

## Sermons Preached in St Peter's Eastern Hill

by Canon Farnham E. Maynard

**Editorial note:** *The original notes were typed, with much underlining and some additions written in by hand. The following transcription is as accurate as reasonably possible, although obvious typing mistakes have been corrected: capitalization follows the original and handwritten emendations are indicated by the use of italic font. No attempt has been made to distinguish between Maynard's use of red or black ribbons, or his extensive use of underlining. Scriptural quotations have been given in full, even if only sketched in the original—text and references not given in Maynard's original are enclosed in square brackets, [thus].*

### THE WISDOM OF GOD

St. Peter's Melbourne, July 6th 1947. 7.30 p.m.

“Where shall wisdom be found? and where is the place of understanding?” (Job xxviii,12.)

“Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? (I Cor. 1,20.)

#### I. What is wisdom?

It has been defined as the capacity to judge rightly in matters pertaining to life and conduct.

Rightly? — on what level? — in regard to what end?

The scientist is hardly called a wise man (investigator)

he may be a genius .....

The philosopher is the “lover of wisdom” .....

The philosophers sought wisdom. They sought to understand so that they could act rightly to produce desired consequences in the life of man....

Stoics. Epicureans.

They produced recipes for gaining happiness or avoiding more pain than was necessary.

St. Paul argued with them on Mars Hill... (Athens)

It looks as if he thought it a waste of time.

To the Corinthians he wrote, “I determined not to know anything among you, save Jesus Christ, and Him crucified:—” [I Cor. 2:2.]

“We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” (I. Cor. 1,23–24.)

In the O.T. we get as far as this:

“Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.”

[Job 28:28.]

In the N.T. “Christ is the WISDOM OF GOD.” Wisdom is to be found in Him and in His Saints.

#### II. One of the marvellous things about the Bible is its integrity in dealing with its heroes.

No one wants to debunk them. That has been done ruthlessly and with none of the joy of little men who are glad when the great are brought low. Just in the interest of truth, that God may be glorified.

David in the O.T. and St. Peter in the N.T.

We see them fighting their way to true wisdom....

and failing in the course at times....

Wisdom goes with truth ... therefore for us with repentance:

“Behold the fear of the Lord, [that is wisdom; and] to depart from evil [is understanding.]”

[Job 28:28]

**III.** Another of the marvellous things about the Bible is the vividness of the character sketches. We know some of the old people better than the men best portrayed in history books or novels.

Jacob :- a crooked man of faith.

The Bible shows us Jacob as a much less loveable person humanly speaking than his brother Esau.

Yet wiser...because he was interested in things of the spirit and in God.

A religious genius and a twister !!!

We are never told that people are likeable in proportion to their true wisdom.

The difference is that for them there is possibility of infinite progress. They are alive to God; therefore on the road of completion, to perfection, however far off.

**III.** Joseph .... wise, and yet sadly mistaken...

Solomon .... wise, and yet foolish in two ways ..

(The Bible shows it all up.)

**IV.** The great variety of wise men and women whom God has used to bless the world and point the way to men so that they make right judgments in matters pertaining to life and conduct.

The WINDOW.....

**V.** King Alfred.

“He is the first instance in the history of Christendom [of the Christian king], of a ruler who put aside every personal aim or ambition to devote himself to the welfare of those whom he ruled. [So long as he lived he strove ‘to live worthily’; but] in his mouth a life of worthiness meant a life of justice, temperance, self-sacrifice.” (J.R. Green)

(The Pageant) Guthrum, baptism

The Candles

The Psalms

The English language

(Brahmin Doctor)

From the “Letter from the Superior” in the Paper of the Oxford Mission to Calcutta, April 1947.

“In a time such as that through which we have been passing lately, it is not easy to plan ahead or do much except to live from day to day, but it was perhaps significant that the Brahmin doctor at the Leper Dispensaries, while taking a cup of tea here, said, during the inevitable discussion on the disturbances, ‘It is not possible to see any way out of these communal troubles, except civil war,—unless—we all become Christians.’ I have an idea that he was only expressing what is in the mind of many another quiet thinking man like himself.” (p. 5.)

**VI.** What we need to-day is WISDOM.

In national relationship

international ....

social ....

personal ....

family ....

“Sub Specie eternitatis” ....

[Spinoza defined wisdom as seeing things “sub specie eternitatis”— in the light of eternity.

(Ed.)]

**VII.** To-night ...God sees our needs.  
Are you like Joseph ... in toil of great temptation  
Jacob ... homeless wanderer  
Solomon ... great responsibilities

**VIII.** Help us to put up a window that will show our gratitude to God ...  
that will make people think...

What is this strange collection of people

What holds them all together

high and low, rich and poor, one with another, ancient and modern,  
Jew and Gentile, Asiatic and European ?

They drank of the fountain of wisdom to the salvation of their own souls and to the benefit of their  
own generation.

“Where shall wisdom be found ?”

Christ is the power of God and the wisdom of God.

When Christ rules in the human heart, then wisdom finds a dwelling place there.

**DEDICATION FESTIVAL.** Sunday October 10. 1948. 11 a.m.

I. Pet. ii, [3–] 5. :-

“If so be that ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men but chosen of God and precious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

Dedication Festival ...

The Window (£50) : “Wisdom is justified of all her .. [children].”

(The groined roof of Brisbane Cathedral whitewash ...)

Catholic holiness is infinite in variety.  
many coloured glass of the window ..  
every bit lets in THE LIGHT.

II. Some sermons on the various panels.

To-day: Hilda and Cadmon.

The story is told in the Ecc. Hist. of Bede , 673–735, (episode c. 660.)

Cadmon was writing his poetry when Bede was a child.

III. The contrast :- Hilda – a woman of noble birth, great character, became abbess of more than one monastery, for men and women, enrolled amongst the great saints.

Cadmon, a swineherd, or cowherd, a farm hand without gifts, frustrated, sad, lonely. no consequence.

God had some special work for him, so we heard about him.

The first of the English poets.

(THE STORY)

Here then are two saints representative of a[n] innumerable host...

(i) Noble birth, commanding character, making a great impact on her generation by her ability and sanctity.

(ii) The other a man of no position in society making his contribution through a special endowment of God, and by his gift of song touching thousands upon thousands, and inspiring souls to give themselves to the love of God in service as he did completely.

His influence is indirect. Perhaps he never saw much of the result of his labours. Poets and writers never know whom they influence for good or evil.

(of some it were better if they had never been born.)

Poetry can be used of the devil...

But not Cadmon's.

(The Cross had won his love ... ROOD)

“Many soul longings have I had in my day

Now the hope of my life is, that Tree of triumph ever cling to.

Mighty my will is to cleave to the Crucified

My claim of shelter is right to the Rood.”

[**The Dream of the Rood**, line 125ff. Maynard clearly ascribes this 8th century poem to Caedmon, but many scholars now think that it was likely to have been by Cynewulf (770–840), somewhat after Bede's time. See <http://www.dreamofrood.co.uk/>]

**Footnote:** The story of Caedmon from Bede's *Ecclesiastical History of the English People*, as used by Maynard, can be read in full at <http://www.heorot.dk/bede-caedmon.html>. A summary by the editor is given here:–

Caedmon was a brother in Hilda's monastery at Whitby. He was renowned for writing songs about religion and the virtuous life. This ability was seen as a divine gift; and, although he had many imitators, none was his equal.

Caedmon had not always been so gifted. He began as a worker in the stables who found it difficult to join in entertainments at which all present took turns at singing. On one occasion, he left before his turn to sing came and went to sleep in the stables where he worked. As he slept, he dreamt that a man came to him and asked him to sing. When he demurred, saying that he couldn't sing, the man insisted, promising Caedmon that he would be able to; directing him to sing of the beginning of all created things. Caedmon then sang what has come to be known as *Caedmon's Hymn*, given in Bede's text as follows:

Now we ought to praise the maker of the heavenly kingdom,  
the power of the Creator, and his intention,  
the deeds of the Father of glory: how he,  
since he is the eternal Lord, of all miracles has been the author;  
who first, for the sons of men,  
heaven for a roof above;  
next, the earth; the keeper of the human race,  
the all-powerful, created.

This is the only known surviving poetry of Caedmon.

When he awoke, Caedmon told his superior what had happened. He was taken to the Abbess, Hilda, who listened to his story and judged that heavenly grace had been bestowed on him by our Lord. Hilda instructed him to abandon his secular occupations and enter the monastic life, where he was instructed in sacred history, which he set into verse.

Caedmon was a very religious man, and in his poetry he endeavoured to turn all men away from the love of vice and to excite in them the love of, and application to, good actions. According to the legend, this holy life led to a happy death—after receiving the Holy Sacrament, he made the sign of the cross and passed peacefully away.

## PUSEY AND THE RESTORATION OF THE RELIGIOUS LIFE.

St. Peter's Melbourne October 17, 1948 11 a.m.

“They that shall be of thee shall build the old waste places; Thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach” (Is. 58, 12.)

I. The top panels, of all three lights, contain figures of Prophets and Priests known to us in the Holy Scriptures. (another time speak of these)

The second panel of the left hand light shows the scene of which I spoke last week :- The poet Cadmon and the Abbess St. Hilda.

The third down will depict a scene representing saints and leaders of a time very close to our own. It shows Dr. Pusey receiving the vows of the first woman to dedicate herself to the Religious life in the C of E. *in recent generations*. The date is 1841.

Since then what a marvellous development there has been of the consecrated life both amongst men and women!

*Though he was not the only one, nor the only leader, the Catholic Revival owes to no one a greater debt, under God, than to Edward Bouverie Pusey. Truly of him TEXT*

## II. CONDITIONS ONE HUNDRED YEARS AGO IN THE CHURCH AND THE WORLD

30 years after Waterloo...

peace and prosperity in England together with much godlessness and contempt of religion.

French Revolution ...

Industrial system ...

Spirit of Liberalism

Make a science of selfishness; and don't let the Church interfere. *How fortunate: If everyone did the best for themselves, the best consequence would result for all!*

The Church was weak...erastianism prevailed “undogmatic religion”

*Symptoms:-*

Attacks on the Church “Reform Bill” 1832. Suppression of Irish Bishopricks as if it were a mere matter for the State to determine what Bishops there should be.

But for ten years there had been a seething under the surface in the Church ... men whose names were to go down to history as the founders of the Oxford Movement were meeting and consulting, and thinking and praying.

Froude became Keble's Pupil in 1824, Newman met Pusey in 1823 and Keble in 1828.

Everywhere they felt the prevalence of a cold, irreligious middle-class, commercial outlook, which had no use for spiritual values. *poor prisons, diseased* With reforming zeal it attacked corruption that stood in the way of progress of a material kind. For the spiritual aspects of life there was no place.

Then came 1833 and Keble's Assize Sermon. Oxford

*National Apostacy*

Shortly the ‘Tracts for the Times’ began; and the Movement was in full swing.

It was not a political Movement

Some like Keble were old-fashioned Tories *at heart*.

Some like Froude tended to Radical views.

*(Liberalism they hated was not the political lib. of W.E.G.)*

*[It is possible that W.E.G. here refers to the reformist Whig Prime Minister, Earl Grey, who instituted the Reform Act of 1832 (Ed.)]*

They all wanted to bring God back into human life and to bring the principles of God's Kingdom to bear upon the life of the Nation and of the individuals of which it was composed. — and through the individuals ... *Key note was HOLINESS.*

One of the leaders deplored "that slavery to the world which is perhaps the characteristic of this country, and which the prosperity of this country so miserably fosters... that low ambition which sets everyone on the look out to succeed, and to rise in life, and to amass money, to gain power, and to depress his rivals ... this most fearfully, earthly and grovelling spirit is likely, alas! to extend itself more and more... a never satisfied pursuit of Mammon, to the exclusion of all holy, calm and reverent thoughts."

*Key note was HOLINESS.*

Pusey:— Sermon on Dives and Lazarus.  
newspaper notices of

III. As in the days of the Early Church, when this truth came home to men and women, some felt called to turn away from the world, its glitter and glamour, and devote themselves to Christ, wholly and unreservedly, in the "Religious Life."

Trinity Sunday 1841, Marian Hughes made her vows before Pusey in St. Mary's Church, Oxford. It was eight years before she was able to take her place in a fully constituted Community; but even after that she lived for 63 years in the Society of the Holy and Undivided Trinity, of which she became Mother Superior.

Twenty-four years later, in 1865, Richard Meux Benson founded Cowley Fathers (Father James [Cheong, (Ed.)])

*Later*, Gore and others founded the C.R. [Community of the Resurrection, founded in 1892. (Ed.)]

Fr. Kelly founded the S.S.M. [Society of the Sacred Mission, founded in 1893. (Ed.)]

Amongst orders for women I will mention only two of special interest to us.

C.S.C. arose out of the Church Extension Society founded in 1863. The community commenced in 1870, and was built up in their now famous House at Kilburn. It has spread through the world to the immense enrichment of the Church and the life of the peoples it has touched.

1850. First penitentiary was started at Wantage.

Our Sister Esther had links with Wantage when she came to Australia and in due course founded the C.H.N.

The great work done by our Communities is often little recognised, even if better understood.

It is hidden work for the most part. It is concerned more with roots than with fruits. Yet it is immensely fruitful.

The whole life of our people is sweetened and uplifted by the very presence of these dedicated women in our midst. (I wish I could say men and women)

This life is not for all; but it is for some. "*Wisdom is justified*". For these it is wisdom's way, "her ways are ways of pleasantness and all her paths are peace". But there is no slothfulness in her ways, no self-seeking.

The mark of the Cross is there conspicuously. *Its pain, its shame, its victory, its glory.*

The *mark of the Cross* was over the whole Oxford Movement :—

Victory through sacrifice.

Pusey: Numbed with the pain of his contest.

Enemies on every side.

Misunderstood, misrepresented,

Attacked *and condemned* by his colleagues in the University.

Abandoned by his friends who fled *before the storm; or could not stay the course.*

He went on his way literally weeping, but “bearing forth good seed.” He was to see, before he died, something of the harvest, and enter into something of the joy of those who come again, bearing their sheaves with them.

So with the devoted Religious, *his spiritual children. Through persecutions they persevered.* God alone made it possible to go on, and on, unwearied in good works. They looked for no reward other than that of knowing that they do his sweet will; and that some day they may enter into the joy of their Lord.

This is the victory that overcometh the world, says the Apostle, even your FAITH.

When you see the window, you will see in this panel two strangely different children of wisdom, *both gloriously justified in their way of service.*

One: A man, and a priest, a quiet scholar and a teacher.

*Of him how appropriately this text from Isaiah reads:*

*TEXT.*

The other: The woman, and vowed Religious, the Mother of her community of dedicated women, pioneering the restoration of a holy way of life, in which God is glorified, and his people blest.

ST. PETER'S MELBOURNE OCTOBER 24, 1948. 11 A.M.

**ALFRED THE GREAT :-**

TEXT:-“There shall I make the horn of David to flourish: I have ordained a lantern for mine anointed.” (Ps. 132, 18.)

“Great men are nearly always bad men” (Lord Acton, “Historical Essays and Studies” p. 504)

Why?

The world considers those “great” who achieve remarkable results, through the exercise of power.

“Power tends to corrupt and absolute power corrupts absolutely”. [Lord Acton again (*Ed.*)]

All too true. Peter the Great

Frederick the Great

Men not so designated, yet of the same class, such as Alexander and Napoleon and Julius Caesar.

We may admire their genius, and deplore often enough the purpose to which their great gifts were put.

Exceptions: Gregory the Great, numbered among the saints

Alfred the Great, who if reports are true which have come down to us about him, should be enrolled amongst them.... He has his rightful place in the Calendar of the 1928 Pr. Bk revision.

“*Great David's greater son*”. *David was great. Why?*

*The Christian criterion: “Whosoever will be great amongst you ...”*

*TEXT*

*They used the power that came to them unsought for God and man. This was their wisdom.*

In the Window: One of Wisdom's children, justified in his works.

II. It is not easy to put ourselves back into the place of our forefathers in the England of the year 900 or thereabouts.

ENGLAND then:-

The English were getting very much what they gave to the Britons. (Or their children were.)

*English conquest c. 500 — 400 years later Danes.*

Presently Danish Kings would reign in the Island. But there was a difference.

*English:* Conquered but not destroyed. They taught their conquerors their culture and religion. (The Britons did not do this)

Alfred saved Christianity for England and the English people.

One of his great gifts was capacity to assimilate whatever was good and beautiful and true, from whatever quarter it came. He did not have a[n] insular mind. He was not an isolationist. His patriotism was not narrow.

Perhaps this is a characteristic of the English still to some extent. I hope so.

“England is an Island in the German ocean, ruled by Scotchmen, worried by Irishmen, robbed by Welshmen, and financed from Jerusalem.” So wrote a little boy in Germany before the two wars.

I hope we shall always be ready to receive whatever is good from whatever quarter. For God is the father and author of all that is good.

The Window:—

*Alfred (youngest son) came to kingdom when 23 years old – (871)*  
*All in state of collapse*  
*His grandfather last real ruler*

*A student — Latin — translations.*  
*width of mind shown by the Books: —*

[**Editorial Note:** “The ‘Consolation’ of Boethius, the ‘Pastoral’ of Pope Gregory, the compilation of Orosius, then the one accessible handbook of universal history, and the history of his own people by Baeda. He translated these works into English, he was an editor for his people. Here he omitted, there he expanded. He enriched Orosius by a sketch of the new geographical discoveries in the North. ...” (*A Short History of the English People* by J. R. Green, Section 1.5 (first published 1874.) Maynard does not quote this in his sermon notes, but he does give a page number to his edition of Green (p. 97), and this is an estimate of what he might have read out.]

*Built a fleet*  
*erected St Paul’s Cathedral in London*  
*Gave 1/2 his income to people and Church*  
*Imported monks*

The incident in the window :—

His great enemy was Guthrum, the Dane.

He beat him in battle more than once and made generous treaties with him. But they were not kept.

At last in 878 he won a crushing victory; and Guthrum consented to become a Christian. Alfred was godfather at the baptism of his enemy. A new way surely of treating heathen enemies.

(Cf: Samuel and Agag)

Guthrum kept his bargain, – a generous one again.

The Danes followed him into the Church.

They remained in England and were absorbed into the life of the country.

Three Archbishops of England were Danes in the succeeding years and presently a Dane ruled on the throne. But the life of the country was not disrupted, not the land desolated as before.

Green p.90.

It is a great good gift of God when a country has a good and Christian King.

We, my bretheren, should not fail to thank God in our day that we have to sit upon the throne of England, uniting a vast domain in a single loyalty, one who is not unworthy to occupy the throne of Alfred the Great.

[**Editorial Note:** *Maynard references Green, as above, as the source for all his information about Alfred. The page numbers clearly refer to the edition that he had at hand, but Sect. 1.5 in Green covers this period, and Maynard’s source is clear. J. R. Green is, of course, a secondary source, and his writing predates modern scholarship. Consequently, many of Maynard’s beliefs about Alfred are probably a mixture of fact and legend.*]

## **THE TOP LEFT HAND WINDOW :-**

[**Editorial Note:** *An undated Sermon, but almost certainly preached at 11 a.m. on October 31, 1948, as one of the series on the War Memorial Window that Maynard preached in October and November of that year. There is a reference towards the end of this sermon to the feasts of the coming two days—interpreted here as All Saints and All Souls, giving the date of October 31st for this sermon.*]

Here appear three old world characters, (All from the Book of Genesis. We meet them all before we have gone 12 chapters into the Bible.

All Peoples of any consequence have their early stories of their founders and heros. All have their myths of origin and their cherished legends.

We are most familiar with those of ancient Greece and Rome (which contain some pretty stories and some significant myths, in which ideas are personified with effect) and those of the Hebrew people, which are contained in the Old Testament.

But alone of these stories and legends these have profound religious significance. Alone they have been made the vehicle of important religious truths; alone they assist man to a right relationship to God and his fellow man.

It is hard to see in what other form such religious teaching could have been given to the earliest Hebrews, except through the turning of the stories they were familiar with into means of teaching spiritual truth.

This did not make the stories history. Nor are they presented as history. As we move down the long course from the earliest Hebrews towards modern times, we run into history and history is then made to do the same service as the legends. It is an interesting question where such legend merges into history. Finally, long before the time of Our Lord we reach, not only the possibility of real historical writing; but the thing itself in a highly accomplished form, presented with care and accuracy. We have this as far back at least as the destruction of Jerusalem in 586; nearly 300 years before the first secular historian (Heroditus (*sic.*), [Herodotus, approximately 484 BC to 425 BC (*Ed.*)] appears on the scene.

Now in our window we have figures that lie right back in the first days. Very important figures, because given to us as pictures for our learning by God's Spirit of wisdom. Whether they are like the Prodigal Son, figures of the mind of the Teacher, or whether they are like the Widow who attracted Our Lord's notice as she threw two mites into the Temple Treasury, it matters nothing. If they were not true in the only sense that matters to us they would not be where they are.

### **ABEL MECHIZADECH (*sic.*) ABRAM (ABRAHAM)**

I will describe them as the artist has depicted them in the window. (You can read about them in a few minutes at home, if you will, and see whether you think he has brought out true and significant points in their story.)

#### **ABEL :-**

There he stands, with a lamb in his arms, a live lamb which he is carrying for the sacrifice he is about to make.

His eyes are downcast, almost closed, as if in sadness, or tender sorrow. His face is a strong face yet sensitive.

He does not like his world. It has ugly things in it. Yet he does not resent it, but rather some things in it.

He is too good and it is too good to face it with rebellion

He is too wise and it is too real for him to shut his eyes to what he does not like in the situation.

His wisdom is to accept HUMAN LIFE but with a moral judgment upon it.

He says: YES, to life; but not to all that is in it. It is this simultaneous Yay and Nay, which finds its expression in the death sacrifice.

Abel's slaughtered lamb, is the first of millions of such sacrifices offered to God by the human race. In the

**[Editorial Note:** *The next page (page 3) of Maynard's notes is missing. It would seem that he talks further about the story of Cain and Abel, comparing their different roles. Page 4 continues....]*

It is very tempting; for we all want to make the best of life; to have all the fun and pleasure we can get out of it.

Epicureans of old taught people to escape the seamy side of life by turning away from it.  
Cain's sacrifice, – no real solution

WHAT IS THE PROBLEM ? WHAT NEEDS SOLVING ?

Why the beastly fact of our animality

The deadly fact of our mortality

The sad fact of our capacity for devilshness, expressed in hate, lust, covetousness and the rest...

FACTS : FACTS : FACTS .

All experience shows that when we just live along cheerily and thoughtlessly we run into disaster. We can't just drift into fuller and fuller life and joy. Life must be met with WISDOM or we perish.

"Where shall wisdom be found and where is the place of understanding. ... The depth saith it is not in me, and the sea saith it is not in me.

"Where is the place of understanding ? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

"Destruction and death say: We have heard the fame thereof with our ears. God understandeth the way thereof, and He knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven ... Unto man he said: The fear of the Lord, that is wisdom; and to depart from evil, that is understanding." (Job xxviii:12–28)

SACRIFICE is recognition of the elements of that truth. Only in GOD is our health and wealth; and coming to Him we must recognise before HIM the facts of sin and death.

Sacrifice is the rational alternative to the attempt to escape and live in an unreal world, – where sin and death are overlooked, – not faced.

The end of that is rebellion and despair.

CAIN built the cities, you remember

Human civilization so profoundly estranged from GOD.

But the trouble is deeper than distortions of man-made environment. It is in nature itself as we know it.

Commenting on the words of St. John the Baptist "Behold the Lamb of God that taketh away the sin of the world", Apb. Temple wrote:–

"The sin of the world .... It is not sins but sin .... For there is only one sin, and it is characteristic of the whole world. It is self-will, which prefers "my way" to God's, — which puts "ME" in the centre where only God is in place. It pervades the universe. It accounts for the cruelty of the jungle, where each animal follows its own appetite, unheeding and unable to heed any general good. It becomes conscious in man, and thereby tenfold more virulent, in man — a veritable fall indeed. And no individual is responsible for it. It is an infection of nature, and we can not cure it. We are

not responsible for it; but it sets us at enmity against God; it is the sin of the world.” (St. John, Vol I. 24.)

...“This world is one and its evil is one. It is this which the Lamb of God accepts as a burden and thereby in principle destroys.”

This acceptance of the situation without the acceptance of the sin; lies at the root of all true sacrifice. In principle it is obedience, and obedience unto death.

This is wisdom. This is the path of life. Dimly perceived by the saints, and revealed in all its stark tragedy and divine beauty in the Cross of Calvary.

The radiant figure of **Melchizedech**, King of Righteousness and King of Peace, only becomes intelligible after the sacrifice of Abel has been made.

Marvellously prefiguring the heavenly High Priesthood of Jesus Christ Himself (as is made clear in the Epistle to the Hebrews), he brings forth BREAD and WINE, and blesses the Patriarch Abram, returning from the victory over his enemies. [Gen. 14:18–20]

In the window he is a stately majestic figure.

Before him **Abram** kneels his arms outstretched, again in acceptance and surrender.

The “Father of the Faithful (*Isaac*),” has learned the wisdom of complete surrender of his life and will to God. So he becomes the head of a new race on earth, dedicated to the conscious service of God.

A race to whom, more and more will be disclosed of the mystery of and meaning of life, which will lead on to the full revelation of God in Christ, through and in the midst of His chosen People, — Abraham’s seed.

So in the window, we get the threefold expression of sacrifice.

- (i) in Death. and sorrow
- (ii) in life. and victory
- (iii) in surrender. and discipline

DEATH past on the Cross

TRIUMPH yet to come for the whole Church of the Redeemed

DISCIPLINE is our type of sacrifice of the saints.

#### **THE SAINTS:—**

A great host

Some depicted in the window

Some in the Calendars of the Churches.

infinitely more

No hard and fast line between the calendar saints and the others, known and unknown.

(Lanfrank and Anselm)

So in the two coming days we shall

give thanks

make prayers.

It is part of our wisdom to accept life as it comes, while not accepting the sin.

In offering “ourselves, our souls and bodies,” as we may in the Mass, and must, we can offer everything and all that we have and are—sin apart—

All that we have we offer for it is all thine own

All gifts by thy appointment in bread and wine are shown

One thing alone we bring not, the wilfulness of sin.

And all we bring is nothing, save that which is within.

Within the pure oblation beneath the outward sign  
By that, his operation, The Holy Ghost divine  
Lies hid the sacred Body, lies hid the precious Blood  
Once slain, now ever glorious, of Christ our Lord and God.

Wherefore, though all unworthy to offer sacrifice  
We pray that this our duty, be pleasing in thine eyes.  
For praise and thanks and worship; for mercy and for aid,  
The catholic oblation of Jesus Christ is made.

God grant us all joy in this season, and renewed courage to set our wills to His obedience.

ST. PETER'S MELBOURNE NOVEMBER 7, 1948. 7.30 P.M.

### **The Bottom Panels of the Window**

General Text: "Wisdom is justified of all her children" [Luke 7:35, Matthew 11:19]

Special Text: "Many that are first shall be last; and the last first." [Mark 10:31]

**I.** It is particularly fitting that we should consider these lower three panels to-day, being the Sunday before Armistice Day, when we think of all those who died for their Country and People in the two world wars.

Describe the lower panels

(i) [St Stephen and the Navy at work.]

(ii) [St Peter and St Paul: An airman and padre; a nurse and wounded civilian; St Paul's Cathedral, London, in a background of flaming sky.]

(iii) [The Army at work in New Guinea jungle, flanked by the statuesque figure of St Alban.]

**II.** Who are these thus commemorated ?

Who exactly do these figures stand for ?

They differ from those above in being personally unknown.

(cf: "Unknown Soldier" in the Abbey)

They are meant to stand for any and all of Wisdom's Children who served in the War.

Never was there a war in which so many different kinds of service were rendered, so many different types of men, women and children were employed and were victims.

If we attempted to measure the exploits we should find the range equally wide

King, Churchill, Montgomery, ... right through the Services, down to the A.R.P. worker, including all the women's services, the ambulance work, and even those of musicians and entertainers. Those engaged in educational work and of course the services of the Chaplains.

**III.** Who are wisdom's children ?

"Unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." [Job 28:28]

At the Font the promises were made *to commit us to a WAY of life.*

"To do my duty in that state of life UNTO which it SHALL please God to call me"

[Book of Common Prayer, Catechism]

Live and work in the RIGHT place and in the RIGHT way according to God's unfolding plan.

N.B. "It is not the soldiers who make war, they make peace."

War is the symptom of a disease: "The Sin of the World".

(Quote "Temple" St. John, Vol. I. p.24.)

**[Editorial Note:** *This passage was quoted by Maynard in his sermon the previous week (October 31, 1948). For convenience, the full passage is reproduced here.*

*"The sin of the world.* How utterly modern is this conception! It is not 'sins', as by a natural early corruption of the text men were led to suppose, but 'sin'. For there is only one sin, and it is characteristic of the whole world. It is the self-will which prefers 'my' way to God's—which puts 'me' in the centre where only God is in place. It pervades the universe. It accounts for the cruelty of the jungle, where each animal follows its own appetite, unheeding and unable to heed any general good. It becomes conscious, and thereby tenfold more virulent, in man—a veritable Fall indeed. And no individual is responsible for it. It is an 'infection of nature' (Article IX among the

Thirty-Nine Articles of Religion), and we cannot cure it. We are not 'responsible' for it; but it sets us at enmity against God; it is the 'sin of the world'."

*'Readings in St John's Gospel'* by William Temple (Macmillan & Company, 1939, p. 24.)]

IN HIS DIVINE WISDOM HE FOUND A WAY TO SAVE US.

Those who work with Him; by the same Spirit are the children of wisdom.

*Admittedly, His way is* Strangely different to the world's way:–

"By weakness and defeat he won the meed and crown;  
Trode all his foes beneath his feet, by being trodden down."

[from the hymn *'His be the Victor's Name'* by Samuel W. Gandy, 1780–1851.]

By taking the pain of it, the shame of it, the sorrow of it upon Himself, He became the "Lamb of God ..... sin of the world."

How did our fighting forces do anything comparable with that ?

*I think the answer is:*

Within an evil situation there was redeeming good:–

Within a situation in which self-assertion, disregard of the rights of others; callousness towards the suffering of humanity; contempt of the virtues of purity, and temperance, had vast opportunity ...

There was also a place for the fruits of faithfulness, self-sacrifice, self-control. devotion to a noble cause; tenderness to the wounded; the courage of the soldier and the courage of the saint.

We want these figures to represent men and women who expressed such virtues of wisdom's way. They are "the leaves of them that serve for the healing of the nations."

#### IV. Shall we call them SAINTS ?

Not one of them would wish to be so reckoned. And the best of them least.

But they are SAINTS IN THE MAKING if they are wisdom's children.

"He who hath begun the good work in you will perform it until the Day of Jesus Christ."

[Philippians 1:6]

It does not matter where we draw the line.

None were perfect on earth

All HIS OWN are going on to perfection.

(Lanfranc and Anselm)

#### V. Two useless extravagances :–

(i) debunking good actions

(ii) Excusing all bad actions.

(Calvanism and Pelagianism)

The useful attitude for ourselves :–

To discern what an amount of selfishness there lies behind our best endeavours.

Need of grace, thoughts focused on ANOTHER.

Never give in to despair about yourself.

that is a form of pride ... self-pity ....

God's school is a long school. It only begins here ....

It is full of interest, and unexpectedness. "Many that are first shall be last..."

All that matters is that we put ourselves at His disposal to be made our best selves, not for our selves but for Him and for the work He has for us to do here and hereafter.

**[Editorial Note:** *The following notes were on a separate page in the archive. They appear to cover much the same ground as the above sermon from November 7, 1948. The notes may represent a first draft, or some further thoughts. Unlike texts that Maynard used for sermons actually preached, these notes are typed cleanly, without any added emphases, underlinings, or handwritten emendations. They are transcribed here for completeness, and to round out the material in the foregoing sermon.]*

## **THE BOTTOM PANELS OF THE WINDOW**

Who do these represent? All of wisdom's children who served in the War, more especially those who forfeited their lives so doing.

What makes them wisdom's children? The spirit in which they lived and served. The Holy Spirit, the Spirit of Jesus.

He is not always recognised, quite the reverse. Sometimes actions which the generality of men have called evil have been true wisdom, and vice versa.

Examples:–

"Many that are first shall be last and the last first." [Mark 10:31]

If it is disappointing to discover sin in our best deeds. It is encouraging to find virtue where we should not notice it much.

Calvin's abberation

The Church has never made the mistake of canonizing the great and conspicuous

"Ye see your calling, brethren, not many great ... noble ... God hath chosen the weak things [of the world] to confound the [things which are] mighty." [1 Corinthians 1:26–27]

(Lanfranc and Anselm)

There is little good in debunking heros

Less good in pretending all soldiers are saints.

We want to do two things.

- (i) To be grateful to God for all true servants....  
and in being grateful to renew our allegiance to Christ, The power of God and the wisdom of God.
- (ii) We want to encourage people to remember the solidarity of the human race.  
They were ours, we theirs ...  
Pray for them, look forward

**St. Peter's Melbourne November 21, 1948 11 a.m.**

(broadcast)

“Wisdom is justified of all her children” (St.Luke vii, 35.)

“Judge righteous judgement” (St.John vii, 24.)

“Wisdom is justified of all her children” (S.Luke vii,35.) These words came from the lips of Jesus Christ when He was explaining to the people that they must not expect God's servants to be all alike, or all of one pattern.

People had been contrasting His way of life and teaching with that of St John the Baptist. John was an ascetic of the desert. His diet was locusts and wild honey. His clothes the *hair of a camel and a leather girdle*. He described himself as a mere “voice of one crying in the wilderness.”

On the other hand, (after His strenuous fast of forty days) Jesus lived a normal life amongst men, and shared their meals and their cups of wine. It is true He “had not where to lay his head” [Matthew 8:20]; but, where anyone offered him a bed, He accepted in gratefully.

Some said John must be mad. Others said Jesus could be no true Servant of God. Slanderously they muttered: “A gluttonous man and a wine-bibber.” [Luke 7:34]

In answer to all of this, Our Lord proclaimed St. John the greatest of all the prophets, *but not a pattern that must be copied by all the servants of God*. We know that Jesus had come to show us a man, as a man ought to live in the fullness of life, apart from sin. He was “Man, the Son of Man.” Nothing that belongs to man's complete humanity was alien to Him. He needed no justification. The strength and beauty of His life were there for all to see, who cared to see. But He used their cavilling to *teach that* “Wisdom is justified of all her children”, *no matter how diverse their vocations*.

And God is served in a great diversity of ways by high and low, rich and poor, learned and simple. He is served by the statesman, the scholar and teacher, the soldier *and sailor; the doctor and the nurse*, the builder and the Carpenter, *engineer, the poet and the musician, the mother and the nun*.

All who fulfil their several avocations faithfully are wisdom's children. And no man can do better than “do his duty in that state of life unto which it shall please God to call him.” [Catechism, BCP]

Now, as many of you already know, we have chosen this theme as the connecting link in the War Memorial Window which Mr. Napier Waller is now working on, and which we hope shortly to see erected in the south transept of this Church. Its three tall lights are divided into eleven panels. Each panel representing *some of God's servants* in an amazing variety of service, calling attention to the great diversity of faithful service rendered during the war, in the cause of the fight for freedom.

Judged by Christian principles, our cause in the world war was unquestionably a good one, and a just. That is not to say that all the goodness was on one side, and all the evil on the other. Such a judgement would be ridiculous. What we want to do, in erecting this memorial, is to thank God for all the good and faithful true and wise things that were said and done by an innumerable company of men and women, old and young, to whom (under God) we owe our present freedom.

For this purpose we have selected representative saints and leaders in God's Church. Very different they are in their vocations, capacities, and the circumstances of their lives. Their very diversity may help us to remember that “Wisdom is justified of all her children.”

Now let us take a look at one of the figures in the top right hand panel. There will be three of them: Jeremiah, Malachi and St. John the Baptist. These were all men who served God and their day and generation, before the light of Christ broke on the world.

Jeremiah was not only one of the greatest of all pre-christian men on earth; he is one of the most significant for our own times. *It is very fitting that we should do this to-day, for both the Introit and Epistle are from the Book of Jeremiah*. [This was preached on the Twenty-fifth Sunday after Trinity, the Sunday before Advent, for which the Epistle set in the Book of Common Prayer is Jeremiah 23:5-8, and the Introit is from Jeremiah 29. (Ed.)]

I suppose the vulgar view of Jeremiah is that of a pessimist who was always expecting the worst to happen. Indeed, such a view was recently expressed in a letter to the daily press. But this

description of the prophet is as gross a distortion as the calling of Christ “a gluttonous man and a wine-bibber.”

Jeremiah lived in tragic days, when an old order was passing away, never to return, and men were managing their political affairs badly. He lived to see the destruction of Jerusalem, the captivity of his people, and the final fall of the kingdom of Judah, whose last king had his eyes put out and was then carried away captive to Babylon.

Jeremiah was a statesman, a patriot, and a preacher of righteousness. He was a prophet who was convinced he had a word from the Lord to proclaim to his king and people, in the face of the gathering menace of the growing Babylonian power in Mesopotamia, *whose armies were threatening Palestine from the north.*

They did not know anything about the oil wells in Mesopotamia in those days. The natural wealth of the country was agricultural, and it produced a virile war-like people, whose centre was first at Nineveh and later at Babylon, each on one of the two great rivers that watered the country. These warlike hordes lived largely on the plunder of the surrounding nations; and few were able to defend themselves against the fierce Assyrians and Babylonians.

[In Palestine, the northern kingdom had already fallen a prey to the Assyrian king Sennacherib; but Jerusalem had successfully resisted his siege. One hundred years or so later, the power had passed from Nineveh to Babylon, and (*This was omitted in the final broadcast sermon, Ed.*)]

Now Nebuchadnezzar was threatening Judah and Jerusalem. The peril was very great. False prophets, (who are always prone to wishful-thinking and facile optimism) proclaimed that, since Israel was God’s people, God could be relied upon to defend and protect Jerusalem, His own city. Had He not done so conspicuously, when Sennacherib had attacked the city, in the days of Hezekiah?

Jeremiah saw the situation differently. God’s people! Were they? Yes, in the sense that to them had been revealed more of the character of God than to any others. Yes, in the sense that to them the oracles of God had come, which taught them a righteous law, and principles of social justice *that no other nations knew.*

But they were not God’s people in the sense that they had behaved as His children should. God’s spirit was not in their hearts, nor His character expressed in their actions. If sin brings its own punishment, their punishment would be the greater, because their knowledge was greater.

Just as to-day if we misuse atomic energy, our destruction will be the greater in proportion to the greater knowledge we possess.

If a Christian statesman of insight had been in Jeremiah’s place, he would, I think, have said essentially the same thing, but he would have expressed it differently. He would have told Zedekiah, the King of Jerusalem, that it was not realistic to suppose that he could stand up against Nebuchadnezzar, if the King of Babylon decided to attack him. He would have told the King that his kingdom suffered from a double weakness. First, that all the wealth of the country was concentrated in Jerusalem,— in the Temple and the Palaces. It was all possessed by the few rich, privileged persons of the court, and that this sort of thing made a very tempting bait to the powerful marauder between the Rivers.

He would have pointed out that this exploitation of the people, which was clean contrary to the law of God, had another disastrous effect. It had impoverished and degraded the people. They were in no mood, or condition, to resist. There were little better than slaves.

He might have pointed out that no miracle would have been required to protect a country whose wealth was expressed in the vigorous lives of men and women who would prefer death to slavery; and whose wealth was not in gold and silver, or anything that could be transported to Babylon. In other words, if they had lived according to the good and righteous Law; they would not be in this peril; but since they had not, it was no use expecting a miracle to save them from the consequences of their evil ways. *Jeremiah said just that in his own way.* Nebuchadnezzar, *he said,* was just a rod, in the hands of Jehovah, to punish them for their iniquities. “Be sure your sin will find you out”. [Numbers 32:23.] “In thy skirts is found the blood of the souls of the innocent poor.” [Jeremiah 2:34, actually ‘poor innocents’ in the original.] That is how Jeremiah expressed it.

We get some very vivid historical pictures in the book of Jeremiah, (written nearly 300 years before the first Greek historian put pen to paper.) He tells us how he came to speak all the words he felt compelled to speak in God's name. He tells us how he hated it, and resisted it, until "the word of the Lord was as fire in my bones" [Jeremiah 20:9], and he could no longer forebear. Then Baruch his scribe wrote it down at his dictation, and afterwards Baruch went and read it all in the court of the Temple. When some of the leading citizens had heard it, they took Baruch before the princes, who made him read it again. Then they decided the King must hear it. So they told Baruch to leave the roll and hide himself *and Jeremiah* while they acquainted the King with it.

Let us hear the story in the words in which it has come down to us:—

"And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

"So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

"Now the king sat in the winter house in the ninth month: and there was a fire on the hearth burning before him.

"And it came to pass, that when Jehudi had read three or four leaves, he cut it with a pen-knife, and cast it into the fire that was on the hearth....

"Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them." (Jer. xxxvi. 20 ff.)

When Jeremiah heard what had happened, he wrote all over again; so his prophecy is preserved for us to read. But he knew then it was too late to save his people.

His patriotic heart was broken. The Book called "the Lamentations of Jeremiah" may not be all his composition; but the association of the Lamentations with his name is valid enough.

"Behold and see if there be any sorrow like unto my sorrow" —words we associate with the desolation of Christ, as He bore the sin of the world:— come from the Lamentations [Lamentations 1:12].

"I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light." [Lamentations 3:1–2.] "I was a derision to all my people; and their song all the day. He hath filled me with bitterness, he hath made me drunken with wormwood." [Lamentations 3:14–15.]

As a patriot, and a man of deep feeling, he poured out his complaint.

Great as a statesman, magnificent as a patriot, he was still greater as a prophet; and in his prophetic capacity he is no pessimist. He believes in God. And the man who really believes in God can not be a pessimist.

God's people may fail Him. Then they must be punished. But God remains a King forever. [His righteous will goes on, though "the kings of the earth rise up and the nations take counsel together against the Lord and against his anointed." (Psalm 2:2.) (*Omitted in the broadcast sermon. Ed.*)]

And Jeremiah looks forward to a new day, when God will make a new covenant with men, not like the old one, where the Law was an external commandment, which men so signally failed to keep. But somehow, in that new day, (and in a manner wholly beyond the prophet's imagination) God would do something which would write His law in their hearts, and thereby establish a New Covenant with men.

But he [Jeremiah] could not foresee the Cross of Calvary, by which God would win the love of men; nor could he imagine the mystery—*which we here repeat at the Altar—the mystery* of the act, when in-the-night-in-which-He-was-betrayed, the Son of God gave to His disciples *a chalice of wine, saying: This is my blood* of the New Covenant.

Jeremiah was one of those great and noble souls who suffered for his faithfulness in the most painful way for any true patriot; by the loss of love, trust and regard of all the people for whom he was willing to spend himself to the uttermost. The word of the Lord had brought him into this

darkness. No hope was left for him at all in this life, and he knew nothing of life in the eternal world. Yet, because he believed in God, he could rest in a hope for his people. In this conception of a New Covenant, *his prophetic soul saw* the glimmer of the dawn of a far-off day, which he would never set eyes on; but that dawn would be glorious in which the Sun of Righteousness should arise, with healing in his wings. [Malachai 4:2.]

*If you want to see that Jeremiah is a prophet of hope, read again the Epistle for to-day.*

My brethren, the idiom of the prophets of old is not that which we use. Neither is their type of poetry that which our poets employ.

But God does not leave Himself without witness, and although history does not repeat itself, as far as events are concerned, the same pattern of human affairs recurs, again and again.

[Still it remains true that the Word of the Lord can be heard by those who have ears to hear. Still it remains true that false prophets, who cry “Peace! peace!” when there is no peace, are likely to be dangerously popular. Still it remains the fact that God is a God of righteousness; and that sins bring their own punishment. Still it remains true (as the prophets proclaimed in no uncertain terms) that God hates pride, and lust, and covetousness, and oppression, and lying and deceit, and envy and malice and all uncharitableness; and the natural consequence of these sins, in the lives of men, and of nations, IS the wrath of God. (*Omitted in the broadcast sermon. Ed.*)]

So then we take our leave of Jeremiah this morning. Perhaps some may be thinking it is a pity we have not got such a prophet to-day to guide us in the world full of perplexities and uncertainties. I believe the fact is that we have all the light we need, if we will use it. It is not new truth that the world is in need of to-day, but the honest application of the truth we have. The whole Church to-day should be the instrument of God’s word to the world.

It is because we are Christians—and have seen something of the light that comes from Him—that it should not be possible for selfish men to pull the wool over our eyes and make us the victims of their own interests.

And it is because we are Christians that we should be on our guard against the insidious temptation to be persuaded to easy conclusions by our own personal interests, so that we fail to judge righteous judgement.

**ORDER OF SERVICE. SUNDAY FEBRUARY 6, 1949. 11 a.m.**

**Editorial Note:** *This was the service at which the War Memorial Window was dedicated by the Archbishop of Melbourne, The Most Revd Joseph Booth. The Archbishop preached at High Mass that morning, but it appears that this sermon was not published, and no record of it is currently available. Canon Maynard preached about the window at the 7.30 p.m. service on the same day, and that sermon follows this Order of Service for the Dedication.*

The Archbishop enters with attendants.

Asperges and Introit (Hymn No. 365)

Gradual (Hymn No. 157)

After the Creed is ended, a procession will move to the Chapel where the Archbishop dedicates the Window, standing at the entrance to the Chapel.

The Dedication ended, the procession returns. The Archbishop proceeding to the Vestry removes cope and mitre and in Chaplain's Scarf preaches the sermon.

After the sermon the Archbishop goes to the Vestry and re-vests, then proceeding to the Sanctuary.

During the re-vesting the Notices will be given out, and the Offertory Sentence read. Then the Offertory Hymn is sung.

(The Archbishop returns during the singing of the Hymn)

Offertory Hymn (No. 169 & 170, omitting verse 5 in each hymn)

Post Communion Hymn (No. 397.)

ST. PETER'S MELBOURNE. FEB. 6, 1949. 7.30 P.M.

**DAY OF THE DEDICATION OF THE WAR MEMORIAL WINDOW.**

**TEXTS:—**

“No doubt but ye are the people, and wisdom shall die with you.” (Job xii,2.)

“Where shall wisdom be found? and where is the place of understanding?” (Job xxviii,12.)

“Thou shalt make me to understand wisdom secretly.” (Ps. li,6.)

“I have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.” (Ecc. i,16.)

“Vanity of vanities, saith the preacher; all is vanity.” (Ecc. xxii,8.)

“There is no wisdom in the grave, whither thou goest.” (Ecc. ix,10.)

“All wisdom cometh from the Lord, and is with him for ever.” (Ecclus. i,1.)

(I Cor. i, 18–31.)

“But of God are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” (v. 30.)

First Lesson: Wisdom I.

Second Lesson: I Cor. i, 18–31.

Our memorial window is dedicated to God, that for all time it may speak of truth for which it stands, —truth embodied in the lives of those whom it commemorates.... in the lives of those who served God and man faithfully, and especially those who served Him and their fellows to the very end, sometimes the very bitter end, unto death.

We have already spoken of the great diversity of ways in which the service was rendered.

There were the soldiers ...

sailors ...

airmen ... (specially we think of two of our Servers who lost their lives: Basil Cooper and Jack Lynch .... Both whose religion was real; whose service was a conscious dedication to the Cause which they believed to be their vocation to serve.

God grant to them, and to all such, His rest and peace, life in His presence and fuller service where there is no pain, no sorrow, and no death!

“To the glory of God

“These saints and leaders

“In their diversity

“Commemorate those who

“For faith and freedom

“Served in the War.”

We have spoken of the saints and leaders. NOW I want to speak of the central figure.—the uplifted Christ — who said:

“I, if I be lifted up from the earth, will draw all men unto Me.” [John 12:32].

And of whom the Apostle says: He is the “power of God, and the wisdom of God.” [1 Cor 1:24]

What do we mean by WISDOM ?

It does not mean Knowing everything there is to know.

“The knowledge of evil is not wisdom.”

It does not mean cleverness, by which a man gets his own way.

There are clever devils.  
clever fools.

Wisdom is an attitude towards life; a WAY of life.

It involves the right use of the mind ...

the body ...

opportunity ...

adjustment of life to our fellows ...

recognition that all that we have comes from God, is HIS, put at our disposal for service.

It involves the living of life so that at the end we can say “I have finished the work thou gavest me to do.”

(Sheep dog and its master.)  
right adjustment

**II.** All down the ages men have been asking; *how can man adjust himself to life, world?*

How should life be lived ?

What is it all about ?

What are we to make of the last enemy, —death ?

How can we escape sorrow, pain, frustration, tears ?

If we want to see how gloriously Christ is made unto us “Wisdom”, we may look at others whom the world counts amongst its Wise Men.

The Wise Men of the East came to Bethlehem.

Take Three: Confucius  
Buddha  
Socrates

To these Wise Men life was a mystery. (It remains a mystery, Christ is not made to us “explanation”. The sheep dog is not told what its master is about.)

Life remains a mystery, but the Christian claim is that Christ throws sufficient light into the darkness of it to enable us to adjust our lives aright, and lead us into light at the end. “Now we see through a glass darkly, but then face to face.” [1 Cor 13:12]

Two Questions:

HOW DOES CHRIST TEACH WISDOM ?

WHAT IS THE WISDOM HE TEACHES ?

First: Notice He wrote nothing ... absolute trust in Unseen Father.

Notice: His personal conscious relationship with the Unseen Father

“My meat is to do the will of Him that sent Me.” [John 4:34]

“Mine hour is not yet come.” [John 2:4]

In Nazareth. In days of success in Galilee.

On the storm on the lake —“O thou of little faith” [Mat 14:31].

In contests in Jerusalem. Before Pilate—“Thou couldest have no power ...” [John 19:11].

On the Cross—“It is finished.” [John 19:30]

## GOD IS TO BE TRUSTED IN LIFE AND IN DEATH

Nothing like that in Confucius, Buddha or Socrates.

They avoid the unpleasant. Salvation is escape.

Christ challenges it up to the Cross by His faith in GOD.

He does not so much teach this, as LIVE IT.

Once, and once only, has history shown a Man who went through life in complete trust.

WAS HE RIGHT ? IS THIS WISDOM ?

Perhaps it was a fluke that it came off; and after all there is no God, No Providence, No meaning in our living ....

Perhaps there were others who so trusted and perished unknown. Perhaps it was His good fortune that the Gospels were written; that the 12 fishermen turned out better missionaries than might have been expected; that the world has heard of Him and turned to Him in its millions !!!!

The million millionth chance came off. That is all. But there was no essential wisdom in His Way ...???

The answer to that is to be found in the character of His living, not alone in the completeness of His trust.

It is not true that there are many like Him. It is not true that the world is full of people of like trust, and the life of one of them strangely germinated into a world wide Religion.

He is unique in character—*neither history nor literature has His like.*

That is why men of all stations of life, turn to Him and are not disappointed. They find in Him what they need for their guidance in life, for their soul's satisfaction.

Kings, and Philosophers, Rich men, Poor men, men of all races and nations.

Young men in their hopefulness, old men in their experience, strong men in power, the weak and the sick, all alike come to Him and learn wisdom and acknowledge HIM to be the Lord.

They find He has been there before them, and so borne Himself that they can worship.

He has tasted Royalty: "born King of the Jews, of David's line." He has shown how to make His royal station serve His purpose.

He has tasted poverty and shown how a man can have "no where to lay His head" [Mat 8:20], without that poverty getting Him down.

He has known devoted friendship, but never let it entangle Him so as to turn Him by a hair's breadth from the fulfilling of God's will. "Woman, what have I to do with thee?" [John 2:4]

He has tasted loneliness and ingratitude, without complaint to God, or the invasion of cynicism. "Ye shall leave me alone" [John 16:32]; "I looked for some to have pity on me and there was no man, neither found I any to comfort me." [Ps 69:21, BCP]

He has tasted popularity without succumbing to the temptation to please the multitude: "he did not commit Himself to man for He knew what was in man."

He has tasted injustice without railing at the law, or reviling the unjust judges. Even that could be turned to good account when born with meekness, and with the committal of Himself to God.

He stands alone, as one who has tasted life in its fulness, has been tempted in all points like as we are, as one who has enjoyed its riches, and plumbed its depths.

And in every situation we see in Him the expression of that same "Wisdom of God", by which, if we live, we shall do well.

Finally, (it had to be), "He should taste death for every man." [Heb 2:9]. For every man, because every man must taste death.

So His death was the consummation of the Wisdom of God in Christ. *Many types of Crucifix—all true. Here: "Behold Me! Behold Me! Come unto Me."*

He is lifted up that all men may come to Him. “Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” [Mat 11:28,29]

It is perfectly true we can so come to Him. Millions have thus come to Him and learnt of Him.

Those whom we commemorate.

Those who mourned the deaths of loved ones.

Those who still tread the painful way of this earth

“Him that cometh to Me I will in no wise cast out.” [John 6:37]

It is perfectly true He left no writing behind Him.

It is perfectly true He gave no Law like Moses.

It is perfectly true that in His behaviour there is no trace of the wisdom of this world.

That is the witness that it is all of GOD.

The Gospels, the Church, the Holy Spirit, the reproduction of His quality of living in the multitudinous activities of His Saints,— all these are of one divine quality, of one Master mind, of the one Spirit of Wisdom.

“I, if I be lifted up [from the earth, will draw all men unto me” (John 12:32)]

Lord Jesus, we come to Thee, in humility to learn of Thee;

in penitence to be forgiven by Thee;

in weakness to be strengthened by Thee;

in doubt to be renewed in faith by Thee;

with our gifts of body and mind to be used by Thee.

in life and in death to be Thine for ever.