No. 8
Baccalaureate Sermon
May 13-1934

SERMON
Cottonwood - April 5, 1941

BY

Text: John 12:24

Scripture Lesson 12:12-36.
Psalm 487, John 3:14-23.

Subject: Life by Death.
Prelude
Processional
Solemnitas Hab. 2:20 and 14
Doxology
Invocation—Lords Prayer
Res. Reading 1K 487 21 (Ps. 24)
Hymn. 77а, 279
Scripture 12:12-3L
Antiphon
Prayer
Offertory
Hymn 279 263
Sermon
Hymn 312 219
Benedictin
Recessional

DIRECTIONS.
To allow this cover and the sheets to lie open and flat, tie loosely.
Life by Death

John 12:24 - Verily Verily I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

The teachings of Jesus sparkle with similes and metaphors illustrating His universal truths. He is a mustard seed that grows into a tree of many branches or a lost sheep on a hill or a sneaking wolf in sheep's clothing. He pointed to the bird sitting undisturbed upon the
branch as the wind blows it violently up\down in the air, as a sample of trust in God and not to worry. See the wild flowers grow. Solomon in all his splendor was not dressed like one of them. At evening He calls Their attention to the sunset. At night He teaches illustrate His new birth by the wind that blew about Him and His disciples. Everyone, therefore, who listens to His teaching of mine and acts upon it, will be like a sensible man who built his house upon a rock. In all His illustrations lie universal teachings. In the text for
This year's graduating class
He uses a grain of wheat
to illustrate His most
astonishing policy in
His kingdom—life by death.
"Except a grain of wheat fall
into earth and die, it abideth
by itself alone; but if it die,
it bringeth much fruit."

His followers were expecting
him to establish anew the
power and kingdom of David;
to drive the Romans out
of the land of Israel. For
their instruction and
education he uses a
single grain of wheat.
that grain of wheat was sown it could not amount to any
thing. Not many years ago
they discovered several
grains of wheat in a tomb
of Egypt. For four thousand
years those grains rested
and were taken out more
gains of wheat. Had they
been planted at the time
they were embalmed, they
would have oversupplied
the world’s population today
with flour directly from these
grains. He says this grain
of wheat has to be covered
deeply under the soil. It
must give up its ideality
allowing the moisture of the
earth and the heat of
the sun to play their part
in its physical transform-
atin. The outer shell must
break. The inner substance
must surrender itself be-
fore the kernel sprouts.
Death must weaken the
coat of defense before life
can spring from its heart
in triumph and vigor.
Otherwise it must continue
a hard seed and abide
by itself alone. To become
the foundation for a large
harvest it must give
up everything — die.
To the Greeks who came to see Him, Jesus replied and meant to have them understand that if He lived on, He would live on by Himself alone—a single blade in the world's acres of grass. He could preserve His own life but in so doing He could not become the great deliverer of human kind from the enslave, surpassing powers, not of Rome but of sin. Nor did man speak more truly than did the chief priests and scribes, standing at the foot of the cross mocking Jesus said: "He saved others; Himself He cannot save."
The name of your, once only

a person and book. He

and I, my friend, filled up my head. But

your name as for a mind-on an

name. I have registered as a man

not change. It is most

summer and spring. I am

into the middle of the room

and not sensible. Now

decidedly proved as impossible.
In behalf of Christ, as though God were entreatling by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin be made to be sin on our behalf; that we might become the righteousness of God in Him. Death in itself is not sufficient. It is how He died. A grain of wheat on a rocky soil dies but bears no fruit; on a fertile soil it bears a hundred fold. Christ died the just for the unjust, the perfect for the imperfect. His faultless one for the faulty ones. It was a death that sprang up in abundance of life.
What a King! They could not understand Him. A humble, guile, most tender King, whose principle of life in his kingdom was death by life by death. He had no chariot of gold in which to ride—only a humble ass. He walked the roads of Palestine to relieve the afflicted, to comfort the sorrowing and to raise the dead as He preached. His doctrine of life by death.
He had no attendants to care for his needs, nor to accompany Him in His deepest experiences and struggles of life. Did not all His followers sleep on the night He prayed till the sweat like drops of blood streamed from His face? He had no palace. Yet it is not recorded that He ever slept in a bed but it was said: “He was in the wilderness forty days and nights tempted of Satan and was with “not fellow companions, but “wild beasts.” So far was He from the thought and care of even His disciples, that God had to send angels from heaven to minister to Him.
in His loneliness while His disciples slept.

He was a King? Yes, but not such as the people of Palestine had ever seen or heard of. He began His reign? Yes, but there was no grand procession, no coronation trumpet blew, no music swelled in air when He marched up Mount Tabor on His way to seal His universal reign in His own blood. There stood no priest to take the oath of fidelity and loyalty from His subjects. There was no ivory throne for Him to ascend; no ointment to pour on His head; no
crown of precious stones
to place on His head. Yet there
was a crown but of thorns. No
shorts of long live the King
only the noises of curses and
mockery from a crazed,
misled multitude. But
Jesus' power came from
above. The heavens stopped
in silence. At the height of
the moon's disc, darkness came.
The face of the sun, the stars
came out and the earth
shook. When this King of Kings
and Lord of Lords gave up
the physical, and His body
drop down and they
came and said "He is dead".
Here is a King beginning His
reign in such a way that
man cannot understand it,
angels cannot comprehend it.
Only God knows and under-
stands. Many other kings
had fought to rule but
Christ Jesus gave up all—
even life itself as He as-
sumed His universal
reign.

When David died, the leaders
of the people gathered from
Jerusalem to bury his body
in the sepulchre of the
great. Here is David's great
son whose body is lowered
into a borrowed sepulchre,
who broke forth from
that sepulchre
and became the first
fruit of a new era of subjects who find life by death.

His kingdom was different from all others not alone in the principle that actuates His true subject but also in the benefits it confers upon those who comprise that kingdom.

Name over all the virtues of life - humility, selflessness, the altruism, the hope, the peace, the joy, the meekness, the trempersance, the love - all are the expression of that life which Jesus has bestowed on us through the cross. And this is the way He rules today in the world, life by death.

The grain of wheat has lost none of its meaning to the one
who observes, who reflects on
the lives of men who have made
history.

Had not William, Harris, and
Paton and others gone to the
South Sea Islands, some to die
at the hands of the savages, others
to suffer for years. These
Islands would have remained
cannibals and the great life
and joy of Christ would not
be the transforming power
in the Islander's lives. Had
not Livingstone opened up
Africa by leaving his heart
buried under a tree in
the wilds of its Central forest.
If it would not have been
changed as it is today. Had
Not Dr. Adamson. Judson suffered in
Burmia. To prove this way, the
other missionaries could not have
done the work as they did. If
suffers
a man succeeds without
suffering, succeeding it is
that some one who came after
him may succeed without
suffering. If a man suc-
ceeds without suffering it
is because some one less
suffered without succeeding
before him. However there
is always suffering in
the success of any worthy
enterprise. It is the prin-
ciple that acts in the natural
world. The larva of the lepidoptera
is a caterpillar. Its young insects must undergo
That which is death to the worm, it climbs a tree, spins a web around its body and goes to sleep. While death transforms it into a chrysalis and finally into a beautifully colored butterfly. The worm had to die—lose its life but in so doing it gained a new and better life. Before, it had content itself by crawling along on the ground at midnight. Now it, after death, flits with silvered wings through the sunlight of noon day. Once as a worm it fed on dirt, now as a transformed butterfly it sips the honey from the choicest
flowers of the garden.
How like man is this insect.
"So long as he continues his old
original self he must content
himself by walking on a low
plane of life—growling, grumbling,
finding fault with others and
himself, discouraged, flue,
acted by selfishness—
and some go so far as to take
their own lives, without God
and without hope in the
world. His motives may be,
but usually are not, altruistic
but self-centered. He arrives
at his true truth from the
lower side—his dark, earthly
side of life. The reverses of
life embitter him. His criticism
by others enrage him. When his
his fellowman differs with him, he considers his fellowman as inferior or stupid. Nothing pleases him unless it brings him some personal recom-
pense. He is still a worm dragging himself along on the surface of the earth. He does not know that life comes by death, that there are principles of action, if followed, as Jesus has outlined will lift him up above all the rocky paths and moral bogs of his path, into above the clouds and storms and into the great spaces of action and love of God and mankind as his friends.
Notice here that Christ did not say grains but grain. He individualized, personalized religion. He speaks for individuals, which of course finally works out into all our social contacts. I cannot be saved because my mother or father is saved. I cannot bear fruit because my parents bore much fruit.

I am called to a personal accounting. Am I willing to pay the price? It must be a real, personal demand to me, as it is to Christ who asks it of me. It was an intensely personal and real demand on Christ to carry His heavy cross, to feel those nails being
driven into His hands and put to the test. His knowledge of Scripture fulfilled in His suffering did not lessen the pain any at all but it did take away remorse and supply satisfaction in suffering.

Young people of the class of 1934, this truth of life by death as the only legitimate means of success in life, has got to come to your hearts with the same serious thought, the same conscious reality, the same personal content, if you are to bear much fruit in life. Success in the way that Jesus outlined will hurt you but will enlarge your life and
Your sun will set in splendor. People, some of them, will tell you that you are doing yourself nothing that will bring you a thrill or a joy. Be careful to get that kind of a philosophy under your feet and not in your heart.

The question in your mind is no doubt, How can I die for the world? The Holy Spirit will lead you day by day if you will seek Him in prayer and the study of God's Word, and will get busy at some worthwhile service to your fellow man. Many young people start life by trying to find out what is prohibited. If you will occupy yourself in all the good you could do, then perhaps you need not ask whether you are living for the world or for Christ.
can do att. to and for all the people you meet in both speech and action, you will soon find yourself so slowly engaged in worthwhile service that questionable amusement and scathing criticism will not tempt you.

"To place no value on anything I possess except in relation to the kingdom of God," was the way David Livingstone faced the demands of life. "To do all things for the glory of God," is how St. Paul expressed it. To bear much fruit you must invest much in that which produces fruit. To bear the most fruit you must invest all you are and all you have—give yourself unconditionally to Jesus Christ, to be used by Him.

Through much of the brotherly love and praise...
This is mother's diary — when we remember our mother especially.

Our thoughts go to these happy women, many of whom suffered for and with Him. Poor mother! She stood for the cross — a mother.

She suffered for and with Him. In this

and and unfeeling with Jesus

and unfeeling with Jesus

and unfeeling with Jesus
the very last. If she could
speak out of the fullness of
her experience to you of the
class of 1934 today, I am
care she would say to you
just the same words your
own mothers of sainted
memory would want to say
to you as you are soon to
go out into life alone.

Yes, she would say with her
mother, not she said once to those
who served at the wedding
of Cana of Galilee
"Do, whatsoever Jesus
tells you."

"Whatsoever Jesus says unto
you, do it."
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