Number 13

THE PROMISED LAND

SUBJECT: The Promised Land

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Numbers 13: 1-3, 17-14:1 [To spiritualize the story a good deal may seem more striking]

THE PROMISED LAND

1. Our promised land for conquest, here, now.
2. " " " in the world to come. Final victory, rest.

I. Our promised land now for conquest.

It is holy land. children's land. young people's land. adult land.

1. It is holy land. The illustrate opportunity - generation. cf. Hannah: Training his child. Having his child in the Bertha Wilke: "Father, let that kind have more room. Spread over missionary"

2. It is children's land.
[Some of their leading: More elementaries. Too many children are one reason it most difficult to reach.]

Reaching the home through the child.
(a) A TV show. An older mother, her daughter about 23 Helen, her child, baby girl about 4.5. The daughter married, has husband killed in Korea. Living with a very older mother in-law's apartment. The mother is a strong constitution, assertive. The older mother to a point. Only her daughter sees. The first: "Grandma must program for the respectable, respected life. Have to church. Just never people but we soon, time for sub. We gone to adjust." "Better begin at church!" "Yes" So the mother takes the little child Karen - and finally, the young mother thinks it over.

3. It is young people's land.

(1) Over half of the young people from rural areas move to the city before they reach 29 years of age. Often they life long stay, from out on the streets of Dallas, Houston.

(2) The criminal army of America looks to real young people for its recruits. The liquor dealer, the pimp, the gambler, the dope peddler, and of course if not these recruits. So they succeed!
500,000 girls disappear into white slavery every year.
About 23% of the crimes, by youngsters, most, under 18
What report, by 1960 Census Bureau predicts 42% increase in juvenile in the age between 10-17.

(3) What to do.
cf. The splendid Great Society read on how to help delinquents. But better, I thought: Help them before delinquency.
(a) Juvenile: "In all my years of office I have seen many boys from 21 years and over who the Court to be tried for serious offenses. For either wealth I do not recall a single one who had been a regular attendant at S.S. or church."

Deep cause for reflection when here

– A young graduate leader say, "Give us the [top floors]" the adjustable they are will fill it."

– A young graduate southwark leader: "A 17 year old girl we have found wanting. [Two with me]. Why not an 18 year old?" Some to college! Some – but mostly poring in the city. Do not seriously try to reach them.

– Sergt Sm. Dept [nearly Sen-yaku] across the street: "We fight against such things as these. We are willing, ready: but it's like a war comes to a place..." "Why not fight them up?" "Because our leaders can only care for so many – beyond that they are giving lives. And for weapons (fortitude) to fight with them."

4. It is adult land.

(1) The middle V^rs population in proportion to the total population were shown a slow but steady decline. Standard of living for capitalists for most been raised than 25 yrs ago. Our property bound the people and lower and lower.

(2) Mass leisure and the church.

We can never compete with secular entertainment organizations on a secular level. Surrender? No.

On another level: ① Ps. 1:2 "his delight is in meditate..." Interested. Wanting to learn, know. Why the 8:15 service so appeals me. Interested myself.

② Neh. 6:3 God's days work. "I am doing a great work. Why should I leave it and come down to you?" One much meditation, filled with thoughts of the " prayer – activity – " " the world."

In the blue, star-spangled night I fell into deep, earnest thought. Passing through the gate of dreams, I saw an angel in the air, above this mortal world, ~~above the continents~~, and his wings sheltered the land and the sea. Gathered round about the angel was a multitude whom no man could number, of all nations and kindreds and tribes and tongues, and their voices were as the sound of many waters. I listened until I caught the burden of their speech: they conversed of what was, and is, and is to come.

And I heard thunderings and saw lightnings; but the face of the angel was above the brightness of the lightnings, and the majesty of his words above the roars of the thunder.

8. 1948. The Crisis of the Church. Wm B. Riley [Theological series]

1. I looked, and behold, there came forth before the angel three spirits whose garments were as white as the light. Their faces I saw not but I heard the ten thousand times ten thousand call them by names known on earth: Gen. Marcel
and Wellington
Gen. Washington

And behind them stood Pericles
William Tell
Mitrodes
Lexington
and a multitude who had SCARS and crowns.

And they said to the angel: "We will go on earth and battle for the principles of liberty, equality, fraternity. We will heal the world by democracy." And the angel said: "No!"

Meanwhile, under immigrant steamers
" crowded factories
" the hovels of the grinding poor
" poisonous alleys of great cities
for in the subterranean depths, I heard the fiend angels laugh.

2. They came forward before the angel three other spirits whose garments were white as the light. These four I saw not but I heard the ten thousand times ten thousand call them by names known on earth: Robert Raikes
Ben Franklin
Horace Greeley

And behind them stood Pestalozzi
Shakspere
Bacon
Aristotle
} and a multitude who had SCROLLS and crowns.

And they said to the angel: "We will go on earth and scatter abroad education. We will lead the world by literary, humanity, education!"
And the angel said: "No!"

Meanwhile under ignorant whims
" scheming endeavors of men
" yellow newspaper press
" the poisonous alley of quick riches
} I heard the black angels laugh.

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3. They came forward before the angel three other spirits when I heard the ten thousand times ten thousand call by names known on earth: Thos. Adam Smith
Benjamin Disraeli
Thos. Jefferson

And behind them stood Chatham
Wilberforce
Howard
the Roman Brutus
} and a multitude who had KEYS and crowns.

And they said to the angel: "We will go on earth and bind the ignorant with the fetters of privilege of property. We will lead the world by the equitable dignity of possession, the self-respect of nationality." And the angel said: "No!"

Meanwhile under ignorant whims
" crowded factories
" the Royal Stock Company
beneath Wall Street & Kremlin
under the poisonous alley of suffocated riches
} I heard the black angels laugh.

Deep calleth to deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

4. Then lastly, forward before the angel came there other spirits, with garments as white as the light. Then for I saw not but I heard the ten thousand times ten thousand call them by name down on earth: Jonathan Edwards
Geo. Whitefield
Nathaniel Dwight

and behind them stood Augustine
Savonarola
Luther
Spurgeon
Bunyan
Tauler
} are a multitude who had HARPS on earth.

and they said to the angel: "We will go on earth to preach the everlasting gospel to the lost, we will heal the wounded, we will make the blind, deaf, the dumb, the halt, the lame, the blind, the palsied, with the touch of our hand." And the angel said: "Go!"

I listened, and under the mountains from
Augustine St. Stephens gate
Lincoln Goldsmith, Dale
in Smithfield & Bedford jail.
} I got down the black angels laugh.

But with the laughter there came up from beneath, from hell itself, the stinking of burning (as they slaughter the lambs) to bind them in darkness forever.

~~Then the angel left the dead [illegible] by the [illegible] light of [illegible] and I heard~~ Then the angel said to the ten thousand times ten thousand: "Go!"

Then I looked and behold the whole firmament was alive with the shekinah light of the glory of God, and upon it along with the shekinah light of the glory of God, and upon it gazed the church in rapture and the ten thousand times ten thousand fell down and worshiped Him that liveth forever.

And I saw Heaven open, and behold a white horse.. Rev. 19:11-13 .. conquering and to conquer... and his name is called the King of Kings, the Lord of Lords, the Word of God... and with the armies of heaven followed him upon white horses, clothed in fine linen, white and clean.

And I heard the redeemed (by the blood of the Lamb) sing a new song of Moses and the Lamb, saying: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

As they joined in a chorus of praise
All said the power of God
The angel prophesied
Big fish the royal dolphin
Lord was the sea, ah.

II Our report. Our response. God is not able.
Who would stand to say: "We are not able?"
"We have done all we can."
"We have done our utmost - cannot do more"

No. All of us stand to say: "We have not done our
but. We can do more. We ought. We should. We
must. We will.

(x) Basil Manley: The first man. A little company of Christian
soldiers were forced steadily on a hill in the midst of the plain, after
a battle had raged past them. An officer rides up and says: "Where is
your general?" "There he lies" replied one, pointing to a prostrate
form. "Then who is your captain?" "There he is", pointing to another
of the slain. "And what are you doing here?" asked the
officer. With his head proudly raised he alone survived, came the
reply of the soldier: "Sir, he told us to hold this place, and
we are holding it to die. We are doing just that - what he said."

It is our fight of our hour, this in which the church of
Christ is engaged. God himself is in it for the ages, and we
for life.

III. The final triumph, conquest, is as certain as the presence of God and the coming of Christ.

He gives us the hidden manna.
" " " white stone and the new name written thereon.

Our hope is not in self – it is in Him.
" victory – " circumstances....
" release – " with human organization – it is with Him.
" gospel – " sociology – it is Christ.

Our all is with Him and our reputation is from Him.

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When we turn to Gunnar Myrdal, Swedish economist and executive of the United Nations Economic Commission for Europe, we begin to see what is behind the Suez crisis and the revolutionary stirring in the Middle East, to look no further. In his epochal book *An International Economy* (Harper, $6.50.) which was published earlier this year, Mr. Myrdal points out that for several generations the richer countries have been advancing while the poorer lands, with large populations, are stagnating or progressing much more slowly. "For mankind as a whole there has actually been no progress at all." He might have applied this particularly to Egypt, whose 20 million people are among the most poverty-stricken on the face of the earth.

Mr. Myrdal agrees with H. W. Singer that "world income per capita, and with it the standard of living of the average human being, is probably lower now than it was 25 years ago, and perhaps lower than in 1900, because the nations that have rapidly raised their economic standards have been a shrinking proportion of the total world population." He holds that Marxist theory, which was wrong in insisting that within capitalist societies the rich would grow richer and the poor poorer until eventually revolution would destroy social orders based on such injustice, could turn out to be right about the relations between nations. Our prosperity booms while in many lands the condition of the people sinks lower every year. This disparity creates increasing desperation and