

Sunday "A Feeling for Life- Joseph"

Gen:41:12; 15-16

In a college coffee shop some young people were having a bull-session. They were talking about everything imaginable, from dates to the meaning of life.

A young woman, or girl, came in. She had done a fine piece of work in class, but also wrote poems for the college paper. She read one about "The Hook" in which she shows how she sat at seaside with hook and line and had caught some great thots and ideas, bec. she been patient. She thot of ocean as life, from which with a "feeling for life" one might catch many ideas from the struggles, dreams and aspirations of people. (The Catch by T. Weiss-book of poems.) On this Youth Sunday, not only young people need to have a "feeling for life", but older ones as well, so that in the midst of this human life of ours we catch the spirit of Jesus and comit ourselves to Him. One of the most inspired interpreters for this feeling for life is young man Joseph, who in providence of God was permitted to achieve so much.

Joseph was the second youngest son of Jacob and Rachel. He was a dreamy sort of a young fellow, and was also favorite son of his father. His dreams indicate that he was somewhat spoiled and yet they show that he early had a sense of missions, a sense of wanting to do something worth while. He dreamt about sheaves of wheat bowing before his, of sun, moon & stars bowing before him. Dreams are wonderful factor in lives of young people. We all should have our dream our vision. Daydreaming is not much good, of course, in class. We all have dreams, of what we would like to be, of the handsome young fellow, of the sweet young girl as partners in life, of the home we would like, of the service we can render, of singing in the choir, of teaching a S.S. class, of working in the Church. We have dreams of security, a better world in which people might live in peace. A small boy was asked what he would like to be. He replied; "I want to be alive." He wanted to be intensely active, he wanted to do things. But all of us want to be alive to life, to those about us, to things worth while.

But we might as well face the facts of life - that unless God's Providence hovers over us, we will not be able to achieve so very much.

To Joseph in spite of dreams, there came the hate of his brothers, who tore his coat of many colors off him, sold him into slavery into Egypt. Here he was in low estate. That was the reality of life. In the house of Potiphar he was exposed to impurity of life, but resisted temptation, for he would not sin against God. Young people need to consider their bodies as temples of God, in which Holy Spirit lives. So Joseph was put into prison. Here he interpreted dreams, as God gave him that insight and inspiration. He did this not only for butler and baker, but also for Pharaoh the ruler of Egypt. In the Providence of God he was appointed prime minister, as Secty of State, in Egypt. Now he really had to "feel with people." He knew famine would come, he had to prepare for it. It was a good time for him to be alive. He might have thought that ever thing had been done already, but no. In one of metropolitan papers there appeared a cartoon with title; "The New World!" In it we see a young man seated on hill side, looking dreamily out into the world. He seems to say "the pioneer spirit is gone, every thing worth while had been done." But the Pioneer Spirit on horseback hovers him and points to "The Age of Atomic Energy!" which can be not only a destructive force, but a constructive power. Here is that for a great day to be alive. There is chance for continuous creation, in the ferments of today, we need to ask God's guidance to have a world of peace, of lack of hatred, of living dangerously, of fairness to all people, of "staying alive" to needs of all mankind. We need to live as Christians with might and main as to offset power of communism. These are God's larger purposes, the missionary work all over world.

So Joseph could not only save his brothers and his father, forgiving them, he could also help Egypt. He met his responsibility in life, as he committed himself to larger purposes of God. A group of young people we coming as a youth caravan into slum section. As they pulled a Negro woman said; "Whatcha young folk going to do?" That's a big question. First of all we need to comit ourselves to Christ, by giving yourself competely to Him and the building of His kingdom. You believe in Christ. Promise yourself to worship in Church every Sunday and to work in it. Devote self to devotions every day, read your Bible, pray. Take part in service of church by contributing regularly. & do all you can. Urge others to come & share in cause of Christ. This is your covenant with God.

Samuel -- The Seer

1 Samuel 9:9 (19)

The story and interpretation of Samuel, the Seer, is a fascinating one. He is indeed an inspired interpreter of God's will and of human possibilities.

You recall, of course, that he was a child for which his mother Hannah had prayed in the temple. He was a "wanted" child and Elkanah, the father was as helpful in bringing him up religiously as any good father ought to be.

Notice that these parents dedicated him to the Lord from the very beginning. As soon as child was old enuf to help and to understand what was going on, he was taken to the temple by the parents and there permitted to be instructed of the high priest Eli and to render such service as was possible for him to do. We have that same thot of dedication to the Lord in Gospel lesson for today about the 12 year old Jesus. Parents also need to be inspired to dedicate children to the Lord and to see to it that religious instruction is given.

Samuel, even as a boy had something sensitive about him. He must have responded readily to the teachings of Eli. But that magnificent incident about Samuel hearing a strange voice in the night, thinking it was Eli, hurried to him and asked what he wished him to do. It was Samuels duty to keep the temple lights burning and he thot that possibly they had gone out. But Eli knew nothing about that voice. When it came a third time, then Eli said to Samuel; "When the voice calls again say, 'speak for thy servant heareth.'" So Samuel responded to that call and received a special message from God about the end of Eli and new religious life appearing. God could give this message to Samuel only because he was ready and responsive. He had watched proceedings, knew that Eli's sons were not too good and did many things wrong. There was a famine of God's word in the land.

After Eli's death, Samuel became a sort of a religious leader of the Hebrews. He did not belong to special class or group. Altho it does seem that was associated with a "band of musicians and prophets". This may seem strange, but people in those times thbought that music was helpful to spirit, as it is.

So a he became a "seer", one who had a special gift of God to have insight into practical as well as spiritual matters. He had this insight because he studied the will of God and also the conditions of the times. At about this time Saul, one of the outstanding young men of Israel lost his donkeys, and in the search for them came at last to Samuel. Of course, he was divinely led. It was thot that a "seer" was also a fortune teller, but such was not the case with Samuel, but he did know that the donkeys had been found. Samuel was led of the spirit of God to anoint Saul for a special task. And then he guided the request of the people fro a king and eventually Saul was elected. But a seer had to have insight and this was given him of God. There is a great deal of difference between "seeing" and "seeing." Walking thru woods with a naturalist, we missed many things, because we did not know and "see." However he "saw" many things and pointed them out to us, for he knew. So we miss out on many things God would have us know, because we are not sensitkive to His guidance and to not get the insight, because we do not study His will enuf and His Word more adeuqately.

So to the task of a "seer", one who is sentive to God, and one who receives special insight from God, must be added this other quality of a "seer" namely that of "announcing" and forth-telling God's will. That was not easy for Samuel. He had difficulties with Saul, for he was self-willed, and impatient. But he frankly told Saul about his transgression of God's purposes and will. He went to Bethlehem and "anointed" dedicated young David to be future king of Israel. All this was not easy, for eventually Saul had no dealings with Samuel at all and would not listen to his God-given guidance. The prophets all thru O.T. and all thru history have had the extremely difficult task of being announcers for God, even tho the job was unpleasant. *They interog. woudn't go. woud*

The seer is one who is inspired indeed. Fulton Ousler in "The Precious Secret" tells abt. certain barrels of paint trucked to a factory in N.J. In a dark room heads knocked off, small lead tube opened & paint is exposed to radium, which absorbs it. And then shines in the dark. We, like Samuel, also

are exposed to Jesus. We are drab, impotent, ordinary models until we stand in shining presence of Master of life. Exposed to His truth we develop new standards, moral judgment, " " " " spirit, on our spirits are changed, exposed to His love, we heart possessed of His radiance which glows thru the gloom.

## INSPIRED INTERPRETERS

Word Came to Elijah - (International  
1 Kings 21:17 Missions Sunday)

We are observing with many other churches, International Missions Sunday. We are thinking about the world-wide work of the Church. This is essential today, for we are facing attacks against Christianity on all sides and we need to stand up for our Saviour. The Lord has stressed value of persons, need of God, and necessity of soul life. We have the privilege of presenting to the world Christ the Savior. We must do this with power and authority. Christ gave authority when He said; "Go into all the world, preach Gospel." He has always given His followers authority, as for instance another one of our inspired interpreters, Elijah to whom the Word came. The Word of God came to him, that was his authority, his backing. That is also the missionaries, as well as our privilege.

Elijah is a unique, dramatic and rugged character. He stands out in O.T. He appeared first to announce a drought to King Ahab, because of sin. Elijah himself found refuge and shelter at the brook Cherith, where ravens brot him food and he could drink of waters of the brook. Then he was taken care of and also took care of the widow at Zarepath, where enuf meal remained in barrell to provide for both. Then he called prophets of Baal to dramatic contest for favor of God on Mt. Carmel. Elijah won, but had to flee because of Queen Jezebel's determination to kill him. He went to Mt. Hermon and here in quiet he received strength to carry on, orders to anoint Elisha and to denounce Ahab, the king for stealing the land of Naboth. He was taken up to heaven in chariot, as a double portion of his spirit came upon his successor Elisha. So we have Elijah a fearless reformer, one who rebuked kings, one who was mighty in prayer, who came thru discouragements

But always his strength was in this consciousness - The Word came to Elijah. It was the authority which He received from God that enabled him to fulfill his mission. In the Middle Ages when crusades were begun

against the Mohammedans in Palestine, to regain that land from them, the slogan was - "God Wills It." This may not always have been true, but it gave power and strength to the people involved. It is the backing for any Christian work of today. God is our Creator,

Provider, Sustainer and One who is deeply concerned about us. He wants human beings to have blessedness and we have that power in Gospel, therefore we need to share it with others. If God is not our chief deliverer, He is our chief burden. We need to be sure of God. Our chief certainty is God's certainty of ourselves. He is one who said to prophets of old; "Thus saith the Lord," to disciples; "Go", to Paul "Woe is me if I preach not the Gospel. He has given assurance of missionaries, that they simply had to go out to bring the Gospel to others. What an impulse!

That authority which God gives is not something outward, forced; but something inward, an authority of the spirit, of inner experience of the soul. There is, of course, the whole authority of history, of that which is popular, of that which is universal, everybody does it and of content. <sup>At the tomb</sup> Two groups of people were assembled at place where tomb of Christ was to have been, or the cave where he was buried and from which He had risen. One group was that of soldiers, who acknowledge History of the place and incident. But there were also deep and profound Christians there who were deeply stirred in the hearts, for the empty tomb meant to them that Christ had risen and new life had to come to mankind & that eternal life was granted. With one group it was intellectual authority, but with the other it was one of heart and experience, for they had been with Jesus. Here was tree of faith rooted in Christ, sustained and fed and carried by inner authority. Here is soul-certainty based on redeeming power of Christ's sacrifice on cross & His resurrect.

Note the Word came to Elijah, not merely as something given from outside, but an inward experience, which he now had to make His own. We must use, appropriate that power. It seems as if channeling waters of Niagara Falls into smaller turbine would hinder it, but in reality it develops greater power. The authority which God gives is not something limits, depresses, hinders, regulates; but it expands, creates, increases, enriches, unfolds and enables forward movements. We do not bank our faith in safety deposits, but we invest it in human lives. St. Paul could say; "Love of God constrains me." Our missionaries always anxious to go back to work in foreign lands, because of that inner compulsion. That must be ours also.

for any Christian work of today God is our greatest

## DAVID-MAN AFTER HEART OF GOD

L.Sam 13:14; 16:18

On Music Sunday it is fitting that we study one of the great characters of all times, one who has inspired more music and worship than any other person. "The sweet singer of Israel" thru his example & thru his psalms has done much to uplift people & to develop within souls a blessed harmony. Just what kinds of a man was this who could play & sing, who was so talented. What were some of his qualities? He rose fr sheepcote to king, fr. private in the army to its head fr. lowly position to the highest in the land. There must have been some qualities in him that enabled him to rise.

When Saul's servants were looking for someone who might serve before the king as his armorbearer & be near to him all the time, they described the various characteristics which he needed & which were so completely fulfilled in David. They said first of all he is skilful in playing musical instruments. That is an odd requirement & yet as we study David's story it is important. It was gift of God. This son of Jesse fr. Bethlehem had often played for his sheep out on the field & quieted them as storms threatened. There he had time to think & undoubtedly some of his ideas for the Psalms came to him when still a shepherd. But here he was faced with a very serious situation. The soul of Saul was moody & melancholy. Music was needed to bring him to his right mind. Browning has caught that whole scene so grippingly in poem Saul. Rembrandt has painted a famous picture "David playing before Saul." As David comes into tent Saul does not recognize him. David tunes up & begins to play those notes which call his sheep & quiet them. Then he begins to sing & play some of the folk songs, funeral marches, then about the joy of living, youthful vigor, joy of the chase, "I have lived & seen God's hand thru a life time & always for the best." Then he begins to sing of Saul's rule, lifts soul out of deep mood, shows high moments of service, Saul's soul melts as snow under influence of the sun. Songs of Saul's gr. influence, of the developm of his soul and receives a Christ vision. Love of God for man thru a man like himself. Similar experiences have been evident in the lives of men as music has come to quiet soul & raise it to high level. How those Ps. of David have come thru the centuries to uplift, to enter into every experience.

They have meant so much in the spiritual development of man.

There was in the heart of David a courage that is paramount. He was a man of valor & skilful in war. He has complete mastery of his self, the control of one's powers for God, it is not repression, but direction which is needed. After Sam. anoints him, he goes back & does his duty. Saul throws javelin at him, yet he serves. He faces Goliath without flinching trust in God. When Saul persecuted him into the wilderness David could have taken his life, but selfcontrol was evident again. He was willing to forgive his enemy. He handled 600 unruly men, desperate in the wilderness & made them loyal to him. He kept himself fit. He was prudent in speech. A striking parallel comes to us out of Greek mythology which illustrates this whole idea of courage & selfcontrol. It is said that Orpheus could play so wonderfully that trees, animals were moved. When his wife Eurydice died, he pleaded so successfully with his music that he was given permission to get & lead her out of nether world, but lost her, because he looked back. He wished to sail by certain islands on which were maidens that lured the sailors & destroyed the ship; thru their siren singing. So he played so wonderfully & beautifully that sailors went by without turning toward the singing of sirens. That was an inner selfcontrol which was so vital & which we find in David & which must be a part of our lives.

But the most striking characteristic in David is mentioned when these men say "and Jehovah is with him". A man after the heart of God. Here was a man that was religious. He trusts God to the fullest. He does what God wishes him to do and inquires of Him what is to be done. He fights Goliath with words like this "In the name of Jehovah who helped me with the lions, etc. He became king, captured Jerus. & wished to have ark up there also. He respects the personalities of men who risked their lives to get water for him from spring at Beth. He confesses his sin before God when he falls & repents & in that comes back into graces of God again. His soul was in harmony with God that is why there was such gr. power. As we look at Bretton's picture of "The Song of the Lark." we catch that harmony out of the listening attitude of the simple peasant girl, whose soul is lifted from earth to region of pure delight. She is no more clod, but a living soul, to whom is opened all the realm of joy & beauty, as she turns soul toward God.

CHRISTIAN COOPERATION

*Carson - James Sparling  
Sanborn & Thiel  
Hos Good  
of the  
Hill*

1 - The Will to Work Together - Neh. 4:6; 6:1

The world, the congregation, the individual like in Nehemiah's time needs to be rebuilt. Here is a tremendous task. It can be done only thru Christian cooperation, by cooperating with God and with one another. We wish to think about cooperation thru understanding, by getting into spirit of Xtian unity in larger sense, by denominational loyalty, but above all by working for & with God. On this Rally Day we start out with the idea of a willingness to work together. We cannot achieve anything unless that willingness is there. We have a most inspiring story in O.T. in that of Nehemiah of the will to work together.

Jerusalem the ancient city had been partly destroyed, its walls & bldgs were in ruins as result of war. Now it was laid on the heart of Nehemiah to rebuild the city. When he got there from a conftrbl position he had, he faced great odds. The difficult. were enormous. There was not only the material ruin that stare him in the face, but also the definite opposition of a certain group and then the unresponsive attitude on part of a great many people

This opposition or non-cooperation is evident fr chapter 6, in which we note how one group tried to lure him to village of Ono to talk certain things over. They wanted to lure him away from the main task of the church & its building. They detracted from main issue, like eddies in main current. Keep self from side-issues & concentrate on main issue of bldg Kingd. of God. Not personal notions & fancy dare rule us, but bldg. God's Kingdom. A 2nd group wanted him to discuss with them all kinds of lies & rumors spread about him, namely that he wanted to rebel. There is no greater danger in the Kingd. of God than the spreading of halfbaked ideas, going off halfcocked. Spiritual wrk must always be truthful.

Third group tried to lure Neh/away by asking him to flee to temple from supposed danger. They could have something one him. Try to create fear. Neh. offset all these dangers by saying; "

I am doing a great work for the Lord & have no time for side issues."

*Fifth Columnists + Saboteurs.*

He aroused & awakend the people so that they realy worked together in this rebuilding. They had a mind to work together. There was definite determination there. W,thout such willingness nothing can be don Neh. placed the people at various parts of the wall so that they could work jointly. They had to work undee diff. by being armed. They had to carry spear with thm as wellas their working tools. A beehiv is most interesting illustr. of this type of work together. Each one in his place, the architects, the chemists, the cleansers. When queenbee is attacked the males surround her to ward off attack. In recnt warfare we note how cooperation is essential, the aeroplanes, the mechnaized army, the artillery all fitting right together. If so much cooperation is used in destruction, ought not we as Christina use every means of cooperation to save souls, to draw them closer to God.

Then there was a very definte purpose for which to fight and work. "Be not afraid of them; remeber the Lord who is great & terrible. Fight for your brethen your sons & daughters, your wives, your houses." "What an appeal!" "For the loved ones. If for the sake of outw. security those people could fight like for the sake of rebuilding the ancient city. Ought not we feel our greater purpose - in working toghtr in Xtina cooperation bec. we want to establuhs the Kingdom of God, the rle of God in hearts. As in th Aguacade in N.Y. Wordl's Fair all the swimmers swam together as if one body and for one purpose to portray a wheel & something of beauty, so we with a higher pupose in mind ought to cooperate to form beauty of character and life.

But in this willingness to work together we must ever consider as Nehm. did that we & they had a Divine Ally, namely God. So we made our prayers unto God. When enemies attack us then remeber God will fight forus. IF we know that we carrying on God's cause then there comes to us a definite assurance that our cause it is just & we will do our best. That thot is ever a source of extra strength that it is God's work we are doing & He gives us streghth for the task as it is needed.

*Dispute  
"Behave as fair"  
with your children!*

GREAT MOUNTAINS OF THE BIBLE  
Mt. Carmel- The Mount of Decision  
1 Kings 18:20 ff.

In Chicago and a few other places judges have within recent times had parents arrested when the juveniles have been brought before them for judgment. One of the judges specially gave a "call to the fathers" for not meeting their responsibilities toward their sons. What an indictment on this "Father Day"! And how all of us must make every effort to meet the issues in our homes & raise them to high level. But that higher level cannot be attained unless we live on a higher plane. So during this summer we want to think of "the higher plane", the mountain level of the life as it is brot before us in the Holy Bible. As mts. dominate the landscape & can be seen from far, as Mt. Everest controls the Himalayas, as Pike's Peak dominates Colorado, as Mt. Fujiyama stands out in Japan; so the gr. mts. of The Bible, like Mt. Sinai, Mt. Carmel, Mt. Hermon, the Mt. of Transfiguration, Calvary and others are outstanding in the Bible and in our spiritual life. On some of these mt. peaks God has spoken to men in a very definite way & manner and He needs to speak to us.

Somehow or another mts. have played an important part in the history of mankind. They have been plas of sanctity, they have cleared the atmosphere, direct waters & fertility into the valleys and have been sources of inspiration. So Mt. Carmel was "holy ground" for all peoples in its neighborhood, not on for Israel. It was known for its "fruitfulness", it was wooded and became a good hiding place for those who wished quiet & those who sought refuge. However its real fame came about when Elijah chose it as the Mount of Decision for the children of Israel.

We know, of course, the connection. At that time Ahab & Jezebel were king & queen of Israel. The queen had led the people into a worship of the idā Baal. Elijah had announced punishment in that it would not rain for 3 years 6 months. After that period he came back & called the rulers & priests of Baal and the people to Mt. Carmel for a decision as to who was to be their god, Baal or the Lord. What a momentous decision on that mount. Let us see what this choice involved?

It was choice between One God, the Lord and Baal the many gods of fertility in that area. The word "Baäl" stands for many things but especially fertility, an idol of Phoenicians and Tyrians, a god who possesse body & soul, a controller of the destinies of the worshiper, one who inhabited the land of that area. One man, Elijah agnst 400 priests of Baal, the powers of militarism, the king & his followers, but Elijah had God on his side. The choice betw. God of this world and God as a Spirit, the god of sensuality and the God of Purity. G.F. Watts has painted picture of "Mammon" as god of sensuality. King on scarlet throne, ornamented at top by 2 skulls, on his head a golden crown. Face is mean & repulsive. In his haptaxa money bag, his one hand grasps tresses of a beautiful woman, who has sold herself for gain, his one foot rests on the body of halfdressed young man who is his slave. In back is fire very much hidden but a bit visible as danger that threatens. It is choice today betw. sensuality-outw. power, impurity of life, unrighteousness, Baäl or Our Lord God, & His purity, His power, His control, His possession of us. The "shady" stories, the smutty jokes, light talk abt men & women, moral sensitiveness disappears, habit of prayer is dropped, and soon church attendance is neglected. On the Mount of Decision this choice must be made.

So Elijah suggests on the mount that prayers be made for God to reveal himself. Priests of Baal built altar first & invoke gods to rain fire. They seek to gain favor of God by outward means. That is in modern terms humanism, to try oneself. A traveler in Palestine came across followers of Baäl within recent years. They call themselves "Bodybeaters" & they assemble in a temple. They whisper to their swords. All at once leaders get excited, jump up & begin to cut self with sword on head & body. Then they arrange procession thru city, striking themselves on their bare chests as blood streams down & wailing chant "lil-hala." How typical of the scene on Mt. Carmel. Elijah simply prayed & his prayer was answered. The choice today must be made by us; "Once to every nation and man comes the moment to decide-In the strife of Truth and Falsehood, for the good or evil side." Above all we must decide to let Christ control our lives, to inhabit these.

ABRAHAM-- MAN OF FAITH.

Gen.12.1-4.

A little story about a mother bird teaching the young ones to fly is interesting. The mother bird would go out on a branch and call to the little birds and then fly around as if to show them, then she would call again and when one ventured out she would fly underneath the young bird and as one fell, the mother was there carrying it on its wing. We have in this little incident, the elements that make up faith. Namely trust in the mother & obedience to her call. Faith on a much higher plane is just this trust and obedience. xkifaxaxa

We find one of the most striking incidents of faith in the life of Abraham, he is in fact the man of faith. His experiences are an everlasting lesson to us. Abraham appears as one of the most striking persons in history. He is not known so much for his intellect, or as an executive, but as a man of faith. Abraham is the religious father of all who believe in one God. He is father of Mohammedanism, of Judaism and Christianity.

Abraham was born in Ur of Chaldea, one of the most ancient of cities and also one of the most progressive of his day and time. There was in it the little knowledge of God. So God calls Abraham who must have had a great deal of originality about him to be different from the folks of his time to get out of his country, get away from his kindred and his father's house. It was threefold separation. He was to go into a country that God would show him. It was a venture into the unknown. All of life is such an adventure into the unknown. To go to school to enter into business, to get married, to rear children, to make friends is at all times such an adventure into the unknown, as Abraham entered it. No man must cut loose from the moorings and enter into life. It is necessary for his own wellbeing and that of his fellows. It is a good thing for a person to get away from home, to enter into strange experiences. For Christians it is good to sever ties with the past, with sins in particular & to enter into the land of unknown. It is this unknown that every man urges us on. It takes perfect trust to enter into the unknown.

Abraham took God at his word and trusted him implicitly, without a doubt, without a questioning. Abraham obeyed immediately, thoroughly, courageously, reverently and faithfully.

He trusted God for that unknown future land that was to be his. He trusted God for that son who was to inherit his kingdom. Have we this trust in ~~xxxobeyedxxx~~ God that He knows what is best for our lives. It is just like falling asleep. Livingston going into the heart of Africa. Gourdon going into the Soundan region.

Abraham obeyed immediately. The greatest test of his faith was undoubtedly when he was asked to sacrifice his son. He did not ask why this sacrifice. It was against nature, against humanity, an act of cruelty. Abr. had the right to do with his son what he pleased. Human sacrifices were much made at that time. The anguish of his soul must have been great. Yet he obeyed. God wanted to show that the highest spirit of sacrifice could exist without human sacrifice and also wanted to show that Abr. faith was genuine. King Agememnon was asked to sacrifice his daughter to save the Greek army. His willingness to trust God and to obey was sufficient.

Out of this trust and obedience there grew up an intimacy with God that was remarkable. Abraham was considered God's friend.

## INSPIRED INTERPRETERS

### Hosea -- Unrecognized Power of Love

"Freely will I love them, I will heal them from their hurt of sin" -- Hosea 14:4

It just happens that our beautiful art glass windows are taken out of frame for repair and restoration. Only the drab and dull protection of outside windows remain. Our Church looks odd. Yet we have here an object lesson for our consideration. We can more readily understand the situation of people worshiping in bombed-out Churches in war-stricken areas. We also realize that real worship does not depend altogether on outward circumstances, but on inner spirit. Likewise we note that sometimes something has to be removed to re-create something better. All this is done to prove our love for our Church and for our Lord, for whom the Church works. - Do we find here a graphic symbol or type of the world of mankind today? There is much destruction, much revolution, much that has to be removed in order that something better might be produced. It is necessary to enlist an unrecognized power-love to bring about God's Kingdom. Alan Paton of So. Africa has written a story; "Cry, the Beloved Country", which has been reproduced in movies and drama. In that story he suggests that the unreggon power in world today is love.

Our inspired interpreter - Hosea, the great prophet brings that to before us to a remarkable degree. Amos has appeared before him, denouncing the sins of the people. Now Hosea comes along and speaks of love as a power to transform. His own personal experience lends the finest illustration of this love. His wife was unfaithful to him, but very patiently how woes her and tries to win her back, and at last succeeds, but not without many disappointments and heartaches and failures. Then Hosea interprets this experience in the light of God by saying God has loved his people. Isreal, repeatedly they have gone back on Him, but He insists on wooing them over by His love. Many disappointments. So with world today - God has done much for us all, but we insist upon going our own way. We try everything else - but the unrecognized power of love.

Throughout Hosea it is suggested that love must be freely given in order to achieve something. Love must be spontaneous & rising out of full heart. It can never be forced. Many forces are at work today to

blow out the candle of love. A rather interesting incident occurred in recent Winter Olympics in Norway, where skiing, sleightiding is so prominent. The light candles of ancient Olympics had to be taken by skiers for about 170 miles and the light dare not go out, but in spite of all care, it was blown out for 30 seconds, but relighted quickly. On our worship folder we have the picture of many hands held or cupped over a candle, so that light will not go out. Gotten from Jewish welfare fund originally this picture portrays for us the fact that light of love shall never go out, for it is part of human heart.

Again according to Hosea the Lord says; "I will heal them from their hurt of sin." Love has healing power. This past week attended a meeting of folk interested in social action, in which it was suggested by a member of the State department of Washington, as well as minister, that we strive to work for PT. Four in program of our nation, thru which healing power is to be sent to underprivileged. Two-thirds of people of world are hungry, millions of refugees are still world. In Korean at least 10 million people are wandering about as displaced persons. Yet now our country is debating U.M.T. Universal military Training, with more of the war spirit, with more killing and murder in mind. Dr. Frank Laubach, a great missionary and one who has done much for mankind has written a book entitled; "Wake Up or Blow Up." That is alternative before us, blow up thru use of force and war or try to be helpful to people. He has taught "The Silent Billion to Read", by means of simple charts and urging people "each one teach one and win one." Remarkable good will has been created among people and nations of backward countries because of this method. The Church has responsibility to produce men with conscience, passion to serve, sterling integrity, true technical skill; all handled with love.

Such love will be - as Hosea suggest, - fruitful. It will have results. Like rain coming to parched soil, it makes things grow, so Love does foster growth. Love going out from personality does so much. Little things make big diff. Smile at right moment may make burden lighter. A note may give assurance, A simple "thank you" softens situations. Always place for gracious gesture, thoughtful remark, sensitive response.

*It may "live flexibly." There is the fine art of gracious living, as the human says "less hunger." Little things & acts that would make a big difference in the world.*

WORD OF POWER FOR A POWER AGE

"Not by might or power, but by my spirit" saith  
the Lord -- Zechariah 4:6

In the Church, in the homes, in fraternal circles the open Bible has a prominent position. It is the great light. Upon its solemn vows of love, loyalty, chastity, charity, a pledging of tenets of brotherly love, relief and truth are taken. It has in it the profound truths about God and man. It is fitting that on this Universal Bible Sunday we think of this Word of Power for an Age of Power, as it is so strikingly indicated on our worship folder. We live in an age of electric, machine and mechanical power. The great turbines, the test tube, chemical analysis, radio and radar, great engines to drive ships and aeroplanes are all symbols of this age of power. But the time has come when our instruments of power have become so strong that scientists are adding their plea to that of religious leaders, that we need a spiritual power to control all physical power. That is why the word of the prophet is so extremely timely and significant. We need the spirit of Christ for this age of power.

The prophet Zechariah says; "Not by might". This word in the original denotes physical and brute force, coercion, repression. It also implies the power exerted thru wealth or money as it is used to force someone. It also refers to mere physical valour or courage. That is the struggle today in the world that by outward force, by money, by mere physical courage we can run the world. Great machinery, atom bombs, oil, these and many others are indication of this power. But thru them we cannot lift mankind to highest, but will make only for destruction.

Then the prophet says "not by power," referring to capacity, ability. It has the idea of "lizard" or chameleon contained in it, which means that one tries to gain control by stealth, by adaptability, being a quickchange artist, by smartness, sharpness. That kind of insinuating power is used so much today and is a source of trouble rather than gain. It is an underhanded power that is extremely dangerous. Nations as well as individuals try it, by arousing prejudice, mistrust, hatred and strife. The prophet says it is not by "might" or "power" that we attain those things that are worth while, but by spirit of Lord.

We cannot solve the great issues of the world and of our own individual souls except in the spirit of the Lord. Human might has its limits. It cannot transform, it cannot redeem, it cannot convert, it cannot christianize, it cannot go down deep into the human heart. The divine power of the spirit of Christ, as expressed through Word or Power alone change heart, renew mind, redeem and cleanse man. It deals with the soul, with the heart, with the eternal part of human nature. Not by power are we to conquer but by the sacred energies of God. Here alone is power to solve human problems.

The spirit of the power of Christ works in every aspect of human life. It is the only power that can come into our homes today, which are in danger of being destroyed, for one of three marriages goes on the rocks. Religious undergirding is missing, not enough reading of the Bible and prayer together. Bride & groom, husband and wife must continue this. The four R's of a good life are essential- reticence, refinement, reverence and religion. Do not go off half cocked, have a finer spirit of appreciation for others, have high regard for personality and take God into your life. In life of Youth the Word of power, the spirit of Christ must be paramount & we will have less delinquency. J. Edgar Hoover of F.B.I. says; "If a boy goes to Sunday school, reads his Bible and lives in accord with the spirit of Christ he will not go to jail. The spirit of Christ speaks to "our condition"-no matter what situation we may find ourselves in. Here we find strength, comfort, consolation, power for any situation in life.

In international relations, in our tangles industrial conditions- the spirit of the Lord must prevail rather than physical, secular, materialistic power. Someone has said "it must be munitions or missions" now, meaning that either we must arm to the hilt, or else carry the spirit of Jesus Christ to the uttermost corners of the world. Soldier in New Guinea tells us destructive power of bomb & the constructive power of Christianity which transforms.

Herman Hagedorn's poem; "The Bomb That Fell on America", in which he stands on desert of N. Mexico. Look at Jesus Christ, his cross & then look at yourself. "I tremble for a world that has no crucifixion". As Lord brot humility, put hand into hand of God & power in soul of man was released for highest ends.

## SPIRITUAL EXERCISES

"Union With God" - Joel 2:12; Jn. 15:1f

The aim of soul-culture is not that we want to devote our own souls alone, or even those of others, but that we might enter into union with God and live to His glory and honor. So out of cleansing, the 1st step in soul culture, we go thru concentration on Christ, or illumination to the ultimate end of it all, namely the union with Christ. We link our Ash-Wednesday epistle with the sign. words of Christ in John 15 & there find real basis of union with God.

Out of these passages and others we gather the that must be a sympathetic union betw. God and man, There must be a mutual attractiveness, which is, however, the lowest form of union. When we note that the prophet Joe says that "God is gracious, slow to anger, rich in love & ready to relent, we come to realize that something has broken that union, that the chain has had a link removed. As God forgives union is brought about. It depends to a great extent upon God, altho we must do our part thru faith. We long for Him, but do not have the power to attain to Him, as we should. Jesus puts it into these words; "that branches must be pruned, of they are to bear fruit." He also says that unless we bear fruit we are cut off & wither away or are burned.

So there might be a brush-pile unity which is not worth so much, altho all branches of same kind. There is not vital relationship to the vine. That is what is happening to us in our spiritual life. We are separated from God & we need vital connections with him. The great artist Michael Angelo has painted in ceiling of Sistine Chapel in Rome a picture in entitled "Creation" in which he shows God reaching down out of the Heavens, touching the finger-tips of a man, or person & thereby bringing that person to life. So God does indeed reach down to us, forgives us our sins and enable us to get into vital union with Him. When the prophet says "God repents" he does not mean to say that God feel sorry like man, but that God is willing to give man another chance. These second chances are very vital in our lives.

We need to enter into an instrumental union, to put it rather crudely, so that we might have a union with God in and thru which we work with Him. That is what the prophet is driving at, as he warns

the people to repent. That is what Jesus is so concerned about when he uses the parable of the vine & the branches. The branches are pruned, that is the shoots are nipped out, so that greater strength might go into the shoots that are vital and that they might bear fruit that is worth while. One of the ancient mystics uses a most striking symbol to express this union for work by thinking of himself as a piece of iron that is thrust amid the glowing coals on a forge of living flame, and as the Flame and heat penetrates every particle it is transformed and becomes malleable, so that it can be shaped in accord with the service that is to be rendered. Mystic says; I live no longer, save as Thou dost live in me." As the light and the air enter every part of world and every creature, so the Spirit of God needs to enter all of our life, uniting us with Him, so that we might be working with Him. In a very fine devotional booklet by Brother Lawrence "The Practice of the Presence of God," he tells us of seeing a barren tree in the winter, reminding him of the barrenness of his own soul & asking God to bring about spring in his heart. Then he attempts to bring God into every relationship in life. As he works in kitchen, as he goes to buy things, he always wants God to go with him, so that he might live a fruitful life.

The deepest union with God is the organic union in which man shares with God in everything and God abides in us, as we abide in Him. The same spirit that is in Him is also found in us, that is a living and vital union. The poet puts it into these words; "Take Lord, and receive all my liberty, my memory, my intellect and my will—all that I have & possess. Thou gavest it to me. To Thee, Lord, I return it. All is Thine, dispose it according to Thy will. Give me Thy love and grace, for it is enough for me." We may have union like of river and ocean, like water in garden sinking in soil, ~~but~~ blood relationship, that of vital relationship of father, mother, children & parents, husband & wife are but weak symbols of union with God. Story of Sahu Sundar Singh, who was anxious to know God & be in union with Him, ready to take his life, for no deep satisfaction, saw God in prayer & union was established & a life of service lived.

Peace was established in soul & union was fruitful.

## MICAH'S IDEA OF REAL RELIGION

Micah 6:6-8; 7:8

These words of Micah about acting justly, loving kindness and walking humbly with God are engraved over the doorway of Congressional Library at Washington. They are indeed fitting there at that seat of knowl. Huxley the gr. thinker says of them; "A perfect idea of religion! A conception of relig. which appears to me as wonderful an inspiration, of genius as the art of Phidias and the science of Aristotle." These words were indeed born out of a heart that was seeking for the gr. truths to guide the people. Micah, in contrast to Is. was a man of the country, a rural prophet & leader. He came from a small community called Moresheth about 20 miles southwest of Jerusalem. He moved among the rural folk and brought his message to them. He saw the feeble ideas of religion prevalent in that day and insisted upon higher conceptions. His whole idea of justice, love and loyalty to God rises high above anything that we have in the O.T.

His whole fight for justice is based upon the very definite experiences he had in his home town. He deals with the small town autocrat, who in his petty power squeezes all out any one that gets into his power. Large landholdings were prevalent and the tenant system became a real curse. There was the isolation, the narrowness, the conservatism, the moral temptations that came into that community. Injustice in the treatment of neighbors was esp. strong. We belong to the city at present but do we realize that a gr. rural problem faces us. The symbol of the Benedictine monk "the cross and the plow" is still one that is vital today. The country has to deal with isolation, with small struggles, with sects galore. The rural population is going backward. Tenants have come to be placed on noses of our farms. It has been in these small towns that the high relig. ideals have been upheld, but the influence has declined morally in last decade. Just at present the various mission study classes in our land and others are studying the problems of the rural people. Micah is thinking of the struggle for mishpat is justice. It is a fight betw. the city & the country, betw. nomads and settled people, betw. hill people and the valley people, betw. Israel and the Amorites, betw. Jahwe and Baal. Justice in regard to property and treating men better than property is

gr. issue. It is one that enters vitally into our religious life of today. We must realize that spiritual is of value and not only the material.

Religion is not only justice, but is love of kindness and mercy. The word for mercy means kinetic love love that is active. Not riding rough shod over others and making others feel that one is superior is a truth that needs to be stressed, but rather kindness & love. Two ideas as expressed in W. Pymans' book preface to Morals and in Kagawa's book Love the Law of Life are fighting for supremacy today. The one is the idea of hard fate, of materialism, the other is the idea that the spiritual is the stronger and that love & kindness is paramount. Can we adopt the motto of a certain church "The Church with the Human Touch". The church that treats fellows upon this earth with the utmost kindness and courtesy. Think of the work of Frederick Oberlin in Alsace as he deals with the rural people and transformed that entire country with kindness. They would not listen to any improvements, but he helped them build roads, till the soil so much better, improve their farms. Here is a wonderful example of that which can be done. We would see the love of God in the commonplace.

But the last element in real religion that Micah brings to bear upon his rural problem is that central part of it all, namely loyalty to God. Walk humbly with thy God. What a word that is. The people of his day wished to bring sacrifices galore, they even wished to make human sacrifice to the gods. Ritual & ceremony, institution of all kinds were in the foreground. It is here where Micah had his hardest fight. To walk humbly, not proudly with God was essential. We must be openminded toward God's truths, we must realize that we are weak without God. It is from Him that all of our strength and power comes. It is to Him that we turn in all circumstances in life. O that we might think more highly of the God which Jesus Christ has revealed to us. We need to be loyal to him to the very core. Loyalty is the soul of religion. It is this element that must enter in and make us faithful in our various religious duties, not merely as a duty, but because we love with real enthusiasts that which pertains to God.

## SOCIAL MESSAGES OF THE PROPHETS

Amos - A Cry for Justice. 5:24;7:7,8

Carlyle says; "Gr. Personalities are decisive factors in history." The heroes of O.T. Gripp'd hi imagination to a gr. extent. A man by name of Lod has written an interpretation of history & entitl it "Beacon Lights of History." We get hold of O.T. best by studying its gr. characters & the truths which they presented. The prophets stand out as beacons. In studying the social message of the prophets we must indeed try to find out what a prophet is. Three diff. terms are used for the proph. in O.T. On is "One who gazes at," a 2nd "a seer" and a 3d. "nabi- one who speaks for another." In the time of the proph. there were many in diff. parts of the land. Some were ecstat other fanatic, others inhaled certain fumes to mak them say things. But the proph. of Israel were a choice group, altho there were false ones there. A proph. was not a foreteller, but a forthteller. They sensitive to highest & best, aware of God and his gr. truths. They had insight to a high degree. Among these Amos stands out as one of the oldest whose written message we have. He lived about 750 B.C. It was a time when Jeroboam II was king of Israel. It was a prosperous time. Amos lived in Tekoa in Judah, the southern kingdom. 12 miles sout of Jerus in a section that was almost treeless, li Amos as shepherd. He had time to think and brood. Then at certain seasons who went out and cared for figs from sycamore trees which furnsied food for the poorer classes. As he went out to market these he nat yally traveled far and wide. He was an observant shepherd and tradesman, unspoiled, he came from the country into the cities. He also noted th political currents and saw that the cruel Assyrin army was sweeping down from the north and that Isr would not be able to withstand. He saw also that Isr. would lose not merely bec the emy was gr. but bec. of evil and injustice in its own life. That is what got on his nerve & conscience. He goes to Bethel the chief place of worship and begins to speak on the market place.

He is accused of being a hired priest, but tells them that he is not a prof. priest or proph, but must tell the message in his heart. He seeks for that which is fair, square & just esp. for the downtrodden. Amos shows his gr. skill in approaching this matter. If he had come right out with his message of denunciation the people would not have listened to him. So he relates the sins of the neighboring people & his hearer are all in accord with that. We have that same delight today in seeing the evil in the lives of our neighbors & do not watch for it enough in our own lives. He fights for justice for the common man. How modern his attack sounds; You sell the righteous for money & the needy for a pair of shoes, you trample on head of the poor & turn aside the way of the humble. The rich had moved into the cities & had become careless. They cared for no human rights. Officials were corrupt. The wives of the rulers urged them on to make more money for them so they could enjoy their ease. Perilous is a society in which women have stifled their sympathy. The wealthy in order to make more money cannot wait until Sabbath is over for trading, they charge as high as 20% interest on their money. Religious conditions were woeful, sins committed right in the house of God. The plumbline is put over the wall in order to test its uprightness and squareness. It is this plumbline of God's righteousness that is held over the morals & life of people.

Amos is a prophet of "woe". He is sure of the judgement to come. He denounces in no uncertain terms man's inhumanity to man is the most cruel thing that we can think of. Galsworthy puts it into a drama called "Justice" in which he shows how we down a man's better instincts thru our injustice. Our injustice toward the poor, our consideration of property as superior to man is going to bring with it a judgement that is awful. It seems to me that we are laboring under that judgement already. No religion is of smallest value which does not express itself in just & decent life. Seek God ye shall live. Day of repentance and prayer is on today thruout the country. We need it. We must probe into our own lives & purify these, so that justice might roll down like water. Justice, brotherly love & kindness are cardinal principles.

*Handwritten note:* Gaudi getting justice & rights for the "chables" by having his followers face the police in 1924 reb.

## HOSEA - PLEA FOR LOYAL LOVE

Hosea 6:4;14:4.

Philp M. Osgood in his religious drama; "A Sinner Beloved" brings out the story of Hosea in a very accurate manner. The Spirit of wrath & the Spirit of Love fight for the soul of Hosea. Hosea the prophet seems to speak wrath, but his heart is love. So love and wrath wrestle for his soul. They watch Hosea as he goes about his task. Down in the market place Hosea's wife is the topic of discussion. Gomer was her name. She was a fine, vital and emotional and unstable girl. In the market place they call her the "Scarlet Butterfly" because she has gone back on Hosea, has been unfaithful to him and has sold herself for a song to Gaal, the chief priest of Ashtoreth or Baal. This form of worship of idols was very vulgar and sensual. The three children of Hosea and Gomer were left with him. They had peculiar names such as "No-More-Mercy", "Not-My-People." These were often made fun of by their comrades. They meet Hosea in the marketplace & talk with him. He seems to be so stern and ask "Does hate do any good?" Hosea says he must renounce the mother for leaving him. The children say, you hate sin, but you still love the sinner. You will forgive mother. Would not love win her back quicker than hate. Hosea has it come over him like a flash and he says; "I still love her. I shall love her to the depths of hell. My love shall win her, cleanse her, bring her back. Love is my priest so, just loving." A stir takes place in the market. A band of slaves are brought by to be sold. Wife of Hosea is in this group. She has run away from Gaal, the priest to see her children. He sees and wants her back, but the slave driver will not release her except for good money. So Hosea comes along. Gaal offers a bag of gold for her. All Hosea can offer is 15 pieces of silver and 18 bushels of barley. As he offers this he says; "My few pieces of silver are my very life". After quite a bit of argument, slave driver has heart enough to notice that Gomer longs for Hosea. So he says; "I cannot sell her to you, Gaal, for I cannot sell her soul. So he releases her & she joins Hosea. God has taught me his love thru mine

This expresses the spiritual autobiography of Hosea. It shows how he thru the personal experience in his life, came to a better understanding of God's love for his unfaithful people.

All thru Hosea we find this wooing, pleading note. Amos denounces, Hosea woos and pleads. He makes his message very strong. He tells the people that God is "Divine Lover" a very strong figure. He tells them that they had gone back on God, had become unfaithful to him. Oh the unfaithfulness of the people of Israel in that day was great. They forget about their worship of God & joined the idolatrous and sensual worship of Baal which was most degrading. The idea of the fertility cult prevailed at that time & one must worship the God who put fertility in the soil. Some very awful & degrading rites were combined with this idea but dare we throw stones at those people. How about ourselves. In Rev. John tells the church; I have this against you, that you have forsaken your first love. The church is not as faithful to Jesus as it has been. Prosperity, Lowell says; has flattened out our conceptions of God. Are we as faithful to God, to the highest principles, to Jesus as we have been in the past. Is our love for the church as enthusiastic as formerly? We have lost faith in ourselves and in God as well. It is indeed sad that so many get tired of the work in the church, go back on God, leave the church, follow trite and worthless things. We need to be aroused to responsibility. We need a back to Christ movement.

The Divine Lover, however, remains true. He never forsakes us. The flame of true love, ever after bitter disappointment burns away the dross & sin. Hosea could have forsaken his wife. He had all the right to do so, but no. God could throw us aside, if we have gone back on him, but no. God goes after us, follows us up. A modern poet has caught that idea most beautifully in "The Hound of Heaven" namely Francis Thompson. I fled thee thru the day and the night. I tried to get away from God, but God pursued me and would not let me alone. God is inescapable. He is tireless in his pursuit, which is prompted by the deepest love. Will we answer this pursuit and return to God and be faithful?

We have a very beautiful picture of one of our National Parks the Olympic National Park on the West Coast in Washington on our Worship Folder for today. It is a setting that awakens within us something of the words "Be still and know that I am God" which are taken from the 46th Psalms. In the foreground are the quiet waters, gently rippling. The quiet pines rise up toward the skies. The soft green of the strong mountains and vast expanse of sky above suggest to us something of the way and manner in which quietness may come into our hearts in the turmoil of the present time and day. Here in nature we have a parable of the way and manner stillness and quietness may come to us; for we can see how refuge might be found in God, in a quiet cove, how God's protecting care may be evident, how God's Sovereign Power might be available.

The words on the folder and of our text are taken from that great 46th Psalm, which has meant so much not only in ancient Israel, but in the history of the Church, as well as in individual lives. How can we be still and know God in a time of disturbance? That is vital question in this connection.

We can be still and know God in a very positive and confident spirit, because the Psalmist suggests that God is the Refuge of His people. God is our refuge and strength, a very present help in trouble. That is a wonderful phrase. There seem to have happened at the time when this Psalm was written many tumultuous events. There were catastrophes in nature, such as earthquakes and floods. That the mountains totter into the heart of the seas, though they quake before the onset of the roaring, crushing, seething waters of the great deep, we will not fear. There was a time when the great scientist Audubon was visiting in Venezuela, that a great earthquake took place the earth opened up, seemed to swallow everything before it and the waters rushed in from the ocean, that he referred to this Psalm and said; "God above still remains and He is Refuge." At the time of the Psalmist great terror threatened the Jewish people, for Sennacherib threatened to overrun the land and destroy it. Here again in political and economic conditions a refuge was found in the Lord. As individuals we are beset by manifold troubles, yet God here is also our refuge. We have many disasters in nature. We have many difficulties from nations and man's destructive power today. Distrust of one nation of another, uprising and distrust in every part of the world. We do now allow children and young people fireworks in these days-which is all to the good- but we permit grown man and women to play with atomic forces that can blow the world to pieces. In our individual lives we have frustrations, lost, baffled, confused, disenchanted, chaotic, bewildered, broken down, nervous tensions; that disrupt. We need to find in God-Refuge.

Quietness, stillness of mind, soul and spirit can come when we realize that we can turn to God as our Refuge. Furthermore we recognize Him as our Protector. He is the One who watches over us. When the Turks were beaten back and lifted the sieges of Vienna in 1529, it was then that Martin Luther turned to this famous Psalm and wrote the great hymn; "A Mighty Fortress is Our God." Here was an expression of faith. This Ps. has been called; "the song of songs of faith." Should the universe be shattered and overwhelm one, the ruins will still make one unafraid. In a very beautiful parable the Psalmist shows us the protecting care of God. A quiet river or stream, like the quiet waters of our worship folders, indicate something of this quiet and protecting care of God. After the storm comes the calm. A quiet bit of water, silent in its movements, has much to do with life. The quiet and silent waters penetrate the soil and make the grasses and trees grow, to give them strength and sturdiness. They permit even a leaf or a boat to float on it. So we can with utmost confidence "float" on God's love and care and protection of us.

*In Russian persecution, American, Bengali, and other service, but Christ's. All ad 4 words - Christ's*

The Psalmist expresses the idea of being quiet and recognizing God in believing that God is Sovereign. He is the RULER of the universe, of history of individual lives. If we but had the conviction that this is true we would indeed have perfect confidence in His wisdom, justice and power. He is the Lord of history. And this the Prophet Isaiah says; "In quiet and confidence shall be your strength." In returning to God and resting quietly in Him you shall find strength and power. In the companionship with God we find new power. As the sluices of the St. Lawrence River were this week directed back into their channels, so that real power might be created, so in returning to God, the sluices of our lives shall be opened to new power. Since God controls affairs and we cannot do it all, we can relax in Him. We try to run things too much by ourselves. Relax and be sane. In the tensions of today we are often distressed, breakdowns take place, we need to ask God to take away tensions. In the quietness of nature we can relax, in the quiet waters, in the silent nights of the stars, the moon; in the silences of friendship, in hearts that are silent and yet speak to us, we gain knowledge of self and release. Sometimes a silence of sorrow, a silence when we dwell with God in Church, in Holy Communion, in prayer in quiet reading of Scriptures, in thinking about the greatness of God; then we learn to know God and His wonderful rulership. We learn to know God, His companionship, His mercy, His love, in meditations on our Lord Jesus; and there flows into our hearts the strength and power of God, so that we might glorify Him.

\* Eligial + quiet + not hard

## MYSTERY OF LIFE

"All that a man hath will he give for his life" --Job 2:4

Dr. Stanley Jones, a missionary went into a Buddhist temple in India. All around him he saw the "bubble" in shape of an egg. He asked the Buddhist priest just what that symbol meant. The reply was that the bubble resembles life, which is a bubble and eventually bursts and becomes nothing at all. But Dr. Jones said; "I would rather think of that symbol as an egg, which has the possibilities of life in it and out of which much can come that is worth while. So we have for our service in thinking about life today and its mystery- an egg - This egg has great possibilities in it. It can be eaten and thus nourish and sustain life of some human being. It can be put under a hen, into an incubator and after a period of time a new life of a chick will come out of it. So you see that the egg does indeed bring before us something of the mystery of life.

In a marvelous statue in Forest Lawn Park in Glendale a suburb of Los Angeles, Calif. is entitled "Mystery of Life." It is the portrayal of the age-old question - what is life? Why do we live? What is life for? What is the purpose of life? It is the statement that Satan made to God, as they thot testing Job, who was a man of God. Will he be willing to give all for his life. How we do love life. There is a lust for life that is remarkable.

In the statue of the Mystery of Life we see a the stream of life flowing out of the unseen thru this life into the unseen again. Along this stream of life there are gathered about eighteen people, representing the various types and kinds of people. All their attention is centered on an eggshell lying there out of which a chick has just sprung forth. One moment it is unbroken, the next teeming with life, a little chick. "Why the little boy kneeling ~~and~~ watching seems to ask. "How does it happen? What is the answer to this mystery of life? He turns to his aged grandmother, who is experienced in life and who has gone thru many things. But as we look at her face we seem to see there a resignation. She says with her face and eyes; "I don't know.

This is unexplainable to me.

The boys questions the two lovers, who are right in back of grandmother. Have they the answer to the mystery of life, everything is alright and so joyous and great when one loves another. That period of courtship and early love is one of the greatest experiences of human being & should ever be prized and never ruined. "O that it might remain a part of life all thru the years. But it is not final answer. There stand the figure of a sweet girl graduate, represneting the ideals and dreams of young people. She is lost in her dreams, life is full of hope and joy. She has not questioned life at all with its seriousness. We need the idealists, the dreamers, who see the fine things of life.

The scientist with his lens, recalling the microscope, the testtube is also there and looks upon the scene. He has learned much. He experiments a great deal, but has science the answer to life's questions

The mother with a babe at her breast expressing the spirit of creative life, the nurture of a new life. Is she the one who has faced death to bring a new life into the world? Her mother love will go a far ways to solve some of the mystery of life.

A happy family group, father, mother and children indicate that possibly in the family we may find the answer. A fine family with a spirit of cooperation, a willingness to sacrifice for one another and to work together will help much to answer the mystery of life.

The atheist is there, the fool who simply grins and says-life does'nt mean anything at all. It is'nt worth it, so why worry. Eat, drink and be merry, for to morrow we die.

There is the stoic in the picture who says; Since we are upon the world and since we live, we might as well make the best of it. Even if we cannot understand everything, yet we might as well go on.

The philosopher, lover of wisdom, wo thinks much, scratches his puzzled head in vain. The mind alone is not enuf to solve mystery of life.

There is a religious group, represented by a nun and a monk, who feel assured that they have the answer to the mystery of life. Here we come to the truth. In Christ, in the Bible, in the Church, in religions we find the answer to life.

Since Chr came that we might have life + have it more abundantly, we turn to live with a life. It is not to squander, it is not to hoard, but it is to be invested.

# INSPIRED INTERPRETERS

## Job -- Inquiring Spirit

"O that I knew where I might find Him" - Job 23:13  
Someone has called Job - "the Drama of the Soul."  
it is just that and the various aspects of soul's struggle to find God, to maintain communion with Him is brot out remarkably well. The story is familiar and yet let us sum it up briefly. Job's soul is discussed in the propog. The devil and God contend for soul of Job. Is Job good bec. God is good to him. Take it all away and Job will deny God. This is permitted. His family, his property is taken. His own body becomes very ill. His wife goes back on him. His friend 3 to 4 of them argue with him, that his suffering is due to some sin, he has committed, or due to law or retribution, the person that sins shall suffer; or he is suffering in accord with the amount of his sin or possibly even as a disciplinary measure to help his soul to grow. All these might be valid. But Job argues back. The central thot of Job becomes not merel the why of suffering, but his attempt to find God in all this world of turmoil. Where is God in all this? This ia question still asked today. O that I knew where I might find Him?

Job says in 7:20 " I am a burden to myself." He looks as self too much and therefore God is blotted out. He hates himself. Every human soul is a battlefield. One friend said to another looking out upon life, self and world; " I am no longer a personality; I am a civil war." We are, each one of us a civil war. In each one war goes on between the higher and lower, betw. self and God, betw. human beings, our passions and appetities; we are a mystery to ourselves. Then we cannot understand why all the trouble in the world. Why does'nt God stop it all? We are like a leaf blown down the street, torn in shreds. So Job asks; "Wilt Thou arass a driven leaf. Why is light given to a man who is desperate? The oversensitive are unhappy. God seems to have removed himself completely from world of mankind. To lose God is worse than losing friends, health, presitige, or anything else. Man without God as Creator, Redeemer and Friend - that is problem faced by Job and by world today. How can man find God? How can man establish relations with God so that deepest needs of life can be realized thru communion with Creator and Saviour?

*Friends discussing losses - health, wealth, family, but greatest loss is that of God*

This requires as with Job- an inquiring spirit. A book has recently been published under this title about Samuel T. Coleridge, one of the great writers of England. Coleridge was very much interested in what was going on about him in the life of nature, in life of his friends. His was not merely a selfsearching, but for truth in life itself. His was, like Job's a reaching out of the mind. Reason must be used to inquire for and about God. Men are using reason, science, sitting down before a truth and letting that truth speak to them. We search for God thru feelings and faith. Our dependance upon God is found in faith, which also teaches us. We live by faith. That which does not withstand has itself no standing place. We must stand for something. We inquire thru the soul. Soul or spirit has its answers which the reason can never give. The best in us demands God. No living man has been able to exclude the claims of his better self.

The fact that Job searches for God indicates that he still has faith in God. He could not turn to God otherwise. He has the answer to all questions of life and He will not let Himself be unrevealed. Job could say ; "I know that my Redeemer lives." That word redeemer is a remarkable one. It really means a "vindicator", one who stand security. He implies the idea that God is umpire in this game of life and He will decide everything proper way or manner. He is a God who has oversight over all of life. But he also says that God is a friend who believes in me. Still I know that my champion, one who takes up for me, lives. So at last God appears to Job. He does not answer his questions, not solve all his problems but God is there. He is not aloof from men. He shows Himself in the wonders of Nature, in the way every thing is arranged, in the power of great animals. "The Sea Around Us" remarkable book tells of the greatness of life beneath the waves. So the vision of God at last makes Job humble, repentant. He recogn God for what He is, a great and powerful God, with whom one can have communion. He comes to see that God runs the world, that is not our responsibility. Thru God we see the world sanely and as a whole. In the presence of God we find assurance. Believe and live.

*Faith in God ends civil war, gives up hatred) self, surrounds self, disarms, the living peace to soul, His Presence gives assurance.*

BLAKE'S VISION OF BOOK OF JOB  
( Engravings from Wm. Blake  
Slides from Dr. Harris E. Kirk )

*Jo. Wickstead  
"Blake's Vision of  
Book of Job"*

Wm. Blake, who was born in 1757 & died in 1827, was a poet and an artist. For many years he had brooded over the book of Job, and with assistance of his patient wife he engraved the story as we see in the remarkable pictures, at the same time putting some of his own interpretations and ideas into these. He is trying to depict here the suffering of man and man's response to it. This is one of the biggest questions today and we need to find here something for ourselves. Why suffering, why war, why death? Blake therefore tries to portray the struggle as it goes on in the soul of Job, the struggle betw. God and Satan, good and evil.

Title page, suggests that Job is to be depicted not so much in literal sense, but rather in its spiritual meaning. Angels flight below indicates "The current of creation" as being clockwise, symbolic of experience of casting out the devil.

Illustr. 1- Age of Innocence- Job and his entire family, gathered for evening's devotion. Gr. tree deep rooted symbol of strong moral life. Pinnacles of Gothic temple in right background stands for the spiritual, crescent moon & evening star shining over the barns for material. Dogs and sheep in foreground. Musical instr. silently hang upon tree. Deep peace.

Illustr. 2. "Men are born with angels & a devil." Heaven open. Inward life of Job is real theme of book "What is above is within." God above, looks like Job. Angels reading fr. Book of Life. Accuser comes fr. below to make his charge. In his flame shadowy image of Job & his wife. Childr. of flesh on left, & angels on right. First attack agnst. family of Job. The margin full of symbolism.

3. Here Satan working ill-will upon children. The childr. sensual, cared more ab. toutw. things. The terror depicted. False estimate of material things.

4. News brot to Job & wife of destruction. Barns are gone, only few of flock, but Gothic church still stands, 2 messenger announce material damage alone.

5. In heaven seat of war in Job's soul. Satan almost succeeds in overthrowing heaven. Lord looks grieved. On earth Job divides his last meal with beggar. Job still clings to the material altho ideals there.

6. ~~Flake~~ receiving boils. Gr. dark clouds & Satan together, whole heaven seems to descend. God represented by descending sun, which throws light on knee of Job's wife. Satan's foot on Job's right knee, show that he is attacking his spirit.

7. Three friends. Margin 4 sleeping figures. These friends corporeal friends & therefore really enemies. Due to sin in Job, retribution, common sense and disciplinary measure. is their argument. Receive good at hnd of God & not evil. Not go back on God.

8. Job's defeat when he curses day he was born. 3 friends of left, wife on right, dark landscape. Unyield masonry in back, refers to harsh relig. of friends. Margin shows clouds weeping on thorns, weeds, etc.

9. Epiphaz rebukes Job as God as himself.

10. Job laughed to scorn. Note position of feet and hands, when right for ard good, left represents bad. The cross of stone in back.

11. Bottom of pit. Job lying on narrow ed becomes victi of hideous visions. Below evilz ones with chains, above false conception of God dreadul.

12. Elihu comes to chastise corporeal man: Stars so bright emphasize depth of night into which Job has come. In margin emanation fr. Job's body.

13. The Lord answered Job out of whirlwind.

Motion of wind. Job's friends silenced. Job sees mrcy

14. God shows perennial creation going on, in margin particularly. Clouds divide universe into four parts united by ~~Divina~~ Being. Below world of time and spc Above eteral world within. Here Creator, mind and lov below His arms. Betw. empty abyss of Nature. Way on top universe of stars & seraphs, who do God's will.

15. Creation of outer world. Behemoth & Leviathan

16. Judgment of world., or casting out of error, but soul of Job & wife are saved.

17. Blessings upon Job, God & Job above clouds. Job has vision of Christ, who really vindicates him.

18. Lord accepted Job when he prayed for friends. Conquer by forgiveness. *Job united with God*

19. Back on earth Job's friends and share with him.

20. Life regenerate, as Job tells of His experin

21. Job with his family.

DRAMA OF THE SOUL - JOB

"I Know My Vindicator (Redeemer) Lives"

Job 19:25-27

In the Church of the Middle Ages—and even in Cath. Church of today—whenever a person was to be sainted or recognized in a special way or manner, someone was appointed to act as "Advocatus Diaboli" the "Devil's Advocate" who was a critical opponent, who brought up all that could be said against making that person a saint or holy. In Job this is exactly what Satan does, as he brings about all these trials agnt Job, so as to make him blacker than he really is. It is well tho' that such critical judgement is made of a person's life and character, for the shadows bring out the light. Job declares that he will endure the test. He will be tried in the furnace and come thru to a remarkable degree. So Job argues with his friends; "How long will you harrow my soul?" sup I have sinned, I still believe that God will take up for me. If not in this life possibly in the life to come, at some future date. The words he uses now are: "I know that my Redeemer lives." They do not refer to future life, but the present one. We need to get at the root meaning of this word in order to understand the confidence & trust of Job in God.

The word and meaning of "Vindicator" is found in the original word which is "Goel", a redeemer, a vindicator. He was the nearest kin of a person that had gotten into trouble. The "Vindicator" was to act as ~~who~~ redeemed, ransomed, or avenged one who had fallen into debt or bondage. We often hear of feuds among Arabs or Orientals. A man had killed another in accident or on purpose. The brother or near relative of the killed had to become "vindicator" who would rectify the injustice done to a loved one. Or if some one had been taken captive, then "vindicator" would act as "Daysman" as security until matters had been adjusted. So Job expects God to act as "Mediator" as "Go-Between" who ransom his soul, who would stand "good" for him over against his friends.

But we must follow the idea bit further along and we catch another note - Job wishes God to act as "umpire" as "judge" who would decide, after weighing various issues whether Job was in the right or not over against his friends.

*Bridge*  
 x Words set to beautiful music by Handel

get us back to God

have

He would let God be the one who would <sup>have</sup> oversight over the motives & deeper aspirations <sup>to</sup> be the judge. That is what we need to learn also. A magnificent story comes to us out of olden times called the "Legend of the Hermit." In it a monk is accompanied on his travel by an ~~age~~ angel guide. As they come to place wealthy man, at the departure, this angel takes golden cup away & substitutes a plain cup. The monk is exasperated & tells the angel, who simply says; "Wait and see." At the next place the golden cup is left in home a very poor people, but the house is burned down as they leave. Again monk protests & says; I cannot understand all this. Again the answer; "Wait and see." A little child guides them across a narrow bridge which leads across a swift flowing river. The angel pushes the child into the stream. Now the monk says; I am not going further along with you, for this is the limit." So the angel messenger says; "I will try to explain to you what all this means. I took the cup from rich man who could spare it & did not really miss it. I gave it to poor man & brund house down. When they cleared rubbish away the ~~g~~ cup would be found & enable them to build better. The child was ~~d~~rowned in stream, because it had a bad influence exerted upon it in its home & it was better for it ~~to~~ die, than to live a life of sin." Now the monk understood. So we also need to let God be the judge of the many ~~mis~~understood affairs of life, as Job was willing to do.

But as Job says; "I know my vindicator lives" he is referring to the deeper aspect of God's friendship. He says in other words, I know that God will eventually become to me a friend, who believes in me. Moffat translates these words as follows; "Still I know One to champion me at last," oen who will take up for me. Job longed to be near God and to have God recognize him. As he comes to this conviction the night is lifted from his soul. "He who has never been unfortunate is very ~~in~~fortunate." As Job fights thru his soul is saved. How akin to Goethe's final scene in "Faust" when devil wishes to claim soul of Margart in prison, as she dies, after having succumbed to evil but a voice out of the skies alls out "She is mine" The Lord has become her champion. So He becomes our Redeemer, judge and champion in vital issues of life.

But to Candle of Light  
Nov. 140

## FAITH IN TROUBLED TIMES

Job 13:15 , Acts.27:25

Sometimes in a processional in a camp, or when our young ladies come into church on Christmas morn the carrying of lighted candle is very simple and easy. But at other times a strong wind blows, one twists this way, that way to get away from the wind, holds the hand over the candle to protect the light, one has even to walk with one's back to the wind to keep light. How true this little incident is to life. When all goes well, it is simple enough to maintain the light of Christian faith and trust, but let the winds of troubles and adversity come along and it becomes exceedingly difficult. "The Candle in the Wind" needs to be nursed as carefully in fact more than otherwise. In these days when things are so troubled, when we are harrassed on all sides, we still need to have faith that is deep and strong.

Job gives us a most inspiring example of the faith that maintains itself in spite of all in those most heroic words of the Bible; "Tho' He sawly me, yet will I trust Him." Job is truly up against it, he is a troubled man. He lost most of his property, he was bereft of his children, he is afflicted with a dread disease, his wife goes back on him, his so-called friends become "Job's Comforters". yet even tho God seems agnst him, he is going to face God, he is going to trust Him. What a faith!

Note that Job has the profound conviction that God is still the Ruler of all. Right now some people afflicted in same way as Job - seem to have their faith blitzkrieged, faith has become a casualty of catastrophe. An easy optimism, a belief in inevitable progress, a selfrighteous view of morality of one's own nation and class have obscured God. God is really revealed thru all the troubled time. God sends rain & sun over just & unjust. Paul writes "Be not deceived God is not mocked, whatsoever a man soweth that shall he reap." What nations sow they shall reap. Moral laws do not work in isolated cells. We live in a world which is part of universe. Considering our God-lessness in the past years, we just come to recognize that we are reaping what we have sown. The present predicament is reason for belief in God.

No troubles can dislodge the great universal law in operation of plantes, gravity & chemical react Jesus believed in potential goodness of man. The fact that some contend that this is no true does not alter circumstances. Bec. men have mess of thn is no reason for lack of faith in God. It shows evidence of men's lack of God and their unwillingness to be guided by Him. No troubled times can destroy validity of Jesus' teaching. It is only the way of cross that makes for resurrection. Undoubted God will take the criss-cross threads and still weave out of all this mess something worth while.

Job says he will trust God, tho' he is slain. Paul in storm at sea gathers all the man about him, encourages them tells them to be of good cheer, for I believe God. A most beautiful letter comes from across seas from a British flyer writing to his mother. He speaks of his love for his country. He tells her that even should she be killed her sacrifice which he admired so much has not been in vain. The sacrifices of past have built up present. He considers the war a fight for a principle & in this we need dare give all. "You must not grieve for me if you really believe in religion. I have no fear of death, only a queer elation. The universe is so vast so ageless, that the life of one man can only be justified by the measure of his sacrifice. Only one regret that he could not make declining yrs of his mother happier." There speaks out of this letter the spirit of faith & trust in troubled times.

From the thot of Job, Jesus Christ, Paul and others we gather that a person should rise above the troubles of his time, for in Christ we have very definitely the answer & the solution to all the problems, if we would but apply them. Dr. S. Jones tells the story of an experience in the Indian Ocean during a terrific storm. In these small hurricanes small birds often perish, but "when the storm strikes the eagle he sets his wings in such a way that the air currents send him above the storm by the very fury. The set of the wings does it. So eagle souls by set of the wings of faith can rise above & eagle souls can likewise bear other upward to a victorious life.

## DRAMA OF THE SOUL - JOB

### Why Suffering? Jb.1:9;4:7;9:3

Andreyev, a Russian writer, has written a gripping story in which describes "The Life of Man." A mystic being in grey, holds a candle in hand. When the candle blazes brightly, man is born and five episodes are shown in life—early love, struggles, worldly success, sorrow and final despair & death. Slowly the candle gutters. This is pessimism, dark deep despair. Is man's life defeated, futile, helpless? Is it simply birth, life and death. Or is there something deeper in life. There must be, or why all the struggle, or else why the sensitiveness of man. Suffering shows that a very great fight is going on in and for man's soul. We may think of suffering in world from various viewpoints. The atheist says—there is no God & we come to non-existence of suffering as in Buddha. Others say it is to punishment of evil. Others again—it is best for us, then why nothing but suffering. It really should be a call of God in overruling evil. Job deals with these problems in a most magnificent manner. Here we have depicted for us the great drama of the soul.

Life becomes a stage on which the drama is enacted. Job is one of the great books in world. It comes out of the period of about 500 B.C. At same time was written a book or drama that deals with same subject in Greece, namely Aeschylus "Prometheus Bound." It has about same theme as Goethe's "Faust", Shakespeare's Hamlet. It has colored the thinking of men like great philosophers, as Schopenhauer, Nietzsche. Its author is a Hebrew. Its scene is laid outside of the Jewish world. Uz is land southeast of Palestine, beyond the border of Edom. Job is historic—it happened to a man—but at same time great poetry and a parable. Its subject is eternal conflict between good and evil, the difficulty of man's soul maintaining its faith in world so upside

The prologue gives us the dramatic setting of the drama of the soul. Up in heaven—God and the Satan—argue about godliness of Job. The question is Job good because he has everything. Take all things away from him and he will curse you. God permits this and Satan is permitted to destroy part of family, property of Job. Still no wavering. At last body of Job attacked, he becomes very sick. What will he do now. Here the

struggle for the soul goes of the realm of heaven & comes into the heart of Job himself. For he has to decide. His wife tells him to curse God and die, but Job says; if we have received good from God, shall we not also take the evil. The Lord hath given, He hath taken, blessed be the name of the Lord." Now his three friends and then a fourth come to see him. This is so graphically brot out in this gr picture by Lieberman "Job on Heap of Ashes." For seven days they sit. It is the fellowshp of silence. For deepest moments of life-silence is only answer. Bathed in sympathetic silencé the mind and soul which are tired would be refreshed.

At last Job speaks about his wretchedness and speaks about peace fr which he longs. But now the friends; called "Job's Comforters" in a cynical way because they offer so little real insight and comf into problem of Job. Eliphaz, the oldest and hailing from a wise family, has his say. He tells Job your suffering must be due to some sin you have committed. According to Hebrew conception- the good prosper an the evil suffer. It is true that suffering & sin keep close company. Excessive indulgence in anything brings evil results upon it. A great deal of sff in world due to sin & the results of sin. So many innocent are dragged into suffering bec. of sin. Wr toda in conflagration bec. of sins. But to accuse Job of some special sin, was'nt the way to comfort him and was not the way to fight for his soul.

Bildad, the other friend says sufferings iare due to law, to tradition. There is a retribution in law. The persons that sins shall suffer. There is an inevitableness in suffering. The Greeks had their littl gods, called Nemesis- which would pursue him who had sinned & done wrong. Giant juggernaut from whh there is no escape. Maelstrom of the sea sweeps way.

Zophar, third friend uses common sense in arguing fro suffering is in accord with amount of sin, it is commensurate with guilt. Arguemnt & strict logic doesnot help sufferer. God detects slightest mis tkae, just like wtachdog. This is not satisfactory.

Elihu, 4th friend speaks of disciplinary value of s Pain calls attent. to evil. Pain moves to humbãã penitence. Orscar Wilde Out of the Depth

Transcend, tutilize and transform. Come thugh, Profundi

Roth Job story a Simple Man

## DRAMA OF THE SOUL - JOB

### Impatience of Job - Job 3:20;25:4

A doctor said to a man who had years of life ahead of him, but in an illness would not put up a good fight; "Don't die before your dead. Fight the good fight." In a contrasting spirit we have the words of a famous American Admiral; who said; "We have just begun to fight" when the battle seemingly was going against him. That is the spirit we find in Job, one of the great heroic characters in history and in literature. He was "down, but not out." He was down under, but he did not take it laying down, but he fought the harder. He could "take it." That is why the impatience of Job is so significant for today & for our time. We are going thru trials & sufferings, but like Job we need to stick our chest out, hold head up and stick our chin out, for we believe in God.

Job was hit hard. Much had been taken from him, His family and friends had gone back on him, but as apostle James said; "Patience of Job" is inspiration. But as we look into the atmosphere at the time, the impatience was more pronounced. He fight back. His friends tried to make him a greater sinner than he was, they tried to tell him he was altogether wrong, but he feels assured that he has done right in accord with the light given him, that his friends are not the best judges, and he calls upon God to justify him. His weakness and illness, the false accusation do not get him down. He asks questions like these; "Why is light given to a man who is desperate?" Or as La Fontaine puts it; "The oversensitive are unhappy." Job quarrels with life, for he was hit hard. Man is born to trouble. Wilt Thou harass a driven leaf? He asks. A leaf torn off a tree, whirled down the street, thrown into a gutter, picked up by the gusts of wind & torn apart & chased some more. This is a picture of human life. Job was engaged in the most magnificent grumble in human records. We dare not assume now that we can kick and grumble about life unless we have the same insight that Job had. Too much of that. He was a sort of a "Lone Dog", who did not want to be a lap-dog, a petted housedog, but who wanted to roam at will & make his own way. It was thus that Job kept his soul alive. The loss of self of one's fighting spirit is a great loss. Does fate

seem to hit us hard? Greeks had story of "Three Fates." They were daughters of Erebus. First one - Clotho held distaff; 2nd Lachesis spun the thread; and 3d. Atropos cut it off with a scissor. Is that all there is to life. Job says ; " No."

But he not only argues within himself and with his friends, he calls upon God to justify him, for he feels God knows better than anyone. But he very anxious bec. God seems to have forsaken him & will not answer right away.. " To be wroth with one we love doth work like madness in the brain." Job's biggest compalin seems to be that God has forsaken him and he cannot understand. He questions God. That is not wrong in itself, if we really come to God a faith which is never troubled by doubt is not necessarily a strong faith. God's presence as Psalmist in 139 Ps. says; is everywhere. "If I make my bed in hell, Thou art there." A remarkable word, God goes with us into the lowest hell. It is hell to be cut off from God, from His sustaining presence - to seek in vain for Him. It is sheer inability sometimes to find power in God to bear the pain or to meet the situation. The sensitive soul is caught by the unresolved conflict of insight & impotence. Sometimes poverty, drudgery, unemployment, ill health, disorders of the mind (like Lincoln, Cho in, Chas. Lamb, etc. had) seem so hard to bear. You recall Prometheus who accord to legend stole fire from heaven & for his arrogance was chained to rock & his vitals eaten out in punishment. We got thru that agony in aspiring to the heights.

Yet Job in his rebellion & his questioning trusts God completely. One of the great words he speaks is "Tho' He slay me, yet will I trust Him." It is God who after all given meaning to life. It is not as if we were like Da. Vinci in his parable before a stone wall at mouth of huge cavern, with feeling of hanging over a deep abyss, in utter desperation; rather the poet Clough says; "It fortifies my soul to know, that tho' I perish, truth is so." Shelley shook fist in face of God, but Job did that & had faith. We need to have faith in personality, reasonableness & the friendship of God. This is illustrated magnificently in

Roth's - " Job - the Story of a Simple Man " Mendel Singer, a Rebbe of ghetto of Russia, whose faith transcends passing of wife, disgrace of daughter, shame of sending son to fight hot & Cossacks, it should be a stranger in N.Y., he curses god, then comes song of his son which that lost & he finds faith. Says - Pain makes wise, ugliness good, bitterness mild and richness strong. " we can take it. head up, chest out, eyes alive, chin out."

Job 42:1 Vision of God Reconciles - Job 37-38.

Rene Fuielop-Miller has written a fascinating story in "Triumph Over Pain" in which he shows what men have been used thru the years to overcome pain. It used to be a motto; "I have lived means I have suffered." But man always did try to assuage pain & to alleviate suffering. Charms, hocus-pocus, conjuring tricks, alchemy were tried. Mesmer was one who tried to alleviate pain by hypnotizing a person. That is a method used even to this day. Priestly discovered a gas that would help. It was called "Laughing Gas" for quite a while. Morphine, then ether (which led to ether parties in U.S) and at last W.T. Green Morton discovered anaesthesia. Some very dramatic moments when first tried in operations upon men. Even clergy men opposed it, saying - we were made to suffer. This is the gist of what Job was trying to do. He was attempting to overcome pain & suffering. He called upon God & He found another way to assuage pain thru an inner method. His suffering was made bearable thru a vision of God. And that is the deeper that we keep in mind.

As Job argues with the friends and with God, the Lord appears to him in a storm and rebukes him for his presumptions. He at least appears to Job and responds to his inquiries. God is not high-handed He is not that aloof from men, that He doesn't take any interest in his affairs. But He tells Job that suffering is not to be understood merely thru arguments & by talking about it. That does not settle matters. The Lord raises the level of the debate to the plane where doubts & fears cease. The atmosphere of a sick room, of a stricken heart changes when God enters. Then God reveals to Job that it is not man who is the center of the universe, the hub of it all but rather God. As long as we cling to idea that universe is world-centered we, of course, are on wrong paths. That was a great argument when Newton proposed such an idea in material world, but we are thinking now of spiritual universe. God unveils Himself in Nature. He tells Job & asks him about some of the plain, ordinary everyday things. Were you there when I founded the earth, when I fixed boundaries of seas, when Light & darkness were created. Have you grasped the earth in all its breadth. Where does snow come from, where the clouds. Do you know anything animals. Look at the war-horse as he champs at his bit

bit. Can you soar up to where the eagle makes his nest. Look at the hippopotamus (behemoth) in the sea. Dr. Beebe, a sea explorer has photographed for us some of the wonders of the sea & we see the marvels of God. Then think of how God runs the affairs of men. He rules justly, lowers the proud, raises the fallen and is great in His guidance. That is even true today altho God seems to have little to say in affairs of man. As God thus presents Himself to Job as a God who is transcendent- way above everything- and yet very immanent- near to men; we, like Job, recognize His might and power.

What is it that happens to Job as he gets this vision of God. Something takes place in him. His arguments had gotten him a hearing. He had won thru to God. "Only the audacious ever win to God." A remarkable poem by Th. Maynard "Faith" brings out the idea that man is not merely to bow submissively, but to win thru to God by searching and seeking. (cf. poem) Job recognizes God for what He is- a great and powerful God. He sees God not outwardly so much, but with His insight and vision. He becomes very humble, as we all must become. He says; "I despise myself in dust & ashes & repent." Job gains new courage to carry on. Here is what happens then as we get a vision of God amidst all our perplexities even of today. We need to recognize God. We need to understand that the universe is God's, it is not our responsibility. Our Job is not to try to run this world for God, but to be receptive to, God. Keep our connections with God, the source of power & trust Him to do the producing. We cannot worry ourselves sick by conditions today. We need to learn to do will of God. See life steadily and as a whole. As one goes up in aeroplane, one sees the details vanish & one sees things as a whole. Then we must come to same conclusion as Job did- that we must repent before God and ask Him to forgive us our pride. Vision of God releases from problem. The narrow fevered throats are gone. Large, balanced, sane throats come. Man can not look up without bitterness, unless he also may climb up. Vision gives birth to new spirit. Bathes perplexed soul in healing waters of love. Gives patience. In Job's case he is prosperous again but in our case we may just receive inner power to carry on with courage. That is essential. Believe in God and live.

CANST THOU BY SEARCHING FIND GOD ?

Job 11:7; 23:3

Here is a high hill. "There are many pathways which lead to the top." One path may be fr. one side the other from another. So there are many pathways to God and we cannot tell everyone to go by the one which may have been our own experience. Job asks that deep and searching question of his friends; Can man by searching find out God?" He would like to come close to God, come into direct contact with Him so that he might present his cause & argue with Him. It is that same heartlonging which permeates lvs all over. It is a desire to know God more intimately.

Let us weigh and consider just a few of the pathways which men try to find God, for it is our search as well. Man uses his senses to search out God. A little boy comes out on the lawn to find God in the grass, bec. his father had said God is here. The scinetist uses his mechanical devices, such as the microscope to find Him in details. Man searches the heavens with the telescope & often says, he can not find God there. Yet if in nature we look for God we may find things that seem to un<sup>d</sup>Godlike. There is the unceasing struggle of fungus, poisonous plants, parasites living off other plants, butcher plants killing animals. Nature seems to be "red in tooth and claw." Should we identify some of the cruel powers of nature, like earthquakes & volcaoes with a loving God? So we note how intesne Job's and our search is for God. There is an evolution & God may be found in that, for God creates continuously.

Reasons enters into this search for God. Men have sought God thru all the various agencies which have been given to them & reason has been one of the most persistent. Man reasons that in back of this orderly universe there must be a God, or one suprem being. That might mean that God is also the cause of the evil & the wrong. But someone must have made this earth, as no clock can be made without a maker

There seems to be a veru definite purpose for the earth & for the existence of man and therefore we draw the conclusion that a Master-mind, God Himself has created & made all things. History and its cour indicates that facts are not alone to be considered but the interpretation of this is vital. We must catch movements, note the dramatic issues, follow the development of gr. principles and realize that in back of it all is G

We search for God thru feelings. There is in us a dependence upon God, upon a higher power. We realize that we are end of our powers and find recourse in God. So it takes mystic emotion, a deep desire within the heart. The universal desire for God is an indication of this search for Him. Faith is vital. Faith is the soul's insight or discovery of some reality that enables us to stand anything that may happen to man in universe. Royce. We have so very definite personal experiences of God & of His power & we must recognize these as pathways to God. We learn to know God thru love and suffering. The heart gives an insight that we get no other way.

Canst thou by searching for God thru the soul or the spirit find Him. The best in man seems to demand God. H.G. Wells puts this so well in his novel "Undying Fire." Job Hussa, a gr. schoolmaster falls on evil days. Epidemic closes school, Asst. Master is killed by fire and 2 boys likewise, a close friend commits suicide, his savings seem to be all lost, his only son is killed in the war and he falls ill & it seems to be cancer. He had raised school to highest level, so he asks why should all this befall me? "To the limit of my strength I have served God, and now in the hour of darkness where is God?" He passes before his mind all the struggles of nature and this all is hard. Three friends come to visit him, Eliphaz Burrow, "m. Dad and Joseph Farr. They argue with him as they try to put him out of his school. Job is arguing that he refuses to connect God with cruelty. There is a higher power in the human heart, the undying fire of the spirit of God in man the recreates finer spiritual images. This undying fire of love, aspiration and courage indicate immanence of God. The spirit of love, peace, joy is a part of this. So we would find God in best in us. We would search for and find Him in Scriptures. We would find Him thru prayer. Find him in highest values. Find Him above all in Jesus Christ as the divine revelation. There is a mystery abt this all. If we found God altogether to our satisfaction he would be too much like us & we would be dissatisfied. So the search goes & there is always something ahead.

In reality man can never by searching find out God. His only hope is in being found of God. God is beyond man's reach, for God lives on the plane of the eternal, whereas man cannot extricate himself from the temporal. Yet man searches for Gods and finds Him.