

II.

LOECHERIGE BRUNNEN OD. LEBENDIGE QUELLE.

Jeremiax 2:13.

Jeremia gebraucht allerlei Bilder um seinem Volk zu helfen, um es zu interessieren. Er muss doch irgendwie d. Herz d. Volkes rühren. Das Volk Israel hatte sich abgewandt von Gott, es hatte andere Goetter angenommen & huldigte diesen. Dieser Goetzendienst in einem Tale in d. Naeh von Jerusalem, wo d. Leute allerlei Suedne huldigten im Namen d. Religion diese Gefahren von Verbindung mit andern Nationen & Voelker, z. B. Egypten; alle diese Dinge waren ein Anzeichen vom Verlassen von Gott. Um d. Volk zu erwecken zu d. Gedanken dass diese Handlungsweise Torheit war gebraucht er d. Symbol von d. Brunnen & d. Quelle.

In Palestina wurden scheinths nicht sehr viel Brunnen gehauen, gewoehnlich versuchte man eine Quelle zu finden & baute dann darum herum eine Mauer. Hie & da wurde ein Mann gefunden der etwas mehr wissen wollte als d. andern. Er suchte sich einen grossen Stein aus & fing nun denselben auszuhauen. Es war eine schwierige Arbeit. Er zog sich zurueck von seinen Mitmenschen. Er arbeitet daran waehrend d. andern draussen auf d. Felde sind. Er arbeitet in d. Sonnenhitze. Er arbeitet daran waehrend d. andere d. Ernte einsammeln. Er arbeitet noch daran im kalt Winter. Nach Monate langer Arbeit, den er hatte keine feinen Instrumente wie wir sie heute haben, hatte er endlich seine Arbeit fertig. Er ruft d. Nachbarn her & zeigt ihnen sein Werk. Nun schaut er aus nach Regen. Endlich kommt der selbe. Er denkt nun werde ich viel Wasser haben. Aber siehe da. Er hat im Stein den er ausgehauen nicht d. Fohl entdeckt, dass es eine Stein war der nicht Wasser haelt, dass es ein loecheriger Stein war, durch den d. Wasser fast wie durch ein Sieb dringt. Es kann solch ein Stein kein Wasser halten.

So hatten d. Kinder Israel Gott verlassen, d. lebendige Quelle, & hatten sich ihre eignen Brunnen ausgehauen um d. Durst d. Seele zu loeschen. Wie viele Menschen machen sich auch heute noch solche loecherige Brunnen um d. Durst d. Seele zu befriedigen. Manche graben sich d. Brunnen d. Vergnuegens & meinen nun dadurch dass sie gute Zeiten

das sie Gott nicht brauchen. Aber es kostet dieser Brunnen der locherig ist oft d. Gesundheit & d. Leber. Andere wieder hauen sich Brunnen d. Reichthums & mein nun werden sie Befriedigung erhalten. Aber auch hier giebt es nicht was man sucht. Andere wieder hauen sich Brunnen d. Ruhms, aber auch da giebt es keine dauernde Befriedigung. Nur in Gott kann d. Durst d. Seele geloescht werden.

Darum zureuck zu d. lebendigen Quelle. Sehen wir d. wunderschoene Bild das Jer hier malt. Oben in d. Bergen faengt eine Quelle an. Sie rieselt sanft hinunter. Sie schalengelt sich in d. Tal. Von hier, von dort fliesst in sie ein ander stromchen hinein. Im Tal fliesst endlich ein schoener Strom, der eine l sie Music macht, ein Strom an dessen Ufer d. fruchtbare Land zu finden ist, eine Strom der bestaednig ist in d. Liefung d. Wassers, weil d. Quelle oben eine lebdenige ist, die nie versiegt. Gott hatte d. Kinder so sehr geliebt, er hatte sie geleitet & gefuehrt, er hatte fuer sie gesorgt, er hatte alles getan fuer sie. Doch verlassen d. lebdenige Quelle? Gott & sein wort & hauen sich eign Brunnen.

Pastor t. Wiplady beschribt in einem Buechlein d. Einflusse seiner Jugend. Unter anderm sagte er das er wohnen durfte an einem Fluss & dieses beeinflusste ihn. Er oerte d. Music d. Stromes, Wasser hatte immer eine Anziehungskraft fuer ihn. Gottes Bruennlein hat Wassers d. Quelle. Gehen wir auch lieber zu d. Strom Gottes, denn derselbe erliegt von d. schoenen himmlische Music. Gehen auch wir zu d. strome Gottes, denn derselbe ist lebendig, er fliesst fortwaehredn, er versagt nie. Wir bedure d. Loeschung d. Durstes d. Seel tag fuer tag, darum gehen wir zu d. bestanedig Quelle in Gott. Gehe hin zu d. Strom Gottes, denn aus dens ben fliesst d. reachter Fruchtbarkeit, die allein auf d. Dauer befriedigen kann. Jesus Chr stua giebt uns lebdeniges Wasser dass in uns Seel aufquillt in d. Ewigkeit hinein.

Wenzel Chlabaucher

II.
FALSCHER TREUE

Jer, 7:1-16.

Es herrschte in Jerusalem grosse Aufregung, denn im Tempel wurde ein Buch gefunden, dass d. Herzen erfasst. Es war d. Fuenfte Buch Moses & d. Regeln d. dort gefunden wurden ergriffen d. Volk. Es wurde von d. Koenig Josia d. ganze Sa h untersucht. Es wurden d. Leute besturzt weil sie einsahen dass sie nicht diese Worte gehalten. Es wurde d. Peopphetin Hilda gerufen welche ausfindig machen sollte ob d. Buch eins d. Autoritate war od, nicht, Als man diese Uebsezuegung hatte, wurde vom Keonig ein gr, Reform eingefuehrt, die weit in d. Schichten d. Volk eingriff. Es muss wohl ein Art Hintergrundn gewesen sein, derx gelegt worden war um diese Miene endl zum Sprunge zu bringen. Es hatte diese gr, National Reform zu Folge dass d. kl. Orte wo man anbetete abgetan waren & Alles sich in Jersum zusammenfand. Jeru, wurde d. Centrum d. Relig Lebens. Es wurde ein neues moralisches Leben zuwege gebracht. Es wurde doch endlich inemal nach langem Gttsd. Gott selbst in d. Vottergrund gestellt. Man wuerde meinen ein Prophet wie Jermias wuerde solch ein Bewegung bewillkommen. Aber was merken wir. Er verhaelt sich ablehnend & endlich kritisiert er die ganze national Reform Bewegung,

In aussere Weise war diese Bewegung von gross Erfolg, aber Jere sah tiefer. Darum hatte er auch ein Recht zu kritisieren. Er wird nicht mit Unrecht d. Prophet d. Geistes genannt. Es war keine Leichtigkeit fuer Jer zu kritisieren. Jeremias wagte es d rollenden Rad d. Geschichte in d. Speichen zu fallen indem er auftrat gegen eine populaere Bewegung. Wir koennen diesen Mut einem Jere. kaum zu hoch an rechnen. Nur der ein Recht zu kritisieren der es besseres weisee, der etwas Besseres an d. Stelle stellen mag. So sagte d.beruhmte Maler Michael Angelo, " Ich kritisiere durch Schafuung." Nur in constructiver Weise darf man es wagen zu kritisiern

Jeremias musste kritisieren weil er von Gott berufen war & weil er d. Volk vertiefen wollte. Er wollte es mit hoeheren Idealen reformiern. Jeremias sah tiefer als blos auf d. aussere Reform. Er merkt dass d. Volk nur sich an d. Aussere haelt. So wurde Lincoln einmal von eine Politiker befeindet. Lincoln kannte ihn gut & sagte im Lauf seiner Rede. " Es

sonderbar dass ein Mann seine Ueberzeugungen verkauft fuer paar tausend Dollar & dann um sine Gewissen zu beruhigen einen Blitzableiter aufstellt D. Juden zur Zeit Jeremia wollten kein tieferes Leben sie waren zufrieden mit d. Aussern. D. Tempel d. Anbetung im Tempel die aussere Formern waren einfach Blitzableiter durch die sie d. Zorn d. Gottes von sich abwednen wolletn. Es sollte dieses ein Zaubermittle sein um sie zu besch, Nicht d. Aussere kann retten es muss d. innere Geist da ins Herz kommen. Wir sollen nicht d. Hoehle d. Standes d. Gemeinde & d. Menschen betrachten an d. Anzahl von Kirchen in d. Stadt, aber vielmehr in d. Geist d. Leute die da zu finden sind.

So muss denn Jer. kritisieren dadurch dass er hinweist auf d. Vertiefung d. Lebens. Es soll d. Tempel nicht ein Moerdegrube sein. Man soll nicht im Tempe Gott anbeten, aber dann rauben morden & betruengen. In einer sehr nachdruecklichen & ernstesten Weise weist Jere hin auf auf d. Verauee d. Lebens. Es nimmt manchsmaal viel um d. wahre Erz zu entdecken. Es muss oft ein ganzer Huegel von Erde weggewaschen werden ehe man ein paar p^Funde Erz herausschmelzen kann. Es ist eine ungeheure Arbeit. So musste auch Jere. eine ungeheure Arbeit tun um d. wertvollen Koerne in d. Herzen d. Leute herauszubringen. Er wollte zeigen dass politische Religion, dass aussere Christentum nie & nimmer d. rechte sen koennen. Formaler Gottesdienst, formale Anbetung & unmoral. Leben passen nie & nimmer zusammen & sind nie & nimmer ein Anzeichen von wahrer Religion,

Indem Jer. diese tat hat er sich d. Dank d. ganzen Mesnheit erworben, deen er war einer d. ersten der so auf d. Vertiefung d. relig. Lebens drang. Er war in d. Minoritate & doch wagte er es gegen d. Majoritate aufzutretetn. Wie viel Mut dass nahm koennen wir nur dann ausfindig machen wenn wir es einmal wgan gegen ein populaeres Ding aufzutretetn. So wollen denn auch wir an d. Vertiefung d. relig. Lebens denken, sodass wir naeher zu Gott kommen.

Balt. June 40

IV.

THE MARRED GIRDLE

Jer. 13:1-11, 23.

A peculiar experience in the life of Jeremiah is recorded in our chapter. According to the story Jeremiah was asked of God to buy a girdle, then to make the far journey to the Euphrates River, near Babylon, possibly where some exiles were living, and there to bury that girdle. After this Jeremiah came back home and again after a certain period of time was told to go back to get that buried girdle. Of course all this was done with the full knowledge of the public. They could see and hear all about what was going on. When he brought the marred girdle which was of course rotted and in very poor shape the people naturally inquired what is it all about.

Then Jeremiah in a very clear manner tells them that as that girdle was marred by misuse, as the girdle was fit for nothing rotting away, so Israel by drifting from God was fit for nothing. Sin had become such a powerful habit in their life, that it simply made their life unfit. Sin followed after steadily tends to strengthen itself into a habit which later can hardly be broken. Habit can become so developed that it becomes a second nature.

In that same connection Jeremiah uses that famous saying, "Can the Ethiopian change his skin, or the leopard his spots?" Through these sayings he tries to show to Israel the awful habit of getting into sin.

The habit of sin is one of the easiest formed. The leopard, as well as the Ethiopian get their spots and the color of the skin from long association in certain surroundings. It becomes natural. Habits are the elements of character. The deeds we do ripen into habits and these form the warp and woof of our character. It is the repetition of acts that form the habit. The word "habit" means a garment that you can throw off when you please & also a way of living that may be so bound up with you that you cannot change it. How such a habit grows on us might be illustrated from the action of a curious plant known as hook-thorn or grapple-plant. The large flowers look beautiful. The long branches have sharp, barbed thorns. When the petals fall off the two sides of thorn develop & form a projection

woe to the traveler who ventures too near. If a hook catches in the trousers or coat & one tried to get away the others hooks catch right away. Struggle only multiplies the number of thorned enemies. This is a vivid illustration of the dangerous power of habits which through long custom and self-indulgence hooks into man's very heart & holds him against reason & against his willpower.

Habits become regular tyrants in our lives. We do not often recognize the deadly seriousness of an evil habit. The story is told of a naturalist who travelled in South America. He was going through the forest hunting. As he wended his way through the jungles, he noticed a beautiful bird in the foliage above. As he watched something wayed before his eyes. The object approaching him was sixfoot boa. So fascinated was he in its movement & by the glistening eye. All at once the guide rushed by him and shot the animal. A powerful snake, which would have crushed him in an instant. Thus sinful habits bewitch us & glide upon us & before we know it they crush us.

Is it almost impossible to change an evil habit? We cannot do it out of our own power. The ice floes on the river at the present time are only broken up by the power outside of them & by the warmth of the sun. So the evil habits can only then be changed into good habits, when we complete through the power of Christ break loose from them. What is impossible with man is possible with God. We think of St. Augustine, who in Confessions has given us a spiritual history of his soul. He portrays the evil habits of sin & vice in his life. He could not overcome through his willpower, through man's help. At last the prayers of his mother, the sermon of a great preacher, the word of a little child playing "Take & read," & then the influence of the H. Sp. brought about a change in his life that made him one of God's outstanding workers. Good habits were now formed. When we turn to Christ, when we try our best, when the motive of love drives us, then the marred girder of our life our evil habits can be changed.

V,
STRENGTHENED FOR GOOD

Jeremiah 15:10-16:9.

An ancient story comes down to us about the devil trying to get people away from God. When he wondered how it might best be done, an evil spirit came to him & said, Drive in the wedge of despair into man's heart & he will forsake God. That has ever been a favorite weapon. It was this weapon which an evil one tried on Jeremiah to make him feel that his work was vain. Jeremiah lived a desperate life, he was a man of sorrows, eminent for his suffering. His life was one long martyrdom. Yet God tries to show him how all these things that came for his life strengthened him for good. That's one of the great puzzles of life. Our troubles bother us, We get into despair and wonder why. We can get a message from the life and story of Jer that is heartening and encouraging.

How was Jeremiah strengthened for good? First of all by his experiences of despair. He was a sort of a finely grained person, who was very sensitive to suffering. Again & again in his words we read of the depths of despair into which he was placed. The message of despair of our life is great. If men despair it shows that God as they knew him before has become too small for him. Through despair men receive of God a new light and a bigger heart, New values open to them, new powers come to them. Through despair men are led away from self and led closer to God. Out of the greatness of despair has come solution for others. If a man wholly gives himself to a cause he cannot despair. Only idealists seem to give themselves to depths of despair, because they give themselves wholeheartedly to their ideals. He who swims thru the wave of despair becomes Lord of life. Despair becomes the background of faith. The story is told a Russian bell caster who received an order from the Czar to cast the biggest and best bell ever made. He got the best material & took the best care, but all to no avail. His daughter inquired of a wise man after repeated failures in the casting of the bell, how can it be made perfect, Only as a fair maiden gives her life. So when the molten lead was poured, she cast herself into the boiling mass. Russians say the depth of despair

heard out of the sound of the bell, is due to the sacrifice made. It is the most beautiful sound that comes out of our lives only after we have been cast into the depths, after he have won out. *ward can't*

Again Jeremiah was strengthened for good, when he was told of God that he should live a lonely life. He should not marry, have no home life. He should enter into no intimate friendships of any kind. He should not mourn with people or try to comfort them. Thus after Jer. has cursed in a way the day of his birth, he now has to face this issue. Baruch was his only friend. Leaders always have to be lonely to a certain extent. Yet it is often just through loneliness that the greatest powers are born. The continent of Australia, has on its boundary a number of cities, but the interior is uninhabited & silent. Man is loneliest being in the world of personality. Insulation from outward is necessary to develop inner self. Such loneliness forced a Jer. away from self & closer into companionship with God. Out of just this loneliness in leadership was born the deep spiritual life of a Jeremiah. You and I need to realize that a real relig. life develops best in the quiet. *Heater buds from nature, that is the name. Some nobody, share with me.*

Again we note another note passing through his entire life. He was strengthened for good by the life of an ascetic. He should not feast, he should have no good times with the people. Mirth shall cease out of your eyes, the voice of mirth of gladness; all joyous voices shall be unheard in your life. In the Middle Ages such lives were oft to be found. It was considered the height of a spiritual life to become recluse, to withdraw from joy of life. It was in this manner that Jeremiah could devote his entire life to the cause, he could give himself wholly to it. Just out of such selfcontrol out of such asceticism Jeremiah gained the great power for his life. "Till he questioned God. Yet out of such questionings peace and hope was gained, which might otherwise have been lost forever. The deepest questions of life are insoluble. Jer. accepts God's answer even if he does not understand.

How might we be strengthened for good? Thru the despairs of life, thru loneliness of life, as well as through the selfcontrol of life,

13-840
VI.

TRUST IN GOD

Jeremiah 17:1-11.

At the time of Jeremiah Judah was found in between two great empires. It seemed as if it was to be crushed in between two mill stones. In the north was Assyria and later on Babylon, in the south was Egypt. A constant contest was going on between the two groups & Judah was always in the middle. Judah in real ty leaned toward Egypt and wanted to make alliance with Egypt at various times. It was here that Jer. came in a political way. Judah was weak . it could not lean upon its own strength. That was the first part of his message to them. They should not trust in their own strength.

Judah simply did not have the political power to overcome any of these enemies. Is'nt that true in our own lives as well. We are in constant warfare of the heart. The heart is deceitful above all things. Who can know it. We cannot get the good out of it that we should. Partridge sitting on it eggs and at the end having nothing. We may get various things out of our own heart, but as a rule it is not the best. When it comes down to some real struggles in life, we have not the power in our selves. Have we not experienced that again & again.

Again we turn to the political situation & note a group of three factions in Judah. One was the party that wanted to join with Egypt. A closer alliance was fostered. Egypt was ever a sort of a magnet for Judah, which drew irresistably. A second group favored an alliance with Assyria. When the power of Assyria declined, then Babylon's power increased. However a third group existed, of which Jeremiah was the leader. He felt that no entangling alliances ought to be entered into. On moral and religious grounds this party favored joining Babylon. The prospect of peace and opportunity of justice seemed favorable. They placed morality above nationality. They preferred seeing the little state working out its religion salvation rather than political independence.

Out of this group spirit came the message of Jereiah, that they Judah should not trust in

man or any nations. Since sin was engraved upon the hearts of the people, with pen of iron & with the point of the diamond, the people could not get out of sin by own power, neither with the aid of foreign people. Their political troubles were due to their sins. Because they trusted in men they were like a tree in the desert that could draw no strength. Their live was parched.

Isn't that true of our lives at the same time that we cannot rely upon our fellowmen. We should not mistrust our fellowmen, but at the same time we cannot depend upon them altogether. In the most trying moments of our life man cannot help us. Man cannot give the inner hold that is needful. When we come to men when sin is upon them, when discouragements comes upon them, when troubles and heartaches are present, how vain our words of encouragement seem then. We cannot draw very much strength from men in such moments, altho God often uses men most wonderfully.

If we fail in our own resources, if men fail to meet the deeper requirements of life then we need a higher power. Therefore Jeremiah tells the people of Judah trust in the Lord, for that man is blessed. Judah must trust in God above any thing and everybody else. Jeremiah likens the life of people who trust in God to the life of a tree near a stream. A tree sends its roots down deep into the ground, leaves are green and which bears much fruit. Thus the prophet tries to show that roots of the spiritual life must extend deep down into the very soul of God, that the powers we get from the surrounding world must be ever green and never dry as dust. He also states that the fruits in such a life must ever show themselves in actual life. Do we trust God to that extent?

As you and I go thru life that same advice which a Jeremiah gives so finely and expresses so well must ever guide us. Not out of ourselves can we get strength, neither from men in the deepest moments of life. It is only in God that we find that strength and power which we need to make our lives worth-while.

Admiral Jagan in prison in India. Why has he not a passport? As he is the premier of the And. "Mandala" I could account of this.

VII.

INWARD FIRE. Jer. 20:7-13

Jeremiah's soul was like a windharp or aeolian harp, which was subject to every influence of the wind and gave expression to the varying degrees of force and power. It used to be customary for men & women to keep a diary of their doings. One of the most interesting ones is that of Pepys and Englishman. In that diary men would express some of their deeper expressions and experiences of the soul. Jeremiah is unique among all the prophets of the Bible, in fact of all characters of the Bible in that he gives us just such a spiritual diary. He has recorded the struggles of his soul. A spiritual diary written day by day on Jer. heart, as he wrote, wondered and doubted. These pages might be called his confession. They reveal the intimate, first-hand, personal reports of the spiritual wrestlings and aspirations of one of the purest, noblest & most courageous souls that ever lived. The message of such a soul is not to be buried. We find such a message in St. Augustine, in Th. A Kempis, in Pasca thoughts etc. Such a message is universal & divine.

We look deep into the heart of Jer in this confession. Jer sought the good of the people at all times. The enemy was coming nearer & nearer yet he could not impress the people. Beneath the divine impulse he procured a common earthen bottle gathered a number of elders of the people & led them into the valley of Hinnom. On this spot the garbage of the city was deposited. Wild birds and fowl dogs were seeking offal here at all times. Here he spoke of the sins of the people. And as the birds of the heaven & the dogs ate the offal so Isr. would be eaten. To top it off he broke a bottle on the pavement saying that thus Isr. would be broken & poured out. Then he went back to the city and told the people the same thing. Pashur the governor of the temple seized the prophet, threw him on the pavement, scourged him & finally thrust him into the stocks. In the morning he released Jer. When Jer. went home he poured out his soul before God because he was discouraged. He said he would rather be quiet. There was not much use in speaking anyhow.

But even as he speaks he turns to God. There was a close fellowship betw. God and Jer. God seems always nigh. His ear is always bent down to

*The Soul of the
Reverend*

hear the whisperings of his servant. So Jer. turns to God. Whole on the one hand the bitterness of soul is evident, as he portrays his weakness & his strength, yet he proclaims his unswerving trust in God. His task was to fulfill God's task. It was his task, not Jer. This was support of his in the great hour. He was very sure of God. At times his feelings might give way, but it was for a moment only. He always came back to the courage, loyalty, purity, and trust of the true servant of God. Gripped by God. What a wonderful power. When Chas Wesley read in Romans a diff. feelings seemed to come over him & into his heart. He was "warmed" with a life giving force in him. Thus he became a diff. man. You & I need to lean upon God in this. The larger view of faith enters here.

Even tho Jer. would try to keep quiet, he cannot. There is in him a power that he cannot resist. He uses the very expressive phrase "There is in my heart a burning fire." Might we compare that heart to a huge volcano. It is quiet for a moment. Then all at once deep down in the bowels of the earth a rumbling & a roaring is going on. At last the fire cannot be controlled any more & out it burst in mighty stream of lava. Deep down in the human heart touched by God there is just such a fire that cannot be contained. It must come out. It is irresistible. It is the fire which made Paul, Hezekiah, Jesus etc speak. It cannot be contained.

This fire is not only irresistible, it is also very powerful. We have seen the little boat the "Maid of the Mist" at Niagara Falls slowly working its way through the rush of maddening waters. It defies all attempts to turn it back, calmly & serenely it continues on its course. It cannot be driven back, turned aside or dismayed. And why? Because a burning fire is shut up in the heart. He engines cannot stop, because impelled by a strong and regular motion. So heart lit up by God, kept aflame by the continual fuel heaped upon it. The difficulty is therefore not to be found in speaking, but in keeping silent.

• Holy fire of love & enthusiasm, holy heavenly fire
Kindle a flame of sacred love on the mean altar
of my heart. A holy flame which never burns out &
which can never be reduced to ashes.

Traps & at a lowly spirit with mind strength down

IX.

"SO SPRICHT DER HERR."

Jer. 26: 12-15.

Hoechst interessant ist der Zusammenhang aus dem diese Worte geboren sind. Jer. sprach zu einer versammelten Menge vor dem Tempel. Er redet davon, dass d. Tempel zerstört wuerde. Mit Wut drang d. Volk auf ihn ein, Priester, Proph. & d. Volk wie ein Pöbel umringten ihn & wollten ihn zerreißen. Sowie sie ueber Jesus nachher & ueber Paulus riefen so auch hier. Wegen d. Wahrh soll man beiseite getan werden. Das laute Rufen drang zu d. Fuersten hinunter, die wohl eben Versammlung hatten. Diese kamen & erkundigten sich nach d. Aufregung. Da sagt Jer. der Herr hat mich gesandt & so spricht d. Herr, ich kann nicht anders ich muss reden was mir eingegeben ist. Durch dieses ganze Kapital geht nun d. Gedanke "So spricht d. Herr."

Das Volk selbst sucht nach einer Aussprache d. vom Herrn kommt. Unter Menschen wird immer gesucht nach Autoritaet, nach jemand der im Namen d. Herrn spricht. Wir kommen hier zur Kirche nicht nur um etwas schoenes zu hoeren, nicht nur um unsere Eitelkeit zu befriedigen, sondern wir wollen auch um d. Willen d. Herrn ausfödig zu machen. Die Heiden kamen zu ihr. Priester um d. Willen Gottes ausfödig zu machen. D. Juden suchten nach d. Willen Gottes. Hier waren sie aufgereggt wile sie meinten Jer. sei ein falscher Prophet. Erst vor kurzem hatte ein Prophet es gewagt gegen d. Keonig etwas zu sagen & derselbe, Uriah, wurde getoetet. Es wollte d. Volk d. falsch. Propheten einfach aus d. Wege schaffen. Wir wollen uns einmal pruefen & uns fragen, haben wir ein Verlangen dar nach das ausfödig zu machen was Gottes Wille ist. Es hat d. Mensch. d. Ohr auf d. Boden um zu lauschen nach Gottes Willen. Irgend jemand der mit Autoritaet reden kann, der kann erwarten das er gehoert wird & wird immer Nachfolger haben. Wehe aber wenn jemand es verscht d. Volk zu ueberlisten. So tritt nun Jer. vor d. Volk mit dieser gro. Ueberzeugung, der Herr spricht durch mich, der Herr hat mich gesandt. Es wird von einem beruehmten Manne gesagt, " Es kommt nicht so sehr darauf an ob Gott auf unser Seit ist, als wie mehr ob wir

aug Gottes Seite sind. Also ist dieses durchaus n
no wednig, dass wir af Gottes Seite gelangen. Wenn
ein Jer. sagt so spricht d. Herr, so will er dami
sagen, dass er sich vollkommen d. Herrn unterworff
hat. Er ist ein Instrument in d. Hand Gottes. Es
ist d. Herz d. Medium durch welches Gott zu d. Me
Menschen reden kann. Es muss d. Mesnch Gott fragen
ehe er eine Antwort erhalten kann, die befrä
ist. Also sind wir in Gottes Hand, je mehr &
mehr muss diese zu uns Uebrzeug. werden, So spich
d. Herr, ich habe mich voell g ihm unterworfen.

Aber in dies. Worten liegt noch etwas tieffer
naenlich, dass wenn man sagen kann so spric t d.
Herr & Ich bin von Gott gesandt, dann habe ich
Gott hinter mir, ich bin von Gott unterstuetzt.
Welch ein Wort. Mit Gott so verbunden zu sein, da
man sich gegen irgend jemand wenden kann ohne
Furcht, denn Gott ist hinter einem. Das groesste
dass in d. Leben eines Meschen hinein kommen ann
ist ein Ruf Gottes, eine Berufung Gottes in eine
gewisse Arbeit. Diese Aufforderung von Gott fuer
ihn zu wirken ist wirklich eine Macht & Kraft im
Menschen wie sie man sonstwo nicht findet.

Als Lincoln nach Washington reisen wollte
um sein Amt als Pres. anzunehmne, das verabs
er sich von sein Freunden in Lincoln, mit d. Wort
Ich weiss, dass ich eine sche. Aufgabe habe. Ohn
goettl. Unterstuetz. kann ich nichts tun. Mit die
Unterstuetzung kann ich nicht Fehl gehen. Mi h
verlassend auf ihn gehe ich hin." Wlech eine Webe
zeugung spricht doch aus diesen Worten. Spaeter
hin asl er d. Sklaven befreigen wollte, das ma ht
man ihm allerlei Vorsch,æg, das sagte Lincoln,
Gott wird mir wohl sein. Willen offenbaren in
siener Sache, in einer Angelegehn. die so offen
bar meine Pflicht ist.

Jeder von uns sollte solch einen Ruf fuehlen
als Christ. Es giebt solch ein Ruf von Gott d.
Kraft die noetig ist. Solch ein Ruf bedeutet ein
Ersparnis von Sorgen. Mann braucht sich nicht ein
fach zu versplittern. Solch ein Ruf giebt Ge
wissheit, die es einem ermoeeglicht getorst in
d. Zukunft, n d. Arbeit hinein zu schauen. So
spriccht d. Herr.

28. B. 40
X.
DER GEIST DER HOFFNUNG

Jer. 31:3, 31-34.

Als es sehr dunkel aussah fuer d. juedische Volk, da geht Jer. hin & kauft ein Stueck Land an & laesst es regelmaessig an sich uebertragen. Als er gefragt wurde warum er der doch d. Zerstoerung Jer & d. Volkes prophezeit, dennoch Land kaufte, da sagte er, gerade darum habe ich d. Land gekauft, denn ich habe Hoffnung fuer d. Zukunft. Ich erwarte d. d. Volk wieder zureuck kommen wird & das d. Land wieder bebaut wird. Es ist dieser Kernerblick d. d. Prophet auszeichnete vor andern. Es kam d. Blick in d. Zukun aus d. Betrachtung d. Zeit, sowie auch aus d. tief. Einblick in d. Plaene Gottes. Aber dies. Blick in Zukunft knuepfte sich nicht nur an d. Aussere sonder vielmeh an d. innere. Es ist gut dass auch wir in dieser Zeit wo so vieles dunkel angesehen wird einm mit dies. Geist d. Hoffnung durchdringen lassen.

Wir wollen uns mit diesem Geist bekkant machen. D. Geist d. Hoffnung ist d. Geist der vertraut auf Gott. Das ist d. erste Teil. Ich habe dich gezogen mit Schnueren d. Liebe. Als Carey nach Indien ging sagte er ich gehe hinunter in d. Brunnen, aber ich erwarte von euch, dass ihr d. Strick haltet sodass ich weiter gehen kann. Dieser Strick d. Liebe Gottes hat einen dreifachen Strand. Es ist d. Strick d. Liebe ein dreifacher. Es ist eine alte Liebe durc d. Gott d. Volk kaelt. Er hat sie schon d. Altern versprochen. Es ist eine immerwaeerende Liebe, eine Liebe die nicht so leicht vergeht. Es ist eine durch dringende, allgewaltige Liebe, die das erreicht wozu sich anstrengt. Also ist Jer. Hoffnung gegreundet nicht auf sandigen Boden, sondern auf d. festen Bod d. Wortes, & d. Liebe Gottes. So legenen denn auch wir uns auf diesen dreifachen Strick d. Herrn, der uns fest haelt inmitten d. Dunkelhe. dies. Welt. Es zieht d. Herr. Er draengt nicht, er will durch Liebe d. Menschen locken. Bestimmt weiss Jer. dass Gott einen Plan hat fuer sein Volk.

Aber Jer. Blick in d. Zukunft hat noch eine andere Seite an sich. Es wird diese Hoffn. sich knuepfen an d. aussere & irdische. Es wird d. Volk wieder zureuck kommen nach Palestina. Es ist dieses so fest in d. Gedanken & Herzen d. Propheten. Das Land ist besonders d. volke geweiht & soll so belib

wir finden darum dass heute noch d. juedische Volk an diese Gedanke haelt. Wunderbar ist es wie zaeh dieser Gedanke bleibt. Erst kuerzlich erschine ein Buch genannt Israel, verfasst von Ludwig Lewisohn in welchem er wieder aufbaut auf d. aussere Wohnen in Palest. Es soll d. Land ein Ort d. Kultur werden ein Ort wo juedisches Wesen ausgedrueckt werden kann. Ob nun gerade durch d. Zioniste Bewegung Gottes Plan vollfuehrt wird, dass ist noch eine Frage. Aber gerade jetzt geht solch eine Bewegung durch d. juedische Welt.

Aber dieser Blick in d. Zukunft knuepft sich an etwas tieferes, als d. Wohnen in Palest. Es soll d. Zukunft eine tieferer relig. sein. Gott wird d. Seele d. Volkes retten. Es wird d. Geist d. Volk zum Vorschein kommen. Es wird d. Seele d. Religion gefoerdert werden. Nach Jer. soll d. Religion mehr persoendlich werden. Ueberhaupt ist Religion bei ihm mehr persoendlich. Er hat mehr int. imer Verkehr mit Gott als irgend einer d. and. Maenner d. Bibel. Er drueckt dass mehr aus. Es muss d. Religion etwas werden, dass UeberEinstimmung mit e. Willen Gottes ausdrueckt. Es soll d. Mensch Gottes Gedanken denken es soll d. Freude daran haben Gottes Willen zu tun. Im tiefsten Sinne aber soll d. Religion d. Zukunft, das Volk e. Zukunft eine d. Basites sein. Es soll d. Gedanken Gottes ein Teil d. Herzens d. Menschen werden. Aus d. Gebundenheit soll es in d. Freiheit gehen, aus d. Tiefe in d. Hoehe. Nur in dem d. Mensch innerlich waechst kann er in d. tieferen Ideale d. Gesetzes eindringen.

Wie viele bedeutet doch solche Hoffnung in uns Leben. Sie laesst uns in d. Zukunft blicken mit Mut & Freudigkeit. Sie schaeft d. Glaubenswagen sodass er ueber d. aussere Dinge hinweg sehen kann. D. Hoffnung spoint an zu gr. ifer & gr. ateigk. So ist denn d. Anker d. Hoffnung der uns fest halt soll in diese Zeit wo so machts dunkel & pessimist angesehen wird um uns herum. Keyserling sit d. stimmer d. Hoffnung in d. Neuzeit, sowie Schweitzer Und sie koennen uns helfen. Auf Gott schauen wir mit collem Vertrauen, denn mit Ihm ist d. Zukunft helle.

There are many claims for indestructible things. The Titanic was considered unsinkable, other modern inventions have been considered foolproof, yet in the long run, thru this test or that these things did not prove satisfactory. As we begin to study the life of Jer. and the context here we come across something that is indestructible.

In the first place we come across an indestructible life. Jeremiah had withdrawn to a quiet place, so that he would not excite the crowds too much with his speeches & that he might be safe from the king who hated him. The only friend that Jere had left was Baruch. And he truly was a tried and true friend. Jeremiah had been hindered in his addresses to the people. He could not put his message across anymore. So he asks a faithful friend to record his messages. This friend Baruch did even more than that he put down the life of Jer. & it is from his pen that we have the record of Jeremiah & his messages. It is in other words a biography that Jere is writing here thru Baruch. It is the record of a life & its messages. What in all the world can be more interesting than the record of a life. Autobiography is fascinating to the extreme & ought to be read more diligently. In the last century a famous author of England Johnson by name had a faithful follower, who thought very highly of him. This author's friend was Boswell. Mr Boswell kept at his master's heel, he jotted down his sayings, he observed his various peculiarities & when Johnson died, Mr. Boswell wrote one of the famous biographies of the world. The record of a life is always a challenge some way or another. It is a challenge to living, as well as a warning to keep from things that are harmful. In biography we have an indestructible record of a life. Thru our life we are writing into the life's of other indestructible records. You are living epistles. You need to record in life the best that you possibly can.

As we go on in our study of this chapter, we find another indestructible thing, namely the word of God which was given to Jeremiah, who dictated it to Baruch & then asked him to read it to the people. It is a fascinating story that unveils itself here

Baruch went out to read the message of Jeremiah. The message came before the king. He requested that the messenger be brought to him & that the record be read to him. It possibly was in December & it was rather cool, so the king was living in his winter house.

When the prophecies were read of the various doom the king grew very angry. He pulled out his penknife & cut up the rolls of Jeremiah & threw them into the fire. It was indeed a very coldhearted proceeding. The king was trying in this way to make the word of God of no account, as of no value. That word of God cannot be destroyed. There are various agencies at work to destroy the Bible. Various kinds of criticisms, various laws etc. which destroy the value of the Bible. But the worst crime against the Bible is committed by those who neglect it, who are indifferent to it, even though they know it. We cut out passages of the Bible that do not appeal to us & at times miss out on their message. We need it all to develop our spirit. Use this indestructible word. Think of the story of Sundar Singh who tore it up, but through that act really came to love it more.

In all of this connection and this that we come to another indestructible factor, namely the spirit. There is nothing more powerful than the human & the divine spirit in the human.

Truth crushed to earth, shall rise again:

The eternal years of God are hers;

But error, banquished, writhes in pain,

And dies amid her worshippers."

That expresses our thought strikingly. The king, the people tried to crush an eternal truth, a spirit by the use of the penknife & the fire, by the use of force, You cannot destroy spirit by any outward means. The sooner we realize this greater will be our power. The harder you throw a rubber ball down the higher it will rebound. The harder you treat a human spirit that has some real stuff in it, the higher it will rebound, the farther up it will go. This is a great & marvellous truth, which we need for our days & times. The facts which Jer. bore witness to came to pass, Neither fire nor knife could arrest the inevitable doom. The drunken captain may cut the chart in pieces that tells of the rocks in the vessel's course & put the sailors in prison, but that will not hinder destruction. You may tamper with

+ destroy the record, but the substance fact remains

ELEMENTS OF A STRONG RELIGIOUS LIFE

Jer. 35: 1-19.

Jeremiah in his deep love for his people, in his anxiety to help them in some way used all kind of ways & means to put his message across. In our chapter we have one of the outstanding examples of how Jeremiah uses an object lesson to try to convince his people that must get away from their corrupt life & get into something that is truly religious. Tries to awaken people to realize true position in the sight of God.

Just at the time there had fled to Jerusalem a people who had been living in the desert, in that place from which Moses had come, Midian. The approach of the Chaldeans had driven these Nomads out of the desert to the protective walls of Jerusalem. The spirit of God moves Jer. to use these people to bring a message to his people. He knew the outstanding character & qualifications of these people. So he invites them to the temple & in a special place set aside for dining purposes, he sets a table for them. It had spread on it the finest of foods and drinks. They were told to go ahead & eat and drink. Here is where the Rechabites rise to their full heights. One of their spokesman said we have received a command from our father, Rechab who lived about 250 years ago, that we should drink no strong drinks, neither should we live in houses, nor should they settle down, but should live the life of nomads. Because of these things we cannot drink of the tempting things you put before us.

Then Jeremiah turns to the people of Israel & says, These people obey their father, who is dead these many years, but you will not even obey the Father in heaven. These people stand up for their convictions, but you will not rise to any higher convictions. The prophets of God come & warn you from corruption, but you keep right on. Then turning to the Rechabites, he said, because of your steadfastness, there shall always someone of your tribe stand before me. It is said that even today there are some actual descendents of these people in Arabia. But what is more essential there are some spiritual descendents of these people, who show the same qualities that these people showed.

This is far more essential, than any mere outward observance. They reveal to us the spirit of true strong religion.

In the first place we note their adhesion to a great principle. They were obedient to the rules laid down by the fathers, they were ready to listen to the voice of their conscience. They stood for a great principle. That's what we need today is just that kind of loyalty to principle, the conviction of a great idea. We need to obey not only some of the principles of our fathers, but above all the principle of our Father in Heaven. Out of the ordinary obedience there comes a higher obedience. Obey the laws of today. The centurion could obey Christ & trust him, because he had learned to obey. All great achievements in religion have been to due adhesion to a great principle.

Again we note here an abstinence from the spirit of the age. The people of that time were restless, seeking for pleasure & excitement. had a constant thirst for novelty. We are all more or less children of our day & time. We cannot get away from that, yet on the other hand we must stand for something higher. Anything that hinders our upward life, our higher ideals must be put aside. Christ says, if your eye bothers you tear it out. That means put out of your life anything that hinders you in going forward. The Beduins of today still insist on this spirit of abstinence.

Again we turn to the example of the Rechabites & we note that they consider lightly the outward things. They were living in houses, the raising of products is considered a side issue for them. Yet when it comes to a principle they are firm. It is true in deed that we need to consider the deeper things of life more important than the lesser, the outward affairs. Wir sind in der Welt & doch nicht von der Welt. Eine Blume in einem rechten Schmutzloch & doch blühe sie schön. So können wir auch in der Welt sein & doch nicht von der Welt.

The fruit & most fundamental principle of Christianity is our intent to please God in all our thoughts, deeds and actions.

*X Gandhi's service & fasting intended to show the
to ourselves.*

"Wohltaetig is d. Feuers Macht, wenn sie d. Mensch bezaehmt, bewacht, doch wehe, wenn sie losgelassen." It is thus that German poet speaks about fire as being on the one hand a fine useful influence, when controlled, but capable of doing much damage when it gets away. He wrote that poem at time of the pouring of molten metal to make a bell. Fire is indeed a useful agent in human culture & it is interesting to trace its history. We use it many a time a day to cook, to heat & to create power. It has in great energy. Yet bec. of its dangerous qualities, it is necessary to have gr. fire dept in all cities, which are to protect people & property. Yet the word "fire" implies & suggests many other meanings which also have in them good as well as dangerous qualities. We speak of the fire of passion, of emotion, a person of fiery temperament, who lets it get away fr. him. We speak of the fire of adversity, or the troubles that come into our lives. We think of the fire of life, fire of love, the inner fire. Bec. of these many implications & powers it is not to be wondered at that ancient peoples worshiped fire & tried to appease it. In order to come thru unscathed men have invented all kinds of devices to overcome power of fire. We have our fireproof construction in bldgs, we have our fire apparatus, fireproof clothes & material such as asbestos, we have fire prevention efforts, fire resisting chemicals, etc. We have fireboats, firehose & all the apparatus necessary. To help overcome the fires of passions, of adversity, the inner struggles we need a diff. type of fireproof construction- we need a fireproof faith. And as religious people & bec. we are vitally interested in deeper things of life, we need to recong. fireproof faith as one of the necessary qualities of any good Xtian.

Such fireproof faith demands first of all profound convictions. If we turn our attention to the script. passage which is so dramatic & gripping, we come across some deep experiences. The three friends of Daniel who were summoned by the king to worship an idol which he had created, bec. he had seen it in a vision & dream & bec. it had been interpreted to him by Daniel. So he summons his people to come & worship this idol, also these friends of Dan. When they hear about the require

they balk on it, saying that God who is able to save them will do so if he sees fit. They were put into the furnace bec. they refused to comply, but were unharmed bec. of God's care. They were fireproof, bec. they had convictions that held them. Right convictions as to religion, as to God will give us fireproofing in our life as well.

Their conviction centered itself in God's trust. In order to found faith fireproof we need to realize that God is the power which conducts this world which controls our own individual affairs. If we trust God we are going to rely on Him to very end. You recall the incident of Prometheus taken from ancient legend, when Pr. stole fire from heaven & gave it to men & was firebringer. Gods were jealous bec. men had received this great gift & had Pro. chained to great rock. Now that is the ancient conception of the gods. How much greater in contrast is Jesus' idea of God when a certain Samaritan village refused to receive him & his disciples, they wished to rain fire upon them from heaven. Jesus chided them saying that fire does not come fr. God to destroy, but rather to be helpful to people. God loves & cares for his children. So we need to get this higher idea of God into our minds & hearts, realizing that God wants to help us. So our trust & our strength is increased.

Such fireproof faith will come out victorious. As the men in the fiery furnace were protected, had as fourth as their companion in the furnace, indicating the presence of God, as it changed the king's mind, so that he made proclamation that God be honored & these men were promoted to higher positions; so we can say that fire proof faith evercomes out victorious. When that old church father Ignatius was condemned to die the heathen judge wished to save him from burning at the stake. But the old martyr would not have it. He wanted to be burned at stake, bec. he had fireproof faith. They might burn his body, but they could not burn his soul. While fireproof material may save bldgs & prt fr. destruction, we need a fireproof faith that will save our souls & character fro. destruction which will enable us to overcome tempt, the fire of passion & temperament, the fire of adversity & we have such a fireproof faith in our trust in God & Christ Iriquois fire in Chicago.

Harold, Best Cand. 3/19/69

"The vine and the branches"

Several sticks of wood tied together with a string or rope we call all this a bundle, but there is no real unity there. Here is a branch broken off a shrub and it is still green. Here is a little plant which is still growing and therefore can be a real object for us. All these illustrate for us something of the idea of unity. This was the subject we had chosen for the month of October, but we have come to the last Sunday of the month - also Reformation Sunday - so we might sum up this very important for ourselves, for so much in life depends on UNITY. There must be unity with God, there must be a unity in the universe; There must be a unity within each one; and there must be unity among people, if the power of Christ is to be evident in our lives.

There is a unity with God which is essential for us. We cannot get along without being joined to our Lord God in real fellowship. He offers Himself to us thru Christ Jesus. There must be evident in us the rule of God in our lives thru love. We are His children, created in His image, redeemed thru Christ Jesus and led by the Holy Spirit.

There is a unity in the universe. We must realize that God is a God of order and design, that there is a purpose in the physical world, as well as in history. This universe was not just created out of mere imagination, mankind did not just come into being without some divine planning.

There is a unity that is essential in each individual. We have too many "split personalities", divided people, who are beset by fears, troubles and problems. People are not at peace within.

Unity among men, among people is vital in the world of today. There are too many divisions, too many quarrels, too much hatred and strife. We have to learn how to get along with one another.

Here is where Jesus' wonderful parable of the vine and the branches comes with some very definite suggestions that are exceedingly helpful. Here we have first of all a recognition of independence. I am vine, you are branches. Each part of this plant is independent, each has characteristics of itself. A vine is a vine, a branch is a branch. God is God, human beings are individuals, the universe is something apart from everything else, each individual person is distinct from everybody else, no two people are alike. God has created us in this wise, so that His many-sidedness might be revealed. X

Yet just because of that independence, Christ's parable suggests a very definite dependence. He brings that out so remarkably well in His various ideas. Each branch that is cut off from the vine dries up and withers, each vine needs to be

What a great find of how we must be each other because we are all one - I had it on another.

cleansed, No branch can bear fruit of itself, it is dependent on vital connections with the vine, apart from me you can do nothing. Those are all very significant statements. Here is the branch that is cut off, it is dry and not worth much. If a branch in the vine is to grow and bear fruit, it has to be cleansed. The little shoots that grow in between have to be nipped off. How true that is to life. If there is to be any kind of unity between God and man, in the universe, in individuals, among men; there must be a taking away of that which is harmful. That which keeps us from God must be removed, that which makes us doubt God in universe must be put aside; that which hurts us as individual, the sins of pride, lust, envy, anxiety, hate; all these and others must be taken away, anything that hinders us from being one with our fellowmen must be removed. How to get along with people you don't like - was the striking theme of one of the sermons we heard this summer. We are cleansed not by our own power, but by the Word of God, which is as two-edged sword, separating the unworthy in us. When one is taken to hospital with a certain disease and organic trouble, an operation is necessary, so that that might be removed which is harmful. Out of lives then must be taken thru Christ that which keeps us from unity.

As we look into Christ's parable of the vine and the branches, we readily see that - interdependence - is essential. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, neither can you except you abide in me." There is interdependence there. The same sap that is in the vine must be in the branches, if they are to produce. The same spirit that is in the Christ must be in us, if we are to maintain that unity which is so essential. Apart from God we are nothing. This universe without God has no unity. A fine violin produced by a master violin maker was found some years ago. A great artist was asked whether it could be played alright. "Ah, yes, it is asleep. It does not know its own power. I must play it until I wake it up and when I do, marvelous notes will be brought forth from it." So God also as Master artist needs to bring forth out of us the best that is in us thru His Master's touch. Then there will be harmony and unity within us. - Also there is interdependence betw. people. John Gunther in "Inside Africa" asked a chief in Kenya how he got along with his people. He said I maintain unity in three ways. One is to knock-em-in-the-head idea, a 2nd one "drink a cup of tea with them; but the 3rd is best; Lead-them-by-the-hand", have fellowship with them. On this Reformation Sunday, we think of the unity of Church, of E & R and Congregational twd "United Church of Christ". It is in Christ that unity can be brought about.

E-9/23/62
Cahoon album 2/16/03

JESUS -- THE ONLY WAY TO THE FATHER
Mt. 7:13 "Narrow way" -- John 14:6 "Way"

A little child had not been going to school very long and became confused about the way home, as it left the school. She came back to the teacher and said; " I am lost." The teacher asked if child knew way home. The child said; "Yes, but I lost my steeple" The child had gone out of school by another door and had therefore lost its bearing. Is'nt this true of life also. We become confused by the many ways in which we can go on thur life and we lose our bearings. Possibly some of you have been in the "fun houses" at a county fair. Sometimes there is a room in which is a hall of mirrors. One set of mirrors makes the person look very tall, elongates the model; another set makes the person look short and stout. As we look at life we may think of ourselves as bigger and better than any one else, or sometimes think of ourselves as insignificant. We at times think we can save ourselves, get along without God, follow secular ideas. There are so many suggestions today that we can take care of ourselves without God. In response to the question of Tomas; "How should we know the way to the Father, to meaning in life, to understanding of ourselves; J sus replied; " I am way, trth and life, noone can come to the Father, except by me." Very important words.

Here we have first of all a NARROW WAY, the only way to come to God & to understand Him is thru Jesus Christ. In the Matthew passage Jesus. "narrow is the way that leads to life. The word "narrow " here has a great meaning. It does not mean narrow-minded, small, pettish. It is a striking picture. It is the picture of "doubledikes" a path between two properties that are close together. The public can travel this narrow road or path but one must do it carefully, slowly. Beyond that narrow path is the large field. Only by concentrating on J sus Christ can we come to the broader view of the Father and of life. "Narrow does not mean a narrow vision, small viewpoint. We limit ourselves to Jesus Christ, to His principles, to His ideas and teachings. We adapt our life to His, pattern our character after His character. Goethe, the great poet said : " It is working within limits that a craftsman reveals himself." In concentrating on our task and our conceptions we succeed. Notice how Jesus limited Himself. He lived in a small country, limited Himself to human life, became like as we are. Movements of life narrow. "He went to other side of the lake" "He went up the hill and sat down". He limited Himself to man's understanding. He brought out the simplicity of eternal matters. However in such limitations there is real vitality and expansion. C nfcucius said; " I live in a small house but my windows look out upon a wide world." We might think of a great philosopher like E. Kant, who lived in a small community called Koniggberg, but he thought out some of the greatest of ideas. Jesus showed us by adapting Himself to human needs and

Understanding that God also limits Himself so as to serve people on this earth.

When Jesus ^{and} I am the way, no one comes to the Father but by me, suggests to us that this is a PERSONAL WAY. Jesus is the great personality. He has shown us what the Father is like. He is not some great law way off some where, not a great machine that grinds out things like automation, not a robot that answers everything mechanically. He gives us the Truth about the Father, and about life. He brot into the world to mankind that the Father is an unselfish personality, who thot so much of men that He gave His own life. Jesus taught us that God is love, He told of an inviting God, of a forgiving God, of a seeking God, of a personal God, In Jesus' life we see what God is like. The story of the prodigal Son tells us that story of a Father who cares for us. Jesus is a real personification of truth. A Negro woman in Jamaica first heard the Gospel about Jesus' love, showing us the Father. She turned to a neighbor and said; " I knew it, did I not tell you that God must be like that." How true! Like Jesus, so like God. His compassion, His kindness, His healing power, His love, His concern; all these and many other aspects show us the truth about God. Jesus in His Personal life also shows us what human beings can be like. We are God's children, we are individuals, we are worth so much to God, our Father.

No one comes to the Father but by me. Jesus is the LIVING WAY. He is the way of vital faith. We do believe in a living Christ, who makes life worth while, in a living God who is creator, sustainer and providor. Jesus lived, gave His life for us, and then arose from the dead. This also brings before us the fact that He is a living way. Too many people seem to think that belief in Christ makes life dead and very dreary. As sun expands flowers and enables plants to grow, so the living Christ enhances our living powers. Dr. Grenfell in choosing to give his life to the natives of Labrador said; "Christ ^{gave} me, the best kind of Friend, as well as Leader who is giving me in this world ten times as good times, as I could enjoy in any other way!" He gives us fullness of life here, as well complete life hereafter, God is a living person wherever we are in this world. This is an encouraging Presence. Such life means power. At Niagra Falls some of the waters of the great falls have been directed into a narrower channel, flowing over turbines. Thus great power is being created, that lights cities, drives great machinery and warms many homes. By concentrating on Jesus Christ our whole life is made powerful. Life is hallowed by this kind of limitation. Local consecration is needed.

* This redemption + resurrection essential

The Light From God - Genesis 1:1-4

Dr. Dooley, who passed on recently had written a striking book entitled: "The Night the Mountain Burned." He was at work in Laos, where there is so much disturbance now. Communists were trying to undermine his work as a medical Christian missionary. It was very dark one night on the mission compound. Almost fearfully so. Then they looked out on the mountains which were aflame with a burning glow, as fires thrust themselves high up into the trees and the mountain. This was a false kind of light in the darkness. But that struggle between darkness and real light is going on continuously. It is so in world today. We see this darkness in the world today. It includes those who suffer, who are in grief, children in the homes where there is strife, wandering and homeless children, refugees, starving, and oppressed. There is darkness of guilt, unforgiven, unreconciled. There is darkness of vanity, sin and death. Darkness of mind and spirit. There is darkness in various parts of the world as men fight against light. There is darkness in economic and labor situation. Very fitting therefore is the light of the World Council of Churches for this fall and especially in preparation for an assembly end of November & beginning of December - Jesus Christ - the Light of the World. We want to think about this theme for the next few Sundays.

The story in Genesis is very fitting and dramatic to illustrate this idea. Everything was chaos, darkness was over the face of the waters. Then God said; "Let there be light and there was light. Light was created before anything else. And it is God who created. He spoke. In the beginning was God. No matter what theory of evolution or space development or materialistic ideas are taught, we must all come to the conclusion that it is God who is Creator of all. He created an ordered world. It did not just come into being. The Word of God and Light were together. God spoke and light came into being without any physical explosion or atomic fission. Light was prime work of God.

There may be many interesting ideas about light, that it consists of waves-motion, or corpuscle theory, that there is reflection, refraction, scattering, dispersion; but we are not interested in that right now. Light is universal. It penetrates every tiny nook of the world. It "will peep thru a very small hole." It travels 186,000 miles per second. Light is self-revealing. It cannot contain itself, it must communicate or give itself. Light therefore becomes a means of guidance, so that we may "walk in the light." Light gives life. Without light nothing could live on this earth. Plants grow toward the light through the sun, which sends energy into them. In this world we are continually consuming things by our engines electric and atomic plants. But we remember that without the

self-perpetuating light or self spending light we could not advance they way we do. All this leads us back to God, the Giver of light. Mr. George Stephenson, the builder of the first locomotive asked a great scientist of his Mr. Buckland; What is the power that is driving this train? I should think it was engine. But where does engine get its energy. "Is it the sunlight? It is light that has lain in store in the earth for many years, the light absorbed by the plants, its condensation into carbon, the coal is now driving engine." Light is buried everywhere. It comes to surface in oil, gas and many other powers. What a conception of God as Giver! All that we are and have today comes from Him, for He created light. This needs to be thought about in our labor situations, in our working conditions, in our problems of today. God has created TIME thru His light, for he separated day from night. That is what enables us to carry on our work. *for we could not work if it were not for*

Light from God gives INSIGHT, SECURITY and DIRECTION. We are enabled to "walk in the light", so that we can do His will. The blinding light which the ~~apostle~~ persecutors of the Christians saw on the way to Damascus, was the light from God that directed him and eventually led him to become St. Paul. The man blind from birth thru power of Christ saw the light. A ribbon weaver Gerhard Tersteegen discovered the holy light of God's presence. His little cottage became a place or center of spiritual power and he became a very fine spiritual counselor. Let us follow the guiding star or the light of God and we we will receive peace of mind, larger vision and strength for living. Spiritual enlightenment comes. In our day difficulty of automation in industry is one of the biggest problems. It might mean less work, it might also develop in more work. The world is in turmoil. We pray for the light that God alone can give.

The Light from God also HEALS and VITALIZES. The healing power of light is well known. The prophet said; "There is healing in the wings of light." Radiotherapy is used to heal, so are all kinds of rays for burns. The light from God gives beauty, joy and exhilaration. Too bright a light may blind and confuse, but diffused light is right. There are unbearable aspects of light. No one can see God, for He is too bright. However, the light that is diffused to us, reflected to us thru Jesus Christ, has in it the power to heal, to bring joy and happiness. Johan Kepler, who discovered the speed of planets by means of light offered this prayer: "Dear Lord, who hast guided us to the light of Thy glory by the light of Nature, thanks be to Thee. I rejoice in Thy Creation whose wonder Thou hast given me to reveal to men." God reveals Himself to us thru the Light and need ask for more light, *so*

*as to reveal it to others
Mother today says "Don't take it easy"! It should be work in it
Kinsed & Lind*

JESUS CHRIST - THE LIGHT OF THE WORLD

"The Break of Day" - Luke 4:14-30

Coming back from vacation, riding on the train, we had a chance to see "break of day" or the rising of the sun. It was an inspiring sight to watch the gray dawn, then streaks of light, reflection from the light of the sun below the horizon on the clouds hovering above, and then the coming of the orb of the sun over the horizon and flooding everything with light. Here was a "break of day" not only in a physical sense, but we felt a quickening of the mind and the spirit by this view. Since Jesus Christ is the Light of the World He is often spoken of as "The dayspring from on High", as One who has and is bringing into the world a new aspect. That is what we think about as we come to this great passage, when Jesus "as His custom" had gone to worship in the synagog.

The scroll for the day was given to Him and he read the words of our text with their wonderful implication. Then He suggested that now was the time fulfilled and He was here to make those words meaningful. So startling was His message that He was almost lynched, but by the power of His personality came thru unharmed.

"The break of Day" gives first of all an opportunity to LOOK BACK on the night. The darkness of the night is at times awful. The night is so long when sleeplessness is there, when loneliness is evident, when sickness makes the night so long with its pain and trouble, when grief and sorrow come, when guilt weights heavily upon the soul, when "dark night of the soul" will not allow rest and peace. Darkness is made for evil and wrong. Some periods of history are called "dark ages." Most of these were evident as one looks back because God is forgotten. Dark nights of terror and anguish is excruciating. The darkness is made more dark by the light, it is often darkest before dawn.

Then comes the "break of day" and light comes over the world. One's first inclination should be to LOOK UPWARD TOWARD GOD. Upon awakening our first thought should always be God and gratitude for giving a new day of opportunity and privilege. The light drives out the darkness. When a log is kicked aside then the vermin scurries to get away from the light. The evil forces, the criminals, all those intent on wrong try to get away from the light. There is a difference between two expressions about "light". One is to "see light", which refers the physical "seeing"; the other is to "See the light" means only the physical aspect. We need to "see light" in its deeper aspects. As the O.T. is background for the personality of Jesus Here we have the creation of the world and man, we have the guidance of the forefathers out of darkness into light, we have

the giving of the law for deeper insight and moral behavior; we have the "light" of the Psalms, the Prophets. Then comes the great events of the N.T. The light on Bethl. fields, the light guiding as star for the wise men; then the light of the personality of Jesus Christ, who said; "I am the Light of the World." The illumination for the minds has come. The disciples after Christ were enlightened by "fiery flames of fire." The early Christian Church was deeply "enlightened" with missionary fervor. Again and again when "darkness" came, the light of the Jesus broke thru, as for instance in renaissance, when the spirit of mingling with other people awakened Church. Then came the missionary spirit, other insights as time went on. New light and insight need to break out upon men today and we need to be true the highest light given us in Christ Jesus. *It is the light*

The "break of day" enables us to LOOK FORWARD expectantly. With the coming of a new day, new hope comes into human hearts. Kierkegaard has said: "We live our lives forward, but understand backward." When outlook for Church had become static, a great man of God named William Carey, cobbler from England was inspired to preach a sermon entitled; "Expect great things from God, attempt great things for God." That was the beginning of the missionary movement. In every aspect of life expectancy or hope becomes power in life. Life sometimes does not justify much hope, but we, who, have the assurance of Jesus Christ as hope of the world, know that in the end He will fulfill the deepest longings of the human race. We expect the better development thru Christ in every aspect of life, finer power for the body, the temple of the Holy Spirit, for the mind, so that deeper insights might be given, for the moral life, that we might be sensitive to Lord's spirit; for the spiritual life so that we might receive power of God.

The "break of day" brings before us OUTWARD LOOK OF LOVE. That is what Jesus suggested as He read the Scriptures on that day of worship in the synagog. His whole life's task is summed up in those startling words; "He has sent me to announce good news to the poor, proclaim release for prisoners, recovery of sight for the blind, broken victims are freed, the year of Lord's favour." The famous Christian leader of Japan, who dies a few years ago, Rev. T. Kagawa stated that this was the heart of our Lord's message. It proclaims the various aspects of our Lord's the Christian's ministry. The light of Christ is reflected thru us. "His lamp am I to shine when He shall say; And lamps are not for sunny rooms, Nor for the light of day, But for the dark places of the earth, Where shame and crime have birth, Or where the lamp of faith grows dim And souls are groping after Him. So may I shine, His love the flame that man may glorify His Name." The motto of Oxford University of England is; Domino Illuminate Mea - " Lord God, enlighten me." *It is the light*

JESUS CHRIST - THE LIGHT OF THE WORLD

Light from the Servant King

Is. 49:6; John 8:12; Phil. 2:5-11

Let us picture for ourselves the home life of a prophet like Isaiah and also of our Lord Jesus. Isaiah lived about 800 Years before Christ. But in those days, as well as in the days of Jesus things were rather primitive. They did not have all the conveniences of light as we have them today. When we think of ourselves we know that we have light to read, to see, to do things. The homes in those days were only imperfectly weatherproof. The poor had no furniture, or very little, no fire, except for cooking, no light, or perhaps a flickering light of a wick, or reed. But that physical darkness and the misery were matched by spiritual darkness, which would be very gloomy. Dark terror of the night, all kinds of superstitions, were frightening to the people. The darkness of sin was worse. Into the darkness came the light of God through Jesus Christ. There was a sense of futility, and longing. Yet in Judaea, during His time, and then thru Jesus there came the light of an unshakeable faith in God, and overriding sense of mission and meaning of life. So these words of Jesus are so very important "I am the Light of the World."

-- With Jesus we have the COMING OF THE TRUE LIGHT. It wasn't a misty light, dim light, or light from swamp gases that might lead one astray. It was real, genuine, authentic, it rang and shone true. The Word-Jesus- became flesh and dwelt among us. Jesus came as light. He was born an Israelite. He was brought into the temple to be dedicated. And prophet Simeon could say; My eyes have seen thy salvation - a light for revelation to the gentiles. Then for 12 years no records at all of "infant light." But He grew. He was about 30 years of age when John the Baptist and Matthew refers to our passage in Is. about the light having come into world. In synagog he became light by His interpretation of work of servant-Lord. So Jesus extended the light of His ministry to teaching, preaching and healing. His "light" became a source of judgement upon people, awakening their conscience or arousing antagonism. Jesus spoke those great words as a portion of His "I AM" conviction; "I am the light of the world." On the Mt. of Transfiguration our Lord became transformed with light, so that disciples were dazzled. In Gethsemane "the light of prayer" came from His lips. The cross became a light for the whole world. In India there is a church which has cross on it and a light is thrown upon it, so that people might see thru the night, so Cross has lighted up world. His resurrection is light for the life of men. His ascension becomes a light into eternity.

When Jesus says; "I am the light of the world" He is not

Servant-Lord - inspired discharge - Light of Communion

He turned thought for a method to a person!
boasting, assuming something for Himself. They are entered in words "I AM". Jesus as a person gives these words meaning. Here is something different, someone who is unique. He is diff from all other religious and political leaders. *— perhaps, perhaps not*
By saying; " I am the light of the world" Jesus is exclusive. He excludes darkness, sin and wrong. He excludes all that that would harm and hurt people. These words also bring before us Jesus as inclusive. He and the Father include everybody in their love and ministry. He includes the whole wide world. *Light for light has means some safety.*

Jesus as the Light of the World has established a Beach-head as well as Bridge among men. Some of you will recall how a beach-head was established on the shores of France in World War II. Landings were made and made firm; then the soldiers went inland and bridges were built to help go on. Our Lord has brot on a beachhead against darkness and bridge to the light; He has a beachhead against lies and fostered truth; against wrong and that which is right; resist temptation to become a spiritual satellite to an political power, to be co-drifter with secular life, or complacency; but always ready to stand up for Him. He has brot light in dark mines ~~where~~ factories where human beings were living in darkness and fear and brot light. He is One who stands for peace against war, for constructive purposes as opposed to destructive..

This Light is seen in the Face of Jesus Christ and TRANSFORMS MANKIND. A rather interesting story is told about Edward Windsor, when as Prince of Wales, he went to India. He represented the great nation ^{that ruled India}. As he drew near the Delhi Gate some of the outcast people awaited his coming. He stopped the car as thousands crowded about him. A short speech was made by one of untouchables—lowest of the low—asking for continuing concern for them. Then prince stood up & spoke to these people very kindly and saluted them. Then some of the m said; "The light! Did you see the light on his face! In a much deeper sense we have seen the light of knowledge upon in the face of Jesus Christ, *as we come into his presence*

A man was taken into a jewelry shop by one of his friends. It was night time. Jewels looked dim and worthless. Then he turned light on and now a thousand reflections reached the eyes from the shining silver and the jewels in the case. They have no light in themselves, but light turned on from outside will make them shine. But this same light also showed up the dust and some of the dirt. Now one who knew could also by the light tell the difference between the real and the pasty jewel. In the light of Jesus we can bring light to others, we can see the wrong and we can tell difference between true values from the false.

"Jesus went to the hillside, summoned men to Him, and they went up to Him, appointed a band of twelve to be His companions, whom He could send out to preach, with power to drive out evil spirit

Through Bishop Dibelius of East Germany we get this dramatic presentation of the ordeal of the Christians in that area. This is imprisonment because of belief in Christ. Parents are forced to undertake "name-taking" ceremony of Soviet Govt, instead of "baptism." "Youth-dedication" to Communism, instead of confirmation. If any one insists on Christian privilege, pressure is put on, there is less chance for schooling, for university, for a job. These are fiery trial. All over the world there is keen competition to Christianity from Moh. Buddhists, Hindus and all other religions, as well as secularism, which is trying to live without God. Therefore this whole movement of "Teaching to Reach for Christ" is of utmost importance, for Our Lord is absolutely essential and necessary for mankind. A need to be not only confirmed, contributing, communicant and attending members of the Church. We must be Christians who can be counted on and to whom Christ means so much that they want to share Him.

We cannot SHARE the Christ until HE IS OURS, and we ARE HIS. HE IS OUR MASTER. We go with Him to the top of the hillside, where after intense prayer, He summoned those whom He desired to Him, appointed them to be His companions. Those whom He desired, those that He wanted. "This makes me faint," says John Bunyan, "yet it kindled fire in my soul. I was afraid, fearing that Christ should not like me, would not call me. I wished I had been born a Peter, or John, or heard Him call at that time. Lord call me also!" "Are we that anxious to be with Him? They went. Would we. The Master would make us HIS COMPANION. What a wonderful thing it is to be a companion of Jesus. Education said someone is President Hopking of Amherst on one end of a log and student at the other." It would be the influence of one personality on another. They not only prayed with Him, they walked up the hill-sides with Him, went fishing on Sea of Galilee, toured the length and breadth the land. They heard Him speak and were inspired by what He said. But they followed the events and deeds of His life. He had compassion on people. He was a "friend of sinners", befriended the friendless paralytic who had been "down" for 38 years. He lived "by the side of the road and was a friend to man." He told the heavyburdened: "D me unto me all you labor and heavy-laden and I will give you rest." He touched the sick, responded to the faith of those who trusted in Him, lame, walked, blind were made to see, sins were forgiven, lepers were touched and made whole, He comforted the widow of Nain, wept with Mary and Martha. He said "Fear not" to frightened disciples, He took away mental web from demented.

* His teachings were absorbed by them, made their own.

I want people to participate in the experience of Christ

He lifted the "fallen woman", the disheartened He encouraged. He put men on their feet, He gave new nerve; He gave power. He took the disciples with Him into the Upper Room, He told them about His suffering, They went with Him into Garden of Gethsemane and they looked upon at the cross, even tho only from afar. What a Companionship! They caught His spirit, shared His trust in Father and experienced His passion to seek and save the lost. They were with Him right after the Resurrection and were reluctantly convinced that He was the living Lord. We enter into companionship with Christ thru prayers, worship Scriptures, trust and faith, heartaches and sorrows.

Then He sent them out to preach and teach. Now those who wish to Share Christ must have a MESSAGE. When we think of the witness of those disciples, learners, ; apostles, those sent; then we notice that they presented the events, the facts of Christ's life, death and resurrection. Some years the Missionary Council meeting at Jerusalem, 1928, declared that ; "Our message is Jesus Christ. Since He is love, His very nature is to share. We believe that men are made for Christ and really cannot live apart from Him. We cannot live without Christ and cannot bear to think of men living without Him. We want to see Christlike characters and faith and fellowship. CHRIST IS OUR MOTIVE AND CHRIST IS OUR END. We must give nothing less, and we cannot give anything more. We are too much concerned with machinery, mechanism, organization, with form. We need ENTHUSIASM FOR CHRIST. If our work in the Church is worthwhile at all the Lord Christ must come, and foremost, *either He means all to us, or not at all.*

The Master having shared life with us and given us a message we now have our MISSION, as well as the MOTIVE and driving power, we therefore need to SHARE THE CHRIST with others. We should never apologize for our Christian faith. Some years ago E. Stanley Jones wrote a book entitled; "Christ at the Round Table." At the Round Table various representatives of differing faiths met around a table. Each one give expression to the deepest ^{of expression} expression of the faith that was within. There was no derision, contempt, controversy, but sympathetic understanding. Other relig. are negative, Christ alone is affirmative. A 16th Century Christian puts it this way; "Christ has no body on earth but yours, no hands but ours, no feet but yours. Turn your eyes He looks with compassion, thru ears He hears, feet lead in doing good." We need to share His compassion to help, for what are we on earth for. We need to be defrosted! Unless refri is "defrosted" it loses efficiency. So do we as Christians. We need warmhearted enthusiasm. "Conquest of the heart" needful, Identify self with people, reflect the love of God. In chancel of a Church words inscribed on plaque; "When you took leave, I found God's footprints on my floor." Is that true that we leave God's footprints in homes, in lives, in personalities? *Share faith, share experience of God's power, share His vitality*

JESUS -- THE COUNSELLOR (Memorial Sunday

"We have a Counsellor with the Father - 1959)

Jesus Christ." 1 John 2:1 (Advocate)

Dr. Hoskins- Co-president of the United Church of Christ- told us of an experience which he had up off the coast of Maine, where he has a summer home. He had gone out on a sailboat and that he knew his directions and where he was. But a fog came upon him and his companions and they were bewildered. They got into the wrong harbor. Fortunately a coast guard crew was there, and guided by them they eventually found their way back into the right place. As we go thru life we have quite similar experiences. On this Memorial Day, when in prayer we think of loved ones departed, we also are bewildered, we are in a fog and we wonder if we can ever get the right direction and the safety of a known harbor. There is also sin and wrong ways of looking at life, at tragedy, at sorrow and we need some one to put us right. So John writes to his friend who has just such troubles that they had a Counsellor, or Advocate in Jesus Christ. This is the only place in the N.T. where Jesus is called Advocate or Counsellor, but the word and description is so appropriate for a day like this, that we need to think about it.

A COUNSELLOR IS "ONE WHO IS CALLED IN" to render service. The way John suggests it here, Mankind is in trouble because of sin and sorrow. We are to be called before the Father in Heaven who is our Judge. Now it is Jesus Christ who is called in as advocate, as counsellor, as a friend in court who is to speak for us, and to support us. We know of counsellors in schools, who call in a student, or upon whom a student may call for advice. This counsellor will suggest courses of study, will hint at way of improving one's self and will help along in every possible way. People also call in "lawyers" or "advocates", pleaders for them in court, one who is to represent them and to speak for them. There are also "counsellors for presidents, or kings or rulers" who give advice as to the procedures or what might be the best way of doing things or planning ahead. In ancient Greece there were "counsellors for athletes" or coaches whose duty it was to maintain and train a team for Olympics. Here then is a summons to help, to service, to assistance. Here is a person who is called in to help in a situation with which man by himself cannot cope.

As we think of our sorrows, our heartaches, our losses, as we think of future developments in our lives; we definitely know that we cannot of ourselves cope with crises in life; we need to call in - thru prayer, thru the Scripture, thru trust and faith - our Lord Jesus Christ as Counsellor. He is the only one "who can speak for us" who can interpret for us our problems, who can plead our cause, voicing our penitence our sorrow and our longing.

Our Lord Christ as Counsellor can alone meet the deep need of our soul for someone to take our part. We do not know enuf, do not have enuf insight; but He can explain to us. We turn to Him with utmost confidence.

That leads us further into this meaning fo the word "Counsellor", as One who is our COMPANION, One who befriends us. Christ our Counsellor, our Companion. How lonely we sometimes feel in this whole situation in life. Christ has said; "Lo I am with you always, even unto the end of the world." He entered into ^{every} aspect of life. He was a friend of sinners and fo gave sin. He knew that sin often meant ailments of soul, so He forgave. He befriended the friendless paralytic who has been crippled for 38 years. He lived by the side of the road and became a friend to man, as heavyburdened walked by, as sick, lame, blind lepers were touched and made whole. He became a liberator of prisoners to sin. He was the resurrection and the life to saddned sisters at Bethany, to widow at Nain, to Jairus and his daughters. He became an interpreter and friend to those who misinterpreted the law and commandments. He came to the frightened disciples and to woman at His graveside and said; "Fear not." He takes away that "scared feeling" and sens. He was friend to those who sought for deeper satisfaction in life by pointing them to greatest teachings such as beatitudes. He became strength in weakness. *He became Savior on the Cross*

A counsellor is not only one who is called in, or a companions and friend, who understands, but also a helper and COMFORTER, one who gives power and strength. It is not enuf that we talk to ourselves and "buck up"; it is'nt enuf to have friends put hands on the shoulder and speak words of encouragements; we need SOMEONE who can really give power. The word "comforter" means "Strengthenner," who makes brave, strong and courageous. "Your words - and your deeds- Lord Chr have kept men on their feet. Help men and women to "stand up." It means that people might be incited to certain emotion or action. It is the rallying cry of general before battle and during battle. It is the talk of coach in between halves. He is an ENCOURAGER. What a word that is! He is one who enables a person to pass the breaking point and not to break. He is One who exorts men and women to noble deeds and high thots and to give courage. He is always calling us into battle and He is the One who enables us to stand, and nerves us. He is the KEY to the meaning of all of life. There is a famous Garden at Hampton Court which is laid out in a maze of of twisting and criss-cross paths. One quickly would become lost in the confusion unless one knows in advance the key to the maze. When you know the key you can readily find the way. Life is a maze, a criss-cross of paths. But if we read our Bible with Jesus as KEY and let Him explain life to us, we receive meaning and counsel.

JESUS - WISDOM OF GOD

"Christ the power and wisdom of God." 1 Cor. 1:24

If we take an alarm clock (object lesson) and "set it" at whatever time we want it, it will go off and reminds us of our duties. Some of us may not like to hear alarm clocks, whether they be electric, selfwinding or radio controlled; they are nevertheless useful. Some years ago when the late Pres. Woodrow Wilson was to open an exhibition on the west coast from the White House in Washington at 3 A.M. he replied that he needed no alarm clock. He "set his mind" on that time and he was awake to perform his duty, and he did just that. This is a very vital suggestion for us today that we also "set our minds" on the factors that are most worth while in life, so that we might be awake and alive to our best in God.

St. Paul is writing to the Corinthians, to people who were very much alive in mind and awake in spirit. He is also writing to Jewish-Christians, who also has a certain "mind set." It is to these people and to us that he wishes to show the difference betw. improper "mind set" or wisdom and the proper "mind-set" or right wisdom. He writes about "wisdom of world", the wisdom of the Jews, of the Greeks and then comes to a climax by referring to the "Christ - the Wisdom of God." In these days when we speak and write so much about "wisdom", we need to re-think for ourselves where real wisdom lies. *for advice*

Let us come back to our alarm clock. We know something about it superficially, its face, the dial, the hands, the case, etc. This might be called a PLAUSIBLE WISDOM of that which we can observe or see. We just put some facts together. This is a scientific age. We have many laboratories in schools, we make many tests, we draw many conclusions. We seem to say; "Nothing can be believed until it can be proved scientifically; human beings must rely upon themselves, science has accomplished so much. We have the power to distinguish courses of action, different values of things, different relationships betw. people. We have the ability to test, distinguish, criticize and to make judgements. It was 100 years ago in Nov. 1859 that Charles Darwin wrote "Origin of Species". He had facts, but facts are not enough. But we have come to see that nothing is static, but is growing. St. Paul suggests that the wisdom of the world, scientific facts, a wisdom of words is not enough. We have gone through a similar observation of recent months. "The Quiz Programs" in which seemingly much knowledge of facts, of science was seemingly evident, were nevertheless "rigged" because there was not a deep enough character, enough integrity. Wisdom of science enables us to soar into the heavens, to conquer earth, to penetrate depths of ocean, but it still is man-made and does not answer the deepest questions of mind and heart.

Taking a glance at our alarm clock again we not only observe its outward appearance, we also, by experience, know that it will work for the purpose it is intended. By it we can tell time, by it - as we set the alarm - can be aroused to a certain task. This suggests to us a second aspect of wisdom namely PRACTICAL WISDOM, a wisdom that deals with practical problems, how to do things, judge properly. It means to have prudence and foresight in life, conduct and action. It is the search for balance, moderation. Solomon was a "wise man" who could solve many questions. So we have the "Wisdom writing in O.T. like Proverbs, Ecclesiastes and Job. Solomon prays for wisdom as he is installed as king. The four young men in Daniel have knowledge, skill, learning and wisdom. The builder who built upon a rock was a "wise" masterbuilder. The "wise" steward ordered his household. The "wise" virgins (5 of them) remembered the oil for the lamps. The serpent in Eden is called "subtle" or "wise" in bad sense. Such kind of "wisdom" maybe concentrated proud, expedient.

Coming back again to our alarm clock; we note another aspect. It is not only the facts, the workings that we need. A clock is a very complicated piece of machinery. It takes an expert to take it apart and then to put it together again. That takes deeper wisdom. ^{the knowledge} So with life. Not only facts are important to be wise, to have knowledge; not only need we know how to do things, but we must also be able to interpret them. It is necessary to have a CHRIST WISDOM, a persuasive, deeper wisdom. The apostle Paul says, the wisdom of the Greeks (searching) is not enough, wisdom of Jews (to do things) are not enough; we need "Christ-wisdom." Real wisdom is the property of God, it is creative aspect of God's work. To know God is only true wisdom. Wisdom is characteristic of Jesus. Jesus grew in "wisdom"; the people of Nazareth wondered where He got His wisdom. He Himself is wisdom. ^{man's as wisdom + understanding} All questions of life, all problems, all uncertainty find in ^{him} answer, solution, and sureness. The famous king of olden times ^{whose} ~~king~~ ^{name} ~~was~~ Croesus asked his wise man Miletus about a definition of God. He asked for time. Then asked for time to think a second time, a 3d. Then he said; "The longer I think about God, the less I know." A Christian finds the answer in Christ. We find here the wisdom of love, wisdom of prayer, of insight, of sacrifice on the cross, namely that through love we understand God. In Christ is found all holiness, right living, right action and getting back to God. All the treasures of wisdom and knowledge are in Christ Jesus. Wisdom in Christ leads to true meaning of life. So there is a wisdom which gathers facts, one which is practical in its application and one which sees ultimate truths in God. A bee gathers, then distills the essence of sweetness, so that we might have the strength of the honey. ^{Transformation} so we can gather from Christ.

John 13:14-15 ; (Mt. 12:18; Is. 53)

We have a very vivid picture of poor widow on our orship Folder for today, who gave of her all and therefore gave the most. We have a very vivid and graphic picture - suitable for this Stewardship Sunday - in our text and context about the Lord Christ washing the disciples feet. You recall that He went into Upper Room with disciples. There was no servant there to wash their feet, as they came in dusty and tired. So our Lord took a towel, a basin and washed the disciples feet. Here our Servant-Lord set an example, as He states it, that they might do likewise. He indicates here that if we want to be the proper care-takers of all that which God has given to us we need to be servants, willing to do all we can in the spirit of humility.

We catch here a strange contradiction - our Master as a SERVANT and yet a LORD. One who is really a Master in any kind of situation is at the same Lord and ruler. This past summer a great gathering was held at Sao Paulo, Brazil of the General Council of the World Alliance of the Reformed Churches. The theme for that gathering was "THE SERVANT-LORD and His SERVANT-PEOPLE." Here the reference was to Christ as a servant so that His people might become real servants in a world which needs so much sacrificial service. Philippians 2:5-11 brings out the idea that Jesus became like as we are. He enters into human conditions. He takes the "form of a servant." The word used for "servant" comes from term "Slave". A slave is one who kneels before his master, one who enters into every aspect of life. Jesus entered into all of ours. He became a real man in every sense of the word. He demonstrated that so graphically in the footwashing. He is, however, Lord of His event and ruler of all because of this willingness to stoop. All great leaders have been servants. Martin Luther said; A Christian is a person who is free to do as he pleases, and yet he is slave or servant of all.

Into a world situation as we have it today this servant idea needs to come very definitely. CONDITIONS AND SITUATIONS today demand a stewardship of real servants. Service today has been debased to mean usefulness, employment, being a tool of somebody else. Human beings become commodities which are sold and bought. The world today lacks integrity and truthfulness, as witness recent "Quiz-program developments." We live in a comfortable, complacent and self-confident culture. Anything goes. It is not easy to speak of God as servant in a world that has been cheated, whose leaders have gone back on their word, who have arranged all kinds of affairs to suit themselves. It is not easy to be a servant in an atomic world.

The situation of disciples self-possessed, not willing to stoop & serve, selfish, seeking justification for self

which is filled with power. But the world is in dire need and therefore needs the Servant-Lord Christ and needs a Servant-People.

Augustine, a great Church father has given us this thought "Without God we cannot; without us God will not." In other words we cannot get along without God; but God will do nothing on this world without us. He could force issues, He could arrange everything, but we must do our part. That is the real idea of stewardship. We are servant people, Christians, followers of our Lord not because we have special privileges, but we have special duties and responsibilities. We have a wonderful privilege in our Christianity.

A drama had been built around the story of the Good Samaritan, which illustrates for us the idea of servant people who are willing to serve. The FBI men of that generation were trying to trace the robbers. They noticed clearly the marked footprints in the sand. In each footprint there was the trademark of the sandal maker who had manufactured the sandals. They discovered upon questioning that three different trademarks had been worn respectively by the robbers, the priest and the Good Samaritan. The robbers wore sandals whose soles were stamped with the motto; "What is Yours is Mine. I'll take It." The Jericho thieves had this perverted idea of life that anything belonging to somebody else was theirs. That is the idea of many people today, not only robbers and thieves but anyone who is dishonest and as a nation we need to return to the commandment; "You shall not steal."

There were two men who passed by as they saw the poor man along the Jericho Road, whom the robbers have left lying there. They wore sandals of a different make and on these was stamped the words; "What is Mine is Mine. I'll Keep It." It's our salary, it is my wage, it's my business. What business is that of anybody else, of God, of the church, or government or anybody else? The priest and the Levite had their duties to perform, they had something in possession and it was their to keep. Fritz Kreisler famous violinist gave away practically every dollar he earned. He used to say; "I am entitled to no more credit for being able to play the violin than a fish is entitled to credit for being able to swim. These are talents God gave us and we should use them for Him and for people." "God forgive us for saying "What's mine is Mine to keep."

The sandals of the Good Samaritan has stamped on the soles "What's Mine is Yours. I'll Share It." We are grateful to God that there are many such people, who serve willingly, who give to those in need, who set apart time for service. These are the ones who keep things going in the Churches. They give to the Lord's treasure, give regularly. God has given His all. We give as He has given to us.