impatient and try to help and so get our hands in the Father's way, generally hindering the work. . . .

Finally, in our desperation, we may even grab the toy out of the Father's hands entirely, saying rather bitterly that we hadn't really thought He could fix it anyway . . . that we'd given Him a chance and He had failed us.

Grabbing the toy away is certainly not trust. But what does demonstrate trust is to put the thing or the person one loves best into the Father's hands to do with as He pleases. Thus faith is by no means absent in the Prayer of Relinquishment. In fact this prayer is faith in action.

And that is why this prayer is answered, even when the one making the relinquishment has lit-

tle hope that what he fears most can be avoided. For I have always felt that God is not half so concerned about our having a few negative thoughts as He is concerned with what we do. And the act of placing what we cherish most in His hands is to Him the sweet music of the essence of faith.

To the disciples of Jesus Christ, His actions during the last week of His life on earth must have seemed equally non-sensical. Their Master had a great following among the common people. His disciples were hoping that He would use this following to overthrow the Roman grip on their little country and move, at last, to establish His earthly kingdom.

Instead He deliberately set His feet on the path that would lead inescapably to the cross. For let us not mistake it. Christ could have avoided that cross. He did not have to go up to Jerusalem that last time. He could have compromised with the priests, bargained with Caiaphas. The disciples were probably right in thinking that He could have capitalized on His following, appeased Judas, and set up the beginning of an earthly empire. Later Pilate would all but beg Him to say the right words so that he might release Him. Even in the Garden of Gethsemane on the night of be-

trayal, Christ had plenty of time and opportunity to flee.

But He would not flee. Instead He knelt to pray in the shadowy Garden under the gray-green leaves of the olive trees. And in His prayer that night, Jesus gave us, for all time, the perfect pattern for the Prayer of Relinquishment.

Jesus had been given genuine humanity, as well as divinity. Part of that humanity was His free will. He chose to use His free will to leave the decision of His Father as to whether He must die by execution.

It was agony, such agony that as He knelt there He could not have been aware of the beauty all around Him. They valley under the brow of the hill was washed in moonlight. Below Him the brook Kedron rippled and sang over stones and through rushes. Around Him were the myrtle trees, palms, and fig trees that melted into the olive groves. And in the enclosed Garden of Gethsemane, all around His prostrate figure were the leaves and trunks of the olive trees silvered by filtering moonlight. . . . This was not a world that Christ, the man, wanted to leave.

Was there a moment when He wondered *how* to pray about the terrible alternatives before Him? If so, in the end He knew that only one prayer could release the power that was needed to lift a sin-ridden world:

"Dear Father, all things are possible to You. Please—let me not have to drink this cup. Yet it is not what I want, but what You want."

In these words Jesus deliberately set himself to make His will and God's will the same. The prayer was not answered as the human Jesus wished. Yet power has been flowing from His cross ever since.

God has given you and me free will too. And the voluntary giving up of our self-will always has a cross at the center of it. It is the hardest thing human beings are called on to do.

When we come right down to it, how can we make obedience real, except as we give over that self-will in reference to each of life's episodes as they unfold? That is why it should not surprise us that at the center of answered prayer lies the Law of Relinquishment.

## What Lies Ahead For Koinonia?

By Glenn Harding

Glenn Harding is the dedicated director of Koinonia, and we expect to give our readers more of his reports concerning this timely work.

Many readers will know of Koinonia Foundation and its program if they have been "Camp Farthest Out'ers" through the years, for Koinonia has been like an arm and hand of the Camps reaching out across the seas to give specialized and skilled service where requested. The needy and the underdeveloped, in many countries, have felt our spirit of brotherhood, fellowship and compassion. Others of you may not know of this enterprise which for a dozen years has been doing on a much smaller scale what the Peace Corps began to do last year. The difference from the Peace Corps lies chiefly in Koinonia's spiritual and cultural emphasis in preparation for these tasks, such as the Peace Corps cannot give because of governmental restrictions. While Peace Corps stresses the technical phase of training,

Koinonia has also sought to recruit, motivate and train men and women for these world tasks, feeding its people into the channels of many other agencies which are often quite desperate for the kind of personnel we can give them. So Koinonia has been chiefly a training center on our forty-five acres outside of Baltimore.

However, ours is a swiftly changing world—outwardly. And Koinonia, like every other institution, must change and adapt to meet the new conditions. There is no change in our fundamental dedication which is to leaven all these great world tasks with Christ's love and compassion as evidenced by him when he read from Isaiah Chapter 61 to his home synagogue at the start of his ministry. But we see that while we continue all our service as in the past, we must now reach out

farther and prepare as well as send elements to the training which have grown out of the experience of the past fifteen years of world revolution and mutual aid. The whole area of literacy, of human communication, cooperation, and community development must be included in our training process as the projection of appreciation, brotherhood, cultural understanding and dependence on God and prayer which have always been our emphasis. Until these skills are made more effective, our human encounter is incomplete.

This is why we are now undertaking a team project in Liberia in cooperation with the Liberian government and the Lutheran Mission there. Preparation and training for it begins right away. The team must be on the field by January 1, 1963.

This has been requested by the *Koinonia of Liberia* which has been born in prayer out of many years of experience as to the needs there and how to meet them—and which has been approved and accepted now by all the sponsoring agencies.

The whole team will be nineteen in number but six of these are to be chosen, trained, and financed by the Koinonia Foundation of Baltimore. The administrator, also a Koinonian, is already there. This project is to be supported through six Companies of

Compassion—the God-given concept given to Frank Laubach several years ago, by which any and all of you can become a vital part of America's glorious War of Amazing Kindness in the name of Christ. As Koinonia's President Emeritaus, Frank Laubach has given full and hearty approval to Koinonia's use of this plan.

We of Koinonia feel that in supporting and administering this project—through the Koinonia of Liberia—we will have the opportunity of seeing through to the end the effectiveness of our Koinonia training as never before—both of its strengths and its weaknesses. Hence we will be able—through this field project—to strengthen our training process greatly. Although not large in itself, it has a great potential. Someone once said: "An ounce of concentration is worth a ton of diffusion." While Koinonia feels its theory and training have been proven abundantly worthwhile through its three hundred and more trainees who have gone out under governments, private agencies, industry, several mission boards and a dozen independents sponsored by us, to over fifty countries of the world including the U. S. A., this ounce of concentration may prove in some ways to be more productive.

This Liberian Project and our newly structured training process are the great new steps Koinonia

is taking at this time. If you are willing to help us in these steps in any way—write today to Koinonia Foundation, Pikesville Box 5744, Baltimore 8, Maryland, for further details. Remember, Koinonia is one of the great arms of the same vision from God which produced the Camps Farthest Out, CLEAR HORIZONS, the United Prayer Tower, the Foundation Farthest Out, and the Macalester Park

Publishing Company. Join us in moving forward.

CLEAR HORIZONS has graciously accorded us space in this and succeeding issues in which we may report Koinonia happenings and progress to you. So we promise you later reports on these new steps as well as on the often stirring and dramatic achievements of our other Koinonians in all parts of the world.



### Bread Of Unity

This warring world will never know real peace  
 Until all nations meet as friends, and break  
 The bread of unity, then conflicts cease  
 And peace falls like the winter's first snow flake.  
 Those two upon the lone Emmaus road  
 Knew Jesus in the "breaking of the bread,"  
 And instantly they lost their heavy load  
 Of sorrow, and their hearts were comforted.  
 What matter if my skin is white, yours dark?  
 The soul of man is God the Father's breath  
 And each one carries in his heart the spark  
 Of life, that lives beyond the change called death . . .  
 When soul meets soul no one can ever tell  
 The sort of "house" in which it used to dwell.

ALBERT E. DAY

# PRAYER & HEALTH

The science of medicine is becoming increasingly psychosomatic, a mind-body science. It is recognizing that health is not merely a matter of isolating and destroying germs, or halting fatigue, or mending broken tissues. It also involves mental attitudes, the kind of thoughts and feelings we entertain. So hospitals have on their staffs not merely doctors and surgeons and nurses, but psychiatrists and chaplains. They operate not on bodies only, but on souls. They depend not on surgery and antiseptics and antibiotics and vitamins only, but upon

the exploration and rejuvenation of the human spirit.

The problem of your health, therefore, is in large part the problem of you—your personality, your thoughts, your emotions, your attitudes toward people, your reactions to your world. That is very difficult for laymen to recognize. Sometimes they hoot at the idea that what they need is not pills or vitamins or the surgeon's knife, but the discovery and release of emotional tensions, the resurrection and reconciliation of buried conflicts, the transformation of their philosophy of life,

By permission *He Is Able* magazine. April, 1962.

the revelation of life's true meaning and a genuine dedication to that meaning. Sometimes they are actually hurt if you suggest to them their true plight. They feel that they are being impeached for something of which they are innocent.

If there were space, an arresting array of medical testimony could be marshalled to the effect that wrong mental attitudes (1) increase susceptibility to disease, and (2) actually cause functional disease which may finally become organic. Doctor Wise affirms that "the *least* important factor in a given illness may be the organ affected. *The most important may be a life experience creating emotional tension.*" All of this is exceedingly significant for anyone concerned with spiritual healing.

One prevalent cause of illness is a feeling of guilt. The first thing Jesus did for a paralytic who was brought to Him was to free him from his guilt. "Your sins are forgiven," Jesus said to him. According to the story, almost immediately the paralytic arose and walked. At one time such a story was hard to believe. It is no longer. We know now by many experiences that feelings of guilt, so poignant that one can not live with them and that are therefore repressed into the unconscious, will paralyze muscles of the arm or leg. The removal of that sense of

guilt witnesses the recovery of the impaired function.

Right prayer, the prayer of penitence, is most effective here. It is in fact the indispensable condition of forgiveness, and therefore of the healing which waits upon such forgiveness. God's love can not reach into a soul poisoned with guilt or into a body sick because of that poisoning until the person involved becomes aware of the sins involved and "truly and earnestly repents." Here God stands helpless before us. We can either cover up our sin and carry our guilt in personal misery or in functional disease, or we can uncover it and confess it and be rid of it. Rationalization and repression mean disaster. Confession and repentance mean deliverance. We remember the woman sick in body and in soul who did come face to face with her guilt and who then in her wretchedness turned humbly and almost desperately to God. The load was lifted from her conscience and she said joyously, "Now I can sing again." Truly Christ "makes the woeful heart to song." The singing heart is a powerful remedy for the sick body.

Anxiety is another widespread cause of illness. This is truly the "Age of Anxiety" as Auden describes it. By anxiety the physician means a state of worry that is chronic, "frozen into" the person-

ality. It is a psychic malady that soon or late becomes a physical malady. The havoc it works is terrible. One man came to his pastor bearing the mark of pain that attends angina pectoris—and there are few pains more devastating. Even worse than the pain was the fear of the next attack, the fear of death. This fear was not an intermittent worry but a "frozen-in" anxiety. He was taught to pray, the kind of prayer that truly commits oneself and one's pain to God. His convalescence began and continued until he was able to return to his office, where he became a living witness to the ministry of prayer to the anxious spirit and to the ailing, pain-wracked body. Prayer is the antidote to anxiety and to the whole miserable category of illnesses which anxiety begets.

This relationship between states of mind and states of body and the redemptive power of prayer is an almost inexhaustible theme. Through prayer God can so transform the mind that man has a new outlook upon reality and thus is avoided a conflict so devastating to health, the conflict between duty and the dollar. Through prayer God is able to unveil be-

fore the soul the true meaning of life, the real reasons for continuing the struggle, and thus one is delivered from melancholy and the sense of futility which have such fearful repercussions in the body. Through prayer God is able to undergird the spirit to meet the inevitable losses which life finally imposes upon us all—loss of friends, loss of the heart's beloved, loss of "manhood" prime, vigor, loss of the prize toward which we may gallantly have been making our way for years, the death of hope, the vanishing of a dream. And this undergirding delivers us from the maladies which the un-girded personality suffers when at last life's brigandage overtakes us!

All of this has vital significance for those of us who are eager to spread the gospel of spiritual healing. To ask God to make us well and leave out of consideration our sins, our fears, our doubts, our angers, our greed, our lusts, is folly. But to ask God to make us Christlike, to remove from us the tempers and emotions and attitudes and reactions that are un-Christlike, is to open the way for God to do for our bodies what no one else can do.



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

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

*Mrs. Ruth R. Dodd*

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

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

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

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

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

That night as I lay in bed reviewing the experience, it came to me that my son's words applied to my relations to God. "Walk closer to Him. He cannot guide you if

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

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

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

God is not just the creator of the universe, but its sole source of life and energy.

## **Let God Do It!**

By Harold S. Kahm

When Jesus said, "Of myself I can do nothing, the Father that dwelleth in Me, He doeth the works", I am sure that He was stating a truth applicable not only to himself, but to all men. For did He not also say, "Not one sparrow shall fall to the ground without your Father"? The meaning of this declaration is clear: nothing can happen without God—not even the fall of a sparrow.

That is why no one, of himself, can do anything. Without the power of God I cannot so much as raise my hand.

For God is not just the creator of the universe, but its sole source of life, and energy. I did not create my own life, nor am I in any way responsible for the power that keeps my heart beating. I do not control the seasons, nor keep the stars in their orbits. What have I to do with the sun, without whose steadfast warmth all mankind would perish? Science may explain the sun, but science didn't put it there. Science may under-

stand the law of gravitation, but no congress of scientists passed that law. Should the day ever come that science can create life, that life will have been created out of materials provided by nature—a nature created by God—and it will be done in harmony with God's magnificent natural laws. Without God nothing is possible.

No one really knows, of course, just who or what God is. We do not even know what electricity is. Is it a flow of electrons? Then what is an electron? In this age of scientific marvels we have yet to see the thing we call electricity; we have, to be sure; seen its manifestations and we have given names to these manifestations, and we understand the laws that govern them. But in the last analysis, electricity is just a form of energy, and no one has ever seen energy. We have never seen the wind, not even in its most violent form; we can see whole houses carried by the fury of a cyclone, or a dry leaf fluttered by a tiny breeze, but the

wind itself? It is utterly invisible.

But even what we are able to see in the mysterious universe in which we live is unconvincing because we know it cannot be seen completely, for we are faced with the problem of infinity. Every object seen under a microscope has been shown to be composed of smaller objects as the power of the microscope has been increased. We know now that there is no stopping point. Each increase in the power of the telescope has disclosed new wonders. What we see is never final. There is every reasonable likelihood that the universe is infinite, and that the very atom is infinite. For surely we are not so egotistic as to assume that tomorrow's microscopes and telescopes will not be more penetrating than today's? That their power will not disclose more ten thousand years hence? Even in our immediate surroundings we can see the pattern of infinity: of all the billions of billions of blades of grass, or leaves of trees, or snowflakes, never have two been discovered that are exactly alike. No two human beings are alike. How little we really know of the world we live in, or of ourselves! How presumptuous to think we know God!

Jesus said, "God is Spirit." That which is "spirit" is non-material, intangible, invisible. How may we, who have harnessed

the invisible power of electricity, and unleashed the might of the invisible atom, fail to understand this statement? Do we question the power of thought for never having seen one?

Jesus said that God is the vine, and we are the branches. So it is that God—call Him "the X-quantity" if you wish—is in one sense but the name we give to the supreme Power from whom springs all the power that we know, all the energy that exists, irrespective of its form. The power that keeps my heart beating stems from the same Source as the power that revolves the earth.

That is why He said, "Not one sparrow shall fall to the ground without your Father."

That is why, "Of myself I can do nothing; the Father that dwelleth in me, He doeth the works."

Now we come to another of the great laws of the universe: the law of faith. For it has been decreed that what we believe—and this alone—shall direct the power of God.

Said Jesus: "As thou hast believed, so be it done unto thee."

How can what we believe activate, direct, or influence the limitless power of God?

Might one not ask how the power of a thought can direct the movements of a human body—or an ocean liner? Do not the mightiest works of man spring

from men's thoughts? I can do only what I think I can do; I cannot do what I think cannot be done. There is no difference between thought and belief; for I believe what I think, and I think what I believe.

Like God, belief is "Spirit."

Is there a great inventor in all history who invented that which he believed he could not invent? Is any achievement possible to him who is sure he can achieve nothing?

One cannot so much as bake a cake without the supporting power of belief that the baking of the cake is possible and certain. Why not? Because no one will attempt to do what he believes he cannot do.

How immense, how limitless is the power of belief! Defiant of all the asserted knowledge of the sages, Columbus believed the earth was round. His faith was unshakable, and it was all he had; but it was enough. The earth was round.

So immense is the power of what we believe that Jesus declared that even a tiny grain of genuine faith—faith no bigger than a mustard seed—could move a mountain!

But it is the power of God that moves the mountain—or changes the circumstances—or builds the atom-powered ship—or puts love into a man's heart. Because there

is no other power! It is the only power that exists.

It is a limitless power. I call upon you to take careful note of these words of Jesus: "Whatever ye shall ask for, in prayer, believing, ye shall receive." Do you note that first word, "whatever?" Does it suggest any limitation? But now consider another word—far more important: "believing". It is only what you believe you will receive that will be manifested.

How many of us believe firmly in trouble? And get it?

Do we pray for trouble? Oh yes we do! Everything that we believe is a "prayer", for it activates the power of God as surely as the pressing of a switch activates an electric light.

Is not fear an expression of belief in the possibility—or probability—of evil?

Does not the term "whatever" encompass evil as well as good?

The power of God is as impartial, as indiscriminate, as amoral as any other form of power or energy. Electricity can be used to light the darkness—or to kill. Atomic energy can drive a ship, or destroy a civilization. Did not Jesus give us a clue to the impartiality of the power of God when He said, "For He maketh his sun to rise on the good and on the evil, and sendeth rain alike on

the just and on the unjust"? The laws of the universe are enforced indiscriminately; the good man who falls from a cliff meets the same end as an evil man who falls off a cliff.

All that matters is what we believe. There is no other way to direct, influence or control the power of God which is the sole power that exists.

That is why He said. "Fear not, only believe!"

Said Jesus, "Take therefore no anxious thought for the morrow, for the morrow shall take anxious thought for itself; sufficient unto the day is the evil thereof."

"Fear not, only believe!"

There is not a great man or woman in history who has not obeyed this principle. There is not a happy man or woman who has violated it.

We have only to ask the power of God, "the Father", for good, and believe that good will be forthcoming, and it will be ours, automatically. Nothing on earth can prevent it.

But how—how can God do this, or that? How can God change my circumstances? How desperately we cling to the no-

tion that if we, in our great wisdom, cannot see how a thing may be brought out, how can God possibly do it? Jesus must have had many people ask Him this silly question. His reply sounds almost impatient: "I have ways ye know not of." If we will concede that the power of God can create and control the entire universe, we must further concede that the power of God can control our circumstances! Our circumstances are as much subject to the power of God as anything and everything else in the universe. We need not demand to know "how" when we do not know even what lies in our own subconscious minds. One may not question God any more than one may question the law of gravitation. The laws of God work; that's all we need to know. And one of these laws concerns the power of what we believe to activate and direct the power of God.

What deep, wonderful peace there is in the full realization and acceptance of the principle, "Of myself I can do nothing—" To accept it is to simultaneously accept the power of belief, and to begin to believe.



# Metamorphosis

by

Mary Gears

While preparing to leave a friend's home one afternoon, I spotted a worm, a lowly creature, on the floor of her front hall. After coaxing it upon a piece of paper for examination, and watching it try to frighten us by slyly coiling to resemble a snake, she gently placed it outside to find its own way, with admonishment to not trespass again.

As I drove home, thoughts of the little creature brought to mind the glory of God's laws within all creation and the extent to which these laws extend.

This one lonely, lowly worm, (so it seems—or is it really? . . .) crawls about, having a goal, a direction, and realizes in some way

a certain limit in which this one goal or direction must be realized. This is his destiny. He weaves in and out, climbs what must be to him insurmountable obstacles, with a constant danger of attack by other creatures. Yet he continues, never swerving—doing only the thing which is constantly before him. If held back or detained, he only begins again where he left off, until finally he finds the near finish and thereupon builds his shelter, his cocoon. The need is met—the search ended.

During this time while he seems to our senses, motionless, wonderful occurrences are taking place within. He is being changed into a NEW creature! And when this

has been accomplished, he will break forth into a new life, one of more freedom and beauty. His period of searching and waiting is over, and the third and glorious era has begun!

I could not help but relate this to other incidents of life, beginning with the children of Israel searching and waiting; and then God's coming to earth, our shelter; and then our recreation into new beings. For just as the worm spins his cocoon, so do we use

the powers within us to accomplish our destination.

For it is a re-creation that has taken place. We search, we find, we emerge. This is the course of history, the course of spiritual growth, the course of life! And finally the course of eternity. For only as we die to what we now are, do we become—emerge a new and different creature.

God's laws are truth—they never change. Not for the lowly worm, nor for us!



In the crypt of Allegheny Observatory, at the University of Pittsburgh, there is an inscription that reads: "We have loved the stars too fondly to be fearful of the night."

That is good! It speaks of the faith of those who know that the love of God, revealed to them in Jesus Christ, protects them against any darkness, any evil. The love of God is the most potent power in our world.

Frank S. Mead in *Tarbell's Teachers' Guide* (Fleming H. Revel Company)



## YOUR PROBLEM

## — YOUR BEST MEDICINE

"It is good for me that I have been afflicted; that I might learn thy statutes," writes the Psalmist (119:71). This is the Bible's way of saying that your problem can be your best medicine.

Arthur Furst, a life insurance salesman, was on the go round-the-clock—weekdays and weekends. He worked all holidays and never took vacations. After lunching with one prospect, he'd rush off to the country club to golf with another. A few cocktails, a quick dinner, and a couple evening calls would complete every hectic day.

Suddenly Furst was stricken with a heart attack. He was put out of "commission"—physically and financially—for weeks. But he got a long overdue vacation for his body, mind, and soul.

Furst fully recovered after months of complete rest and relaxation. He's again peddling policies, making appointments with prospects, and collecting premiums—but on a limited basis. As a result of his health problem, Furst learned the *statute* of mod-

eration and temperance in all things. His problem was his best medicine.

"It is some compensation for great evils, that they enforce great lessons," wrote Christian Bovee, American author and editor of the 19th century. Furst is alive, happy, and healthy today because of his heart. It taught him how to live.

Sir Thomas Brown, an English physician of the 17th century, said, "Much that we call evil is really good in disguise; and we should not quarrel rashly with adversities not yet understood, nor overlook the mercies often bound up in them."

Many men and women are led to better physical, mental or emotional health by a problem. Madison Avenue ulcers cause many an advertising executive to slow down and take it easy. "Every evil to which we do not succumb is a benefactor," said Emerson.

The Hollywood actress, Rosalind Russell, had problem after problem in her fabulous career. In a letter Miss Russell once told

me, "To learn to live with failure, and then overcome it, has contributed more to any success I have known than any other factor."

Fame and fortune often follow after problems. Saint Basil, the Bishop of Caesarea in the fourth century, wrote, "Troubles are usually the brooms and shovels that smooth the road to a good man's fortune; and many a man curses the rain that falls upon his head, and knows not that it brings abundance to drive away hunger."

Years ago a friend and I found a problem to be the very medicine we needed. We had the idea of opening a "free admission" type theatre in Times Square, New York. We hadn't the money, so we advertised in the "Capital Wanted" column of a Sunday newspaper. We were besieged with replies and offers of all kinds.

One promoter said he could raise a hundred grand for us "just like that." We bit—but hard. All the fellow wanted from us was \$200 to develop a prospectus and circulate it among his "wealthy" clientele. He showed us a very impressive looking list of rich windows and the likes of such. It put us up in the clouds.

We plunked down the two hundred. A week later the guy asked for another \$35 for clerical help. We shelled that out—a little reluctantly. The following week he wanted more money. Then we

became suspicious and refused to pay. He threatened to sue.

We told a banker friend about our problem, and he advised us that we had been taken—but good. He said our contract with the promoter was a one-way street; it listed only our obligations, not his.

Later we learned that the wiley promoter had lured dozens of other "capital wanters" into his silver-lined parlor. All were given the same song and dance. Some lost their shirts rather than face suits. Finally the law caught up with the promoter and gave him five-to-ten for fraudulent use of the mails.

Our unfortunate experience was the best medicine for us. It cured us of laxity and carelessness in doing business. It convinced us of the need for investigating before investing. It conditioned us for the handling of business propositions that came our way later. We found there can be gain in pain.

"Troubles are often the tools by which God fashions us for better things," declared Henry Ward Beecher, noted American clergyman. Parents often become more patient and understanding parents as a result of the problems they have with their children. Problem-pupils often cure teachers of intolerance, tactlessness, and extreme temper.

No matter what your problem—physical, emotional, or mental—it can be the right medicine to cure you of something. The problem of having to find new jobs cured Jefferson Josephs of procrastination, tardiness, and undependability.

Several years ago a rather vain young man with an exaggerated opinion of his singing ability rented a large concert hall in Chicago. Unable to find a sponsor for his musical debut, he decided he'd put it on himself. The affair was a flop. The would-be artist wound up with nothing but debts and problems. There were problems with the concert hall management, the internal revenue collector, a printer, and an accompanist—all of whom the young man couldn't pay as he had promised.

But, in spite of everything, the would-be singer emerged an emotionally healthier individual. His debts and problems cured him of his conceit and vanity. "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin," says Isaiah 1:25. The purging process, as the young man learned, is not easy or pleasant. Draining oneself of the dross and dregs of self-centeredness or cockiness is trying and problem-ridden. This is pointed out in Isaiah 48:10—"Behold, I have refined thee, but not with

silver; I have chosen thee in the furnace of affliction."

For the singer that furnace of affliction was the concert hall. But when it was all over he, too, could say with Job (23:10)—"when he hath tried me, I shall come forth as gold."

You will find that no matter how trite, trivial, or tragic a problem, it can be your best medicine. Aubrey Thomas deVere, the Irish poet, wrote, "Count each affliction, whether light or grave, God's messenger sent down to thee."

A period of unemployment may be the medicine one man needs to heal his negative personality. The problem of debt may cure the spendthrift of his extravagance. Hospital confinement helps hundreds to better health habits.

Sweet are the uses of adversity;  
Which, like the toad, ugly and  
venomous,

Wears yet a precious jewel in  
his head.

—Shakespeare

Have problems? Don't travel. Your headaches may actually help you make headway. Today's failure may be only a dose of medicine to rid you of faults and fears. Out of your striving and struggling with your problems may come your strength. Look for the lesson in every loss, the advantage in every adversity, and the profit in every problem.

# **The Circus Leap!**

E. GEOFFREY TENNESON

When I was at the circus a short time ago, I saw a man dive fifty feet into a shallow tub of water in the arena. I had never seen this feat before, and like everyone else, I was amazed. One small member of the party happened to turn his face away just at the very moment the man jumped. "Oh, I didn't see him do it. Will he jump again?" Every one wanted to see him do his trick again, but time and tide wait for no man. The moment had passed. I can imagine that many people would go back again just to see that amazing trick.

My mind turned to other things, because I thought I had found the reason why Jesus wouldn't throw Himself off the pinnacle of the Temple when He was tempted to do so. He knew that the angels

would bear Him up lest He dash His foot against a stone, and it would be an amazing trick. People would flock for miles just to see Him do it again. The crowd wouldn't be there to hear His message, but to see His trick.

We have an amazing gospel. Jesus forgives sins, and He sets us out on a new path of life. It's the most amazing thing I've heard about, but it is not often experienced in a spectacular way. "Silently comes flooding the main." Just as the tide at the sea side comes up quietly and without a lot of fuss, so the tide of the spirit can raise in a man's soul covering up the ugly, and giving new opportunity. But you don't discover this while watching magical tricks. The message is much too precious to be given in that way.

"Patrona", a word which has no real translation implies something better than boss-and worker relationship, it means you will always have a helping hand in any kind of crisis.

## *Crucita*

*By*

*Thelma L. Beach*

I don't remember just how we happened to find Crucita, or rather how she found us. That was before the coming of the "Hill People," as the long-time residents of Santa Fe referred to the inhabitants of the Los Alamos Atomic Project. In those days in New Mexico, if you wanted someone to help you in the house, or stay with the children, or coax a garden out of the stubborn adobe soil, you didn't go to an employment agency or advertise in the paper. You simply asked one of your friends to ask her cleaning woman, or gardener, and you would tap an unlimited supply of cousins, aunts, brothers-and sisters-in-law, and more remote relatives.

It was through some such cou-

sinship that Crucita came to us, and though we are now many miles apart and see one another only now and then, I am still her "patrona," a word for which there is no real translation. It implies something much better than merely a boss-and-worker relationship—a knowing that no matter what kind of trouble you are in, either of you, you will always find the other ready with a helping hand.

In the morning she would appear at the back door of our house her glossy mop of black hair skewered with many hairpins into what she called a doorknob, her faded percale housedress protected by a starched and spotless apron—which she always called her "april." By night she washed and ironed and scrubbed far into

the late hours for her "keeds," and figured how to meet the constant emergencies that plagued her.

Her enmity for dirt amounted to a mania. The pine kitchen floor in our little rented house wore away under her scrubbing brush and brown soap until the nails stood up from the wood, but its hand-rubbed patina was a thing of beauty. She could not conceal her feeling that the paint on our walls, scrubbed only occasionally, was a concession to Anglo laziness. Her own tiny adobe house was in a continuous process of calcimining, until the hand-patted plaser actually gathered thickness with the years' applications. She managed to be satisfied with lugging our mattresses into the yard now and then and beating them violently with the flat side of a broom, but her own underwent a yearly renovating in which she ripped them apart, washed the stuffing, and spread it in the sun to dry. Sleeping on the reassembled mattress must have felt like sleeping on a sack of cantaloupes, but it was clean, no doubt about it.

Manners with Crucita were a thing of inner grace, and so it was that she taught her children. She might arrange the silverware in unheard-of patterns on the table and serve the milk in its own bottle from the dairy, but she never failed, even if we saw her daily, to

inquire solicitously about each member of our family, clear through the list of our parents and the aunts and uncles whose names she knew.

After we moved to Colorado, the years delt Crucita one blow after another, but she stood up to them without flinching. Rafael, her adored first-born, whom she always called "the man of the family," went down in the flaming wreckage of a fighter plane in the Pacific. Lovely Pita, fairer-skinned than the rest with a cloud of softly waving hair, died after a long and torturing illness, the beauty of her womanhood unfulfilled. Diego, hurt in an army jeep crash, lay for many weeks in a hospital far across the continent from his little adobe house before he finally recovered. "God sends the sickness, God will send the medicine," she would say after each new disaster, wiping her tears on the corner of her "april."

Then Crucita's own tired body, made old too soon by her relentless driving, rebelled, and she went through a grave and complicated operation, made more dangerous by the weariness of her heart. None of the pain and fear of it, though, was as upsetting to her as the doctor's words as he told her gently, "Now, Mrs. Rodriguez, you must realize your hard-working days are over. You've done your share and raised a fine family

—it's time to sit back and enjoy yourself and let your kids take over some of the responsibility."

"And how you expect me to enjoy myself if I don't work?" she asked scornfully.

As their number decreased, the children seemed bound to each other and to their mother with ties of increasing strength. When Crucita came to Denver for her operation, I promised her and Juanita, who was now living in the city, that I would stay at the hospital until the operation was over; but when I arrived before eight in the morning, there with their sister sat Diego, Francisco, Pedro, and Lupe, weary-eyed from driving all night to be with their mother. After she was nearly well, I went to call on her at Juanita's little apartment and was met at the door by a woman whose graying black hair was short and smartly permanented. I took a second look and saw it was Crucita. The keeds had decided to dress her up.

She showed me with tearful pride the dress and costly fur-collared coat they had bought her to wear home. She smoothed her hair with a self-conscious gesture. Glancing toward the other room to make sure that Juanita was out of earshot, she whispered, "I feel so fonny fix' up this way, but it make them feel good, so I let them." But when we saw her

again in a year or so, her hair was straight and done in a "door-knob", and she was our old Crucita again.

We never could be sure that Crucita couldn't read and write, but we never could be sure she could, either. A Christmas card from her has never failed to come each year, with "Crucita Rodriguez" written on it. The handwriting seems to vary from time to time, though, as if first one keed had the chore, and then another. When we visited her in the hospital, she held up the get-well card we had sent her and smiled weakly. "Such a nice verse," she said. "I like to hear how pretty it sound when *you* read it."

The other day we had a telephone call from Crucita. She was in town to help out with Lupe's new baby, but the job must have seemed tame after the Odyssey she recounted to me. Juanita, married now to a sailor stationed not far from New York, became very sick, Crucita told me, and she made up her mind to get on the "bos" and see just how things were with her. "You'll get too tired, Mama," Diego, Francisco, and Pedro told her. "Anyway, it takes too long. You must go on the plane."

Crucita had never been away from Santa Fe in her life until her children were nearly grown, and

then only to Denver or El Paso on the bus, but she tackled the plane ride without a tremor. When she reached New York, the son-in-law who was supposed to meet her had failed to get Diego's telegram, and Crucita wheedled and maneuvered until she got herself flown the rest of the way to the naval base, part of the way in a little hop-skip-and-jump affair with room for only one passenger besides the pilot.

With Juanita safely on the road to good health, there was no need for such haste on the way home and no sons to make up her mind for her, and Crucita cringed at spending all that money for a plane ticket. So back she came on

the bus, the way she preferred all along, stopping for a day in Chicago to visit more churches and TV programs than one would have believed possible, and making friends right and left among the bus passengers.

After she had told me about her adventures, she inquired about my husband, our daughter, our son-in-law, our two sons, my mother, my mother-in-law, our aunt, my sister, my brother, and my husband's brother. Then I told her how big our house seemed since all our children had grown up and were away from home. "Poor patrona," she said gently, "I peety you."



For all the blessings of this day,  
For rest and food, and work and play,  
We give Thee thanks, O God of Light.

Help us to live our lives aright;  
Help us to serve our fellowmen;  
Through Jesus Christ our Lord. Amen.

—Author unknown



## Prayer Works

by Alma Fisher

*DIRECTOR, THE UNITED PRAYER TOWER*

In these days of unrest and seeming uncertainty it is most refreshing to read the words of David in the one hundred and thirty first Psalm, as he says, "Behold, how good and how pleasant it is for brethren to dwell together in unity." And then the words of our Blessed Lord Jesus in the seventeenth chapter of Matthew, "That they all may be ONE; as Thou, Father, art in me, and I in Thee, and that they also may be ONE in us; that the world may believe that Thou hast sent me."

We must remember that the basis of fellowship is not in our religious creeds, our rituals nor even in the sacraments, as essential as we feel all of these are in our different ways of worship, but whether or not we are IN Christ and He IN us. Jesus said, "I AM the Way . . ." and if we are to have fellowship together in a unity of Spirit, then HE must be the CENTER of our lives. He must be our acknowledged Lord and Saviour. HE must be IN us as the Holy Spirit, the Comforter, the Third Person of the Trinity, which Jesus promised He would send.

After the day of Pentecost there was a new abiding Guest in the heart of every believer. In the second chapter of Acts the forty second verse we read that the early Christians "continued steadfastly in doctrine and fellowship, communion and prayer." Throughout the Gospels we read that fellowship was actually the keynote of the early church. Fellowship means the sharing

of the glories of the Lord. Fellowship means praise and thanksgiving. Thus we grow into oneness with God and man.

In the Camps Farthest Out, founded by the late Dr. Glenn Clark many years ago, people of all different denominations gather together for a week of fellowship in the spirit. Denominations are never mentioned—no group tries to project his method of doctrines on another, we are all blended together into this blessed fellowship of the Spirit. It takes only a few days until we all feel His great love for us and we in turn for each other. Our problems are brought to the prayer groups and shared and left with Him. People feel free to talk and pray together as never before because they feel HIM right in their midst. Lives are changed and they can return to their homes, business, schools, etc. with a joy they never had experienced before. They don't have to say "we've been to a CFO Camp"—all they do is to live a transformed life. Why? Because, as Paul says in the third chapter of Second Corinthians, the seventeenth verse, "Where the Spirit of the Lord IS there is liberty."

He also says, in his Letters to Young Churches, in the third chapter of Ephesians, the fourteenth verse, . . . "and I pray that out of the glorious richness of His resources, He will enable you to know the strength of the Spirit's inner re-inforcement—that



Christ may actually live IN your hearts by our faith. And I pray that you, firmly fixed in love yourselves, may be able to grasp (with all Christians) how wide and deep and long and high is the love of Christ—and to know that love for yourselves. May you be filled through all your being with God Himself." And further on in the fourth chapter the thirteenth verse he says, . . . "That the whole Body might be built up until the time comes when, in the UNITY of common faith and common knowledge of the Son of God, we arrive at real maturity—that measure of development which is meant by 'the fullness of Christ'".

What a glorious gift He has given us—the privilege of abiding IN us, making HIS home IN us. He is our Source of supply. He our well spring of JOY. He is our life. He is the only thing we need to make our lives a veritable kingdom of heaven on earth. And this is what we pray every time we pray His wonderful prayer! "Thy kingdom come on earth as it is in heaven!" It is ours to use constantly, a never failing spring of richness bubbling up in us. What a Saviour!

Let us rejoice and give thanks now. When you open your eyes in the morn-

ing, as consciousness creeps over you, say a prayer of praise and thanksgiving for the new day, for breath, for life itself. Be thankful for the beauty of the day, for eyes with which to see, for ears to hear, for feet to walk, for lips to speak, for eyes to shine and sparkle with His love. We are witnesses daily for our Lord.

When you meet with friends for coffee, or for a prayer group or any other kind of a gathering remember to show gratitude and praise and thanksgiving to this Living Lord within. This is the quickest way to bring about a spirit of fellowship and unity. Never be ashamed of your witness, no matter where you find yourself. Don't take things for granted. Gratitude is really a healing agent of the Father's. Try it! Prove it!

We started out by speaking of unity and the Psalmist David closes His Psalm by saying that "Unity is like oil and dew for it heals and refreshes." We can have this unity only when we acknowledge Him as our Lord and Saviour and recognize by faith that HE is alive and living within us. Ours is the only religion in which our Leader is still alive, and is constantly giving us HIS vitality, HIS power.

#### 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.

The Prayer Tower ministry is supported entirely by free will love offerings. We wish to thank those whose contributions make this work possible. PLEASE NOTE THE CHANGE OF POLICY REGARDING THE *Manual of Prayer*. It is now on a subscription basis of \$2.00 per year. Ask for free booklet about the work of the United Prayer Tower.

Address: The United Prayer Tower, 5829 27th Avenue South, Minneapolis 17, Minnesota, Telephone Parkway 2-2766; after 5 P.M., Saturday afternoon and Sunday, call Mrs. Fisher at TAYlor 2-7396, Minneapolis, Minn., or Mrs. Ecoff PA 9-4944, Minneapolis, Minn.

FOUR KEYS TO PRAYER, Leslie R. Smith. Bethany, 128 pages. \$1.95. Four themes—Listening, Meditating, Receiving, and Giving are the keys the author suggests to open the various avenues of prayer. This book is deeply spiritual, deeply personal and warm, and still it relates the individual to something transcendent and eternal. Here is a sample "Life is meant to be lived from a Center, a divine Center. Each one of us can live such a life of amazing power and peace and serenity, of integration and confidence and simplified multiplicity, on one condition—that is, if we really want to. There is a divine Abyss within us all, a holy Infinite Center, a Heart, a Life who speaks in us and through us to the world. . . ." Each meditation begins with verses of Scripture, then there is the thought for the day, and ended with a prayer. Excellent.

A THEOLOGICAL WORD BOOK OF THE BIBLE, Alan Richardson. Macmillan, 240 pages. \$1.95. One of the great books on this particular subject has now been issued in colorful paperback. The jacket says, "230 articles bringing the resources of modern scholarship to bear on the meaning of the key words of the Bible . . . from Abomination to Zeal." This book is considered a "standard" in the field, and now at this price it is available to everyone. It is a good buy and ought to be in the library of everyone interested in Bible study.

## books of interest

comments, summaries  
reviews & opinions  
on religious books

NORMAN K. ELLIOTT

THERE IS AN ANSWER by Everett W. Palmer. Abingdon, 158 pages. \$2.75. Why trust in God? Where can security with honor be found? To these and other pertinent questions there is an answer. He shows how we can be victorious in our suffering, how ordeals build spiritual strength, and how our problems become part of the way by which God comes to us and we to Him. Some chapters: Why be Decent, Anyway?, To Stay Married and Like It, A Son Gone Wrong, Is Purity Passe?, If a Man Die, Does Christ Save Us? Good questions and good answers.

ONE SMALL CIRCLE, Lucille E. Hein. Abingdon, \$2.50. 128 pages. The author uses the "Trent family" as the basis of her devotions, and brings

up the problems of living that young people, children and fathers and mothers have to face with each other day by day. Her main theme is, "The religious atmosphere that family worship helps

to create is one small circle that grows outward from our family and influences many." It will get a lot of discussion and good thought from the average family.



### *A Letter To Our C. F. O. Friends*

Allie and I would like to express our deep gratitude to so many of you for helping to make possible our forthcoming trip to Africa.

We will be leaving New York City for Accra, Ghana the week following Thanksgiving. Our plan is to make our headquarters in Accra for six weeks. During this time, we shall visit Liberia, Nigera and Sier Leon. Then we will take a long hop across to East Africa where we will be in Nairobi, Kenya for the final three weeks of our trip.

Our purpose is to establish a better relationship on a people to people basis and to learn and appreciate the cultures of the various countries that we visit. To establish a C.F.O. in Ghana and Kenya where two C.F.O.er's are living who have asked that their people be given a C.F.O. experience.

Our group will be inter-racially made up of C.F.O.er's who have had many camp experiences. Valerie Squance of Victoria, British Columbia, Canada will definitely be accompanying Allie and me. There is a possibility at the moment of three other people joining us on this trip.

Our ultimate aim is to lift Jesus Christ by our actions. There will be opportunities for meetings with many varied groups. Key people in Africa and in America have been praying about the good a trip of this nature by us might do in helping in a small way to bring Christ consciousness to our brothers and sisters in Africa.

We invite all of you to join us in prayer and to sustain us with your prayers during the planning and the evolvment of this trip which we pray will be done in the name and nature of our Lord Jesus Christ.

Yours In Christ,  
Charles and Allie King

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— NORMAN VINCENT PEALE

THE world-renowned teacher and missionary, Dr. Frank Laubach, recounts, "One day I was seeking a fresh approach which would bring Jesus even closer. I wanted Christ to talk to me. Then I saw a great truth — he does talk to us from the pages of the Gospels. If this is the 'Word of God,' why not put it into the first person? I tried it. . . . Here I found what I had sought in vain for forty years — a face-to-face experience of the living Christ."

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