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that their worn faces lighted up and they became very vessels of God. In my need I gained strength from the knowledge that they too had needs... I experienced a flood of compassion for people."

Here in a few words is the essence of worship: "I gained strength. I experienced a flood of compassion for people." How quickly would this Church, this city, this nation, this world be transformed if that were the experience of all of us. So would the whole round earth be bound by golden chains of prayer about the feet of God.

Work, play, love, worship - and then you will enjoy inner peace and you will be able to say with Paul: "I have learned to be content, whatever the circumstances."

Adhere to the words of the hymn writer when he requests:

Fight the good fight with all thy might;
Christ is thy Strength, and Christ thy Right
Lay hold on life, and it shall be
Thy joy and crown eternally.
Cast care aside, lean on thy Guide;
His boundless mercy will provide;
Trust, and thy trusting soul shall prove
Christ is its Life, and Christ its Love.

Faint not nor fear, His arms are near;
He changeth not, and thou art dear;
Only believe, and thou shalt see
That Christ is All in all to Thee.

"WHAT MEN LIVE BY"

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Richard C. Cabot of Boston, was chief of the Medical Staff of Massachusetts General Hospital, professor of Clinical Medicine at Harvard University. He was an extraordinary person and exercised a wide influence on medicine and the Christian ministry. Among a dozen books which he published was one entitled WHAT MEN LIVE BY. According to Dr. Cabot, a well-balanced life should exhibit four different facets - work, play, love and worship. The more we examine this claim the more its truth appears. And the conclusion to this claim is as true in religion as it is in medicine.

The apostle Paul, too, had his philosophy of life. It is found in the words of our text: "I have learned to be content, whatever the circumstances. I know now how to live when things are difficult and I know how to live when things are prosperous."

Let us now examine the first facet by which man live - work. If you want to get an idea of the health and virility of any civilization study the people's attitude toward work. The decline of Rome can be traced, among other things, to an increasing contempt for work in any form. Such vast numbers of slaves were captured in Rome's many wars that there was a surplus of manpower. Consequently manual labor became the employment of the slaves and no self-respecting person wanted any part of it. Work became the proper employment of menials. Those engaged in labor could find no meaning at all in their toil.

Roman citizens lacking useful employment spent their days in the theater, at the circus, or else in lolling for hours in the luxurious baths. The result, especially among the higher class of Romans, was a feeling of intolerable weariness and boredom, with suicide almost the normal form of death.

Is there any joy left in work? If we have to drive ourselves reluctantly to our daily task, then we have ceased to be workers and have become drudges.

It is doubtless true that in our mass-production civilization much of the satisfaction that one ^{gets} from skilled workmanship has been taken away by our machines. Just think of the terrific output of machines over against the output manual labor. A man must have a lively imagination and a richly stored mind not to become mentally and spiritually crushed by such a monotonous employment. Sheer efficiency can become soul destroying.

Can anyone here conceive of Christ finding his work dull and monotonous or watching the clock to see how near it was getting

to closing time? He looked upon his work as "helping his Father." What a transformation would take place in the work of the teacher, the lawyer, the social worker, the manual worker in a factory, the physical scientist; yes, and even those who work in the Church, if each and every person involved could but see that in his daily task he is a partner with God in the vast economy of creation. Then each of us could say with Christ: "God is using me to help Him." Yes, we must all have our work if we are to live.

The second facet by which man live is play. Work alone is not sufficient. It is of vital importance that we learn the value of "play". Play here is used in the widest terms. Here it means rest, refreshment, relaxation, avocation. A very old and familiar proverb says: "All work and no play makes Jack a dull boy." It will also make him grim, tense, exacting of himself and everyone else, and sometimes it makes him ingrown and self-centered. Play is one-quarter of life. We all need to stretch physically and mentally, when we have long bent over a task.

A modern writer who has worked in the field of emotional disorders suggests that in modern city life with all its labor-saving devices, we have reversed our biological inheritance. Our bodies were built for physical labor and our forefathers who used their major muscles went to bed too tired physically to lie awake worrying about themselves and everything else. They needed no sleeping pills.

Our need is to forget ourselves in some healthy exertion- some type of game, a mile-long walk. Some able physicians say today that we should always walk daily at least one mile, or take some less strenuous form of recreation if we are unable to do strenuous things.

The best illustration of this fact is Sir Winston Churchill. We immediately think of him alternating his political meetings with bricklaying, and even in the tenest period of the last war, when Great Britian was fighting with her back against the wall, the Prime Minister would take off from the duties of state to paint a lovely landscape. This is a perfect illustration of the philosophy of work and play. We should regard this not merely as physical recreation but as a religious duty.

The third principle which man lives by is - love. Read as many books as you want, on psychology and psychiatry, you will find not one exception to this rule- that love is the very life-blood of childhood. It is as important to the helpless babe as the air he breathes. The air sustains his physical

needs but love ministers to his spiritual existence. Dr. William Terhune says: "Love is a child's greatest need. Through his parents' unselfish mature, demonstrative, happy love, he begins to learn the true meaning and the abiding joy of love. Unless we have been loved, we are incapable of loving other persons."

The truest explanation of the colossal problem of crime, and especially of delinquency, in America is the fact that so many people have been taught to hate and so few to love. Sometime ago I read a court report of the home life of ten delinquent boys. In not one case had these boys known the meaning of normal family life nor had they received even a semblance of love from their parents, only blows and curses.

What a challenge this situation presents to the Church of our Lord Jesus Christ. Our Lord gave first place to love. It is second to nothing else, He said. And Paul said that even faith and hope are dwarfed in the presence of love. Love then must be manifested among Christians themselves. Christian Churches ought to be filled with love more than any other institutions. Our Lord said: "By this shall all men know that you are my disciples if you have love for one another." When hate replaces love, we cease to be Christians and dishonor our Lord. Having demonstrated the power of love within the Church, we shall then be ready to bring its healing message to all men everywhere.

And finally, man's life needs worship. "Worship renews the spirit as sleep renews the body." We too often get the two mixed up. We need worship as regularly as we need sleep for the body. It is the most important need. The word "worship", embraces the whole of the devotional life- daily prayer, meditation, and our private reading of the Scripture. Chiefly, however, the experience of worship is found in the Church and it is needed today as never before. Regular worship will enable a lady to live more happily with her husband and vice versa.

Helen Hayes, the Queen of the American theater, tells of an experience that befell her, in a church when she was facing a terrible ordeal of sorrow. At this time her beloved daughter's illness was slowly reaching the fatal stage, and driven almost to distraction she went into a Christian Church to pray. Looking around she saw trouble and sorrow in the faces of many of the people and often a great weariness. Life had not been kind to them but unmistakably they were now drawing on spiritual refreshment. Then Helen Hayes adds: "It seemed, as they prayed,