

PARABLES AND PRESENT-DAY PERPLEXITIES 5

Parable of Vineyard-God's Care - Is. 5:1-23

Imagine someone to get up and preach today in the U.S. saying; "The U.S. is strong, but not righteous, patriotic, but does not fear God; she is rich, but not true. For all this she is to be punished, overrun, because the anger of God is kindled against her." What a storm of rage and protest cries of traitor would arise. But that is exactly what Isaiah did and what happened to him. He was the suave and genteel prophet at the court, yet to him fell the mission when the enemies approached to say that Judah would fall, because of her sins.

He starts out very gently and used a magnificent parable, one of the most beautiful in the O.T. which was used by Jesus in St. John in a different manner. In Judah the vineyard and fig tree were the symbol of prosperity & peace. If one had these, he was well off. He speaks about a man having a vineyard on a very fruitful hill, with a southern exposure. A wall had been put around the vineyard, so that wild animals could not get in to destroy. In the yard itself he had planted a high tower, from which a watchman could detect the possible approach of any enemy and at same time keep watch on the workman in the various parts of the place. A fine wine press had been built in a suitable place and every thing was made ready for a great harvest of grapes & wine. But what happened- in spite of all the care of all the prospects the vineyard bore only wild grapes, little shriveled up things that were not worth anything. Was that man put out about this. Something was wrong somewhere.

Then very skilfully and boldly Isaiah the prophet compares Israel and Judah to the vineyard. They also have received God's care. He had done everything possible for them, had given them many opportunity, but now the fruit was- in many sins. And he speaks a tremendous woe upon the people. And assures them that because they missed their chance they were not to have the opportunity again.

This is the Sunday next to our great patriotic day July 4. We have as a nation and as Christian people been a vineyard of the Lord. We have experienced much of his grace and mercy. We have had great ideals of freedom of worship, of speech, of assembly and of thought. We have stood for democracy. As Christians we also have had the great truths of the Bible, of Christ, of the church. We should bear fruit with all these privileges. But what has God found among us. Let us probe deeply so that our Christian patriotism might become deeper.

There are six woes that Isaiah expresses. God looked for justice and found oppression, for righteousness & found a cry. Woe to those who are greedy in buying up land of the oppressed. Throughout the world today we have the grasping spirit. Everyone wants things for himself. The story of Naboth's vineyard and how King Ahab tried to make it his own is typical here. Because he tried to oppress an underling, his life and kingdom was taken from him. Isaiah said; "I tremble when I remember that God is just." Then a woe is pronounced upon those who are seeking meretricious pleasure in life. Get up early to get drunk, harp, lute (v. 12) Nero is fiddling while Rome is burning. We still want to enjoy ourselves while dangers are great. From England comes this arraignment of pleasure; "Ye would not." We have been pleasure-loving people, dishonoring God's day. No seashores are barred, no pleasure. We have preferred traveling Auto to churchgoing. Now shortage of motor fuel. We have ignored churchbells calling to worship. Now bells do not always ring. We have left church half empty when should have been filled. Now they are in ruins. We would not listen to peace. Now we have to listen to war. We did not give our money for the Lord, now we have to pay higher taxes. The food for which we forgot to thank, cannot be gotten." The next two woes deal with lack of knowledge, because of disinterestedness. And compromise-calling evil good & good evil. Do we do that? The 5th woe is that against pride the pride which cometh before fall. The 6th woe deals with lack of faith in God, thinking that hand of Lord is shortened. Use opportunity or lose it. That is what will happen. In deep repentance we seek the deeper Christian patriotism.

ago
JEREMIAH'S FLINT-LIKE HEROISM *quaintly*

Jer. 1:10; 20:7-9. (Call)

In certain parts of the world there are volcanoes. They remain very quiet for a long time, but then again they spout forth their lava. This action is due to a fire that is burning down in the inwards of the earth. This fire cannot be quenched. There are human souls that are just like that. They have in them an inward fire that nothing can quench, that cannot be stopped, that must express itself. Jeremiah was a character just like that. He stands out as one of the gr. characters in history. His book is an autobiography of a soul, such autobiographies as have been written by Pepys, by St. Augustine, etc. There is nothing in the Bible that is as tense as this story.

Right
W Stefan Zweig, a German writer, has gotten the fire of Jeremiah into his heart and in his drama "Jeremiah" depicts the struggles and the character of that soul most graphically. Zweig's book was born out of the world war. He was an objector to war, but had to keep quiet. It was written in 1915 as a protest against the drunkenness of the world war. It expressed muzzled thoughts and united feelings. It is a passionate protest that was the outcome of spiritual anguish. We first get a glimpse into the prophet's youth. Jeremiah came from the little town of Anathoth, somewhere N.E. of Jerusalem. He was by nature, gentle, shy, but very sensitive. He had a beautiful imagination, keen moral insight and deep religious devotion. He has in his mind and heart strange forebodings and stirrings. There seem to speak to him the voices of God, as God tells him this and that about the dangers threatening his people. A very definite experience came to him about 626, in which God tells him that he is to be a prophet who would find no response, but he must be like flint a wall to the people. He did not marry, but gave himself to the thankless task of trying to do a task that was from the very beginning a fruitless one. He was to announce the downfall of Jer. & the temple. This was considered both unpatriotic and irreverent.

His mother remonstrates with him as he expresses some of his ideas. Jerusalem cannot fall, it is God's chief city. "When he will not listen the mother curses him and sends him away. A very tragic scene. He goes out among the people. The discussion centers about the question should they go to war with Ashur or not, should they unite with Egypt against Ashur?"

Jeremiah is a pacifist and protests all war. Barch a young man and the mob rush upon him and want to destroy him. Barch knocks him down, but after that becomes his devoted follower and is caught by that inner spirit. Easy path of peace? Do you fancy that peace is not active, that peace is not the action of all action. Jeremiah cannot hold his peace over against his mother, or the people. That fire is in him. The rumors come that "Egypt has won a battle against Ashur, but it is false. Jeremiah had seen the Deuteronomic reform fail, he had seen one weak ruler after another, 5 in all, bring ruin upon the people, because of weak leadership.

Jer. joins the watchers on the ramparts & walls. Sentries discuss the whole idea of trying to fight people of whom they knew nothing. Zedekiah the king comes along the walls. Jeremiah warns him against ally self with "Egypt. He stands up before the ruler & in strong terms tells him of God's judgement. The fire is still burning in him. He is chased off the wall. A servant finds him & tells him that his mother is dying. He goes back & finds her very ill. She removes the curse, but hears the tramp of the marching army. She loves Jer. now with wonderful words "My child, were you rejected of all men, banned by priests, outlawed by all people, had God himself trust you away, still you were my son." Even at his mother's deathbed, Jer must tell her that Jerus. is to fall, that fire is still burning. He is a servant of God & must say what God wants him to say. He goes out and prophesies some more & is thrust into a deep dungeon. He writes his message, but the king cuts it up and throws it into the fire. Baruch had written it for him. The city is surrounded, now Baruch is sent off Jer. to go and try to get the Ashur king to make peace. Famine in city. Called off King. Jer. heart bleeds. He tells him. "Not my will, but thine be done, Lord. Let me double martyrdom. The city is taken. Jer. offered place by Nebuchadnezzar but no. Jer. encourages people to look forward, after the exile, they will rebuild. They march toward the sun. "Who can conquer the invisible? Men we can slay, but the God who lives in them we cannot slay. A nation may be controlled by force; its spirit never." That a word for us as the Disarmament Conference begins.

JEREMIAH

I.

THE INVINCIBLE SAINT OF THE O.T.

Jeremiah 1:4-10.

Jeremiah fascinates Christian hearts. Because it takes just a bit of study, because it takes thought to understand Jeremiah the prophet & priest, so many Christians have not studied him. His character is outstanding, his message is gripping. He is the most personal of all prophets. We are interested in the spiritual development of the man. He writes of his inner struggles. He is fittingly called the prophet of the Spirit. His contributions in a religious way are often unnoticed. For our modern times he has a needed message. Therefore we feel that it will be profitable to study the prophet Jeremiah. First of all we want to study the man, so that we might appreciate his message and his work.

Jeremiah's home was at Anathoth, a small town not far from Jerusalem. This place had been the city of priest's residences since the days of David. Undoubtedly Jeremiah in his youthful days was influenced by this atmosphere. Naturally he would hear the stories of great men & the histories. The formative influences of his life are evident. The past was considered as most sacred. He was very observant, as his sermons and messages show him as taking many a thought out of the everyday life. He moved through life with an open mind and loving heart. The way & manner in which he uses some of these things reveal him as a thinker of first order. He was a thinker before he was a prophet, he became a prophet because he was first of all a thinker. He did not listen to God until God had convinced him in his own mind and heart that he was on the right track.

In a deep reflective spirit, after 22 years of service he gives to us the manner of his call to the work. He was deeply responsive to God & eager to discover the divine will. It is as if God and Jeremiah entered a conversation. God tells him before thy birth I knew thee and sanctified thee. I have made thee a prophet to the nations. Jeremiah says I am no speaker. God tells him that he sent of God. Then the task is given to him. In a striking way God had prepared him. Even through the reflections upon

nature. Early in January the almond tree of Palest throws out its blossoms. It is the first tree to announce the coming of spring. The Hebrews call it the wakeful or watchful tree. Jeremiah as he watched this tree was stirred in his spirit and in his soul he thought of God as Great Watcher. The God who watched over things called him to watch the people.

Thus Jeremiah was called into a task that was heartrendering. He felt his weakness. In humility he confesses it. He was young, he could not speak. God touches his lips. His task was given to pluck up and to break down, to destroy & overthrow, to build and plant. Two thirds of his work was to be destructive. Here was a task that would require a heart of steel, a body of iron, a will of finest tempered steel. He was to speak to a people that would not respond to him. He was to deal with people that would reject him.

Out of that task to the people that grew in Jeremiah a character of deep courage. He was bold with a courage that was all around. That courage was not merely physical, but spiritual. It required of him splendid endurance. It was a high-souled bravery which was able to withstand isolation and persecution. He was a man of deep sympathy. Jeremiah is often called the weeping prophet. This designation is apt. He was not a weakling. He simply was so stirred in heart that he wept over his people who did not know what was good for them. He was not a weakling. He was a very sensitive sort of man, a man who saw & felt deeply. Thus we have before us a man who was alert, keenly intellectual, a man who was courageous to the highest degree & who was very sympathetic, feeling with the people. He calls himself the assayer of his people, one who in the furnace the precious metal is separated from the dross. He was an iron pillar, a fortified city, and a brazen wall against the whole land. The opposition he aroused is sufficient to show that he struck deep, that he was forceful and vigorous. Gentle & refined, yet not timid or tearful. He is the Invincible Saint of the O.T., with the force of the Hammer, the consuming power of the flame & the inflexible strength of the Iron Column.

A piece of mosaic in life, seemingly unplanned yet as one looks closer very definitely planned.

INSPIRED INTERPRETERS

Ezekiel -- Ventures to the Interior

Ezek. 36:26, 27; 18:20ff; 33; 47; 11ff.

Recently a book appeared written by Laurens van der Post entitled; "Venture to the Interior." It is not only an intriguing title, but also describes besides the journey of a man into interior of Africa, but also

the journey into the man's mind and what happens because of outward experiences on the inside. One of the great inspired interpreters of God is Ezekiel, who brings before us the way and manner in which a whole people were led into ventures to the interior.

The name Ezekiel means; "God strengthens" and this man needed this interior strength. He was carried away into captivity with his people of Israel or Judah (in narrower sense) to Babylon in 597 B.C. In the 5th year of his captivity he became a prophet of the Lord and the word; "Thus saith the Lord" is used more by him than almost any other prophet. He first sat with the people and elders under willow trees of river of Babel & learned to know their deep feelings and longings. Then for 23 years he had a distinct mission to perform. The people had lost their temple, outward house of worship. He had to teach them that God can be worshiped otherwise also and in spirit. Furthermore he had to develop the whole idea of worship of a deeper nature and had to encourage them by showing them that one day they would return to land of Judah. The courage had to be inside.

One of the most famous of doctors of Jn. Hopkins is Dr. William Osler, who had written several remarkable books. He writes in one place that greatest contribution to mankind is made by those who help along with the thought and interior life of mankind. He says there must be creators, transmuters and transmitters of thought. Here he suggest to us just what Ezekiel did.

Ezekiel became under the guidance of God a creator of a great and profound truth, that the inner life is most vital and important. Ezekiel is one of the inspiring teachers who makes his truth vital, living and interesting. He uses striking symbols through out his book. There are two symbols that bring home to us the idea of interior creative power. He sees himself in a valley of dry bones, or a cemetery. Lord asked him can these bones live? Lord, you know. Prophecy that breath will enter into these bones. So he did & they became alive. So God will awaken

the people who are dead in their souls and mind. I shall put my spirit into you and ye shall live.

Likewise he has an angle measuring the details of the new temple which ~~had been~~ would be built where old one was, but after all outward dimensions had been given, then spirit and glory of God came upon it and made it vital and living. So it must be with this generation-awakening must take place. Real worship- as suggested by Ezek. must develop. Doug Steere, Quaker, written "On Beginning Within" and that is where new live must begin today. In Prayer, study of Scriptures, quietness and confidence.

But Ezekiel also became a transmuter, a changer of thought from one idea to another. That was for him a difficult thing to do, for these people were in exile, slaves, down-under, all hope again had to be revived. They tried to push any kind of responsibility on circumstances, on others, as we do in this day and time. But Ezekiel had an inner experience that was very striking. He did not want to be a prophet.-any one would shirk that great responsibility, But God said to him; "I have set thee a watchman on th wall You must guard the people. You must warn them. If any soul is lost, it will be your fault. You must try to turn the wicked from their ways. But every one is to be judged after his own ways. Ezekiel is 1st prophet to develop idea of individual respon. Each one is accountable to God for his own deeds. So that life had been directed into a new channel.

But Ezekiel had the great task of transmitting of keeping alive the idea of God in a land that cared nothing for Him. He has a vision of holy waters. He was brot to the door of the temple or house of God. From under the threshold of house eastward there flowed a stream of water. The figure directing Ezek. took him out further and there waters were up to his ankles. He took him still further out, waters rose up to his kneas, then further out to to his loins or hips. Then it became so deep, he could not pass over it. Then messnger interpreted that fr. House of God go living waters, wherever they go life shall be created. Here are life-giving waters. He in whom Christ's water of life riseth on inside, it him it it shall rise up into everlasting life. So all of us need recognize depths of inner experience, so that we might be created anew, chnaged in our l

and transmitted into vital personalities.

transmit quietness truth

PARABLES AND PRESENT-DAY PERPLEXITIES

Jeremiah Buying a Field - An Act of Faith. Jer. 32: 6f

When everything seems to tumble in, then to continue to have faith in the future takes a very distinct courage. We have an illustration of this out of the life of Jeremiah. At the time Nebuchad was besieging Jerusalem and to the prophet came a message that it would be captured & some of the people led captive & the city virtually destroyed. Yet in that dark moment, when it seems as if all were lost, when the cause was darkest; God tells J to buy a piece of ground which is offered to him by his nephew Hanamel. Jer. was hesitant but upon the Word of God did this and paid out these seventeen shekels of silver. The deeds were made out, were given to Baruch to put into an earthen vessel to be kept in a safe place. The courage of such faith is remarkable and yet when we think of that upon which Jer. based his faith, we can realize that it was almost self-evident to do that.

He could have this faith because of God's larger view. God shows him how the people had been led, he shows him the larger purposes, reveals to him why the nations would be destroyed because of its sin but He also shows him that the people would come back and that they would fulfill their larger spirit purposes. That which stands out in this whole message is that God cares. Von Hugel a great man of God said that his study of God's ways on earth has revealed this great fact - religion has taught me that God cares. In our day and time when so many things seem to fall by the way-side this great thought must stand out God cares for us. When missionary Carey was sent to India, he told the folk to hold a threefold stranded rope in order that he might be supported. Such a threefold stranded rope is one with which God holds us - the strand of love & care, that of eternal love and that of powerful love. Building on that we can indeed have confidence in God.

As we look into that experience of Jeremiah we catch another note. Because the prophet was convinced that God had larger purposes & care in mind, he obeyed

and followed out his utmost confidence in God doing exactly what God wished him to do. It is easy enough to fulfill God's commands when all goes well, but to trust Him in the darkness of life, that is so much more difficult. Out of the Reader's Digest there comes a magnificent story out of Bataan's last days by Lieut. Colonel Warren Clear. Many a soldier came to realize that selfconfidence not enough to sustain the human spirit. In this fight I remember jumping into a fox hole during heavy bombing attack. A sergeant made room for me. During the attack I found myself praying, as well as the sergeant. When the attack was over I said; "Sergeant I noticed you were praying." "Yes, sir, he answered without batting an eye, there are no atheists in foxholes." That is a remarkable statement coming from the lip of man under fire; "No atheists in fox holes. We all have our foxholes, shallow havens scooped out by our tearstained hands to escape overwhelming disaster. The crouching terror. The difficulties in business, the sickness in the home, the almost insoluble problem. Desolation. You couldn't depend upon yourself. The sense of God's presence came upon you; a greater than human power was yours. There was God. As simply as a child turns to mother's arms in terror or fear, you turn to your Heavenly Father in your most bitter need. God still walks thru the darkness, bending over our foxholes or places of refuge. That was Jeremiah's experience & is ours.

Jeremiah becomes convinced that He obeys God's larger commands, that the presence of God will go with him and his people no matter where they are & will restore them. There is nothing too hard for God. A strange story comes out of the newspaper of the past week. A submarine lay disabled on the ocean floor. Hope of raising it was abandoned. Crew on orders of commanding officer sang "Abide with Me" Sedatives distributed to quiet nerves of men. One swooned, fell against piece of mechanism & set in motion surfacing mechanism. The submarine went to surface & made port safely. Thus God's presence can be with us under all circumstances. Needs to be our source of faith.

ISAIAH.

I.

OUR RESPONSE TO GOD'S LOVE.

Is. 116-20.

Isaiah is one of the outstanding characters of the world. He was a statesman, a prophet who interpreted God's will to the people. He was fearless in bringing his message. He was a surgeon who had to give pain to heal the social sins of his people. His four main thoughts are Sin, judgement, survival and future glory. He lived among the Jews before the captivity & then during that time. He warned them and then gave them courage and hope. He touches upon great themes in his book and some of these we want to think about. His very first theme brot out in the first chapter is Careless indifference to God's love, or Our response to God's love, what is it?

He shows from the history of the Jews that they were inconsiderate of God and his love. God had been with them in all their travels, God had nourished them, God had provided for them, God had been very patient with them and yet they did not think of that they were inconsiderate. The picture that Is. uses here is very striking. He says an ox knows his owner and these his master's crib, but Israel, doth not know and doth not consider. A dumb animal knows who feeds it and knows where it must go, but man is so inconsiderate that he knows not that hand which feeds it. Isn't that true of human nature in general tho and is. accuses us all.

The story is told of a young Dr. whose mother came from the country to see him in the city. She came in with a plain suitcase, in her very plain clothes. He felt that he could not take her along anywhere that way. So he just took her upstairs in a sideroom, where she wouldn't meet anybody. She felt that she had done so much for her boy and she also felt that she wasn't welcome and left on the quiet. Don't we treat God just in that way. Such inconsideration is ingratitude. When we think of all that God has done for us, isn't it just in this manner that we respond?

Then in a way the Jews seemed to respond right well to God's Love. They brought their offerings, their rams etc. they had their worship etc.

Was'nt that responding to God in the right manner? It seems that way. And still Is. says bring no vain oblations etc. He tells them their worship of God is merely formal. What an accusation to bring. Let us test our religion? How do we respond to God? Is our worship merely formal, consisting of outward ceremonies.

What kind of a response does God want to find in us over against His love and kindness. First of all He wants us face Him squarely, so that we may realize our sinfulness, that we may realize that our sins are as scarlet and crimson, yet they shall be as white as snow. In a papermill one can see some very interesting sights. One of these is to see dirty filthy rags of all colors. One would think that they are useless altogether. But they are put into a machine cleaned and come out as clean white paper. Man be just as dirty and sinful yet as they pass thru under God's cleansing power there comes into them another spirit and a most remarkable change. So its God's grace and the blood of Jessu Christ that cleanses us from sin first. Then God expects to respond in a way that shows unmistakably that we are repentant and converted. He wants us to put away evil, to cease doing evil, to learn to do well, to seek justice, relieve the oppressed, judge the fatherless and plead for the widow. That's the kind of Xtianity we need in our day and time. A very practical kind. Story of a settlement house that changed the map of a place called Freetown.

In Africa "red" is a mark of sin and when natives become Xtians they discard red blanket and begin to wear white one. Is that our response to God's care and love, that we give up our sin and put on God?

ISAIAH.

II.

DER WEINBERG DES HERRN. Jes. 5. 1-26.

Jesaias ist der Prediger d. Gerichtigkeit. Er weist auf d. Sunden d. Volkes hin in klarer & deutl. Weise. In einem wunderschönen Bild fuhrt er in un. Abschn. d. Fuersorge Gottes uns vor und d. Fruechte d. trotzdem d. Volk traegt. Es ist d. Bild von d. Unfruchtbaeren weinberg..

Nichts ging d. Juden naeher als ein Weinberg. Unter d. Reigenbaum & d. Schatten d. Weinreben zu sitzen war so ein Art Ideal d. irdisch. Lebens. Es zeigte an das einer es zu etwas gebracht hatte.

Dieser weinberg von d. Jes. spricht war gepflanzt an ein fetten Ort, das Land war gut. Um d. Weinberg war ein Zaun gesetzt so dass nichts von aussen herein kommen wuerde & da schaden koenne. Die Steine waren aufgegeben worden & d. Zaun damit genau, sodass nichts im Garten selbst d. Wachstum d. Reben hindern moechte. Im Garten selbst war ein hoher Turm gebaut, wo ein Waechter stehen konnte & wachen so dass kein Feind heran kommen konnte. Im Garten selbst war auch eine Weinpresse angelegt in voller Erwartung das Trauben in Huele & Fueelle da sein wuerden. So konnte man nach dieser Fuersorge mit vollem Recht erwarten dass gute Fruechte getragen wuerden. Aber siehe da d. Weinreben tragen Herlinge, kleine unscheinbare Trauben, die nicht viel wert waren. Das ist d. Bild von d. unfruchtbaeren Weinberg.

Der Weinberg ist in erst Hinsicht d. Haus Israel, aber in weiterer Hinsicht d. Reich Gottes auch d. Arbeit uns Kirche, d. Arbeit uns Evang. Kirche. Wir sind d. einzeln. Reben. Gott hatte d. Volk Isrl gut versorgt gegen Feinde von aussen, hatte ihn gute Gesetze gegeben, sodass sie wohl wachsen konnt & gute Fruechte bringen wuerden. Auch d. Xstl. Kirche von heute hat d. Herr gut verwahrt. Auch uns hat er mit sein Fuersorge beschirmt. D. Geschichte uns Evang. Kirche zeigt dieses auch. Gott hat nun d. volle Recht Fruechte zu erwarten in uns Leben & Tun die sein Liebe & Fuersorge entsprechen. Er moechte da sehen in uns Leben Trauben d. Demut & Sanftmut, Geduld, Liebe.

Im Leben d. Juden fand Gott Herlinge od. kl. unscheinb
Trauben. Mit 6 Wehen drueckt d. Prophet d. Fruechte
aus d. d. Juden brachten anstatt d. d. Herr
erwartete. D. erste Wehe, das d. erst. Herlinge an-
zeigt ist d. Habsucht. Wehe denen d. ein Haus an d.
and. ziehen um d. Land zu besitzen. Denn wir an
Ahab. Denekn wir an d. sogenannten chr. Volker und
Zeit, d. d. Erde beherrschen wollen. Es ist Hab
sucht. Hat sich dies Geist auch in d. chr. Kirche
selbst hineingeschlichen. Geld haben wir aber nicht
mehr d. Gabe gesund zu machen. *Macht die Wehe*
D. zweite Wehe weist hin auf d. Frucht die wir im
allg. Vergneugungssucht bezeichnen wollen. Es weiss
da hin auf Trunksucht & d. Wohlleben. Auch heute inf
wir unter Chri. dieses das sie nichts mehr f. uer d.
Kirche tun wollen wenn nicht etwas Vergnuegen damit
verbunden ist. D. naechste zwei Wehe heben d. Gedank
hervor dass man einfach ein Compromise machen will
mit d. Boesen. Boeses wird gut gennant & Gutes Boes
D. Zweck heiligt d. Mittel in and. Worten. Wenn man
etwas tut fuer d. Kirche wie gesagt wird, macht nicht
aus wie es getan wird. Es wird manches schlechte
paradiert im Namen d. Kirche & d. Herrn.
D. fuenfte Wehe wird ausgesprochen ueber d. Stolz
Man haelt sich selbst fuer weise & fuer klug. War
das nicht ein Kennzeichen d. Juden. Ist es nicht auch
ein Kennzeichen uns. Zeit. Im Xte tum selbst wird
oft mehr Gewicht gelegt auf d. Wissen als auf d.
Geist Gottes. Aber je mehr & mehr muss d. Geist d.
Herrn in d. Herzen taetig sein.

D. sekte Wehe kennzeichnet d. Ungerechtigkeit. Um
eines Geschenkes willen wird d. Gottlosen recht ge
sprochen. Ist das nicht auch characteristisch von un
sogeaanten christl. Zeit. Soviel Ungerechtigkeit.

Wenn solche Fruechte sich zeigen so wird es ge
rade wie d. juedisch Volke gehen. Es wird verschlung
es gedemuetigt. Es verliert d. Gelegenheit solche
Fruechte abermals zu bringen.

Wie stehts mit uns persoentl Leben?

Isaiah.

III.

MAKING OF A WORKER. Is. 6.1-12.

✓ Rally Day is to be a challenge to us. It should not mean mere momentary enthusiasm, just a spasm of doing something, but it must mean a deeper consecration and that intense all year round glow if it is to mean anything at all. It should be today a call to us to enter into the work of the Lord with greater power than ever before. It is the same call that came to an Isaiah. He was called of God to be a worker. So are we called of God to be workers. To be workers of God what must enter into our lives and into our deed? Is. had first of all in that wonderful call a vision of God. He saw the Lord. No one has seen God in his full glory except Jesus. Here was a man that had the opportunity in part. It was a vision that put God on a throne first of all. That means that God was above. We sometimes think too slightly of God. God is way above us tho. He is the supreme ruler of the world such a vision must give reverence for God. He saw the messengers of God, the angels. These angels had six wings, the first pair of wings, covered the face showing eye reverence they had for God, the second pair of wings covered the feet, showing the selfforgetfulness, the third pair were used to fly or in other words to serve the Lord. We heard these beings singing in all reverence Holy, holy.. Here is then that vision of God, separate, above us, holy. Folks we need a like vision of God today. We need to think more seriously about God and have in our hearts that true reverence. Charles Simeon a famous preacher of some years ago, had hung in his room a picture of Henry Martyn great martyr missionary. He would look at that and say "I will be earnest, I will not trifle I will be serious". What we need today is to look into the face of Jesus and God every day and say "Lord I feel a reverence for thee, I will take my work more seriously and earnest." Do we get that vision of God then first of all.?

That vision of God naturally made Is. feel not only reverence for God, but his own unworthiness. He felt humble. He felt sinful. So much depends upon what we compare ourselves to. If we compare ourselves with somebody whom we thin less, we naturally rise. If an equal we feel equal. If somebody better we naturally feel humble.

✓ Rally = Collect your forces, reunite, reanimate
call together for a common purpose

Is. felt that he was a man of unclean lips, a man who had said something wrong. Here he confesses his weakest point to God. While he felt sinful in general and we are often glad to speak of sins in general, but how often do we mention our sins in particular. It is because of irreverence, self-conceit & idleness that our lives are weak. In Christ we find reverence, self-sacrifice & obedience & service perfect. He was too big to feel proud of what he accomplished.

So Is. was cleansed as the angel touched his lips with the fiery coal off the altar. That was a kind of stone on the altar that was heated and then used to heat water quickly by thrusting it into it. God cleanses thru the fire of his spirit. We need to be cleansed with that coal fire of the spirit. We must get that spiritual glow and not be cold and lifeless. With this vision of God and this vision of self came not only reverence and humility, but also a vision of the task and the feeling that he should serve. If we see God, if we see God's grace we must serve. We can't help it. Is. and God must have talked the work over. God said I just wonder whom I could send into that work of warning, of trying to lead a thankless people, an unresponsive people closer to me. Is. said Here am I send me. Here is our task. Is. was called to a hard task. It was a task of warning people of dangers. Folks as a rule are not ready to be told their mistakes. It was a task that would be unresponsive. No worker is more discouraged than when he can not see results in his work. God calls us to tasks that are hard. Not the easy job is what we want. Not the snap. God calls us to tasks that are often without results, as Morrison in China and yet we don't know just what good might we do. Do we get the vision of God, of self or the task. Will we say here am I send me. We need willing folks more than anything else. Folks that will go the limit in service, that can endure. *Worship & Sacrifice*

ISAIAS IV.

DIE HERRSCHAFT CHRISTI. Jes. 11-11.

In der Tuerkei hatten die Mohamedaner eine christl. Kirche eingenommen. In dieser war ein sehr schones Bild von Christus in ein Fenster. Um diese Bild beiseit zu schaffen wurde es uebermalen. wenn nun die Sonne scheint & durch dies Fenster kommt dann sieht man wieder d. gestalt Jesu. Dann sagen d. Moh. Christus kommt doch wieder & herrscht. Dies ist fuer sie eine Art Furcht. Aber mit diesem selbst Gedanken "Christus kommt wieder & wird herrschen versuchte ein Jes. d. juedisch. Volk aufzumuntern & wieder zu Gott zurueckzufuehren. So malt er denn mit wundershoenen Farben d. Juden diese Herrschaft Christi vor. Auch fuer uns heute die wir oft ueber d. Kirche herfahren & sagen sie geht unter, sie ver geht, sie verliet an Einfluss & Kraft sollen diese Worte gelten "Jesus wird doch wieder herrschen". Auch wir wollen darum dies. Bild uns vorhalten lass

Jes. zeigt erst d. Geist dieser Herrschaft indem er den Geist d. Herrschers darstellt. Welch ein Bild von Jesus selbst. Er ist von koenigl. Abstammung. Wir haben oft ein Interesse an d. Familien Baum. Es kommt nicht viel darauf an & doch fuer d. Juden bedeutete es viel. Was von gr. Wichtigk. ist ist d. Geist. D. Geist Gottes, d. Herrn wird auf ihm ruhen. D. Geist d. Herrschers wird in ihm sein. Wie beherrscht doch Jesus d. Menschen. Er zog sie an sich. Er kommt andierte. Er uebwaligte jenen Poebel im Geth. mit sein Majaestaet. Er war koenigl. in sein ganz Behalten, ein geb. Herrscher.

In ihm waren d. Kraefte d. Geistes voellig & ganzl. entwickelt. In ihm war d. Geist d. Weisheit & d. Verstandes. Jesu wusste was im Mensch. war. Er drueckte d. tiefsten & herrlichsten Gedanken aus. Er war sehr scharfsinnig. In ihm war aber auch d. sociale Seite entwickelt bis zum hoechst Grade. D. Geist d. Rates & d. Herrschaft & Staercke. Er uebte eine Macht aus ueber Mensch. wie niemand zuvor.

D. Geist d. Furcht & Erkenntn. Gottes erreichte in ihm d. Hoehpunc. Er hatte d. Vater gesehen, erk. annte Gott. D. relig. Gefuehl stand am hoechsten. Diesen Herrscher haelt Jes. d. Juden & uns vor. Wer wollte nicht solch ein Herrscher folgen.

D. Qualitate ,d. Art sein Herrschaft wird dann beschrieben. Es wird da erst d. Gerechtigk. hervorgehoben. Zu Jes. Zeiten wie auch heute noch finden wir, dass Ungerechtigk. herrschte in Greichtskreis & Mitmesnch. gegnuber. D. Reiche konnt r alles haben was er wollte weil er d. Geld hatte. Hier sollte nun Gerechtigk. geschaffen werden

Christi Herrschaft wird eine Herrsch. d. Einheit sein & d. Sicherheit & d. Friedens. Einigk. wird herrsch. Es wird das dargestellt. an d. Zu ammenwohnen von d. Tieren, d. g. nat kamepfen. Einheit d. nachfolger Chr. kommt. Sicherheit & Frieden. In Chstn Landen ist man sein. Lebens sicherer. D. Zeit d. Friedens muss endl. kommen. Einh. d. Reiches. Keine Wasserschlucht

Die Ausdehnung dies Reiches wird dann dargestellt. Es soll dieses reich d. Herrn in alle Welt ergehen. Es schliesst diese Herrsch. in sich d. Juden. Es wird d. juedische Volk wieder zurueckkommen in d. Land Palestina. Wie jener Feldherr d. gegen d. Xten kaempfte als letzte Worte ausrief. "Galilaer du hast doch gesiegt", so werden auch d. Juedn noch ausrufen ueber d. Herr.

Aber dieses Reich d. Herrn erstreckt sich ueber d. ganze Welt sauch d. Heidenwelt. Wie eine Welle erst klein gegen d. Ufer anlauft & dann staerck wird & endlich mit gr. Gewalt herankommt & alles ueberwaeltigt, so wird D. Reich d. Herrn allmaechlich in alle Welt dringen & wie d. Wasser d. Meer bedeckt. Wie sind da Voelker ueber Voelker besiegt word von Christus, d. Roemer, D. Germanen, D. Sachse., die modern Heiden Volker, eines nach d. anderen kommt unter d. Panier d. Herrn. Wie auch kuerzl. einer sagte von d. Moh. "D. Liebe Christi. ist staercker als das Schwert Mohamedt... Herrsch. ueber ganze Welt, weil ueberall Mensch. Leben, eine Einheit d. Menschh. Es giebt da nicht versch. Abteilungen. Christi Herrsch ist eine universale.

Was tun wir um diese Herrschaft d. Herrn eine Wirklichkeit zu machen?.

V.

Here am I- Isaiah- Vision- Responsibility.
Isaiah 6:1-8.

The greatest patriot is the one who is truly religious. It is from this viewpoint that Isaiah stands before us today. His here am I is spoken in response to some of the greatest inner experiences that man can have. Such identical, but individual experiences can lead us into the same atmosphere.

It is in the beginning of Isaiah's life that he had this experience of being called of God to a specific task. He might have been worshipping in the temple. He was seriously contemplating the great spiritual things of life. He had a vision of God. He saw the Lord, as if he were sitting on a throne. The angels that stood about him had 3 pair of wings, one implied reverence, covering the face, the other two selfforgetfulness, covering the feet and the last couplet implied service, because he could fly with these. Isaiah in his vision of God saw him in all of his glory and power. The word here am I came in response to that vision. It meant an admission of reverence and adoration. The Greeks came to Jesus and wanted to see him. Moses asked to see God. We would also in our deeper spiritual moments see God in Christ Jesus. See his might, his power and love. Some people say we don't see what you see in religion. When you stand in a beautiful church with its art glass windows, you can enjoy these. If you go on the outside of the church you do not get the full beauty of these. If you come close to God in nature, in your own meditation, in the lives of your fellowmen, you appreciate him. Reverence toward one's fellowman will at the same time awaken in us the words, "Here am I." Sam Higginbotham, great agricultural missionary in India ~~tells~~ how he was called to the work. He saw some lepers in their great need and said to himself, "In the repulsive bodies of the lepers is a soul for which the Master died. How could I refuse to help." If we could get that spirit toward our fellowmen there would be more people ready to serve.

Out of the vision of God there came another vision to Isaiah. It was the vision of self. So the words Here am I express a confession of weakness.

Woe is me, for I am a man of unclean tongue and I dwell among a people of unclean lips. Then came upon this confession a cleansing through the stone of fire. A live coal, or stone was heated upon the altar. When water had to be heated quickly, this stone was thrust into the water. All men and women that have ever given themselves wholly to the Lord have had this feeling of weakness. In fact without a real confession of such weakness there can be no real power. Compare yourself to God and note your smallness. Compare yourself to the best fellowman & improve yourself. Compare yourself to what you ought to be & you feel ashamed. Out of such weakness there comes a reliance upon God. Kagawa, Saint of Slums, said in his youth he was driven to work, because Dr. said he had but short time to live. "If I have but a short time to live, I might as well work as hard as possible so as to get a great deal accomplished." Cleansed by live coal. The cleaning of iron ore by the Bessemer fire process. The fire goes thru it & drives out impurities. So fire of God cleanses us.

The Here am I of Isaiah involves a vision of the task, and acceptance of responsibility. It was a definite, personal and all inclusive acceptance. Isaiah was a true patriot, because he saw the weakness as well as the strength of his people. He was man of the city. A prophet, poet and statesman. He saw the high lights of the city, the progress, the throngs of people at the temple. But he saw the other side as well. Crushed and rushed lives, the irreligious priests, the foreign threat of invasion, the opportunity of progress. Life had given for dodging serious things of life, how reality was concealed beneath a brilliant exterior. This condition of his people aroused Is. to say "Here am I, send me. It was a personal here am I, just as I am. With my weakness. When I see the work of others I see only its merits, when I see my own, I see only its faults." It was a very definite offer of life. Mr. Page a rich oil magnate, whose wife sick, said to God, "I ask of you health for my wife, but I have given you none. Here I give you something definite, my tenth." Out of came many spiritual experiences. What do we give God? Do we play fair with God. It is an all inclusive offer. Constant dedication to God means the highest development of self.

ISAIAH.

V.

HUETER IST DIE NACHT SCHIER HIN?

Jes. 21. 11-12.

Unsere Gedanken werden zu allererst gerichtet auf d. schönē Bild das diese Worte in uns erwecken Es ist d. Bild ein. Waechters von alt. Zeiten, der auf d. Mauer, od. in d. Stadt Wache halten musste. Er soll Ausschauh halten fuer Feinde von aussen auf d. Mauer Er sollte auch aufpassen, das in d. Stadt selbst k Feinde, wie Diebe etc. freie Laufbahn haetten. Er stand oft auf d. Wachtposten und spaecht hinaus & da kommt ein ängstl. Buerger & fragt "Hueter wie stehst, ist d. Nacht bald vorueber. Jes. gebraucht diese Worte in einē Sinne, der sehr ernst ist. D. Assyrer kommen von Norden & fangen an d. versch Voelker zu unterdruecken. Eine Nation nach d. and ist gefallen. Auch d. Juden zu Jerus. fuerchten sich vor dies Feind. Auch zu Edom d. naechst Nachbarn d Juden ist diese Gefahr. So fragt den einer d. Waecht d. prophetetn "Ist d. Nacht d. Gefahr & d. Drohens bald vorueber. Siehst du schon d. Morgenstern? Laesst sich schon d. grau d. Daemmerung erblicken?

Fuer uns heute haben diese Worte noch eine tief Bedeutung. Auch wir stehen wie d. Juden in einer Nacht Es ist d. Nacht d. Suende. D. Feind bedroht uns Seelen leben. Da fragen wir oft d. Waechter uns Seelen ist d. Nacht bald vorueber? Oft kommt d. Nacht d. Truebsal & d. Krankheit uber uns, uns. Pfligten werden schwer fuer uns. Alles sieht so dunkel aus. Da fragt mancher Ist d. Nacht schier hin. Auch d. Heiden stehe unter d. Dunkel d. Nacht, d. Abergaluebens & d. Sunede Auch da fragt mancher Ist d. Nacht bald hin? In dem wir in d. gegenwaertige Lage d. Welt hineinblicken, da fragen auch wir "Ist d. Nacht bald hin? Kommt bald d. in d. Lage hinein?

Es diese Frage darum eine bedeutungsvolle. Es ist erst eine Frage d. Angst. Diese Angst mag sich ausdruecken in Curiositate, um d. Angst zu verbergen in Neugierde od. auch Verachtung? D. Angst vor d. Feind D. Angst vor d. Dunkel d. Nacht & d. Suende, d. Angst das man nicht starck genug sein mag, d. Angst das man nicht aus d. Suende heraus kommen mag, d. Angst d. un ruhigen Gewissens Ist nicht bald d. Zeit vorueber. Bricht nicht d. Tag bald an?

Oder es mag auch eine Frage d. Verlangens & Sehns sein. Einem d. d. Herz fast zerberstet ruft aus ist es nicht ald voreuber. Es will maechner d. Nacht d. Unwicherheit voreuber haben. Er moechte so gerne Gewissheit haben. D. Versch. Fragen d. d. Gemueten be wegen moechte man beantwortet haben. Welche Zeit ist es nun nach Gottes Uhr. Es ist eine Frage d. d. Gedanke d. Hoffnung unterliegt: Wird es nicht bald besser werden?

Als Antwort auf diese Frage sagt d. Waechter, sagt d. Wort Gottes, d. Prophet, Es ist noch Nacht & man kann d. Tagesanbruch noch nicht sehen. Man veratent oft nicht was kommt & man kann oft nicht sehen, wozu & warum & wo aus oder wo ein. Denken wir an d. Gesch von Napoleon & Russland. Als napolmit 400,000 Mann einzog, da sah es dunkel aus & manche dachten es ist aus, aber er kehrte mit etwa 9000 Mann zurueck. Wenn wir auch oft neht d. Tagesanbr'oh sehen koennen so duerfen wir doch nicht verzagen.

Das ist d. zweite Antwort auf d. Frage, wir sollen immer wieder anfragen & d. Hoffung nicht aufgeben. Ein beruehmter Mann wurde einmal gefragt warum er so ruhig sein konnte gegenueber all d. versch. Problemen, da sagte er "Aus meinem Studium d. Ges haben ich ausgefunden, dass es in allen Zeiten solche Probleme gab & das es manchmal sehr dunkel aussah. Aber ich haben auch gelernt, dass trotzdem alles voreuber geht". Welche Worte auch fuer dich armes Herz das fragt wann geht d. Nacht voreuber, auch fuer uns d. wir vielleicht fragend vor d. versch. Problemen d. gegnwaertig. Zeit stehn "Es ist alls voreuber gegangen & wird auch jetzt wieder voreuber gehen, weil wir in Gottes allm. eitung & Fuehrung vertrauen". Mit dieser Hoffn. schwindet d. Unsicherheit, d. Aengstlichk, d. Fragen, d. Verlangen, denn d. Herz hat seine Antwort in Gott gefunden & im Vertrauen auf Ihn wird Alles gut. *Zerstörung Babels und*
Beweis davon in Gottes Wort nach.

ISAIAH.

VI.

ADAPTABILITY. Is. 28.20 (1 Cor. 9.22)

Is. work was not only to warn & to punish, but also to inspire hope. So the prophet sees that Assyria is coming from the north and that one nation after another is succumbing to its power. He sees also that Judah is weakened. And now they seem to be somewhat more willing to listen to God's word. So Is. uses a homely sort of figure to impress upon them the fact that they must make the best of circumstances "Stretch yourself acc. to the cover on the bed. It is the home a poor man he has reference to. There is only one cover & it is short, the night is somewhat cool, so the person has to double up & simply make the best of circumstances, adapt himself. Its homely advise, but sound common sense that Is. gives the Jews here. He says even God adapts his program of work to circumstances. He has to remake what men spoil & use the opportunities as they present themselves. God makes over the mistakes & tries to bring something good out of it. That's the spirit of his passage then adaptability. Its good advise for our day & time also. We must learn to adapt ourselves, to adjust ourselves.

In adaptability we must never forget the aim & object of it all. Principles must never be sacrificed for expediency. We must have in mind the highest aims and the most ulterior motive. God ever keeps in mind that He wants to build up his kingdom. The apostle Paul in that famous saying of his "I become all things to all men" limits it "for the sake of the gospel, or that I might win some. You and I must then live true to the highest and best first of all. Is. wants the Jews to that. What is our motive in life? To live the best kinds of life that we can. What is our motive as Christians? To serve Christ and to win men for him.

To show the spirit of adaptability and attain these aims, we must also get the other viewpoint and have a due regard for others' convictions. We must size up the circumstances & profit by these. Stretch yourself acc. to the cover on the bed. Look at what you have & don't say I wish I had more etc. We are too prone to see only our own viewpoint of any kind of an affair. There are always two sides to any question.

Take that fine little letter of Paul to Philemon. Here we have adaptability as far as the thinking of the other man's viewpoint is concerned exemplified to highest degree. Onesimus is a slave. Paul wants to free him, yet he knows that Phil. has certain rights. So he enters into the thot world of Phil. comes his way and ple ds that he might look upon O. as a brother an partner. Do we try to understand the motives form which others act. Man building fence on Sunday. Called to account. Said he did so that cows would not run into neighbors pasture. Getting the other man's viewpont. Have we deference and respect for other mans conviction. Young minister building new church. Older folks did not like idea. On nite of dedicat. of new ch. he went into old ch. and overheard an old man praying. "Lord forgive if I have been stubbron, but I love this house. Help me to adapy myself. Give grace to our minister and let the work go on in the new place." What a spirit, if we got into all of our affairs the way. How about sizing up our circumstances. Look at them and see if there is not some good in them.

Then after you size up things adapt yourself. Adjust yourself. A chameleon adapts itself to its surroundings to protect itself. Might we not learn from dumb animal to make the best of circumstances to protect ourselves. We need this in our day & time. We ought to content ourselves more. Too much seeking after things others have. Make the best of circumstances you are in. Make the best of wat you have. That will save you much heartache.

Then adapt & adjust yourself to others. That will avoid much friction & hardship. To try to win people we must adapt ourselves. Preacher in Scotland. had amongst his members a cobbler who cared nothing for the church an Christ. Preacher spoke to him about leather, after he learned all that he could and cobbler at last said "a pretty decent man" and came to church. That's the glory of Xtianity & of Christ that its adaptable to all races & circumstances. Missioanries have to make gospel fit the people. Use seal instead of sheep to make the story of lost sheep clear to eskimo etc. That we might for the sake of Christ adapt ourselves.

QUIETNESS AND CONFIDENCE EQUALS STRENGTH.

Is. 30.1-15.

From the north a great danger was threatening the Jews. Sennacherib with a big army was coming down upon Jer. The Jewish leader got together & conferred with one another, put their head together as it were, tried to think out a way of salvation. The conclusion they came to was that an alliance with Egypt would help them. Therefore such an alliance was planned. Is. protests against such a getting together with all of his might & main. He says you rely upon your own powers and upon combining with Egypt, think of the journey thru the desert to Egypt, think how all that will be of no avail. Your real strength does not lie in yourself & your plans, neither in an alliance with Egypt, but in quietness & confid. shall be your strength, relyin upon God entirely. Wherein does that strength lie? Does it lie in your ability and mine? Does it lie in combination, in the help of others. The real qualities of strength lie rather in quietness & confid. no matter what we are doing. It is 'nt physical power, nor mental ability, nor combination of forces that makes for real strength, but its inwardness or should we say the spirit of calmness & trust. Quietness means strength. quietness that means strength comes only from freedom from sin, or retruning to God. quietness comes only from real submission & surrender to God. Quietness comes from the reformation of hear & life. Which is the stronger life, the one that is sinful or one that has overcome sin? Which is stronger the person that is nervous & irritable & excitable or the cool and calm, collected person. Who is stronger the person that worries & frets & fumes or the one who takes things rather philosophically. We must keep our spirit calm & sated by cont. dependence upon God & his power & goodness. Retire into your self with holy quietness & keeping peace in mind. Which piece of machinery has the greater power the one that makes a great deal of noise, or the real quiet & smooth running one. The big piece of machinery that is used in the mint to impress the marks upon coins is very powerful, but that piston moves back & forth so silently & quiet & yet puts that indelible stamp upon that coin. Those persons

who are quiet & calm in their workings and acts are the ones that impress human lives most.

Which is the more powerful the earthquake or the strong wind, or the sun. The quiet rays of the sun in reality accomplish more than all other forces of nature.

In the realm of history the personality of Jesus Christ has revealed more strength & accomplishment than Alex. Caesar, Napol. with all of their power & might.

Will we ask then for that quietness & calmness of spirit which Chr. had for instance when the storm broke on the sea of Gal.?

Not only quietness is mentioned as the source of real strength, but confidence is mentioned as well. A certain confidence in self is necessary to be a power. We must have confidence in our power that God has given us. A certain confidence in others is very essential. There must be a mutual trust to have strength in anything that we do. What is of greater importance than is the confidence that we must have in God to have real strength. "Thou wilt keep him in perfect peace whose mind is stayed on Thee" 36.3 Confidence means perfect trust & reliance upon God. We must rely upon God with holy confidence, that He will do what He will & will do what is best for his people. It was that singleminded confidence that enabled Peter to have strength to walk on the waves of the Sea of Gal. when Christ bid him come. As long as he looked upon Christ & trusted that Christ could help him he could walk with perfect assurance. As soon as he looked upon the waves & thought of himself he began to sink. Such confidence in Christ will enable us to walk with real strength in this life.

When Adoniram Judson was in prison in India & some one asked him what he thought about prospects now in the work, he simply said with perfect confidence in God "The prospects are as bright as the promises of God". No wonder he could accomplish such great things. This confidence in God is more than half the battle in the fights & struggles of life. This confidence will keep the heart sweet & gentle in the hardest conditions & experiences of life. Will we trust and obey?

EINFLUSS DES EDLEN LEBENS. Is. 32.1-8.

Nach einer alten Sage bat eine kl. Maus, das sie auch einmal d. Gelegen. haben wuerde ein Loewe zu sein. Diese Bitte wurde ihr gewaert. Als aber ein and. gr. Tier des Weges kam, da zitterte d. Maus. So wurde ihr denn gesagt "du hast d. Herz einer Maus & wenn du auch d. Gestalt ein. oewen hast, so bist & bleibst du doch immer Maus. So sollst du wieder zur Maus werden." So kann auch mancher d. aussere Wesen d. Guten antun, d. ausseren Schliff, aber im Herzen mag er doch nicht gut sein. So muss d. Herz edel & gut sein ehe eine Person wirklich gutes tun kann. Nur d. edle kann edles erzeugen, nur d. Fuersten im Herzen sind, koennen fuerstl. Gedanken & Ibben haben. Mit dei Gedanken summeriert Jes. d. Einfluss d. Edeln Mensch. d. edl. Person. Er stellt dar. wie gr. Einfl. solch ein edl. Mann haben kann auf seine Mitmenschen. Er beschreibt d. zukuenftign Zustand d. Volkes Israel, wenn. Manner & Charactere hoher geachtet werden als Waffen & aussere puestung. Auch dieses muessen d. Nationen heutiger Zeit & d. Menschen mehr & mehr beachten, dass Maenner & Frauen von hohen Character mehr wert sind als irgendetwas. anderes. Er beschreibt d. Einfl. eines Edl. Characters auf seine Mitmenschen, vor all wird d. Character & d. Einfl. Jesus auf d. Mensch. dargestellt.

In erster Hinsicht ist d. Einfl. d. edln. Person eine Schutz fuer d. Mitmenschen. Hier spricht d. Proph. von einer Wueste & beschreibt da ploetzl. d. Winde sich erheben & d. ganze Umgegend mit einer Sand Sturm durchfegen. Er zeigt wie ein and. Al. man durch d. Wueste reist & dann fast verschmachtet vor d. Hitze, die herunterbrennt & einen fast erdursten macht da kommt man dann an einen Felsen in d. Wueste, der noch nicht mit Sand bedeckt ist. Man wirft sich in d. Schatten d. Felsen um etwas kaehlen Schatten zu finden, oder man wirft sich hinter d. Felsen um Schutz zu erhalten vor d. Sandsturm. Oder ein and. Bild es kommt da ein ploetzl. Platzregen & wo soll man da hin da such man oft auch hinter & unter solch ein Stein Deckung. Alle diese versch. Seiten druecken Schutz aus, den man erhalten kann. Welch eine Wueste waere doch d. oede Welt & d. mensch. Leben, wenn es nicht fuer d. Einfluss von edl. Mensch

Es waere d. menschl. Leben fast unertraeglich vor d. versch. Steuern die ueber uns kommen. Es waere d. Leben fast zu oeffe & trocken, wir wuerden manch mal weggeschwemmt von d. Steuermer die ueber uns kaemen wenn es nicht fuer edle Menschen waere & wenn es nicht vor allen fuer d. person d. Jesus waere d. wahre Schutz ist. Auch in uns gegenw. Weltlage ist es nicht Gesetz so viel, nich Waffenrestung nicht Krieg, das Schutz darbietet sondern d. Leben, d. Character von guten edl. Menschen. D. Kirche steht da als Schutz in uns Zeit.

Solch ein edler Mensch ist aber auch ein Vorbild zu gleicher Zeit. D. Unvorsichtigen werden Klugk. lernen etc. Denekn wir nur an d. Vorbild eines Jes. vor allem aber an D. Vorbild Jesus. Wie viele sind zu einem hoeheren Leben erweckt worden durch Ihn. Booker T. Washington.

Es folgt darauf natuerlich das edler Characer & eine edles Leben d. Edle & Gute in and. erweckt. D. prophet gebraucht da wieder d. bild von d. Wueste in d. ein Strom von Wasser gefheurt wird & nun da eine Oase gebildet wird, wo Baume & Pflanzen wach wo Segen gestiftet wird. So ist d. Leben von ein edl. Menschen es ist ein Segensstrom fuer d. Umgebung. Welch ein Sgenstrom ist doch von Jesus Leben ausgegangen in d. Welt hinein. Es wird d. Sage erzaehlt von d. Griechen d. d. Goettin Thebes wo sie hinkam ihre segensreichen Fussespuren zurueckliess.

In Les Miserables finden wir ein schönes Beispiel wie d. Edle in ein Menschen erweckt wird durch d. edle Tat von ein anderen. In d. Haus d. Priesters kommt Jean Valjean um dort zu stehlen. Es wird d. Dieb. ergriffen. Und anstatt ihn nun zu verurteilen verteidigt ihn d. alte Mann & giebt ihm d. Dinge die er genommen hat. Da wird d. Funken d. Edlen & Guten im Herzen d. verbreechers erweckt. Viel mehr hat natuerlich Jesu Leben d. Gute in Herzen erweckt. Wie sthet es aber mit deinem Leben & meinem Leben. Sind wir ein Schutz fuer uns Mitmesnchen, sind wir ein Vorbild, erwecken wir d. Edle in andern?

IX. ISAIAH.
LITERAL FULFILLMENT OF PROPHECIES.

Is. 34.16, 13.19-22, 65.10.

To Cyrus Hamlin, missionary in Turkey, there came a Moh at one time and asked for proof that the Bible was the Word of God. Cyrus Hamlin took his Bible and read some of the prophecies and then showed how they had been and were still fulfilled. He showed him particularly how some of those prophecies were fulfilled in a very literal manner. In the same manner the Jewish folks came to Is. and asked give us proof that which you say is the word of God Is. look up your historical records and those that I gave you and will note some striking fulfillments. That ought to show you that I am right. Today the same question is often asked and when people are shown the actual fulfillment of the prophecies they can't help but marvel. Why marvel though at the way God keeps his promises of reward, as well as his threats of punishment. As Is. showed the Jews out of their history that God kept his word as to punishment & reward, so we might learn the same lesson.

Looking thru Is. we note some very striking prophecies that have been literally fulfilled. The Jewish people were punished for their alliance they made with Egypt, they were punished for their worship of idols. They were also rewarded in a very striking manner. A man wanted to hunt in the region of ancient Babylon he employed a sheik and some soldiers to protect him there and to be his companions. As night fell I was surprised to find the Arabians striking their tents & preparing to leave. I told the chief that I expected them to stay for a week. They said We won't stay is it safe. Then Dr. Hamlin turned to Is. 13. and read verses 19-22. No Arabian would pitch his tent there & it would be the abode of wild animals. We note here the literal fulfillment of prophecy regarding Babylon & the curse that had been pronounced upon it was carried out.

We find another incident of such literal fulfillment in Is. 65.10 where "the flocks of Sharon are spoken of. Dr. Layard convinced by Dr. Keith's use of this incident & led into research along the lines of archaeology. Dr. Layard made some very interesting discoveries in his explorations.

Some of the ancient cities have been dug up & been uncovered. Some of the stones that have been found with inscriptions on them, have wonderfully backed up the scripture passages, showing above all God keeps his promises. Some of these ancient stones reveal striking parallels to Bible history, corroborating it.

Such literal, as well as in spirit fulfillments of prophecies are on the one hand a warning. If the threats of punishment were carried out in the history of the Jews and the ancient heathen nations because of sin, do we imagine that we today can escape. We commit in our day & time the same fundamental sins of selfishness & idol worship. As those ancient cities like Babylon & Nineveh passed away & were swept over with huge sand piles, so the present day cities may be swept aside as well. A warning comes to us to mend our ways, to learn the lessons of the past.

On the other hand such literal fulfillments of the prophecies should strengthen us in our faith. When we see that the Bible is actually very accurate in its statements & that these are verified, we trust it more implicitly. Or when we see how God keeps his threats of punishment, as well as his promises of reward, we feel that we have a God who can be depended upon. We are buoyed up in our hope and trust of God, feeling that He keeps what He promises. As we see how Christ in his life fulfills a great many of the O.T. prophecies we can not help but marvel at God's wisdom & love. Just upon such promises the work of carrying on God's work is built. Hudson Taylor in China. Will we therefore take God at his word implicitly and in perfect faith?

X ** ISAIAH.

DIE GROESSE GOTTES.

Jes. 40.1-31 (Vers 28).

Israel ist in d. Gefangenschaft. Während vorher

Jes. warnte & drohte, so beginnt mit d. 40 Kap. ein ganz and. Ton. Es wird nun d. Gedanke d. Hoffn. mehr & mehr in d. Vordergrund gebracht. D. falsche Gottesidee, dass Gott nur an Palestina gebunden sei & das in and. Landern and. Goetter seien musste allmahl beiseite geschafft werd. D. Goetter, d. d. Jud. auch bis her immer angehangen hatten mussten weg. So stellt d. Jes. d. Groesse Gottes dar & s. Letung & Fuehrung in gar wunderb. Weise.

Im Mittelalter etwa um d. 12 Jahrh. herrschte wieder Bably Gefang. da trat ein St. Francis von Asissi auf mit ein and. Gottesidee. Im 15 Jahr. war wieder d. Volk gebund. unter falsch. Ideen von Gott d. man Gottes Wohlwollen sich erkaufen konnte mit Geld & Werk. Da trat ein Luther auf & protestierte gegen diese Idee & hob d. wahre Gottesidee & Groesse Gottes wieder in d. Vordergrund.

Heute haben wieder diese Gefangensch. Wir haebn falsche Ideen von Gott, als ein weichl. Gott, od. auch zu s. streng. Gott, da muss wieder d. wahre Gottesidee in d. Herzn. d. Menschen hineinkommen. So wollen auch wir d. Groesse Gottes an d. Land Jes. betrachten. Diese Groesse Gottes zeigt sich zuerst in seiner Ewigkeitsdauer. D. Goetter vergehen, d. Mensch vergeht d. Natuer verdorrt, d. Voelker sind wie Heu das verwelkt. Dies. Verg. gegenueber finden wir d. Ewigk. Gtts & d. Ewigk. d. Wortes Gottes. Vor einig. Jahren sagte & prophezeite Voltaire, d. franz. Spoeetter die Kirchen werden innerh. 40 Jahren geschlossen sein & d. Xtent ein Ding d. vergangen. d. chr. Gott wird vergessen sei D. Haus wo Vol. diese Worte redete ist heute ein Ort wo d. Bibel Gesellsch. ihr Hauptquartier in Paris hat D. Wort Gottes ist oft verleumdet & tot erkalert worden, aber es kommt immer wieder in d. Hoeh. Welch ein Trost fuer uns. Zeit & Zustaende. Durch Luthers Dienst ist d. Wort Gottes wieder auf s. rech. Stand gestellt worden.

Gottes Groesse zeigt sich nicht nur in Dauer d. Ewigk. sondern auch in sein Gr. Tun & Schaffen. Wir Mensch. sind oft beschaffigt mit kl. Dingen & denken uns oft Gott auch klein. Aber Gott ist Gross.

Gott ist d. Erschaffer & Erhalter d. Weltalls. Wie fein drueckt d. Jes. aus Er haelt d. Wasser d. Erde in sein hand, er sitzt ueber d. Erdkreis. Jes. sprach heir von d. Runde d. Erde lange ehe d. Wissensch. etwas davon wusste. Ps. 19. 1. D. Himmel erzuehlen d. Ehre Gottes. Humboldt sagte d. Sterne ueberzeugten ihn immer von d. Grosse Gottes. In d. Natur sehen wir nun nicht nur d. Materielle, d. Auessere, man findet da Verstand, Ordnung, Gesetz, Einheit. Alle Ideen d. Evolution koennen d. Geist der hinter allem ist nicht erklaren. Lord Kelvin ein Wissensch. faagte einmal d. Chemisten Liebig; "Wachsen d. Pflanz nur d. roh chemische Prozesse." Da sagte Liebig "Nein sie koennen nicht allein durch ihre eign Kraft wachse, sondern es muss eine hoehere Kraft hinter ihn sein, naeml. Gott.

D. Grosse Gottes ist ersichtl. aus d. Kraft die in Gott ist. Er wird nicht muede noch matt. Fort waehrend schafft Gott. Er hat Kraft fuer all. d. Kreaft d. Natr, sowie fuer alle Mensch. Lange Jahre wussten Naturforscher nicht wo d. Quelle d. Nile Flusses in Egypt. war, bus enfl. d. See Nyanza entdeckt wurde. Da war d. Quelle aller Kraft & d. Segens d. d. Fluss aus breitete. So muessen wir denn auch in Gott uns. Kraft suchen. Er giebt Kraft fuer d. fliegen, fuer d. Hoehpunkte d. Lebens, giebt Kraft fuer d. weniger enthusiasti. Momente d. Lebens & auch fuer d. schweren langs. Stunden. d. Lebens. (Threeshift gear in auto).

D. Grosse Gottes zeigt sich aber auch in d. Art & Weise wie er d. Menschen regiert & leitet, & fuehrt. "Sein Verstand ist unausforsch. Wer unter richtet d. Herrn, wen fragt Er um Rat. Gottes Hand ist zu sehen in d. Einzelleben, sowie auch d. Leben von ganz Nationen. So stellt vielleicht mancher d. Frage ist d. Reform. von Gott. Gottes Hand war darin. Ist d. Werk von Mensch. so wird es vergehen, aber ist es von Gott so wird es bestehen. Luther wurde ganz deutl. & offenbar von Gott geleitet. In d. Geschichte d. Voelker sehen wir d. Hand Gottes.

In Thracien findet man ein Emblem, das symb. Gott darstellt., durch d. Sonne, d. drei Strahlen hat. Ein 1. auf Eis, ein 2. auf Stein, ein 3. auf ein toten Mensch. So soll Gott nun in sein Grosse auf d. Mensch. kommen um d. Kaelte zu schmelzen, um d. Haerte d. Mineralien & Herzen zuerweichen, um d. Toten Herzen zu erwecken.

XI. ISAIAH.

GOD'S PROGRAM. Is. 42.1-4.

While the 40 & 41 Chapt. of Is. dwell on the greatness of God, the 42. chapt. brings out the program that God has in mind. It is God's missionary program. It is a great & wonderful program that the prophet develops here. At times it seems as if everything in the world & in relig. world is conducted in a haphazard manner, but Is. points out that God has a definite program for mankind. It is to establish the kingdom of God, or the rule of God in the hearts and lives of men. God's program is to transform the life on earth into harmony with heaven. His program includes everybody. Chr. spoke of it in his opening sermon at Naz. "I preach good tidings to the poor etc". He spoke of it when He said "Go ye into all th world & bring the gospel to every creature". God's program means justice, light, worldwide instruct. in the higheste & best of all things. God's program means the happiness of everybody on earth, to be fair & square with each individual, to give a chance for every person to live out his own personality. To bring Chr. to rule in men. How is this great program to be carried out?

Is. shows that in the first place God's work & pro is to be carried out in a very quiet way. "He shall not cry, nor strive, nor lift up his voice, nor cause it to be heard in the street". God works in a quiet way. when men want to do something, they effect an organiz. they advertise, they push a thing with a great deal of noise & fanfare. Chr. did not effect a great organiz. rather worked in a quiet manner. God shows selfrestraint. He could force upon men his program with his power, but God holds back his own power. A striking illust. of this quiet way of working is brot to us in the story of the colored Pastor of Olivet Bapt. Church Chicago, Lacey K. Williams. When this preacher was poor boy an ex Union soldier by name of Jordan came into his little village & began to teach school, for nothing, living off what the folks just wanted to give him. He built a little schoolhouse in that Alabama town & began his instr every morning with a prayer, a Bible story & a little talk on higher ideals in life. After three years of very quiet work, he died & Lacey Williams a little boy could read 1 Cor. 15.58 at the grave & he never forgot that moment. Past. Williams

spirit of Christ into all human relationships

went to school & now is Pastor of a church of 10,000 members, which exerts a wide influence. He works also in a quiet manner, will we a church & as individuals simply keep on working in the quiet chr. spirit.

God's program is brought into real practice helpful service or might we say gentle service. Is. uses two pict. to bring out this thot. See a field of reeds, the wind sweeps over this. The reeds have been broken down & on some the heads are just hanging on. Those who have been stricken by sin are these bruised reeds. "The dimly burning wick" is also not an unfamiliar picture to us. Take our oil lamps. At times they smoke & the flame becomes very feeble & one of course blows out such a little flame. In human life God treats us diff. tho, if there is but a small flame or spark of goodness left, God will not quench it, but try to encourage it so that might burn brightly. Nature destroys everything that is weak. Wolves let their wounded be eaten up. It is the survival of the fittest. God says the strong shall help the weak. To the home of a minister a fallen girl came one evening. Mother was up stairs putting the children to sleep. A little boy asked "Who is downstairs?" Mother said: "It must be a fallen angel." God brings justice & help then to the downtrodden to the weak, to the child, to the woman, to the poor. Heathendom cannot & does not do that. That's why Xtaⁿty stands supreme. Heathendom has no hope Xtianity offers the hope of everlasting life.

God's program is carried out persistently effectively. "He will not fail, nor be discouraged till He have set justice on earth". God's work must not be carried on then spasmodically, but persistently and everlastingly. We dare not turn back, we must ever face forward. Legend is told of Peter's old age, when he was a prisoner in Rome. He became discouraged one day & ran away. On the road he met Christ, who asked "Where are you going Peter?". Peter said what's the use. Then Peter was told that the work of God could not fail and the question where are you going must strike home in our own hearts when we get discouraged with God's work & think at times all is vain. God's work will not fail.

XII. ISAIAS.

GOTTES DIENER (God's Servants)

Jes. 41. 8, 43. 10, 44. 28, 45. 1-9.

Es giebt kaum etwas interessanteres als einen Teepfer bei sein Arbeit zu beobachten. Er nimmt d. Ton & wirft ihn auf ein Rad & knetet nun nach Belieben eine Form & ein Gefaess, wie er es gerne haben will. Er gebraucht d. Material d. er hat um etwas wertvolles herzustellen. Jes. gebraucht dies. Bildum zu zeigen wie Gott d. allmaechtig. d. Erde formt & wie er d. Menschen auf Erden als sein Material formiert, sodass sie zu sein. Names Ehre wirk moegen. Es waere nun leichter fuer Gott d. Mensch. einfach zu zwingen das zu tun, was r haben will, aber mit gr. Geduld sucht er Diener aus, laesst d. Mensch. ihre eign Experimente versuchen & macht dann aus d. Fehlenr noch etwas Gutes. Gott gebraucht d. Menschen als seine Diener.

Er wahlt sie. Sowie er Abr. erwaehtl um etwas bes onders zu tun, so erwaeht Gott jed. Mensch. zu etw besonderm. Gott ruft mit Namen. Gott erloest von Su. den. Ja mir hast du Arbeit gemacht mit dein Seunden, ich aber tilge deine Suenden. Gott ist gedul mit sein Dienern & versorgt sie.

Ein Diener Gottes ist einer d. Gottes Feinde ueberwindet, zweitens einer der Gottes Reich baut drittens einer d. Gottes Name verherklicht. Gott ist es der in allem in d. Vordergrund tritt.

Von dies. Gesichtspunct aus betrachtet kann d. Natur ein Diener Gottes sein, denn auch sie traegt bei zum Aufbau d. Reiches. Denken wir daran, dass d. Natur etwas beitraegt zu d. Ausbreitung. D. Idee von Gott. Palestina erwaehtl, weil es im Centrum weil es ein kl. Erde in sich ist. Paulus nach Europ gesandt & nicht nach Asien, weil europ. mehr energisc sein wuerden in d. Asubreti. d. Evang. D. Natur wurde da zu einer Dienerin Gottes.

Einzelpersonen sind von Gott erwaehtl um seine Diener zu sein. Uns. Schriftesabschn. nennt Kores als ein Diener Gottes. Kores war ein Heide & ist d. einzig. Heide in d. Bibel d. ein Hirte genannt ist.

Er ist ein Hirte Gottes od. ein d. Diener Gottes weil er ein ueberwinder d. feinde d. Isr. Volkes war d. Babylon & Assyrer.

Er war es auch d.d. Isr. d. Erlaubn. gab wieder nach Jerus. zur Reckzukehren & d. Stadt zu erbauen. So muss denn auch manchmal einer d. nicht Gott direct kennt & anerkennt zu sein Diener werden. Auch d. Schlechte & d. Boese, d. mancherlei Fehler die wir begehen werden von Gott wieder zusammengeflickt zu etwas das brauchbar ist. D. schlechte tat d. Kreuzig. Jesu wurde zu d. gr. Segen fuer d. ganze Menschh.

Auch wir als Einzelpersonen haben uns. Teil zu erfuellen in d. Weltplan Gottes. Auch wir sind seine Diener.

Aber auch ganze Voelker & Nationen sind Diener Gottes. Gerade in d. gegenw. Zeit finden wir eine gewisse Agitation gegen d. juedische Volk. Anti juedisch sind gar manche unter and. auch Hy Ford. Es mag ja manches daran liegen, aber in d. Weltplan Gottes hat dieses Volk eine noch sehr wicht Aufgabe. Es wurde auserwaehl't von Gott um d. Ge danken & d. Galueb an ein wahren Gott wach zu halte. Dieses taten sie, wenn es auch oft manchmal schwa bestellt war mit dies Glauben. And. Voleker wieder haben and. Aufgaben. D. alte Reomerreich sollte Ordn. bringen. D. alte Griech. Reich sollte d. hoeh Kuenste d. schein & Edle in d. Nationen & d. Welt hineinpflanzen. Auch heute haben versch. Voelker ihre versch. Aufgaben. Man kann so d. Weltgesch. ansehen wie eine gr. Fabrik. Da findet man d. versch. Bauem & d. versch. Maschinen. Jeder hat da sei e Aufg & seine Arbeit, aber ist nicht in Verbind. mit d. Ganzen & gr. Plan. So steht es auch mit d. Aufbau d. Reiches Gottes, d. Einzelpersonen, d. Nationen & d. versch. Kirchen stehen an ir. einzeln. Posten & haben da zu arbeiten. Wir koennen d. Ganze nicht immer uebersehen, aber Gott im Himmel uebersieht Alles & leitet Alles. Wenn ein Faden bricht so stent er da an d. Maschine & flickt d. Faden wieder zusammen. Wenn d. Wekr auch nicht vollkommen ist so ist es doch nicht zerstoert. Arbeitne wir denn auch treu als Diener Gottes.

XIII. ISAIAH.
DUMMHIT. DES GOETZENDIENSTES. (Folly)
(Folly of Idolatry) Jes. 44. 10.

Vor 4 Jahren wurde Waffenstillstand erklart. Aber heute stehen wir immer noch im Zeichen des Krieges. Und es ist dies. Zustand zureuckzufuehren auf d. Suende die Jes. hier besond. hervorheben muss, d. Goetzendienst. Goetzendienst von einer Art od. and. war d. Ursache d. Krieges & behalt d. menschl. heute noch in Unruhe. So kann d. Botsch. d. Jes. d. Volke Isr. bringt auch heute noch von Bedeutung sein, wenn er ueber d. "Dummheit d. Goetzendienstes" predigt. Viele d. Juden d. in d. Gefangensch. waren, meinten wir sind weg von Jer. so muessen wir nun d. Gott d. Babylonier anbeten. Um dies. Gedanken aus ihnen herauszubringen beruehrt Jes. d. obig. Thema.

In Bombay, Ind. waren zwei Schilde angebracht an d. Bude eines Verkaeufers. p. eine Schild, unter d. ein heidn. Goetze war las "Heidn. Goetze". Unter d. and. Schild lag ein Amerik. Dollar & auf d. Schild standen d. Worte "Christl. Goetze". Ist das nicht bezeichnet & auch zugleich haengt viel Wahrheit in dies. Bemerkung. Alles worauf man sein Vertrauen setzt wird zu einem Abgott, zum Goetzen. D. Mensch. sind nicht zufrieden mit d. Anbetung ein geistl. Gott sie wollen etw. sichtbares, greifbares. Darum diese gr. Gefahr d. Goetzendienstes. Nicht nur werden Goetz gemacht von Holz & Stein, Eisen & Gold, von irdisch. Material, sondern auch d. eign. Herz wird zum Goetzen Spr. 28. 26., d. eign. Verstand. Spr. 3. 5, Reichtum Ps. 49. 7 Luegen Jer. 7. 4 Wagen & Rosse Ps. 20. 8 Auf Menschen sich verlassen Jer. 17. 5, Ps. 118. 8, Auf Unrecht & Frevel Ps. 68. 11. Dann koennen wir nun noch modern Goetzen hinzufuegen unter and., amen, wie d. Zeitgeist d. man anbetet, mag es nun d. Gedanken d. Zeit, d. Kleid mode sein. Mag es Vergn. sein, mag es Evolution sein. Wenn wir in d. versch. Abgoetter untersuchen so sehen wir das alles von Menschen gemacht sind. Es ist alles zeitl., irdisch Material. In gar feiner Weise beschreibt hier Jes. wie d. Mensch. d. Baum abhackt dann ein Teil nimmt & formt, den and. Teil verbrennt er & waermt sich dran od. kocht sein Essen damit. Was so vergeht das soll nun zum Goetzen werden. In Tibet wird alljaehrl. d. Buttergott gemacht zur Ehrung d. Butter d., d. dort so hoch geachtet wird je aelter, je besser.

Dieser Buttergott ist ein gr. Goetze aus butter ge macht. Er ist fein aufgebaut, auserst geschmackvoll decoriert & wird dann bei ein. gr. Feste angebetet. Aber nach gewisser Zeit verschmilzt d. buttergott. So vergehen auch alle d. Goetter die wir uns machen Gott allein ist unverg & ewig. Sollten wir darum nicht uns ganz Vertrauen auf Ihn setzen.

Ferner sagt, Jes. d. Goetzendienst ist Dumh. denn d. Msnschen selbst denken sich dies Gott zurecht es ist also etwas das sie anbeten, das nicht heher ist als sie selbst. Einer Person Idee von Gott zeigt bald d. Character d. Menschen an. D. Mensch wird allm. wie d. Gott den Er sich macht. Es ist ein Gesetz d. Lebens, das wir dem aehnlich werden dem wir uns hingeben. Nebuchadnezzar d. heidh. Koenig machte sich selbst zum Abgott als er auf d. Dach sein. Palastes stand & sagte seht was ich getan habe. Er wurde zum Tier. So sanken wir alle unter d. was wir anbeten. Ist es nicht viel besser in Liebe sich Gott hinzugene, Ihm zu vertrauen, weil er so viel hoehere ueber uns steht. Weil wir Ihn nicht erschaffen haben mit uns Gedanken, darum ist Er der uns Gott sein soll.

D. Dumheit d. Goetzendienstes ist ersichtlich aus d. kraflosigkeit d. Goetzen. Sie koennen d. Menschen einfach in d. tiefsten & innersten Angelegenheiten seines Lebens ^{nicht} helfen. D. Suende die d. Mensch, drueckt kann nicht weggeschaffen werden durch Vertrauen auf irgend etwas ird. Gott allein kann vollst. Erklaerung sein Alles Erschaffenem. Gott allein kann erlosen von Suende. Ein. gr. Wolke bedeckt d. Himmel, dirchter Nebel hat sich auf d. Erde gelagert. Nebel diese Woche in S. Louis so dicht, da kam d. Sonne ' bald war d. Nebel verschw so d. Nebel d. Suende verschwindet durch Gott. Auf d. Vater im Himmel wollen darum wir uns Vertrau setzen. Er allein kann helfen, Er allein kann d. Suende ueberwinden.

gen 15-54
XIV. ISAIAH.
CHALLENGE TO PERFORM GOD'S TASKS.

Isaiah 55.

Recall the condition of the Jews in Babyl. captiv. They wer gradually making themselves at home there. They had opportunity for trade & as riches and Prosperity came to them, they seemed to have less desire to be Jews, less desire to worship God, as their fathers, they had less concern for their ancient faiths & ideals. Is. seeks to recall to their minds those ideals & their national purposes & to challenge them to perform God's tasks.

Amidst the propperity of the present day & time do we as a ntions, as a church & as individuals not fall into the same error that the Jews made. We also become interested in money, in comfort, in prosperity. We become indiff. to the larger task of carrying on God's work. Therefore the challenge must come to us to Carry on God's work. Then the prophet goes on to give the reasons WHY God's task should be performed above all others.

In the first place he says God's task should be performed, because it OFFERS SATISFACTION, beyond anything else. The Jews & we are often trying to find satisfaction in things that do not satisfy. Wherefore do ye spend money fr that which is not bread & labor for that which satisfieth not? Are we satisfied with things as they are in our lives? In the wilderness & desert travelers tell us that they often become very thirsty & hungry & all at on they seem to see ahead of them an oasis, something that offers them food & drink. It is just a fata morgana, an illusion. It does not offer satisfaction. Is'nt that true of a great deal of our work & our pursuits. They are mere illusions & do not offer satisfaction. That is why all of our work should be done with the Lord in mind. Thats where real satisfiaction comes in. "I want something real " to do, some thing that satisfies is the cry of the human heart. get into the Lord's work. Nothings is so satisfying, accord. to all who have tried it out.

get into the Lord's work, because it gives RESPONSIBILITY, as no other task can. I know one of my school mates whom I visited some years ago. He said he was satisfied in the work he was doing because it was offering a living wage & he had

no great responsibility. Note that he was satisfied because he had no great responsibility, not much depended on him. Is that true of our lives, that we are satisfied with just mediocrity. The Lord asks us to get into his work, because of the responsibility. In v5. we read that a nation that knew thee not shall run unto thee. Its a call to leadership & a challenge to meet the needs of others. The Jews were called of God for higher tasks, that gave them responsibility. As Christians, we are also called to higher tasks. A missionary tells that An Arabian came to him & said "Ten years ago I bot a Bible & began to read, but so many things are not clear to me. We have been waiting for ten years for a teacher". There is that call to us to take part in building up God's work. People & nations are waiting for a message

Then we are to carry on God's work, because of GOD'S HIGHER THOUGHTS for us. God is merciful & patient & kind. He pardons sin. His thots are above our tots, his ways above our ways. In other words God has things planned in a far broader & greater way than we can ever understand with our small mind. Life of R.L. Stevenson, was one of ups & downs & was lead to appreciate God's work in the South Seas. says "if I from a spyhole can see only part of universe, yet can perceive some wonderful things & if I can see in part what God has in mind with me & making thru his guidance, should I not encouraged in faith by the little I see". Because God has ever thing in we ought to carry on his work to its end.

As a fourth reason given for carrying on of God's work, is says "IT SHALL NOT FAIL". Rain comes down, waters the earth, makes things grow & then in vapor returns to the clouds, so God's word & God's task will perform that which it sets out to. Do we sometimes get discouraged in our work & think it is all in vain, think of these words of Is.. Word of God always accom lishes its purpose. No waste in ansure, no waste in God's work. Everything has its prupose.

We may feel, play or work at God's task, but it should become with each & every one of us a real vital fighting cause & task.

Calvinist, Ill.
Sept 27
18. 27

XV. ISAIAH. *erlichtet uns zu Leuchten!*
LIGHTED TO LIGHTEN. Is. 60, es. v. 1-3.

Its a sunrise that Is. describes in the first part of this great chapt. He speaks of the darkness that covers the earth, & gross darkness the people. The sun rises & drives away the darkness. God rises upon men & drives away darkness in men. Because of the sunrise men are supposed to ARISE. Because of God's light in hearts men are supposed to wake up to their duties & respons. & shine. It s a high challenge to Jews in captivity, holding out the ultimate service they can render. Its a direct appeal to us to let our lights shine. We, as the Jews, are lighted to lighten.

Our light comes from God. He is the source of all of our enlightenment. He is the source of the physical light, above all of the mental light we have, the progress that has been made along the lines of thot. He is the source of the spiritual light, that light that enables us to see the right. He is the everlasting source of light. As the earth continually draws its light from the sun, which never seems to give out, so we can draw from God & He has light everlasting.

Our light is but a reflection of God's light. We have no light in ourselves. In Engl. a lighth on the coast is lit by throwing a huge light on it from the shore. So our light that reflects out into the world comes from God. *Church a light in dark world.*

Because we are lighted a certain responsibility rests upon us. Our responsibility depends upon the light we have received. If we have small light, we give out less, if we have received much, we must be held responsible for more. In the city of Baltimore where I lived for a time, they had gas streetlights. Every night a man went around to light these. He was called the lamplighter. As he passed down the street, he left a long line of lights behind him that continued all thru the nite to light the way for folks that had to come that way. Chr. says let your light so shine be ore men, that they may see your works. We then are lighted by God and from us must go out light to others. Arise therefore shine out with borrowed rays. Reflect the God given light

In our face this light of inward peace must be seen. This light must be seen in our words that we utter. This light must be evident in the service we render. The wealth belongs to the Lord. The sacrifice we make must be in accord with the light God gives us. The service we render in building up God's kingdom must be on the highest level. We must aim at righteousness & justice. In our lives purity & love must shine out, Patience in suffering must be evident. Lighted men use all they have in the service of the Master. The mighty men use their light for the mighty Christ in real service. Such a holy life, a good life, a consecrated life will naturally light others. Radiate light. Be radiator

We are lighted to lighten. Light attracts. As insects are drawn toward the light, as plants direct their leaves & blossoms toward the light, so men want to get out of darkness into light & they are attracted by the light in the lives of Christians. Christ attracts men by the holiness & purity of his life. In Ps. 34:5 we read "They looked unto him & were radiant". The light in the lives of the Christian should show men the attractions of real Christianity. Do we make Christ & Christianity attractive to folks, by means of the joy in our lives, by means of the purity & goodness of our lives. What a tremendous obligation rests upon us. There is a certain insect when attacked by its enemies, lets out a bright ray of light & in that way scares the enemy away. The light it gives out forms a protection for it. Does the light radiating from us form a protection for others, as well as for ourselves?

Does our light shine out real far. Nations shall come to thy light. Nations shall be attracted. Do we as Christians realize then our obligation toward those further away. The light that shines furthest also shines strongest at its source. As we send out our light it becomes stronger here. Is our own nation a light that attracts other nations to the higher light?

Weigh well then your obligation, You are lighted from God, you in turn should become a light to others. Thru your life & deeds, does my life attract others?

XVI. ISAAIAH.
IST DIE HAND DES HERRN VERKUERZT?

Jes. 59. 1-3, 1. 15.

In einer Beratung d. satanischen Mächte wurden allerlei Pläne vorgeschlagen, wie man d. Arbeit Gottes unter d. Menschen aufhalten könnte. Mancherlei Pläne kamen vor, aber endl. wurde d. Plan angenommen. Es sollte d. Keil d. Entmutigung in d. Herzen d. Gott gl. eingetrieben werden. Wenn sie entmutigt wuerden, dann waere d. Arbeit leicht verhindert. Gerade in dies. Zustand befanden sich d. Juden in uns Textverbindung. Sie waren entmutigt. Da muss Jes. sie emporraffen & er gebraucht harte Worte um sie zu erwecken. Er sagt ihnen d. wahre Ursache ihr. Entmutig & das d. Arbeit Gottes nicht besser vorangeht, indem er sagt Siehe. d. Hand d. Herrn ist nicht verkuerzt. Es ist als ob Gott seine Hand hilfreich herunterreicht um d. Mensch. zu helfen. D. Mensch. meinen es ist d. Hand zu kurz & reicht nicht zu ihnen, aber in d. Tat ist es d. M. Schuld das ihnen nicht geholfen wird, denn. sie kommen nicht d. Herrn entgegen. So fragt auch heute mancher entmutigt & sagt warum geht d. Arbeit d. Herrn nicht besser voran. Ist d. Hand d. Herrn verkuerzt? Es ist diese in erster Hinsicht eine Frage der Verzweifl., d. Unglaubens, d. Misstrauens. Es meint d. Mensch. Gott ist schwächer geworden. Als d. Kinder Isr. in d. Wüsten waren & Gottes Hilfe schon oft erfahren hatten, da murrten sie wieder wider Gott als sie nicht Wasser hatten. Da sagt dann Gott in Ant auf Mosess Gebet, Ist denn d. Hand d. Herrn verkuerzt kann er nicht helfen, der bis jetzt geholfen hat. Jesus konnte in Nazareth auch weiter keine Taten vollbringen weil d. Leute dort ungl. waren & meinten er könnte nichts tun. Das ist auch heute ein gr. Hindernis in d. Arbeit d. Herrn, d. Unglaube d. Chri. Wir haben nicht immer so d. rechte Vertrauen zu Gott das er auch erfuellen kann was er verspricht.

Ist d. Hand d. Herrn verkuerzt? Nein Gott ist immer noch starck & mächtig. Bei Gott ist kein Ding unmöglich. Es liegt an uns Unglauben & Kl. Gl. Dann liegt es aber auch an uns Sünde. Dies. ist d. Hauptgrund Jes. gemäss. Die Sünde hindern d. Kraft Gottes in uns zu fliessen. Gerade wie wenn d. elect. Draht geschnitten waere. Es wuerde alles

nichts nuetzen, bis d. Verbindung hergestellt ist. Es ist als ob eine gr. Wolke über d. Himl sich bewegt. & nun von uns d. directe Sonnenlicht abschneidet. So sind es d. Suenden d. d. Angesicht Gottes von uns verbergen & als Hindernis im Wege stehen. Wir stehen zu oft in uns eign. Licht. Da sind d. Suenden d. Gedanken. Ihre Gedanken sind Unrecht, ihr Weg ist eitel verderben. Es werden mit d. Gedanken allerlei Spinnewebe gesponnen um Menschen zu fangen & ihnen zu schaden. Es werden allerlei Basilisken eier ausgebruetet, allerlei Plaene ausgeheckt die nachher wie giftige Schlaneg sind. Die Suenden d. Lippen sind es die Gott verhindern an sein Arbeit. Eure Lippen reden falsch & eure Zungen dichten ungerechtes. Man redet nicht tuechiges. Welche Luegen werden gewoben in d. Welt um seine eig. selbtssuechtig Zwecke zu foerdern. Die Haende d. Finger triefen vor Blut, voller Un gerechtig in uns nationalen & internat. In uns Socialen & Geschäftleben, sowie auch in uns pers. Leben. Ist es ein Wunder das d. Hand d. Herrn scheinabr zu kurz ist um zu helfen & zu retten. D. Recht & d. Gerechtig wird verdreht. Ist irgend etwas in uns Leben das Gott nicht gern hat, so sollte es herausgemerzt werden. Unvergebene Suend

Dann giebt es noch etwas anders das d. Arbeit d. Herrn hindert in dies. Welt. Es giebt nicht genug Fuersprecher, od. wahre Beter. Durch tatsaechl. Geht kann viel erreicht werden. Mehr als wir denken. In v. 16 steht "niemadn vertrittsie. Als Gott d. Kinder Isr. zertsoeren wollte ihrer Suende wegen, da stand Moses zw. Gott & Isr. als Fuerbitter. Er vermocht d. Leben d. Leute zu retten. Gerade solche Beter brauchen wir heutr noch, die als Fuersprecher eintreten fuer ihre Mitmanshen. Moses war soagr willen sein Leben dahin zugeben fuer d. Volk, wenn nur d. Volk erreue wuerde. Fuersprache in dies. Hinsicht, mit dies. selbstverleug. wuerde Wunder ausrichten in d. Aufnau d. Reiches.

Ist d. Hand d. Herrn zu Kurz? Nein! es sind uns Ungalube, uns Suenden, uns wenig Geht, das im Wege steht. Schafft aus d. Wege was d. Arbeit Gottes hindert.

ISAIAH XVII.

DIE BOTSCHAFT DES DIENERS.. Jes. 61.1-3.

Totenfest und Danktag. Wie reimen sich diese 2 Gedanken? An d. Toten zu gedenken mit Dank gegen Gott fuer seine Gnade & d. Hoffn. d. Aufersteh. ist einfach christl. 6 sind es d. seit d. letz. Totenf aus d. Zeitk. in d. Ewigk. abgerufen wurden aus uns. Gemeinde, ausser Freunden & and. Anverwandten. Der Herr hat uns d. wir leben noch mehr Gnadenfrist geschenkt, dafuer sind wir ihm dankbar. Gerade uns Textesworte gehen uns so nahe weil die Gedanken uns Herz bewegt. Die Botsch. d. Jes. an d. Kinder Isr. & d. Botsch. d. Dieners, Jesus Christi, an uns ist ein Wort d. Befreiung, d. Trostes & d. Anleitung zur Arbeit. Jes. ist immer noch mit d. Juden in d. Gefangenschaft. Sie fragen werden wir wohl je hier heraus kommen werden wir jemals wieder frei, werden wir Jerus. wieder aufbauen koennen? Da malt ihnen denn Jes ein herrl. Bild vor in sein Botsch. Es sind dieselbe Worte d. Jes. gebraucht in Naz. als er seine Laufbahn anfang.

Die Botsch. enthaelt ersten ein Verheissung von BEFREIUNG. Die Juden werden wir aus Babyl. heraus kommen. D. Menschen werden befreit werden. Es ist eine Botsch. fuer d. Armen, d. zerbrochn. Herzens sind d. Gefangenen & Gebundnen. Nicht an d. Reichen kommt d. Botsch. Christi zuerst sond. and d. Armen, d. Hilflose d. durch Armut niedergedrueckt sind. An sie geht d. Botsch. weil sie empf. sind fuer diesselben. Es sind d. Jahr fuer Jahr arbeiten & keinen Fortschritt machen koennen an d. d. Botsch geht. Es sind d. d. arm sich fuehlen an. Geist an d. d. Botsch geht. Sie werd befreit. D. zerbrochnen Herzens. sind. Ein Ding das in Stuecke gebrochen ist, ist nicht faehig seine Dienste zu verrichten. Es sind nur d. Scerben da. Giebt es nicht manche Herzen die so gebrochen sind von d. Not & vom Elend, das sie nicht mehr faehig sind zur Arbeit. Die Gefangenen soll eine Wredig ge. redigt werden. D. Juden waren Gefangene, sie war Sklaven, von Heime weggefuehrt. sie waren nicht frei zu tun was sie wollten. Sind auch nicht wir Gefangen uns Gedanken, uns Suenden. Gebundene sind solche d. im Gefaengnis sind, D. Gefaengn. d. Zeit war ein Loch, welches sehr dunkel war & kein Licht in denselben. So wollte d. gebdune Licht haben

Diese soll d. Licht zukommen. Ist das nicht in
Wort d. Befreiung heute. D. Armen koennen in Chr.
Botsch. das finden was sie suchens sowie d. zerbr.
Herzen, d. Gefah. d. Gebunden. D. Juden hatten alle
50 Jahre ihr. Halbjahr od. Freijahr. ZAlle wurden
dann ihr Schuld entlassen, Sklaven & Schuldner
wurden befreit. In Chr. ist alle Tage ein Freijahr.

D. zweit Teil d. Botsch. d. Dieners war Trost
zuzusprechen d. Traurigen. D. Juden waren traurig
weil ihr. Vorfahrne gestob. ohne nahe Jer. zurueck
zukommen, weil sie noch nicht Jer. serbaut. Im
Orient ist d. Trauern viel ergreif. & fassbarer dar-
gestellt als bei uns. Es werd. da prof. Traurer an-
gestellt, man legt allen Schm. ab & setzt sich in d.
Ashe, man zeigt d. Trauer in lautem Schreien & Wein
So sagt denn Jes. dass d. Trauernden wieder ihr.
Schmuck anlegen wuerden, wieder d. Koerper mit Oel
einsalgen wuerden, wieder d. schoenen Kleider anlegen
sollen. Als Christen sollen wir nun auch nicht
trauern als Leute d. keine Hoffn. haben, sondern soll
Vertrauen in Gott haben, d. Freudigk. d. von Gott kommt
Wir sollen Pflanzen d. Herrn weden Ihm zu preise.
Insel d. oede & einsam, ja traurig aussah wurde
verwandelt durch Baume in etwas schoenes. Tigel

D. dritte Teil d. Botschaft d. Dieners be-
fasst sich mit Aufbau. Ihr sollt nicht hier sitzen
& trauern sagt Jes. sondern ihr sollt an d. Arbeit
gehen. & wieder bauen was zertsoert wurde. Es nuezt
nicht das man einfach sitzt & Traebsal blaest, man
muss an d. Arbeit gehen. D. Zeit heilt d. Wunden. Es
ist geradezu wunderbar wie d. kl. Arbeit d. Tages
d. r. Wunden heilt. Ein Baum d. eine gr. Wunde er-
halten, aber nicht toetl. waechst ruhig weiter &
in gewis. Zeitraum ist d. Wunde ueberwachsen & ge-
heilt. So sollen wir aufbauen, d. Luecken wieder
verzaeuenen, d. Zerstoerte wieder aufbauen. Restorat
ist ja ein Schlagwort uns Zeit. Wiederaufbau. Es
muss d. einzellebn, ja d. ganze menschh. wieder auf
gebaut werden auf d. neuen Grunde Jesus Christus.

ISAIAH. XVIII.

GOD ANTICIPATES OUR NEEDS. Is. 65. 24.

You have probably visited a hotel or restaurant, where waiters served on tables. As you had just about everything on the table, the waiter stood in back of you. He was watching at all times. And when the water was almost gone, when something was about gone, he seemed to anticipate your needs and get the things you needed before you asked for them. This is done for business reasons, out of courtesy. This to my mind is picture of our script. passage, "Before they call, I will answer". With God the anticipation of human wants and need is on a far higher level. Is. wants to encourage Isr. by placing this idea before the Jews, that God knows what they need and will provide it, before they are really aware of it. This is that, that strikes us deeply when we meditate on it!

The other morning the little fleecy clouds up in the sky, were a golden red & looked beautiful. These clouds so golden were but a reflection of the sun that was still below the horizon. Thru them a beautiful sunrise could be anticipated. As we look thru nature and history and our individual lives we seem to see just such things that seem to foreshadow God's care for us. Coming events cast their shadows. God seems to have prepared or anticipated our wants for centuries. The coal has been in the ground, thousands of years. Today we have it at hand for our needs. Electricity has been in the air ever since the world began, but now we can use it. As we note the record of the rocks we see that God anticipated all of our modern needs. As we look into history we note how God prepared the way for Christ, for great Reform movements. It is said that the Bell Tel. Co. has a staff continually at work in the larger cities, studying out which way the city is growing. so they lay their lines accord. when the people move out there everything is in readiness. That is a symbol of now. God above anticipates our need beforehand. God sees ahead and prepares the way. That has happened in our personal lives again & again. Things were in readiness, when we arrived at certain periods.

We dare not get the idea alone tho, that God is merely shrewd in doing this and anticipating our needs. It shows more than anything else God's loving care. It shows God's watch care over us. A striking incident is told from the story of Pandita Ramabai, a woman of India of this anticipation and fulfillment of her needs before she really realized them. She had founded a home for the women of India. At times she had the care of 1500 to 1600 women in this home. She had no funds, she brought the matter before God in prayer & put the date when she expressed that special prayer in a little book she carried. Very often she relates, she received checks dated on or before the date in her book, sufficient in amount to meet her needs. God had shown his loving care. Are we not put to shame by incidents just of this kind.

God not only anticipates our needs, he not only with great watch care looks after us, but he is also a Provider, whom we can trust absolutely, because of this. Legend of heaven being full of ears of folks, who have prayed to God, but have not have faith enuf to expect or to wait for an answer. Keo an Indian child, begged to be taken into a christian school. For lack of funds this child could not be received and was sent home, but the missionary said, you pray over this matter. A few days later a letter came with sufficient money to provide for this child. The missionary send a messenger for the child, but the child was there before the messenger left. When asked how it came, the child answered "You told us to pray, so I did and I thot I had better be ready and walked half way to meet the answer to prayer". Before they they call I will answer. God anticipates our prayer with blessings of goodness. God anticipates our needs, as Daniell praying for the sins of his people, was told by angel Gabriel, that he had been on way for a long time, but could not come on acct. of evil interference. Will we trust God.

THE HIGHWAY OF LIFE.

Isaiah 35: 8-10.

Life is often compared to a journey along a highway in the Bible. In Ps. 23 we read of being guided on the paths of righteousness. Ps. 121 is a traveler's Ps. all the way thru. In Is. we find the great statesman prophet Is. using the symbol of the highway repeatedly to summon his people to deeper living. The highway is a way of holiness. it is the pathway of the redeemed. The highway shall be made smooth so that men might walk on it better. We wish to link up these thots of Is. with some thots of our own experience of the past few weeks. Religion should be expressed more and more in terms of personal experience of God's goodness.

In the first place then the highway of life offers a great variety of scenes. A constant shift of scenes is taking place in life. As one travels over the smooth concrete highway he sees many things. Through the cornfields of Illinois, one gradually goes north, until we get into the region of the "land of the Lakes." Wis. offers ist beautiful gentle hills. On these there graze the fine Holste cattle. Here we note the cheese factories along the way. The lakes however make their special appeal. Here is one lake, called Silver Lake. It has such beautiful clear water that one can look down at least 10 feet. Here is Lake Geneva, which some people have compared to Lake Galilee. It stretches out far. As the sun gilds the sky and reflects for the moment in the smooth waters of the lake one is drawn nearer to God. And as one watches the moon beams play on the ripples of the waters one again says God has made this world wonderful. *Lake Michigan*

As we travel along the way of life we again note how God gives men power to do such great things. We note here a variety in men's activities. We get inspiration from this personal touch with men. We had for instance the opportunity to step on hallowed ground when we visited the tomb where Lincoln was buried in Springfield, Ill. As that man gave himself to his fellowmen we should give ourselves to our fellowman. In this same thot we might express a certain impression that came out of the visit to Zion City, Ill. Here a group of people have gotten

together to live according to their religious faith. The city is delapidated. The great tabernacle seat 5000 is fine, the radio station is fine. But the thot which impressed us is the thot that these people believe in a special way in the hearing power of Christ and are willing to give up all their money for their cause. "A town where it is is easy to be good and difficult to be bad." Are we ready to do more for our church. To try to live more adequately up to the ideal of our belief. Or again we think of the viewing of sewage disposal plant in Milwaukee, where the refuse, that which is seemingly waste is gathered up and thru various kinds of machinery transformed into something useful. We cannot help but think of the fact that spiritual men and women do not despair of humans. The salvation army says, a man may be down, but he is never out. Christ took some of the outcasts of society and made out of them useful men and women. We need to dedicate ourselves more fully to the real interests of our fellowmen.

On the highway of life we meet a great variety of people. The contact with people is great. We get an inspiration here, a new viewpoint there, a vision there. Home mission work in Milwaukee. Contact with people at League Convention at Fond Du Lac. Talk with professor at Elmhurst, giving us an insight into the ideals that influence men in the moulding of characters and the building of men.

On the highway of life we need various guides and traffic officers to keep the law of the road. These are essential for otherwise many more accidents would happen. One incident stands out and is indelibly impressed upon our hearts and minds. It was night. We heeded a R.R. crossing sign and did not notice that another crossing was coming. All at once around a curve came a fast train without a warning. We just had time to swerve the car to the side as the train rushed by. With a "thank God" we drove on. In our hearts we felt that God is the real guide of life and that he has kept us from some more work to be done. We must use our time more advantageously. We need traffic officers in life. We need to heed our conscience, we need to use the advice of others the Bible. Above all we need to heed God. Take him for the guide on the highway of life.

ISAIAH-PROPHET OF THE CITY.

Isaiah 6:1-8;12:41

The story of Isaiah and his work lends itself very readily to the dramatic. Here was a young man whose name means "Salvation is from the Lord" who grows up among the elites of his day. He is a city man, in contrast to the other prophets. He is brought up in the best society. He has dealings with kings and rulers in a very direct manner. He is a gifted and deeply religious youth. So one day as he worships in the temple there comes to him a vision of God. He recognizes God as holy and as way above him. He also realizes that he is sinful and not worthy of God. The cleansing power of the Lord comes over him as the messenger takes a hot coal, used to heat the water quickly, from the oven & touches his tongue. Then comes that definite call; "Whom shall I send & who will go for us?" Isaiah answers; "Here am I send me." So this cultured, refined youth was sent out into a thankless task to hold sins and judgment before people, to warn of destruction and yet to uphold courage by painting a vision of the future.

He gets into his task. He is keen observer of conditions. He lives in Jerusalem, the capital city & there he notes the many crimes that go on. He makes a study of the city analysing the crimes and the sins of the city. What a beautiful thing a city is. It has the finely paved streets, all the conveniences that one thinks of. Its buildings lift their proud heads. The people, because they gather in larger numbers can avail themselves of many more opportunities than others. Our country has been going cityward and now we have about 51% of our people living in cities. That brings with it many problems. The city becomes a breeder of crime. Beneath the fine surface, we see vice galore, we see the slums, the city without playgrounds, where children must play on the street, the city with the tenement, bad housing, overcrowding with its vice circle, its graft, its pride and haughtiness, its superficiality, on the surface, its often cold and unneighborly spirit. The city has produced many problems. I have faced some of those as a good citizen. The sins were there, esp. graft in high places. The thing that hurt him most was the fact that power and property was getting into the hands of a few.

There is an inequality of privilege. These facts for instance are startling, that one eleventh of 1% pay 83% of the taxes on income. 1200 corporations control one third of wealth of the country & these run by abt 2000 people. The dividends went up fr '28 to '30 at a rate of 65%, while the wages in same period were cut 19%. Such conditions are simply dangerous, for money & property is worth more than men. It is sins like these that Is. denounces. He is sure that punishment will come. He is sure of judgement. "In does pay wages and in pretty cold cash.

Yet Isaiah has to proclaim a message that while it pronounces judgement, yet does not destroy. He tells the people in a very graphic way, as he goes about barefooted and dressed as a slave for three years that they will be led away into captivity like the neighbors to the north. They want to ally themselves with "gypt against Assyria, the dominant power of that day. He tells them not to rely on the outward force, but to depend upon God. They get all excited, but he tells them that in quietness and calmness there is strength. We are reminded of the incident that is related of Luth. in 1522 when Frederick the Wise offered him his protection. Luther said; "No sword shall help save this cause. God must work here alone without human provision & help. If he grace, the "lector, believed he would see God's grace." "These words are fitting for us today. He that believeth shall not be moved. God has his hand in history & Is. felt that Assyria was likewise an instrument in God's hand.

In spite of the fact that Is. had to be a surgeon who uncovered the wounds of his people to heal & told them about punishment and judgement, he is known as the prophet of hope, the prophet of the Golden Age, of the messiah. It is indeed strange that in the bible we find the golden future often predicted under the symbol of the city. The holy city, the new Jerusalem, the "City of God" by St. Augustine, commonwealth. As Is of old, as Savonarola of Florence tried to save his city, as Jane Addams and Graham Taylor in Chicago at Hull House and the Commons try to save city, so we must help to save our city, by being the best kind of people that we can be, by acting in accord with the highest motives. Trees often cut down and a stump left. Out of that stump fine trees have grown. So out of the rest of the life that God gave Is. & gives us we must grow a fine tree.