

religious experience, yet to know something more of the man and his work gives new meaning to the letters.

Frank C. Laubach went with his wife to the Philippines as a missionary in 1915. For the first seven years of his service he gave himself unreservedly and with great effectiveness to the building of evangelical churches on the North Coast of the great southern island of Mindanao and to the broader contacts with the culture and leadership in the Islands which has always characterized him. These churches on the North Coast have continued to progress and still show markedly the effect of his formative influence.

His next great service was concerned with the establishment and conduct of a Union Theological Seminary in Manila. Dr. Laubach was a prime mover in these plans and went to Manila not only to be one of the Seminary's first teachers, but to give strong spiritual leadership in the changing life of the city. The Seminary continues to be a vitally important institution of the evangelical movement in the Islands. Here again he rendered constructive service, the results of which continue. It was during this period that Dr. Laubach wrote his scholarly and sympathetic book, *The People of the Philippines*, and his delightful picture of the Islands for young people entitled *Seven Thousand Emeralds*.

But all the time he was doing these things that seemed to require his first attention Dr. Laubach's thought went with increasing frequency to the Mohammedan Moros on the

cordiality until at the end of an almost incredibly short time they had come to regard him as their best friend. And this indeed he was, for he discerned their greatest needs and with untiring industry and creative ability of a rare order set out to meet them. In 1930 he found these Moros almost entirely an illiterate people. It is probably fair to say that one-half of the 90,000 who live about the Lake can now read and write. He found them wedded to the past and ill prepared to play their part in the modern world. He has done nothing to destroy their pride in the best of their past. Indeed, he has done much to preserve the valuable elements in their culture, but he has also helped them to realize that they are a part of the great world and to adjust themselves to its life.

This man who writes with such poetic beauty of his inner spiritual experiences has also been a man of intense practical activity. He has devised a remarkably effective method of adult education and promoted it with great ability; he has developed industries, fostered health service, stimulated the introduction of better seed and in a thousand and one ways proved himself a practical friend to these people. Yet no one who reads these letters can fail to see that through it all Dr. Laubach yearned to help them to a richer experience of God. He has not sought primarily to win them to baptism, although some have sought baptism as a result of his ministry, but he has desired to make a deep and transforming spiritual experience the basis of their life.

January 20, 1930

Although I have been a minister and a missionary for fifteen years, I have not lived the entire day of every day in minute by minute effort to follow the will of God. Two years ago a profound dissatisfaction led me to begin trying to line up my actions with the will of God about every fifteen minutes or every half hour. Other people to whom I confessed this intention said it was impossible. I judge from what I have heard that few people are really trying even that. But this year I have started out trying to live all my waking moments in conscious listening to the inner voice, asking without ceasing, "What, Father, do you desire said? What, Father, do you desire done this minute?"

It is clear that this is exactly what Jesus was doing all day every day.

January 26, 1930

For the past few days I have been experimenting in a more complete surrender than ever before. I am taking by deliberate act of will, enough time from each hour to give God much thought. Yesterday and today I have made a new adventure, which is not easy to express. I am feeling God in each movement, by an act of will – willing that He shall direct these fingers that now strike this typewriter - willing that He shall pour through my steps as I walk - willing that He shall direct my words as I speak, and my very jaws as I eat!

us is wrong. I disapprove of the usual practice of talking 'small talk' whenever we meet, and holding a veil over our souls. If we are so impoverished that we have nothing to reveal but small talk, then we need to struggle for more richness of soul. As for me I am convinced that this spiritual pilgrimage which I am making is infinitely worthwhile, the most important thing I know of to talk about. And talk I shall while there is anybody to listen.

Outside the window, as I completed the last page, has been one of the most splendid sunsets I have ever seen. And these words came singing through my soul, "Looking to Jesus 'till glory doth shine!" Open your soul and entertain the glory of God and after a while that glory will be reflected in the world about you and in the very clouds above your head.

cannot find the word that will mean to you or to me what I am now experiencing. It is a will act. I compel my mind to open straight out toward God. I wait and listen with determined sensitiveness. I fix my attention there, and sometimes it requires a long time early in the morning to attain that mental state. I determine not to get out of bed until that mind set, that concentration upon God, is settled. After awhile, perhaps, it will become a habit, and the sense of effort will grow less.

But why do I constantly harp upon this inner experience? Because I feel convinced that for me and for you who read there lies ahead undiscovered continents of spiritual living compared with which we are infants in arms.

And I must witness that people outside are treating me differently. Obstacles which I once would have regarded as insurmountable are melting away like a mirage. People are becoming friendly who suspected or neglected me. I feel, I feel like one who has had his violin out of tune with the orchestra and at last is in harmony with the music of the universe.

As for me, I never lived, I was half dead, I was a rotting tree, until I reached the place where I wholly, with utter honesty, resolved and then re-resolved that I would find God's will, and I would do that will though every fiber in me said no, and I would win the battle in my thoughts. It was as though some deep artesian well had been struck in my soul or souls and strength came forth. I do not claim success even for a day yet, in my mind, not complete

Cooperation with God in little things is astonishing.
I need something, and turn round to find it waiting for me.
I must work, but there is God working along with me.
I have continuous inner conversation with God.
Responsiveness to His will makes this hour gloriously rich.
There is a sense of being led by an unseen hand.
I do not need to strain at all to find opportunity.
There is time to do something about each opportunity.
Feel the joy of hourly, minute by minute, God awareness.
I compel my mind to open wide toward God.
I wait and listen with determined sensitivity to hear Him.
I am finding undiscovered continents of spiritual living.
People around me are treating me differently.
Insurmountable obstacles are melting away like a mirage.
People are becoming friendly who had rejected me.
A deep well was struck in my soul; strength came forth.
Every day is tingling with the joy of a glorious discovery.

Somebody was telling me this week that nobody can make a violin speak the last depths of human longing until that soul has been made tender by some great anguish. I do not say it is the only way to the heart of God, but I must witness that it has opened an inner shrine for me which I never entered before.

March 23, 1930

One question now to be put to the test is this: Can we have that contact with God all the time? All the time awake, fall asleep in His arms, and awaken in His presence, can we attain that? Can we do His will all the time? Can we think His thoughts all the time?

Or are there periods when business, and pleasures, and crowding companions must necessarily push God out of our thoughts? We cannot keep two things in mind at once. Indeed we cannot keep one thing in mind more than half a second. OUR Mind is a flowing something. It oscillates. Concentration is merely the continuous return to the same problem from a million angles. We do not think of one thing. We always think of the relationship of at least two things, and more often of three or more things simultaneously. So my problem is this: Can I bring God back in my mind-flow every few seconds so that God shall always be in my mind?

I choose to make the rest of my life an experiment in answering this question.

trying hard to do every tiny thing exactly as God wishes it done, as perfectly as possible. No emotions are necessary. Just the doing of God's will perfectly makes the hour a perfect one.

Desperately lonesome, but soothed by talking with God

Every waking moment of the day talking with God

No longer reading endless devotional books

Even Bible reading cannot be a substitute for meeting God

This closeness is achieved by cutting my heart in suffering

Anguish has opened an inner shrine in which I worship

I bring God back in my mind-flow every few seconds

Oneness with God is the most normal condition

Any hour is perfect if one is aware of God that entire hour

heart melting "here-ness," a lovely whispering of father to child, and the reason I did not have it before, was because I failed to let go. And back of that failure there was something else. A crowd of people arrived, who, when they are in a crowd, wish to talk or think nothing of religion. I fear I have not wanted some of them to think me religious for fear I might cease to be interesting.

Fellowship with God is something one dare not cover, for it smothers to death. It is like a tender infant or a delicate little plant, for a long nurturing is the price of having it, while it vanishes in a second of time, the very moment one's eye ceases to be 'single.' One cannot worship God and Mammon for the reason that God slips out and is gone as soon as we try to seat some other unworthy affection beside Him. The other idol stays and God vanishes. Not because God is 'a jealous God' but because sincerity and insincerity are contradictions and cannot both exist at the same time in the same place.

April 22, 1930

The 'experiment' is interesting, although I am not very successful, thus far. The idea of God slips out of my sight for I suppose two thirds of every day, thus far. This morning I started out fresh, by finding a rich experience of

God in the sunrise: Then I tried to let Him control my hands while I was shaving and dressing and eating breakfast. Now I am trying to let God control my hands as I pound the typewriter keys. (If I could keep this morning

of my conversations, is the most amazing thing I ever ran across. It is working. I cannot do it even half of a day - not yet, but I believe I shall be doing it some day for the entire day. It is a matter of acquiring a new habit of thought. Now I like God's presence so much that when for a half hour or so he slips out of mind - as he does many times a day - I feel as though I had deserted him, and as though I had lost something very precious in my life.

May 24, 1930

As I analyze myself I find several things happening to me as a result of these two months of strenuous effort to keep God in mind every minute. This concentration upon God is strenuous, but everything else has ceased to be so. I think more clearly, I forget less frequently. Things which I did with a strain before, I now do easily and with no effort whatever. I worry about nothing, and lose no sleep. I walk on air a good part of the time. Even the mirror reveals a new light in my eyes and face. I no longer feel in a hurry about anything. Everything goes right. Each minute I meet calmly as though it were not important. Nothing can go wrong excepting one thing. That is that God may slip from my mind if I do not keep on my guard. If He is there, the universe is with me. My task is simple and clear.

[And I witness to the way in which the world reacts. Take Lanao and the Moros for illustration. Their responsiveness is to me a continuous source of amazement. I do nothing that I can see excepting to pray for them, and to walk among them thinking of God. They know I am a Protestant. Yet two of the leading Muslim priests have gone around the province telling everybody that I would help the people to know God.]

happens when I do succeed - is so successful that it makes up for the failure of number one. God does work a change. The moment I turn to Him it is like turning on an electric current which I feel through my whole being. I find also that the effort to keep God in my mind does something to my mind which every mind needs to have done to it. I am given something difficult enough to keep my mind with a keen edge. The constant temptation of every man is to allow his mind to grow old and lose its edge. I feel that I am perhaps more lazy mentally than the average person, and I require the very mental discipline which this constant effort affords.

So my answer to my two questions (to date) would be

1. "Can it be done all the time?" Hardly.

2: "Does the effort help?" Tremendously. Nothing I have ever found proves such a tonic to mind and body.

Are you building sacred palaces for yourself? I meant to write "places" to be sure, but I think I shall leave the word "palaces" for that is what any house becomes when it is sacred. The most important discovery of my whole life is that one can take a little rough cabin and transform it into a palace just by flooding it with thoughts of God. When one has spent many months in a little house like this in daily thoughts about God, the very entering of the house, the very sight of it as one approaches, starts associations which set the heart tingling and the mind flowing. I have

realize that Thou alone canst understand me, for Thou alone knowest all! Thou art no longer a stranger, God! Thou art the only being in the universe who is not partly a stranger! I invite others inside but they cannot come all the way. Thou art all the way inside with me - here -and every time I forget and push Thee out, Thou art eager to return! Ah, God, I mean to struggle tonight and tomorrow as never before, not once to dismiss Thee. For when I lose Thee for an hour I lose and the world loses more than we can know. The thing Thou wouldst do can only be done when Thou hast full swing all the time.

I have tasted a thrill in fellowship with God which has made anything discordant with God disgusting.

God was so close and so amazingly lovely that I felt like melting with overwhelming blissful contentment.

Selection favors those who keep themselves wide open toward God and wide awake.

The best ways in which to remain aware of God is to wait for his thoughts and to ask Him to speak.

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to take a walk every evening all alone where they can talk aloud without being heard by anyone, and that during this entire walk they all ought to talk with God, allowing him to use their tongues to talk back - and letting God do most of the talking.

This seems to be the very thing for which I have been feeling all these weeks. You have followed my experiment and have seen many confessions of daily failure, as I tried to keep God in mind in the second person. Well, today has not been a failure. The thought of God has drifted out occasionally but not for long. But this day has been a different day from any other of my life, for I have not tried to pray in the sense of talking to God but I have let God do the talking with my tongue or in my inner life when my tongue was silent. It has been as simple as opening and closing a swinging door. And without any of the old strain the whole day passed beautifully with God saying wonderful things to me.

July 2, 1930

The reality all about you is greater than the imperfect symbols of things which you have in words The newest experiment, and at present the most thrilling, is letting God talk through my own tongue and through my own fingers on the typewriter. I have been letting my tongue talk on Signal Hill behind my house and then have come home and written on the typewriter all I could remember of it. Here is one sample:

I find that the effort to keep God in my mind does something to my mind which every mind needs to have done to it (exercise).

The most important discovery of my whole life is that one can take a little rough cabin and transform it into a palace just by flooding it with thoughts of God.

If my soul is as full of God as it sometimes is, I see what happens as I look into their eyes and pray for them. No man need try to persuade me that God does not reach them, for I see the thing happen.

As I looked at people with a love God gave, they looked back and acted as though they wanted to go with me. I felt then that for a day I saw a little of that marvelous pull that Jesus had as he walked along the road day after day "God-intoxicated" and radiant with the endless communion of his soul with God.

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not more beautiful for me. For it adequately reflected the passion of love which I feel toward the Lanao people as I look and pray from the hill.

And as I talked and tasted the sweetness of the luscious light, and told God that this was for me the masterpiece of his creation, he told me through my own voice:

"Ah, child, this is but the symbol of beauties, and wonders which I mean to give you when you are willing and ready. I must give them, I will give them, if only you will climb your spiritual hill and open your soul, eyes and look. This is what all life can have if you are willing. I ache with longings which poor little people cannot even suspect, to open up wider and ever wider universes of glory to you all."

If asked my chief difficulty in meeting these Moros, I should have to reply, "No chief difficulty excepting to keep ready spiritually." And I wonder whether here is not the only serious difficulty anywhere. This year I am readier than I have ever been before, and perhaps this is why people seem readier also.

August 21, 1930

"Important duties" which keep us from helping little people are not duties but sins I shall be forty-six in two weeks. I no longer have the sense that life is all before me, as I had a few years ago. Some of it is behind - and a miserable poor past it is, so far below what I had dreamed 'that I dare not even think of it. Nor dare I think much of

What a stupidly ignorant world this would be if one never did anything different for fear of criticism!

"Important duties" which keep us from helping others in relationship are not duties at all, but sins!

This present moment, if it is full of God, is the only refuge I have from poisonous disappointment and even almost rebellion against God.

A prison or a dungeon makes no difference if one is with God. We preach and profess that as true, and it is true, but upon my word I do not see many people who seem to have experienced it.

I patted Tip's head as he nestled up under my arm, and told him: "We are two tiny insects in the midst of this terrifying universe. I know a little more than you do, you nice, black dog, but not much more. Compared with that gigantic being who wheels these awful spheres of fire through the sky I am as near nothing as you are. I know as little about God as you know about me, perhaps ten thousand times less. And perhaps you are wiser than I, for you are contented to be patted on the head and to hunt for fleas, while I am impatient to break loose into the universe. I thought, Tip, when I was younger, that Kant was wrong when he said the three greatest moral demands are God, freedom, and immortality, but now I believe he was incredibly right. My soul at forty-six demands immortality as much as it demands God. And it demands freedom from this prison we call the world and the flesh as much as it demands immortality."

Then out of the skies there came a silent voice, "Your black clouds give the sun its chance. It is surprise, it is escape from darkness to light that makes life so rich. Your prison is also your paint box from which all the beauty you know is pouring. Lanao, where you now sit, is one of the most beautiful creations in all the reaches of space. And here you have the privilege of opening eyes to see beauty, which otherwise you would not see. It is selfish of you to desire to escape, until you can take humanity with you.

Nowhere one turns is away from friendship, for God is smiling there.

It is difficult to convey to another the joy of having broken into the new sea of realizing God's "here-ness." This morning our theme was "Jesus' view of prayer." It seemed so wonderfully true that just the privilege of fellowship with God is infinitely more than any thing that God could give. When He gives Himself He is giving more than anything else in the universe.

September 22, 1930 - There is no defeat unless one loses God -

We have got to saturate ourselves with the rainbows and the sunset marvels in order to radiate them. It is as much our duty to live in the beauty of the presence of God on some mount of transfiguration until we become white with Christ as it is for us to go down where they grope, and grovel, and groan, and lift them to new life. After all the deepest truth is that the Christ-like life is glorious, undefeatably glorious. There is no defeat unless one loses God, and then all is defeat though it be housed in castles and buried in fortunes.

How fine of these Moro boys to come and lean on one's knee, or run their fingers through one's hair - or rub the bald spots and ask why they are so! They know that we love them, but they do not realize what a gulf - at least historically - separates us. If they did, would they be so affectionate? If they knew all, if they knew the love of God in all its wondrous fervor they would!

And to think that less than a year ago we were writing about "the most difficult place under the American flag, if not in the world!" No, New York City is the most difficult place in the world, for in New York they demand ability, unusual ability, while here in Lanao, they demand only love - unusual love. And the love of God may be had for the receiving.

needs a better way, that God on Signal Hill satisfies, and sends through me a glow of glory which makes me sure that this is the pathway of true intuition.

December 6, 1930 - The beauty of sacrifice is the final word in beauty -

Sometimes one feels that there is a discord between the cross and beauty. But there really cannot be, for God is found best through those two doorways. This grey-blue rolling water tinged with whitecaps, hemmed with distant green hills and crowned with colored clouds and baby-blue sky reveals God's love of beauty - and God is so lavish with his paintbrush in the tropics. He is lavish everywhere if one only has eyes to see Him at work.

But when one comes to personality, one demands more than a pretty face or even a soul that sings for joy. There is in the universe a higher kind of beauty. It is the beauty of sacrifice, of giving up for others, of suffering for others. A woman has not reached her highest beauty until she lay down her ease and chooses pain for bearing and nursing her child. A man has not found his highest beauty until his brow is tinged with care for some cause he loves more than himself. The beauty of sacrifice is the final word in beauty.

February 6, 1931 - The only doorway to the very heart of God -

Tonight, lonesome and half ill with a cold, I am learning from experience that there is a deep peace that grows out

As I stood on the top very much inclined to let the tears break out of my eyes, my tongue stopped talking to God and began talking from God to me. "Ah, little child, I have hurt you tonight, and now I feel sorry with you. All you have confessed is true, but I love you still. I love you for coming here and telling me about it. I love you for hungering after me. I love you for being willing to be better. That is all I ask of people. Ah, I have wanted to do so much for you as soon as you would allow it. Now, with a sore and lonesome heart you are ready. And after this torture I must pull you close to my heart, tiny little one."

Either this new situation will crowd God out or I must take him into it all.

I must learn a continuous silent conversation of heart to heart with God while looking into other eyes and listening to other voices.

Jesus." There will be more suffering than today, for only love knows how to suffer divinely. But the meanness of suffering for one's own selfish disappointments will be gone, and we will see a magnificence and sublimity in suffering that will make us glad.

February 25, 1931- Why do we not always hear Thy voice?

As I lay on the warm earth on Signal Hill last night I asked God the question: "Why is it that Thou dost allow us on this earth to do nearly all the talking? Why do we not always hear Thy voice, since Thou art so much wiser than we are?" Instantly back came the answer. I could see it, from beginning to end, in a second, though it may require more than a minute to write it down. So many of these thoughts from God are hurled at me in an instant like that:

"When you are teaching the Moros to read, your art is to say as little as you can and leave them to say as much as they will. That is why I leave you to do and say as much as you can, while I say little. You learn by doing, even when you make mistakes and correct them. You are to be sons and daughters of God, and now you are taking the first feeble steps of infants. Every step you take alone is infinitely more important than you now imagine, because the thing I am preparing you for exceeds all your imagination. So the talking you do to me is essential. The talking others do to you, when they are trying to talk up to your expectations is more important than the talks you give to them. This is the best way to act: Talk a great deal

other voices. If I decide to do this it is far more difficult than the thing I was doing before. Yet if this experiment is to have any value for busy people it must be worked under exactly these conditions of high pressure and throngs of people.

There is only one way to do it. God must share my thoughts of Moro grammar, and Moro epics, and type, and teaching people to read, and talking over the latest excitement with my family as we read the newspapers. So I am resolved to let nothing, nothing, stop me from this effort save sheer fatigue that stops all thought. One need not tell God everything about the people for whom one prays. Holding them one by one steadily before the mind and willing that God may have His will with them is the best, for God knows better than we what our friends need, yet our prayer releases His power, we know not how. I propose to make a strenuous effort of the will to concentrate upon each person I meet alone and to send him my thought of God. I propose to think as hard of the will of God as I can when in crowds. Thus I hope to prove by experimentation what this will accomplish toward making a better world.

Let others talk a great deal to you. Appreciate everything fine they say and neglect their mistakes."

Choose to look at people through God, using God as glasses, colored with His love for them.

what others think of me, but the joy which I have within cannot be described. If there never were any other reward than that, it would more than justify the practice to me.

Today I have noticed that when I forget other people I become fatigued rather quickly. When I am reminded of my, purpose and start again holding people, seen and unseen, before God, a new exhilaration comes to me, and all the fatigue vanishes.

October 11, 1931 - Deepening Discovery -

Knowing God better and better is an achievement of friendship. "When two persons fall in love there may be such a strong feeling of fellowship, such a delight in the friend's presence, that one may lose oneself in the deepening discovery of another person." The self and the person loved become equally real.

There are, therefore, three questions which we may ask, "Do you believe in God?" That is not getting very far. "The devils believe and tremble. Second, "Are you acquainted with God?" We are acquainted with people with whom we have had some business dealings. Third, "Is God your friend?" or putting this another way, "Do you love God?"

It is this third stage that is really vital. How is it to be achieved? Precisely as any friendship is achieved. By doing things together. The depth and intensity of the friendship will depend upon variety and extent of the things we do and enjoy together. Will the friendship be constant? That

January 2, 1932

Learn to hold God by the hand and rest. In school a teacher lays out work for his pupils. I resolve to accept each situation of this year as God's layout for that hour, and never to lament that it is a very commonplace or disappointing task. One can find or pour something divine into every situation.

One of the mental characteristics against which I have rebelled most is the frequency of my "blank spells" when I cannot think of anything worth writing, and sometimes cannot remember names. Henceforth I resolve to regard these as God's signal that I am to stop and listen. Sometimes you want to talk to your son, and sometimes you want to hold him tight in silence. God is that way with us. He wants to hold still with us in silence:

Here is something we can share with all of the people in the world: They cannot all be brilliant or rich or beautiful. They cannot all even dream beautiful dreams like God gives some of us. They cannot all enjoy music. Their hearts do not all burn with love: But everybody can learn to hold God by the hand and rest. And when God is ready to speak, the fresh thoughts of heaven will flow in like a crystal spring. Everybody rests at the end of the day, what a world gain if everybody, could rest in the waiting arms of the Father, and listen until He whispers.

some graceful, tender dream. And I know that God is love hungry, for He is constantly pointing me to some dull, dead soul which He has never reached and wistfully urges me to help Him reach that stolid, tight shut mind. Oh God, how I long to help you with these Moros. And with these Americans! And with these Filipinos! All day I see souls dead to God look sadly out of hungry eyes. I want them to know my discovery! That any minute can be paradise; that any place can be heaven! That any man can have God! That every man does have God the moment he speaks to God, or listens for Him!

It may be enough for you to just 'know about God' and to have 'tomes of information about Him and His Word.' But God has offered to everyone this amazing sensation of tenderness and passionate love for Him. And it is only this passionate affection for God which, in the Holy Spirit, we can lavish on others, even our enemies that distinguishes the Christian from all other people.

In the natural, it is all about me. This keeps me twisted-gut anxious, or angry, or bitter toward others. I can, in the natural, force myself to minister to others in ways that, for all intents and purposes, look like 'acts of love.' However posing as a lover is a far cry from the enormous, generous love Jesus demonstrated for us when He paid the penalty for our sins. He paid for all of them so that we could approach Him blamelessly and shamelessly regardless of our current short-comings. It is, after all is said and done, the greatest desire of every human being, to be genuinely loved and unconditionally accepted by another person! In

it!” At that instant Bob was overwhelmed by a feeling of affection for God that rivaled even His marital love affair. Bob was certain that this was his ‘new birth!’ Subsequently, when God asked, Bob pursued formal training and was ordained to serve as a pastor in a church in Philadelphia.

After a short time in the pulpit ministry, getting married and moving back to Los Angeles, God redirected Bob into the field of Computer Science where he pioneered in many areas of technological engineering and implementation of systems upon which the current AI technologies depend. Then at God’s direction Bob moves with his family back to Philadelphia and then to North Carolina where he currently resides.

As Bob puts it, “I was one of the most intentional, avid, energetic, purveyors of the Word of God with an intense focus on bringing people to Christ for salvation. I served in nearly every capacity in my churches and taught thousands of Bible Study meetings. But after 40 years in this avid pursuit of the knowledge of God, I came to feel as though I had somehow missed the point. I could not give you the name of a single person who I had personally led to ‘faith in Jesus.’ So I asked God to release me from the ‘Christian fortress-church’ and bring me to fruitful living in Christ.”

greatest joy and satisfaction in Jesus that you have ever known! It is likely to stagger your imagination!