

In our prayer today on this Reformation Sunday, we refer to different people of diff. nations who have contributed to the Reformation of the Church. The stream of ~~the~~ the Church, of the Gospel had been clogged up, muddied by human weakness and human failures. The Reformers, earnest men and women, cleansed and opened up the channel, so that the purer waters of the Gospel could course on again. Such men as Martin Luther, John Calvin, Ulrich Zwingli, Thomas Browne (forefather of Puritans) all these helped. Out of the heart and mind of Dr. Luther during a trying period of religious history turned to the 16th Ps. and wrote the magnificent choral; "A Mighty Fortress." It has become the great battle hymn of the Church and of Christendom. Here is suggested the basic foundation for faith—God, who is a fortress and a rock. There is opposition; but faith is in the end triumphant. The idea of the "rock" a big stone has ever been a symbol of the Jewish as well as the Christian faith.

It is St. Paul who stresses the idea of "The Rock That Was Christ" in writing to the Corinthians to lead them into a deeper understanding of the Lord Jesus. The idea came out of a strange experience of the Jewish people in the wilderness, which Paul uses to stress deeper aspects. As the Jewish people were traveling thru the wilderness from Egypt on the way to Canaan or Palestine they had many hardships. One of these was when there was no water available. So it is told that Moses hit a high rock and out of it gushed forth abundant water.

The Israelites were blessed by the water which flowed from the rock Moses smote at Rephidim and at Kadesh and by the well of Beer. The rabbis had a legend, a story that a gigantic rock 15 feet high now followed the people thru the wilderness and supplied the people with water. Here was a source that kept the people from perishing and gave them a constant supply. A strange story and a strange incident.

Its deeper implications are very evident, as we think of Paul's word to the Corinthians "The Rock That was Christ." In other words our Lord Christ is the SOURCE of all that is essential. As that rock in the wilderness became a source of blessing thru God for the people, so our Christ is the source, the basis of our faith, for all our undertakings.

Henry Van Dyke tells us "The Story of the Source." He said there was a village which was built along a small river, which had its source up in the mountains. Every year the people were to go up there in the spring to clean out the spring, so that the water could run freely. Then it would flow down and enable everything to grow and supply the people. We have forgotten the source of our real Christian life. It is in Jesus Christ

The Church of Middle Ages had forgotten the source and so the Reformers came along and opened up the channel, They led back to the Gospel, to faith in Christ. We are saved by faith in Christ. That was original belief of Catholic Church, but it had been covered over by all kinds of traditions and customs. This is original belief, o Protestants, but we also need to go back to our source. This is very important today for our individual belief, for we need that source.

Going back to the idea of The Rock That Was Christ again, we note that He is not only Source, but also SUPPLY. In other words He give us all that is essential. He supplies our every need. The water that flowed from the Rock supplied the Jewish people, so that they might not die of thirst. Jesus gives of His abundance. You recall that He spoke to the Samaritan woman about the living water which flowed from Him. If she would drink of this she would never thirst. For every desire in our life, for every appetite, for every longing Christ is the One who supplies. When Paul was in prison, he wrote to Philippians; "My God will supply your every need." What a wonderful word that is for us. When we are in trouble, He supplies guidance, light and strength; when in sorrow He gives an abundant supply of comfort; in weakness He gives us strength; in temptation He comes alongside to comfort. In Holy Communion by offering us His body, His spirit, His nourishment; by giving us His Life; He offers to supply.

From that Source- Lord Christ; from that abundant supply Christ; we receive SUFFICIENT SATISFACTION. The Jewish people were kept in the wilderness. They were satisfied. The food which we receive thru Holy Communion and the wine gives a deeper satisfaction for the soul. We are all partakers of the Divine favor. The Psalmist speaks about a flood that arises and surrounds him and he escapes on to a Rock that is higher than he is. So he says; to God "lead me to a rock that is higher than I am. Here is safety. Or again a traveler going thru the wilderness almost overcome by the heat of the desert. He finds a great rock and in the shadow of that rock finds protection from heat and the storm of sand. Or again our Lord tells story of man who built His house upon the rock and it stands. "ON Christ the solid rock I stand, all other ground is sinking sand." A deep inner contentment and vit satisfaction is ours when "The Rock that is Christ" becomes a reality for and to us.

Some months ago it happened ~~in~~ the Stanford, Conn. R.R. ~~Stat~~ It was Sunday evening. Some 2 doz. people were aiting for N.Y. Express. The door to the waiting room flew open. W women cried out hysteridally; "help me." She was pursued by a man just a few steps behind her. He caught her took her by the wrist and dragged her to the door. T^hen stooped down grabbed her pocket book and fled on foot. We carried the woman into the station and tried to help her. But a strange thing was taking place. Men stood abt. the station, nobody tried to rescue the woman from her attacker. There seemed to be an uncconcarn of the other people, who seemed to think this is none of our business. Somehow or another this is a modern attitude. The individual is being desensitized. "e are becoming casual abt. cruelty. W shrug our shoulders and turn away. We seem to have lost the ability to be aware both of suffering and beauty, to share sorrow and create hope, to think and respond beyond our own wants. (N.C usins in Saturday Review.)

Our Lord Jesus was of a different stripe. He saw the people in a sad and pitiful state. T^hey were like sheep, harassed, bewildered and there was a lostness about them. There was a mental spiritual instability. They had come out into the desert place to find Him. T^hey were seeking for something deeper. Jesus had Compassion - a fellowfeeling - suffering with them. Today we observe National Missions Sunday, when we think of millions of people without S.S. (27, mill.) and more millions without a Church. Today also we observe World Order Sunday on which the speical thought is to be given to refugees and needy people in all parts of the world. The compassion of Jesus is ours.

This compassion~~x~~ must show itself in CARING. Unless we, like Jesus, really care little can be done. To "care" means not only to see, but also to have a heart. In other words we might say; "My heart goes out to you," or "I have you in my heart." What a wonderful expression that is. T^he word about "compassion in Jesus heart" is referred to in the servant who was unable to pay his debt, of the parable when the prodigal son was welcomed back by the father, of the parable when the Samaritan went to help the wounded traveler on the Jericho road. Jesus was moved when he saw the stranded crowd, the leper, the two blind men, the widow at Nain. Jesus was moved by spiritual lostness. Jesus was moved by the hunger and the pain of men. Jesus was moved by he sorrow in others. T^his whole attitude was contrary to ideas of His time- an ours too- of being apathetic and I don't care, that does'nt concern me." Jesus wanted people to have another chance.

A group of non-Christians were talking with some Christian and they said; "What does Jesus have which we seem to lack?"

The answer came back; "He seems to have the capacity to create a more delicate conscience and compassion." In our caring and compassion we need to think of situations today. A little over a year ago a famous runner of England Christ Chatwat- with a deep Christian spirit- suggested that after a geo-physical year when we thought of how exploring the world, we have a "human year", when we think of human beings. So it has been suggested thru the Churches, as well as United Nations that we have a "World Refugee Year." Since World War II 40 million people have become refugees. Today there are still 15 mill. people without permanent homes in Arabia, Palestine, Korea, East and West Germany. Over 200,000 children are born in these refugee camps, who will not know a comfortable home. *Youth Magazine*

Like it happened to Jesus when one CARES, one becomes INVOLVED, one has to SHARE. The fellowfeeling of sympathy must be followed by fellow-feeling of ACTION. Jesus' sympathy was never patronizing. He never thought of people as "cases." He did not try to minister thru organized effort. We do so thru the Community Fund, but we need personal interest as well. Jesus' compassion never shallow or merely sentimental, or superficial. Compassion always costs. The compassion of Jesus took Him all across Palestine. His love cost so much it took Him to the CROSS. The Church, like Jesus, must be a fellowship of people who care and share. We are constantly being served by others, so we need to serve in turn. The symbol of our day seems to be the MUSHROOM cloud of the bomb that exploded in the desert. That means destruction. The symbol of our day should be the HELPING HAND extended to those around us in need. Do we really care? Care about the boys and girls without any religious instructions? Care about Youth getting into trouble? Do we care about the 27 mill children in our country without any Christian instructions? Are we more interested in sending a monkey to the moon, a rocket into orbit than we are in helping people of today find their place in life? It is time to defrost. The housewife knows what that means; for unless refrigerator is defrosted it will lose its efficiency. It will fail to drop in temperature, food may spoil. Many Christians need to be defrosted, they are "frozen up" with resentments, prejudices, pride, anger, jealousy and selfishness. The Rhone River rises in Rhone Glaciers in Alps. At St. Gotthard one can see the ice melting, the water run down the valley where river serves and blesses. The warm air has melted the ice. The presence of Christ in the soul defrosts human hearts and into the world flows the stream warm and blessing many. Thus we care and share with our prayers, our interest, our concern and our giving. *Christ has no body on earth was, but yours, no hands, but yours, no feet, but yours, your eyes are Christ looking with compassion, your ears & feet, which are Christ's feet, we are instruments of Christ & He depends on us.*

In the Y.M.C.A. building in Jerusalem there is a topmost room called "The Jesus Tower." There is a plaque ~~there~~, carved in wood, an empty picture frame with the words below; "Whom having not seen, we love." How true that is of our Lord Chr. in this age and time. We have not seen Him physically, yet we love Him. On this laymen's and laywomen's Sunday we also want to understand how the members of the congregation may dedicate themselves more fully to the Lord Christ and to His Church. We recognize that the Church consists not only of pastors, but also and very definitely of lay people. The word "laity" comes from laos, which means "unprofessional people!" In one way or another we all unprofessional about some matter or another. I am lay person as far as medicine or other types of work are concerned. It means that we do not assume the attitude of knowing everything about everything. For our own inspiration and incentive we want to think of our Lord Jesus very reverently and thoughtfully as a Layman.

Jesus a Layman indicates that He was OF THE PEOPLE, for that is what the word laity means. Our Lord has come home to his native town of Nazareth for a visit. He came into "His own country." After one had been away a while it is refreshing to get back to the place where one grew up, as it happened to me this past summer. He had grown up in Nazareth. Here He had romped about like an average growing boy, played in the village, out on the fields, swam with the boys, looked in astonishment upon the caravans that went by. So He was "one of them." He grew up in this environment. Here also was His family, his mother and 4 brothers and 2 sisters. Even tho later on when Jesus began to minister and teach, His brothers thought He had gone haywire, nevertheless at this time, He was the oldest in the family and had supported the family after His father died. Many arguments have been advanced to explain the "brothers and sisters" were really "cousins, halfbrothers, or halfsisters" children of Joseph by a previous marriage. This motive has been to try to safeguard the doctrine of the virgin birth and the perpetual virginity of the mother of Jesus. It is much better to take the words in their natural sense. Jesus was a member of a large family. So like any other layman, Jesus had to live in His community and be one of it, He lived with His family and helped along. He was faithful to His trust as a citizen and also as a supporter of His people.

He also as a layman was AMONG THE PEOPLE. He was a part of them in all their various activities. On the Sabbath He began to teach in the synagog. That is very important that our Lord took part in the worship Services in His town. He went to &

Church regularly. He took part in the worship of the Church even though at that time He was a layman. He was not authorized by any official body as a religious teacher. Undoubtedly the Rabbi who had taught Him, noted that he was a bright student, that He grasped the essentials, that He knew the various commandments and great passages of the O.T. which was Jesus' Bible. He had gone thru the Teacher Training Class of his day and so was permitted to teach. BUT now some thing strange happened. The people who heard him, espec. the leaders of the community were astonished and said; "Where did this man get all this? What is this wisdom given to Him? What mighty works are wrought by His hands. Is not this the carpenter, son of Mary and do not all His brothers and sisters live here." They seemd to feel that the "home boy had come home and made good." But as Jesus said later on; A prophet is not without honor in his own country, among his own kin, and in his own house." These leaders cast a slur upon Jesus' as a carpenter. So He lived among them as a worker. All laymen have their daily occupations. In his work as a layman he was a skilled craftsman, a builder in wood. He helped his father make plows, yokes, built some of the stone synagogs. The sneer in these words is evident. He was a lower order of life, He was a man from the sidestreets of Nazareth, from beyond the track. Manual work was considered by many degrading. It was jealousy on their part, for they felt they been ourdstand.

Out of these words we gather that they- the scribes, the Pharisees, religious leaders, felt that Jesus was a layman- an UNPROFESSIONAL teacher and leader. We get the other side of the coin and note that Jesus as laymen went way BEYOND them in His insights. They just found the facts of His life. We have busy "fact-finders" in the strikes of today. But facts are not enough. It takes more to see the real issues and persons. The people had physical facts of Jesus, His birth, occupation, his home and family. They knew the origin of Jesus' life, so down went the shutters of their minds. Here was snobbery. Here a so was the "familiarity that breeds contempt." He is a layman and as such has no special training. no special schooling, went to no college, was not anointed, or ordained by any religious group, dad not a professional on law and did no live up to details of the law. He had no medical knowledge, yet healed. He was not an official Rabbi. He forgave sins, but had no authority. YET Jesus went BEYOND all that for He had been insights into human nature and the laws of God. He understood God's purposes by diligent lay study of Scriptures. He had a keen sensitivity to the nature of sickness and therefore could heal. So we let Jesus as a Layman inspire us today, for He is ONE of us, He is AMONG us and yet He is BEYOND us and therefore gives us deepest insights.

Luke 18:9-14 "Parable of Pharisee and Publican"

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In the great writing by Dante "Paradiso", he describes the upward journey of Virgil and Dante toward paradise. They come in their journey to the steps of ascent at the top of which stands the Angel of Humility. As they go up the wings of the angel brush Dante's forehead and his climbing was made easier and Virgil explained to him that one of the main sins had been brushed off, namely pride and now humility was part of his character. Then Dante felt his forehead - for humility is unconscious of being humble. - "He that is down needs fear no fall, - He that is low, no pride; He that is humble ever shall Have God to be his guide."

Our Lord brought home to all of us the teachings about humility in a very graphic parable of the Pharisee and Publican. The Pharisee was a pillar of the Church, an ardent patriot & respected in his community as a citizen of the highest character. The publican, on the other hand, was almost untouchable. The Phar. was a man who was dead earnest about his service to God. And the publican who was the tax collector and who was despised by the Jewish people, for that was being done for the Roman government. But the lines cannot always be drawn that clear. Both of them went to the temple to pray. In prayer we usually reveal what is in us. Jesus allows us to overhear the secret prayers of both of these men. They are partly fictitious men, for many a Phar. was lowly, and many tax collectors were unrepentant.

Each man DESCRIBES HIMSELF. The Phar. stood & prayed with himself. For him the keyword was "I", for this is used at least five times in this short prayer. I thank Thee, I am not like rest of men, I fast, I give all that I get. The Phar. measures himself by looking downward, when he tries to determine his rank before God. He chooses the bad publican as a standard. Self measurement by looking downward always produces pride. When we choose the worst we can always make ourselves to be better. There seems to be a strange delight in sinking our teeth into our fellowmen and finding their faults. We say such thing may occur in their life, but they would not in mine. Here are congratulations to himself on sins of commission. He is not like other men. He was not as the rest of mankind. He was not an extortioner, nor unjust, nor an adulterer, not even as the publican. He towered way above others. Then he informed heaven of his virtues of commission. He fasted twice a week, he gave tithes or onetenth of even the smallest income. There are few more unlovely sights than the smug, self-satisfied, self-important, straitlaced person who knows all the answers and who is never wrong.

Every stroke in the picture of the publican deepens the impression of humility. He "stood afar off" as one unworthy to be a neighbor to the righteous man. His posture was abject. He dared not raise his eyes to heaven. He smote repeatedly upon his breast in an agony of selfcondemnation. His prayer was an outpouring of shame and entreaty. "God be merciful to me a sinner." He looks into Himself and compares himself with God. As we compare ourselves with someone who is higher in standard than we are we bow in humility. God is our standard. We, like publican measure ourselves upward.

Each one of these men tells what he thought about OTHERS. The Phar. despises others. He looked at mankind and thanked God that he was not like the rest of the crowd, or the unworthy tax collector. Comfortable people often do not concern themselves how the other half of world lives. All our prejudices are of this nature. Selfrighteousness separates us from our fellowmen. The parable is directed toward those who "trusted themselves that they were righteous, and set all others at naught." A wall is built between us and rest of mankind. Other people are run down. Cronic faultfinding, quickness of judgment, pointing of weakness to protect one's own weakness. An 18th century duelist challenged three noblemen to duels. He challenged one for looking thru him; the other for looking down on him and the 3d for not looking at him at all. Dr. S. S. Coemaker tells story of an old resident in a growing town. He met a new resident, who asked him what kind of people lived in town. Oldtime said; "what kind of people lived in town you came from O, they were swell people, everybody was friendly & neighborly. Never saw nicer people in my life." You'll find the same kind of people here. Another newcomer complained of people back home. Oldtimer said; "You'll find the same kind of people here." Need to be humble in presence of others.

Each man reveals what he thought of GOD. The Phar. thought of God as a business man upon whom he could call to collect his dividends for good behavior. He told God he was waiting for well deserved honors. A great many people seem to think that God owes them something. They are entitled to His favors. He is their bell-boy, at their beck and call. The Phar felt no need of God. He was self-sufficient. He thought he was able to get along without God. The tax collector in deep humility recognized God as One who is merciful. He recognized himself as a sinner before God. There is a story of the gift that opened the gates of heaven. The 1st gift was a drop of patriot's blood, but gates did not open; the 2nd was a lover's last sigh, but gate did not open; the 3d the penitent tear of an old man converted by a child's prayer and that won entrance. God will not despise an humble and contrite spirit.

Bottle
5/26/63

"THE FUTURE HAS ALREADY BEGUN"

Mark 4:28

Our Prayer "Afloat on the Winds of God" brings before us a very vivid picture of a thistle down, or dandelion seed, or seed pods off the trees being torn loose from their places and floated lightly to another place, struck root & began to grow. There is nothing hard, struggling, self-centered here, but "a feather afloat on the winds of God." The suggestions come to us that we need to turn our lives over to God and let Him rule and direct us into fruitful living. In such tiny seeds, as well as in a seed of wheat, corn the future has already begun. Likewise in a little child that is born the future has already begun. Jesus uses the idea of the seed that is sown and which grows from small seed, spontaneously and spreading out eventually into ear. An idea that is planted into a mind also eventually becomes a fruitful deed. Our Lord Jesus sows the seed of His thoughts into human hearts & they grow. As we think of this Sunday before Ascension Day we also see enacted for us this idea of a life being sown in death - as Jesus gave up His life on the cross - was buried, arose and now ascended into heaven to become available for all of mankind.

In all of this GROWTH we note a VERY SMALL BEGINNING.

The seed is tiny, thoughts are often seemingly insignificant, lives are often lived on ordinary levels. Jesus spoke of small matters, grain of mustard seed, cup of cold water, one talent, widow's mite, lost coin, kindness done unto the least; and out of these developed great ideas. The famous cartoonist drew a famous cartoon. He showed two backwoodsmen standing at the edge of a wood. They were talking. One asks the other; "Anything new?" The other man replied: "Nothing much. Oh, there is a new baby over at Tom Lincoln's; nothing ever happens around here." The same might have been said at Bethlehem; "Nothing new. Mary had a baby in the stable last night." That babe grew up. As a man He associated with all kinds of people. He moved among the outcasts. He served His neighbors. Eventually He gave His life on the cross, died, was buried, arose. Then 40 days later He ascended into Heaven and His life became more spiritual. All great movements had their beginnings. In the mind of some person, a concern for people, a mystic experience and great helpfulness, social movements began. The future has been in hearts and minds and will eventually bear fruit.

This seed that Jesus spoke about began very small and then it did not grow because somebody was pulling it up all the time to see if it is growing. It grew SILENTLY AND SPONTANEOUSLY. We can do very little about growth. There is a vital force a living power that fosters growth.

That is true of all plant and human growth. "Man knows not just HOW everything grows. There is'nt a great deal of noise, propaganda, organization, but quiet and silent growth. Jesus derived His power from quietness and prayer. The quiet influence of the Church, the inspiration of some teacher, the word of some great speaker. The ultimate influence is God, the fellowship of kindred minds, inspires & awakens.

We sometimes need to sit quietly, meditate and pray, instead of putting forth so much effort that we might achieve more. Jesus ascended into heaven very quietly. God had put his stamp of approval on that which the Lord had done. He had fulfilled his earthly mission. He had brought love into daily life. He had shown the truth about daily life and death and life eternal. He is ruler in hearts. All of us can be assured of His presence, forgiveness and guidance. In His ascension the future for all of Christianity has already begun.

In that thistle-down, in that seed there is the possibility of the future. The seed will grow. It will SPREAD AND BE STRONG. That is what Jesus did as He ascended. He gave his disciples that great word which we use at baptisms; "Go into all the world, baptizing, teaching, so that people may learn to do what I command you." Here then the Church has begun. As we think of the various developments in the field of science today, we also say the future has already begun. Robert Jungk has written a book with this title; "The Future Has Already Begun." He suggests that the fact that men are trying to conquer space and that eventually human beings will be able to go into space and return, means so many re-adjustments in bodies, in thinking and in life. We have read about astronauts, who go into special training, for that possibility. We get excited and tense about the situations which men create and their arrogance. We begin to worry. But keep in mind that the Lord God is still in His Heaven. The Future is still held in God's hollow hand. We dare not lose sleep, nor get nervous breakdowns because of conditions that we cannot solve off hand. God can work all things together for good. The seed has been planted and it spread, it will unfold. Andre Trocme was a young pastor out of a job because he was a man of peace. He found one small church in an-out-of-the-way place. He and his wife were seemingly "buried" in a community of uneducated farmers. But the "seed" which had been planted there, that life of Pastor Trocme has become College Covenol to which students now from all parts of the world are welcomed and in which they gain insight into Word of God and how to apply this to situations in all the world. We also need to become ONE WITH CHRIST, so that He might carry us, along to a more fruitful life. The Future Has also Begun in Us and in our Age. Thru God we will do our part to make that future more worthwhile.

The purpose of God will be fulfilled. Mosaic called colors of life to get one whole

F. B. McAdams
Director
 The wedding - banquet of a king's son was prepared with lavish hospitality. The guests were assembled in beautiful robes and dresses. They were awaiting the state entrance of the king/He came and the festive hour was crowned. But no sooner had he come then his eye fell on a man dressed as if he had come from a farm or his merchandise - a man without sense of propriety, neglectful of elemental courtesies, guilty of unpardonable rudeness. His companions had not noticed his uncouthness. It went unchallenged until the king came. But the king was kind. He was ready to believe that the man had not done this intentionally.; "Friend, how did you come in not having a wedding garment." No reason was given. The man was speechless. Here was a man who had no proper clothes on for an occasion like this. He was callous, indifferent and jaunty. He was careless, did not put forth much effort, heedless. He was hypercritical. We often use the expression; "Clothes make the man" or the expression used by ladies; "We have nothing to wear." Out of this parable of Jesus we gather a number of very helpful and interesting factors.

Clothes are used for RECOGNITION. Clothes are used for covering, for protection. To wear tattered clothes or even very little indicates forsakenness, or careless, or callousness. But clothes are a vital needs like food and shelter. But there is something more important than clothes to show off, or to call attention to oneself and that is that wearer might be recognized by clothes. The O.T. forbid wearing clothes that disguise. There are clothes that reveal the wearer. The prophets (one like John the Baptist, who wore camel's hair robe); kings wore special clothes, the widows, the virgin princess, the leper, priests wore distinctive garbs. Changes of clothes are also significant. New white garments at times of baptism. Jesus' garments indicate his personality. Dazzling radiance at moment of transfiguration, whiteness of robe with which Herod arrayed him, His seamless dress, but also scarlet robe placed on Him by soldiers for mockery. So a garment is most revealing of what one is. But God looks deeper. When the king came in he "saw" not only an unfit suit on the man, but he looked deeper & saw a mind and heart that was unfit. In a Spanish mission, built in early days in Texas, there is a room which has a large eye painted on the ceiling. It is to represent the "All-seeing eye of God." Like an X-Ray machine can take a film of that which is hidden from the naked eye, so God can look into the mind and emotion and heart and life of a person. He penetrates into the very depths of one's being. This does not mean that God rejects those who outwardly

may not have proper clothes, but it indicates that He is willing to take any and everyone who comes in spirit of penitence and readiness to receive what God offers.

Clothes also indicate CHARACTER OF WEARER. We cannot always tell what kind of a personality is behind the clothes that are worn, but some inkling might be given. Clothes are an integral part of wearer and partake of the wearer's innermost being. Clothes of mourning used to be worn, weddings include special clothes, at times years ago people wore special clothes to mark one's feelings, rend garments as an expression of repentance; a person wraps robe about to show readiness for action. Unity of person and dress. Change of clothes also indicate some transformation within. For instance the passing on of the robe of Elijah upon Elisha seemed to indicate a double portion of the spirit of the man who ascended. Strange happenings take place when the women touched garment of Jesus and was healed; or when people touched garments of St. Paul and healing power came upon them. So Carlyl, great English writer in "Sartor Resartus" suggests to us that clothes may become a source of inspiration, if viewed in the proper light.

So proper clothes bring before us the idea of CHANGES that might take place. The man without the wedding garment did not realize that he would have "to put off" the old and "put on" the new if he was to be acceptable. Here is indicated a state of mind. There was the necessity of a radical change in moral purpose, in mind set, in alteration of the character before they could be fitted for companionship with Jesus. Without such garment of righteousness such persons are out of place in the divine fellowship. They have nothing in common with the spirit of the occasion. The Bible brings before us any number of suggestions as to "changes of garments." St. Paul writes "Put off" that which is wrong and sinful and "put on" that which is right. Baptism, confirmation, decision for Christ, vocation, salvation; all these include a turning away from that which is not in accord with the will of God and a turning to to do His will. One must be "clothed with the garment of salvation." Take for instance the young prodigal, who had run away, came back tattered and torn. One of the first things the father says; "Give him the best robe," a clean robe, a new one and one that is fit for occasion. So it is God who gives to us new clothes in His grace and mercy. Our Lord will "clothe with power" and armor of righteousness to fulfill task in the world. We come as we are to God. We think we are ~~quite~~ good enuf. But we need to do our part, we need to accept God's grace. Tramp received suit of clothes and said; "Now I feel like a new man." So in Christ we become new persons and personalities.

OPENING JESUS' PICTURE BOOK

Danger of Emptiness

Matthew 12:43-45

There are few things more discouraging to think about than an empty house. In the rebuilding of downtown areas, like in Baltimore, the empty houses are many waiting for demolishing. In some places in the coal mining regions and in the west there are ghost towns. Left to themselves these houses deteriorate, windows are knocked in, the paint comes off, the plaster falls off, the wood rots. Our Lord must have seen some houses like that for He uses a remarkable parable to open to us a great truth. He puts it in terms of contemporary thought of an evil spirit that is driven out of a house. But the spirit after roaming returns to the house, finds it empty, then brings several other evil spirits with him to occupy the emptiness and now the house is worse off than before. So it is with life. It is not merely necessary to drive out evil. The emptied mind must be filled with positive good. Nothing is ever displaced until it is replaced. The only way to eliminate darkness is to let in the light.

EMPTINESS is always dangerous. Not only empty houses, not only are empty minds and idealistic minds the devil's workshop, but empty souls are dangerous. Not only does nature abhor a vacuum, but empty minds, empty hearts, empty lives are of a piece.

An interesting experience is recounted from the Bell Laboratories. On the desk of an executive is a machine that represents the end of the line. It is a small wooden casket the size of a cigar box with a single switch on one side. When you push the switch there is a buzzing sound and the lid slowly rises so that the hand can emerge. The hand reaches down, turns off the switch and goes back in the box. The lid comes down & the buzzing stops. That's all. A machine that does nothing else but turns itself off. Our lives often seem to be something like that. Man seems to grow aware of his own impotence. In England people who lead empty lives are often called "angry young men". In this country they are called "beatniks". There seems to be a meaningless hurry to live in the "rat race of today." Some call this a generation of ciphers (Zeros). Life seems to be vague, chaos reigns, it seems to slip out of grasp. Men and women seem to be beyond caring and say: "What's the use?"

The mind is at the end of the rope. The poet Elliott calls such people "Hollow Men." To have no purpose in life is really quite terrific.

To this danger of emptiness in life is added the thought of our Lord and Master that NEGATIVE IDEAS ARE NOT ENOUGH to give life real meaning. Just to go away and to leave the house empty is dangerous, but merely to put in it a few items

and to say we should not do this or that is not sufficient to take care of things. Negative type of persons who always say; "Don't do this, or don't do that" can become very boring & obnoxious. Some people are merely against ^{any} thing. Negative goodness easily produces mean people. When one devotes all one's time to merely attacking people and anything that might have some good in it, such people can easily become sick in mind and bitter in spirit. In families where children are merely fed with "don'ts" life becomes difficult. They should be given something positive to do. Our 20th century feeling of the futility of life is brought in a remarkable play or drama; "Waiting for Godot" by Samuel Beckett. There are two tramp figures-Vladimir and Estrago appear on a bare stage, except for a thin, leafless tree. The two tramps are waiting for Godot. They devise ways of filling in the waiting time. One removes his shoes, then they are put in center of stage & put on again, The other actor removes his hat, dusts it off, locks inside it and then replaces it on his head. Very little conversation goes on. The line; "There is nothing to be done" is spoken four diff. times. Says one to the other; "I'm going and I'm not going to wait anymore", but neither moves off the stage. Suddenly a boy comes along and tells them that Godot will not come today, but surely tomorrow. They are distressed, but at last tell the boy to tell Mr. Godot that he saw them. What will we do, if he does not come. We will hang ourselves. We'll be saved. There seems to be here only faling, fruitless, desultory waiting for a person who never comes. The Bible tells us; as for man his days are as grass." For what is your life? It is a vapor. But the Christian attitude is never negative.

There is need of positive good things. FILL THE HEART WITH GOOD THINGS. The way to drop bad habits is to form good habits. To get rid of undesirable companions cultivate good ones. To crowd out negative & bad thoughts think good thoughts. Overcome self interest by serving others. Kierkegaard, Danish thinker" divides men into two groups. There are drivers and drifters. Are you alert, or inert; master or slave; creator or creature; a lifter or a leaner? Renounce evil and live for a high purpose.

In Maxwell Anderson's drama: "Valley Forge" he places Washington at Valley Forge in darkest time of American Revolution. No food to eat, cause was helpless, disheartened. Washington says: "What I fight for now is a dream, something that may perhaps never be on earth, that never existed & may never-but we want the right of freeborn men to govern themselves in their own way. If you lose interest in this cause, we are lost. The men went back to their task with new vigor. I received a letter from my brother recently in which he said; "I check each day in spite of retirement to discover ways & means to be of service." That's the positive attitude we need toward life.

NEW PATCHES ON OLD CLOTHES

Luke 5:36

Where had Jesus seen robes or clothes so worn that they fell apart under the attempt to patch them? Is it a hint of the poverty in his boyhood home? Did the robe of the oldest descend in turn to each younger brother? Did Mary with an ingenious needle mend the old garments with some new patches, so that they might be worn a while longer? Had Jesus watched his mother's anxiety when the clothes, or the robe, could not be patched anymore, when mending only aggravated the holes? Perhaps Mary wondered how new clothes could be bought for her increasing family. But somehow or another the money was found and the clothes bought. This fact made such a deep impression upon Jesus that in later years it came back to him as a parable of life itself. So he noted that the Pharisees and religious leaders of Jewish people had said that only the "old way" was good and nothing new dare ever be added. So the Lord uses this incisive parable to show the CONFLICT BETWEEN THE OLD AND THE NEW. Jesus was bringing a new creation, new ideas, new thoughts, new suggestions and these could not readily be patched on the old.

It is difficult to put a new piece of cloth on an old and tattered piece of cloth. This combination does not MATCH. They simply do not fit together. Those of you who have the skill and training to distinguish between different kinds of colors, know that there clashes of color and certain kinds do not belong together. Sometimes ideas and thoughts of people will not match. They do not belong together.

Likewise the old and the new cloth are not of the same MATERIAL. Even though one may go to the store to see if one can get same kind of material, it might be difficult to duplicate. So thoughts and ideas and traditions may not be of the same kind at all and therefore new thoughts cannot be put on the old. There is also this factor that is true - that there is not strength in the old, or CONSISTENCY enough to be serviceable.

Our Lord indicates thru this difficulty of putting new patches on old garments that CHANGES ARE NECESSARY. It is from the old that we gain the new. We dare never discard the old just because it is old. But going on from there we need to get into the new. Change is only form, the essence still remains. The morning may be new, but time is old. If the new has no roots it withers. If the old grows no leaves it dies. Jesus brings out of his heart treasures old and new. He interprets the old to the new and the new to the old and clothes the eternal truths in fresh and appropriate time-vestures.

*We use patches on clothes. Old - new use language shaped
that years past*

Mankind is still divided into two camps. Those who call; "The old things" and those who call; "The new things." Neither can understand fully God's law, which is wise, of change. Jesus said many times; "You have heard it said - but I say to you." Change is inevitable. In 1797 (Crowe on Parables) the iron plow was rejected by farmers of N.J., for it might poison the land.. Rene' Laenner in 1816 invented the stethoscope, yet he was ridiculed. A first typewriter was invented, but it was thought it would rob people of work and pens were so much cheaper. Edison's experiments with electric lights were considered "failures". The ideas of Jesus as to work of individual law of Love of God and of man was thought as impossible, but many changes have been brought about. It is not thru Marxism, but thru Christ that individuals have been considered worthy of God. "Old times" were not as good as people sometimes say. Changes have been necessary and still are.

CHRIST AND CHRISTIANITY MAKE LIFE BETTER. Sometimes people argue that the world is getting worse, instead of better. Some people speak about the "good old days." But morally they were no better than ours. In 2800 B.C. wise man wrote; "The earth is degenerating. The end of the world is approaching." In 1929 same thing was said and today again. There was faithlessness in the past and is today; there was lying and perjury in past and still exists today, there was crime and still is. But as Christians we know that the conscience is stirred and does not condone these sins in society. Our business codes are getting higher, the treatment of criminals is getting more humane, children are recognized as human beings. Our care for the sick, the infirm, the needy is far superior to that of olden times. Education is getting better. The public conscience against war is getting more sensitive. Religion is recognized as factor in life. Teachings of Jesus have given inner peace and power.

WE THEREFORE HAVE CONFIDENCE IN THE FUTURE. Even tho it is difficult to put new patches on old cloth, yet new ideas and thoughts can transcend the old. Christianity has survived all antagonism against it. It is key to the future. It helps to shape new and better worlds. It gives positive approach to any situations. 16 civilizations - acc. to Dr. Toynbee have fallen, bec. God was not in them. So force today will fail, tyrants have never ruled too long. The new ideas of Christ will prevail. Alfred Tennyson, the poet wrote these words in "The Passing of Arthur". "The old order changeth, yielding place to new. And God fulfills Himself in many ways, Lest one good custom should corrupt the world." In Christ is any man a new creature. Old things are passed away. Behold the old things have become new.

N.Y. Am. Pres. Church Also build a new and old

The Tares and the Wheat

Matthew 13:24-30; 36-43

A book entitled; "The Rape of the Land" was written some years ago. In it the description of the wonderful creation of God in Nature and of Human Beings was ~~described~~ given. The wonderful forests, the great prairies, fine lakes and rivers thru selfishness of mankind, the woods were destroyed, the prairies plowed too often, so the great sections of the country looked denuded, erosion of the soil took place, dust-storms swept away top-soil. A film entitled: "The Shadow Over the Land" portrays some of these aspects. One of the disgusting, as well as tragic aspects in the beauty of the spring time is to see "litter-bugs" throwing beer bottles and cans, and trash all over the country-side. People cut down trees and tear branches off and take them home to throw away. We do not have enough appreciation of the fact that: "This is My Father's World." The earth is the Lord's. This is the reason why we have a Rural Life Sunday, a Rogation Sunday, so that we might pray for God's blessings upon the tillers of the soil, the farmers; for after all, we are dependent for our living and our life upon that which is grown.

Out of God's Picture book we look at the parable of the "Wheat and the Tares" the wheat and the weeds, so that we might appreciate the "hidden heart of things" and the many "marvelous things" God has given us. Jesus took the incident out of his life as he lived at Nazareth.

A farmer had sown his field with good wheat. From the last harvest the best had been kept for the new sowing and the poorer quality wheat had been ground into flour. But under the cover of the darkness his enemy had scattered dandelion or weed seed that looked so much like wheat over the field. Dandelion is a false wheat, hard to distinguish from the real. In cruel deceit he fouled the crop. The farmer could not detect the weed until it grew enough into the blade. Then the servants came and said; "Did you not sow good seed in the field? Where do the tares and weeds come from?" The farmer said "An enemy has done this." They wanted to pull up the weeds, but he said; "No for if you pull up the weeds, you will also pull up and disturb the roots of the wheat. Let them both grow until the harvest."

We have here - according to Bishop Kennedy - various aspects of farming and living. We try to do things perfectly. The farmer had sown the best seed and expected best crops. God has placed in our hearts a discontent with second-rate. We have a hunger for that which is best. Young people have ideals and they would like things in accord with these. It is a good thing we have ideals and great ideas. In our work there are some whom we call "perfectionists". They would like to have everything just so. That is true in business in the

household, in politics, in schools, in the Church. The congregation looks for a perfect minister, the minister looks for a perfect congregation. In society we look for higher standards. In a technical way we have achieved great things. Some people have the notion that everything is growing into perfection. *this is not*

BUT now comes the big "but" we must live with IMPERFECTION. Among the wheat there is sown the the tare, or the weed. Into this life of ours comes the evil and wrong. It is the strangest things that even into the best of things there slips evil. We cannot attain perfection as long as we are human. Homes are not like Hollywood portrays them, marriages may be made in heaven, but we have to live with one another. The husband is not perfect, neither is the wife; but we not break up on account of that, but carry on. We must learn to live with the imperfections within ourselves and others. How many mothers and fathers have reared their children carefully, surrounded them with love. Yet they see strange stirrings and so sometimes we have "black sheep" in families. Jesus has sown seeds of peace into hearts and into this world, and yet the field of the world is littered with dead and disabled. He has established the Church on the basis of love and the spirit and yet there is so much that is weak and stumbling in our interpretation of the Gospel of Love. Yet Jesus says; "Let the evil and good both grow together until the time of the harvest" You cannot exterminate the evil from the world by your activity and personal exertion. You are liable to root up the good with the bad. So often we can hardly distinguish betw. wrong and right. Can we distinguish with our human frailties and lacks of insight the deeper and the lesser aspects in some human beings? We sometimes judge wrongly altogether. We often find that the person who seems so bad has some real good at bottom in the heart. There was a nihilist, one who did not believe in anything, who denounced all religion and all government. And yet he said to a young friend in time of crisis; "When your back is to the wall, in grief and weariness, read Job and Jeremiah and stick it out." We ought to wait for God's judgement on people. *There is so much good in the world, that I believe more in God's judgement than in man's.*

Only the FRUITS AT THE HARVEST AND THE JUDGEMENT OF GOD can provide real results. God is infinitely patient with all of us. He gives us renewed opportunities. The son of man has power to forgive sins. God's judgement is fair. One of our recent novelists in "Great Hunger" by Johan Bojer gives us a positive answer. He tells of a man whose enemy had sowed poor seed into his soil. Now He has a change of heart. One night He goes to the farmer's field, the farmer who was poverty stricken and sows good seed. He was asked why he did this. He replied: "I had to do it to save my soul." So we work together *and trust that the good that God will survive.*

Parable of "Hidden Treasure" - ~~of~~ Pearl of Great Price."

There is a fascination about this Higher Christian Education Sunday, for it involves our colleges and universities, it involves young people in whom we are interested. These various institutions involve opportunities to prepare for life's work, so that one might fulfill the mission God assigns to one. Naturally, older, as well as younger people are interested. Education means "leading out" into a fuller life, as teachers inspire one and as learning gives greater insight. The greatest good - the supreme good - as Jesus brings it before us in "His Picture-Book" the parables of the hidden treasure and Pearl of Great Price is "kingdom of God" or "rule of God" in our hearts. God wants that which is "BEST for US." We find our greatest good in CHRIST JESUS. No matter whether we are studying for one profession or job or for another; all must center in Service to mankind and in the doing of God's will. Those are our purposes. That needs to be our SEARCH. We are constantly looking for something.

That which is of WORTH or Value is brought before us in these two parables. The joy of the man finding a treasure hidden in the field and the search for the pearl of great price indicate a desire for something valuable.

There is excitement in the story of the treasure-trove. In Palestine men had for ages buried treasures in the ground as safest place. That seemed to be safest bank. But buried treasures were not always reclaimed. Here was this plowman. He trudged along the weary furrow behind his plow and his team of oxen. One day he drove his plowshare into the lid of a sunken chest. With quivering hands he uncovers his "find". Quickly he looks around to see if anyone has seen him and the covers up chest again and hurries home to make arrangements to buy the field. Who has'nt read the stories of Treasure Island in which Long John Silver searches for treasure. Right Now we have seamen and searchers sinking sending deep sea divers to find hidden treasures under the water.

The parable of pearl is also very fascinating. A diamond is our stone of value today, but in Christ's time it was a pearl. Here was a merchantman, a pearl collector, who traveled far and wide, perhaps to Persian Gulf or to fabled India, thinking that perhaps he might find a specially precious pearl.

So we have THE SEARCH for that which is worth while. Sometimes we "STUMBLE" on that which is valuable, as the man plowing the field, the other the merchantman found it by unremitting QUEST. Sometimes we find the factors that are

worth while by doing our regular duty, as the plowman was doing his. God often finds the faithful ones who cannot find Him. The plowman on humdrum field. The faithful shepherd in doing their duty heard the angels song, the stars led the wiseman to greatest treasure - the Lord Jesus. There are many gifts, but it is God who gives them all.

The merchantman found his pearl after a long and diligent search. On what journeys our minds and souls must go. The adventure is well told in the Holy Grail. One knight riding on the quest. He thought he found best at the time in fresh brook and fine fruit, but it turned to dust in his hand and on his lips. It did not give satisfaction. He opened the door of a home after knocking and found a beautiful young woman. He thought surely the love of a maiden and the shelter of the home would give him fullest satisfaction, but this also did not turn out in that way. In pride of battle he thought he might find satisfaction, he thought civic honor, esteem and affection of men would be height of achievement. But did not have complete satisfaction until he beheld "the Holy Grail" as symbol of Christ. Sometimes we seek afar, but often we find best near at hand. In Russell Conwell's "Acres of Diamonds" the searcher finds riches right at home, in his own backyard. So at times by "stumbling" into worthwhile matters we attain, other times by relentless search we come to what we want.

But to gain worthwhile and best - we must have WILLINGNESS to give in order to get. The man sold all his possessions so that he might buy the field in which treasure had been found. The merchantmen bartered his whole collection of goodly pearls, so that he might obtain. Everything is a gift of God, but we must put forth every effort to obtain. The fertile soil is a gift, but farmer must work it if it is to produce. A noble book is a fine gift - someone has put all he or she knew into it; but before we can make it ours we have to spend time studying and reading it and ~~having~~ having an attentive mind. We must sacrifice time, energy, thought, money in order that we might get hold of that which is worthwhile. Nothing in life can be achieved without great effort on part of all individuals and on part of groups. That is true of trying to obtain that which is most worthwhile in Christ Jesus. *Power houses, Reservoirs, but we must put forth effort to get what is offered!*

The Parables

Matthew 13:13 - 17.

"Tell me a story" is often the request of children. In our Christian education work and our S.S. a story quite often clinches the truth more than anything else. Fables, parables, allegories, similes have been part of our heritage. The O.T. has some fine parables. The rabbis had some very telling parables. Jesus, however, is the Master at this kind of communication. He announces His Kingdom by means of parables. He has in mind making Himself understood. Matthew 13 is a great chapter on the parables. But as he tells them, some, including disciples are mystified. So they ask Him; what do you mean by these? He explained to them that he adopted this novel manner for a number of reasons. He would not be on earth too much longer. His enemies would "get him" and His disciples must be ready to carry on. They had proved their capacity to understand. He would go into quiet retreat to have them apart & then to impart great teachings, so that they might be remembered.

So here we deal with this important thought How did Jesus open His Picture Book. Bible have been know to have been tied down by chains, so that people would not take them away. So they were closed in this way. But the Bible, or even the great parables are A CLOSED BOOK. There may several reasons for this. One of these is that people just simply REJECT the truths that are conveyed. They have closed minds, they do not want to understand. There are mysteries and some simply are hostile and indifferent and never want to get hold of anything that is new. Jesus told His parables and people simply were hostile to Him and did not want to understand. Take Pharaoh of time of Moses when he was asked to release the people of Israel simply was obstinate in his opposition to the truth and the message of God. Sometimes truth is being withheld, for people would simply make a mockery of it. At times truths are open only to those who are responsive. All great truth is profound and some times we do not understand because we do not have the key to open the door.

But at times people may be UNRESPONSIVE and the great Book remains closed because they LACK INSIGHT AND UNDERSTANDING. Jesus offers us His great ideas sometimes in capsule form. His great ideas are hidden, so that we might SEARCH FOR THEM. It is like a treasure hunt. Just because matters are not quite so clear offhand, we need to dig for the truth. There is sometimes dullness in our response to the great teachings. Our minds are not as alert. Sometimes we seem to get hold of ideas more quickly than others. Such a parable may stir the imagination and open up the truth.

By the parables our Lord wanted to OPEN THE BOOK, the Story books, so that He might convey to us His great ideas. The real world is not always the seen world; the real world is the unseen of which the seen is but the form. The material is sign language of the spiritual. "For the invisible things are clearly seen, being perceived thru the things that are made.. (Rom 1:20). At night we cannot see too clearly our windows in the church, but as light shines thru we can perceive. Jesus' parables are windows that let the light shine thru. They are the "key" that open the Book. They are the puzzle in the "picture-puzzle" which will solve the whole picture for us. Jesus shows us the Father and points to the heart of things. They are often homely illustrations taken right out of the daily life of the home, of the field, of the farm or the market place. "The heart of all things discloses the things themselves; but the things themselves do not reveal the heart." (Thielke). Here the outward is used to illustrate the inward.

Some years ago we went hiking with a naturalist in the mountains of W. Va. As we walked along some of, including myself, saw, heard, felt very little of what was going around us. We did not hear the birds and yet there were many twittering away. We did not see the many plants and flowers, we did not feel the texture of some of the things along the path. But then something happened. The naturalist, who knew all about the various aspects of the varieties of nature around us, began to "open up the book." He would say; "Do you hear that bird?" Then we listened to other sounds as he explained what kind they were, from what bird it came. He said; "Do you see that plant, that beautiful color of the feathers of the bird, of the flowers, of that odd and strange rounded object woven by spiders. Then he said; "Do you feel that fine texture of that leaf, of the petal of the flower? Do you smell that particular scent. It comes from such and such a plant or flower. He in this way opened to us the wonders around us that we never realized before. In a much deeper sense our Lord has taken us thru the great truths about the Father, about the Kingdom and in opening His Picturebook to us, he gives opportunity to hear his words. We always need to hear what He has to say. He enables us to see - have insight - into the great ideas about God, about the universe, about human beings, about ourselves. He leads us into a deeper emotion or feeling, so that we might be inspired by that which He suggests to us. So we need to be responsive to our Lord's teachings.

One of the well-known songs of Civil War days; "Mind your eyes Have seen the Glory of the Coming of the Lord" and ending with this refrain; "Glory, glory, Halleluja". The Truth is marching on That is one aspect of this National Memorial Day which originally was dedicated in honor of those who gave their lives in the Civil War. Into the tensions of today there comes another aspect in which not only heroes of war are honored, but also heroes of peace. And here is the reference to Jesus put by a modern poet; "One night, while attempting to make peace between two friends, He was beaten to death by both." The attitude of non-violence advocated by Jesus, put into practice by Mahatma Gandhi is being used a great deal today. In all these aspects a Spiritual Recovery is essential, so that the situations of all kinds might be met.

In the parable of the Uncompleted Tower and the Rash Warfare our Lord opens our eyes on the fact that in all situations we need to COUNT THE COST. Jesus was led to give expression to these parables when the crowds flocked to hear Him. Some came gaping, just as they would come to a dog-fight, some came just out of pure curiosity, others felt they would have an opportunity to ride on the crest of the wave in a revolution. Jesus knew that spirit was dangerous and did not want to be self-seeking and encourage it in others. So He seemed to become very graphic and even hard in saying to them; "That one must hate that which he loves best to follow Him." There can be no half-Christian, half-hearted following of Him.

Then He relates the parables of the Rash Builder, who had started to build something and could not finish it. The Herods of Jesus' day had a passion for starting bldgs and then not being able to complete them. One of the saddest sights is to see some great project just partially completed, for the cost had not been counted on. Pilate had begun the building of an aqueduct, but did not have enough money to complete it. And then there was this King Herod, who had not counted the cost in going to war against an enemy and had been defeated. There is, however, nothing more tragic than extinguished enthusiasm, than half-hearted efforts. Failure is not a disgrace, but to low aim is disgrace to the spirit.

So we see here a number of things that need to be considered. Before any task worth while is undertaken there must be a Counting of the Cost. That means first of all CALCULATIONS must be made. Any business man will try to figure out ahead just what is essential in doing his business. Jesus suggests to us here that Jesus offers the finest and greatest of opportunities, but we must "figure out" which might be involved

If one wants to succeed in school and attain a certain aim it will "take time", you must try to arrange matters, so that you can accomplish worth while things. To go to Church and S.S. regularly means that one has figure out time and the opportunity. To become a more vital Christian, you must "figure out" that it involves the giving of one's self to Christ and His cause. No half-hearted measures will do. Jesus demands the best. Half-hearted Christianity always leads to dejection. *Christianity demands that*

So we need to CONSIDER all that is involved. The man who wants to build has to consider his own resources, how much money he had at hand, how much he could borrow, whether the time was ripe to do something like this. He has to know his ability to see it thru. The king who was to go to war must know if he has enuf soldiers to overwhelm the enemy. We read a great deal about the aeroplane U2 caught in Russia, which had been on a spying mission. All nations have their intelligence Dept, so as to get a line on other nations. The weakness as well as the strength has to be known. One cannot take a chance unless one knows what he or she is doing. In our spirit life we need also to Consider what we have available. If we depend on our own resources we would fail. But we have all the Resources of God available to us. Our spiritual resources are way beyond our understanding. We have on our Worship Folder today Praying Hands and the words whatsoever you ask in my Father's name shall be given to you. When we come in contact with creative mind of God, then we are quickened & sensitized. We acquire moral insight, sense of discernment and true direction from God.

Then we can CARRY OUT the purpose God has in mind for us. In Counting the Cost we also have to have the ability to finish the job. Some young people were discussing the meaning of the "altar" in the Church. One of them didn't quite get the meaning of the presence of the Lord, so said, misunderstanding the word; "It is the place where we alter our lives. That is we change our lives as we come into the presence of the Lord and try to do what He asks of us. Jesus "counted the cost" & gave up His life on the cross. Disciples likewise were inspired to forsake all and follow Jesus. Men & women in business have tried to have the spirit of Jesus in the work they do. Martyrs have given their lives. Count the cost in time, in energy, in vitality, in life; but all is worth while, when "Jesus is First." A drama of unique importance is being put on in Washington by Minxers from German Ruhr, entitled "Hoffnung" or "Hope". It is born out of war years, the tension of today and indicates that in moral values and in religious values and in Christ Jesus is our hope. God must be the directing & driving force in our individual & corporate lives.

H. Sudermann has written a rather striking story around the fairy tale of Dame Care. There was once a mother who had a son. A grey woman at the time of birth of the boy offered to be god-mother to the boy, if she would give her his soul. Since the mother was very poor, she turned the boy's soul over to Dame Care, for this is who the grey woman was. As the boy grew older, he was always worried about things, he had a careworn expression. One day he asked his mother for his soul. She tried to get it from the stars in the sky. They said, he was too low for that. The flowers said he was too ugly. The birds he is too sad, the clever serpent he is too stupid. At last the princess said, she would give him her soul if he would ask for it. He must free himself said Dame Care. The boy did not do this & the princess waits for a suitor to this day, while the mother died of a broken heart. There is in the lives of men the rule of little grey woman called Dame Care. Man is filled with all kinds of worry and fear. At the bottom of most of our problems is fear. There are so many things to worry about-problems of business of the home, of the children, the future, old age, fear of losing the job or unemployment, about monthly bills almost due. The fear of death, the fear of his dangers, fears of own incompetence, of failing powers, fears about the mind, fears of illness, fear of the secret self. The whole life, past, present & future colored and poisoned by this one hidden enemy. Fear freezes the warmth of life. Yet Jesus comes ahead & says fear not. Tells us not be anxious. Jesus had many things to worry about & yet he was perfectly calm and collected. He knew the secret of peace. How can we learn to live without worry? without fear?

This passage from Matthew is a rather startling one, one that ought to be deeply brooded over. We find here in part Jesus' faith that overcame worry & fear. Here we can find our source. Worry has divided our self, it has never solved a problem, it has never gotten that for us for which we worried. Jesus saw everything as it actually was. He looked below the surface. We look too much at the top

We need to train ourselves to see the facts. Then get these facts out of your system. He saw the sic man & faced that problem with him. face the facts. Do not imagine a great many things, Oliver Ed. in that striking book "Fear" tells us the story of a man, who was faced with vreakdown. A big busines man, afr. of dying suddenly. Case of nerves. son got him to specialist. This man told to write o his life story. He did and faced the facts and g rid of some of his fears. Then he gave him some i books, the Bible and admonition to pray and left i That hepled the man & helpd him overcome his fear.

You need to get the attitude of noncholance, the att. of not worryng at all. Do not repress the fears, they will come out some other time. No direc them into other channles. Get other ideas into your mind. A man owned a beautiful garden, but big bould in it. Tried to dynamite it, but no. At last man coverted it for him into a rockery with ferns, etc flowers abour it. A beautiful garden. Or as the sto is told by Bushnell that he was walking along one day. saw a driver, cracking his whip over horses. Why do you this. O they get scared of certain thing here & i crack the whip to direct their attentio so Bushnell wrote abt The expulsive power of a higher affection. * perfec love casteth out fear.

But above all we must trust God and turn thing over to Him. Luther's wife one day dressd in black. Was asked why, he said Luther's God died. He got th point and did not worry so much. So many of us go about in this manner & attitude. So often have i found myself at the end of my resources and God has mana ged for me. Thomas a Kempis one days was worri abt things. " If i only could hold out to the last. Hsi soul arose in anger and said to him, " Look bac Has God ever failed you in the past? No. Look ahead i think you need have no fear. God is behind you at your side, before you all around you. Jesus in Geth wo ried? No. He yielded to no fear. He threw the whole responsibility on God. Stanely Jones broke down in health. Worried abt. his work in India. Made a bargain with God and has wonderful streghth every since. God never fails. he has abundant powe Trust in Him. Get that quiet, calm and trustful spirit and peace will be yours.

* get an interest outside of yourself + your worries.

THE FOLLY OF WORRY

Matth. 6:24-34.

Worrying is one of the most universal traits in human nature. Men worry. Women worry. Women seem to worry more for they are more finely constructed. Poor people worry. Wealthy people worry. Busy and idle folks worry. Americans are supposed to be specialist in worrying, but other nations & races worry as well. It seems as if the spirit of worry is inbred in man.

What do we understand under worry? There are two passages in the Bible that deal with this particular phase in a particular manner, the 37 Psalm with its "fret not" and the 6. Matth. with its Be not anxious. Fret not means don't get hot. All worry has its source in fear, a fear of some kind. It seems to be like one of these dragons that used to get hold of us in our dreams when we were young and chase. Worry is not concern, but distress of mind. Worry is mental distress. It is yielding to fear. Worry means that we carry tomorrow's load today. Worry is carrying a load that one should not carry at all. Worry is fretting over past mistakes. Worry may be due to physical causes, not feeling well etc.

Worry is utter folly. That is what Jesus is trying to tell us. Worry is unreasonable. We simply as Jesus said, cannot serve two masters. Those of us that have tried that have found the utter impossibility of that. If we worry and fret we cannot do our task and work as we ought to. We simply permit ourselves to be swamped by the idol of worry. It is single service that must be ours. The word single eye has a rather interesting meaning. The papyri of ancient Egypt reveal to us that at times a third as well as a half of a salve is bequeathed in a will. Now whose slave was that in reality. That's a very cruel & unreasonable process. Likewise this is true, we cannot serve fear & trust.

Then again we know that fear is absolutely useless. Which of you can add one cubit to his stature? We can never better conditions any by worry and fret. One famous said; that he got along pretty well after he had ceased trying to run the world. We simply impair our judgement, hinder ourselves in rendering a larger service by worry.

We take life too seriously. T. Clark has written a little poem in which says;

"Toiling is sinful
Ways like today
Bluebirds and poets
Stop work in May."

His idea is just this that we should at times take life less seriously. We seem to think our way is the only way and we get all excited if it doesn't come our way. We ought to see the other side also. We are just ordinary people filling an ordinary place and doing quite an ordinary piece of work. We ought to work with the feeling of lightheartedness and joy. That makes our life more worth while. We can do that real well, if we heed the next point. Worry is sinful and irreligious. A group of hunters were lost in the woods. They wandered about for some time, but could not find the way out. At last one of them climbed a tree and found the way. So when we wander on our pathway, we often get lost. We worry and fret about things. But when we climb the tree of prayer and letting God take care of things, we find ourselves. We must climb up to God if we would attain. Worry is slapping God in the face & telling him that he doesn't know how to run things. Worry is taking things into our own hands. Worry or lines of fret on the brow are due to lack of trust in God. We must absolutely feel that God will do that which is right. All things come to those who seek God. A certain famous preacher came to St. L and had to preach in Ill. He came into the depot just as the train pulled out. There was only one other way & that was to try to make connections on a branch line. The preacher said we will make, even if it was never done before. He trusted & the connections were made that day.

The question comes in, how can we overcome this feeling of worry. In Phil. Paul writes, In nothing be anxious, but with prayer make your requests known to God. The first rule is Don't worry. Say to yourself it is useless, it has bad results. The second help would be to be thankful for anything. Sing and hope. Music is divine. Work. Appreciate what you have. The third rule is pray about everything.

REALITY IN RELIGION

I. Living in Times of Tension - Mt. 6:24-34

In Stanley Jones most recent book "Is the Kingdom of God Realism?" the question is faced whether religion and Jesus Christ are a reality in life. Do they mean anything at all? A Russian said "You are religious because you are weak." To which the American replied; "I am religious because I am idealist and believe in Jesus Christ as only force for aid in the world." These ideals must be realized in life. Jesus lives not merely in the sky. He gave answer in life itself. Jesus knew all the issues of life, the tensions, the sickness, the questions, the doubts, the struggles, the heart-aches & He had an answer for every need. It is this answer which the church thru Jesus Christ gives to this day. As Jesus recognized the tensions in human life; he said; "No man can serve two masters." With these words he begins a message on anxiety, which is one of the great tensions of life. *Feet on ground.*

A machine is made which tests the tension of wire to see what it can stand. Life is such a machine that tests the tensions of the human soul. Tensions are due to the fact that we try to "serve two masters" as Jesus said. You will hate the one or love the other. Tensions in life are due to a number of factors. There is a definite anxiety for security. What shall we eat, what shall we drink? Where with shall we be clothed? In trying to make a living we get into a deep stress. We get tired from working too hard. We get into trouble with our fellows because we want more than needed for self. Tension is also due to striving for new experience. That is why Adam & Eve entered into sin - eat of tree of the knowledge. There is a good side to this, but also a very dangerous side. Someone has said; "I would know myself better, if there were not so much of me." Inside of us there seem to be many forces struggling for mastery. "Inner attitudes on clothes, food, life make for strain. Paul puts it so well when he says; "What I would do, I do not, and that which I would not do, I do." Most of us are too prone to judge others. The Erie Canal does not know the temptations which the Mississippi River has to go astray. It is sin that causes tension, strain, that takes away peace of mind, that makes for loss of interest in life, for staying away from church. That is why

J sus said; "Son your sins are forgiven you."
There are tensions that arise out of our relationship to others. Love and its entire life causes a tension. Marriage problems, family troubles. Tension bec. of lack of understanding of others' motives. Tension is there because we do not have the proper relationship to God. We recogn. strains & stresses in life, oftentimes to the breaking point.

Jesus shows us the way out of such tensions. He shows how to overcome Concentrate on God, do not try to serve God & Mammon, your own inclinations & desires. "He who se mind is stayed on Thee, shall have peace" said the ancient prophet. Even an old Gr k philosopher like Plato could say; "Lay hold on something above you." Paul said; "Whatsoever things are true-- think on these things." Job of olden tim followed religion accord. to the light he had. But he did not have intimate relationship with God to sustain him. He believed in God, but did not really know Him. Then came the underst. of God & He could say; "I have heard of this by hearing, but now my eyes seeth." Here was reality in religion.

If we would overcome tensions in life, we would trust in God. We would relize that God is all powerful. He provides for birds, the lilies on the field, surely He is concerned about the human soul. John Rowntree, a great Quaker business man, of Engl went thru an intesne strain in his life. He who has been so active & loved to see the great things in life & the world was rapidly growing blind. At first deep gloom, but then he said to Himself in prayer "I can trust God. He will give me insight." As he trusted he felt the presence of God and was given courage and power. Fellowship with God.

If we would overcome we must "seek to do His will." Seek first of all the Kingd. of God. Dr. Trudeau of Saranac with T.B. said hardest thing to learn was "Acquiescence." Then not so bad. As we live a ong men, serve them in accord with will of God, tensions are taken from us. Little minnow in boat. Wished to throw out into larger body of water but sawm away. So we do with God. He wishes to enlarge our soul, but we do not submit to Him.

LIFE-GIVING SERVICE

Luke 7:11-17

There are certain drugs when given are used to deaden pain and to give escape. The same kind of a drug under different circumstances is used to quicken the heart, to stimulate the activity of the body.

Religion is not a pain-killing factor in life, an escape opportunity; it is rather a power that enlivens, quickens and gives greater power. As we think of the years of service given to our congregation we realize that Christianity has ever been an enlivening factor, we have been able to offer life-giving service. This thought is brot out so wonderfully in our Gospel for this day about the Christ raising the only son of a widow at Nain. Jesus rendered life-giving service in this connection in more than one way. Our service in the Church must be like thi

As our Lord with his disciples came to this villa of Nain, a funeral procession, in which many people through their crying and weeping were expressing sympathy to a widow who had lost her only son. Our Lord stopped this procession. He was moved with deep compassion and sympathy. Our Lord had this compassion to a remarkable degree. He could enter sympathetically into the experiences of men. Some times a larger group of people, sometimes an individual found a responsive heart in the master.

If we are to render life-giving service as a people we also must have compassion. Such sympathy costs, it takes much out of one. We are too hard-hearted today, too indifferent. At Northfield School we listened to a Dr. Burckhardt from Cols.O. who himself has compassion and sympathy for people & whose people show it also. He said " Our people are learning to have sensitive hearts to the needs of other people." What a wonderful thing to have that in a congregation. We ust feel with others. All about us are people who are lonley, as the widow at Nain, who are in sorrow, who suffer losses. All abt are people who are concerned, who have worries, heart aches, who are beset by temptations. Many are ill in body and mind. Right now we are trying to help a couple find a young son, who runs away from home who will not allow himself to be controlled. Right this week school begins again. Parents need to be concerend abt. the boys and girls going there.

All over the world are homeless, wandering displaced persons. So we could go on. But we realize how much compassion must be in our hearts today.

Jesus did not merely talk in a sympathetic way & manner. He showed his compassion and deep concern. He did something about it, and tried to remedy the situation. He had the power to bring back to life. Life-giving service must not merely talk about a matter, but really do something about it. Jesus was always in attitude of prayer. That is one thing all of us can do - Pray. We can pray for the church, for the services, for our people who are in trouble. Need to surround our young people with the spirit of prayer, as we carry them on our hearts.

But our Lord had the power of life-giving service in that he was enabled to bring to life this young man. Jesus can bring to life those who are dead in their sin & in their unconcern. It is this life-giving power that needs to come into the Christian people of today. We need to recognize that this is absolutely essential. Jan Smuts, that gr. leader from So. Africa in facing situations of today says; "The world has no need of a new order, a new plan, but only the honest and practical application of Christ. Let us hold on to the eternal message. In the twilight of today I see on the horizon not the man of Moscow or any other person, or the man of Rome, but the Man of Galilee, the Christ." That must be our deep and profound conviction.

Our life-giving service must also express itself in doing something about it. Dwight L. Moody preached in England many yrs. ago. A young medical student W. Grenfell dropped in. A man was offering a long prayer. Dr. Moody said; "While he is finishing his prayer, let us sing a few hymns." This struck W. Grenfell & he became a gr. Xt. worker. Met Moody later on & told him abt. the experience and Mr. M. replied; "Good, what have you been doing since." We must remain very active in the Lord's service if we are to grow. So let us be up & doing. Render the smaller service for church about the bldgs. be helpful to people where you can, give a word of encouragement, set the proper kind of example, visit the sick, clothe the ragged, give drink to the thirsty. Kahil Gibran, the man fr. Lebanon, who wrote such fine things tells us in "The Secrets of the Heart" that - Work is love made visible." So our love must be made visible.

HUMBLE SERVICE

Luke 14:1-11

On the cover page of the Sept. 11 issue of the Saturday Review a picture of Gandhi's legacy is shown—slippers, sandals, watch, spectacles, bowls, spoon favorite song book and his "teachers" the monkeys that "see no evil, hear no evil, speak no evil." On the inside is review of "spiritual legacy and his autobiography" "The Story of My Experiments with Truth". There is evidence here of the "strength of humility" for this man has exerted a power thru his plain & simple life. We have illustrated for us the words of Jesus "he that humbled himself shall be exalted." The world today needs Christians who are willing, like our Lord and Savior Jesus to render humble service.

Our Lord had been invited to supper at house of a Pharisee on a Sabbath day. A man sick with the drop sy was brot in. It was not permissable to do work on Sabbath day, but Jesus used the tht of an emergenny arising when sheep, ~~ox~~ ~~go~~ into well. They had to be pulled out. So this man had to be healed & Jesus did it. Jesus puts human beings above mere tradition and rote. A need was there and it had to be taken care of. The task would have been too gr. for Phar., but Jesus had power. When we look upon the work that awaits us in this congregation, when we think of great needs of men & women the world over, when we realize that "there is so much to be done and so little time to do it" we bow our heads in shame bec. of our poverty, weakness and inability to recner service. We dare never become proud of any achievments, for the task is so much greater than we realize and all that we might do is still inadequate. We may be proud of country, ancestors, making money, our intellect, our accomplishments, but when we brag about these things we spoil it all, for so much more might be done. Jn. Woolman, a Quaker, dressed in homespun went to Engl in 1740 on business. IN Quaker meeting received coldly. He did not leave, or fly off, but prayed. He rose & said he must carry on. Silenz, then apology & a new spirit for task. It is this kind of spirit of humility that needs to prevail in all Christian circles. *Just humble Phil 2:5*

Our Lord at that supper noticed how many strove for positions of honor at table. And as He spoke he referred to the fact humility is necessary to get these positions. A respect for others, a consid

of the rights of others. Selfexaltation often leads to downfall. We need not push self into the foreground, put No. 1 first. In Nov. 1682 Wm. Penn made the "Treaty of Amity" with the Indians. No weapons worn by white men, altho Indians had them. Wm. Penn made a short address in which he said; "Our object is not injury. We meet on the broad pathway of goodwill & faith. I will not call you brothers, but kinsmen who are of the same flesh and blood before God." This treaty was never broken, bec. of the spirit of humility and high regard for others. At a funeral of Prof. F.G. Miller the words were used "His is the soul of delicacy." Implied in this word was good taste, charming, gentleness, humility, reverence, refinement. Delicacy is courtesy twrd others without cringing, tact without fawning, fame without flourish, power without insolence, success without boasting. Delicacy is courtesy with courage, gentleness with firmness. It is in this manner that we must be humble and regard others also as children of God. ✕

Jesus in this whole incident reveals to us that before God none of us can be proud. Before God none is righteous no matter how much we serve. We are all humble sinners trusting in God's gracious love. In the face of God we must be humble, for He is so great and marvelous. We are unable to match Him. A legend has been translated from the French which is entitled "The legend of the Holy Spirit." Long ago there lived a saint, that even angels came to see how he could be so good. They asked God to give the man the gift of miracles & the Lord said; "Give him what he desires." So they asked him if he would like the power of healing. He replied; "No, I would rather God would do that." "Would you like to convert guilty souls?" "No, that is mission of angels, I pray." "Should you like to attract men by your patience?" "No man, should not be attracted to me, but to God." "What do you want, they asked the man. His reply was; "Very well, that I may do a great deal of good, without every knowing it." So he went about and became "A Holy Shadow" diffusing God's love. That is how we must serve, not for reward, but in humility. Mother said to young preacher son; "Rest your soul on Jesus and be content to do acc. to your strength."

✕ "He that is down needs fear no fall,
He that is low, no pride,
He that is humble ever shall
Have God to be his guide."