

ENVIIOUS OF THE INFERIOR.

Psalm 37.1-11 especially.

As a rule people are jealous only of that which is much better & of those who are advanced in some way or another. However as we glance thru this Ps. we note there an enviousness or jealousy of something of somebody that is inferior. "Neither be thou envious against them that work unrighteousness".

Envious of the inferior seems to be one of the paradoxes of life and yet how true it is. Here we face another of these intensely human problems. That what makes the Ps. come so close home to us. The Ps. is fretting about the prosperity of those that are wicked and bad. This is truly a problem that perplexes to day yet.

Why do the wicked so often prosper? Why are the folks that are trying to do the things that are right so often worsted in the struggle of life. Why do scamps succeed and saints fail? The best in all ages seem to have suffered most. Virtue is in distress while vice is in triumph. The wicked seem to have quite the best of life, while those who try to follow God are pretty bad off at times. Here is a widow robbed of her income by an executor. She had to slave & at last dies of exposure, while her robber moves into a fine house and lives well. Here is a man "who is the soul of honor" and tries to live on the square. The rogue who escapes with the security money on the other hand lives well. It seems injustice on the part of God to allow such things. God has power to alter these things and does not do it.

Yet the Ps. says "Fret not thyself", "heat not thyself", "Be not envious" Do not glow or become fiery red because of the prosperity of the wicked. Here is where our enviousness of that which is inferior comes in. Where do we place the greatest emphasis? What is most worth while in life. Where must the true values of life be placed?

In the first place we might say Religion is its own reward, as virtue is its own reward. Not wealth not earthly prosperity is that which is worth most but delighting in God. Nothing more disastrous could happen to man, than to receive all his desires & wants. If we had everything our own way, we would soon ask again, that God take charge. Take Baalam for instance, who was asked to curse Israel. He envied the inferior. He preferred money to the doing of

God's will. He lost out in every way. He had his money, but did he delight in God. Manhood comes before money. Character comes before cash. The satisfaction of doing something to help and glorify God and to serve one's fellowman is worth more than anything else. There is a pay that is better than gold, that is better than money. When we delight in the Lord, we desire not so much to have, but rather to be & to do. We might envy the beasts on the field because it has no worry, but what good would that do us?

The song of hope must supercede this jealousy. These sufferings of the good are very often for their own good. We don't know God's complete plan for us and the world.

Why should we be envious of that which is inferior, because we don't know the end of the story. You may be reading a serial story. You see the hero get into all kinds of scrapes. Very often he seems to be worsted in the struggle. We have to wait with impatience till the next installment comes. May it not be so with the strange story of life? The end is not yet. We are living right in the midst of the heroes perplexities. God guides the destinies of mankind and of every individual and he metes out justice in the end. God will vindicate his ways. The meek shall inherit the earth. Better is a little in righteousness, than the abundance of the wicked. I have not seen the righteous forsaken.

Watt has painted a picture which is very suggest just in this connection. In this picture death is on the ground, Time with his sickle and hour glass lies prostrate at his side. But standing erect, his wings poised for flight, there is the figure of love, with arms outstretched to heaven. The victory is won, Death and time are forever vanquished and the soul of man is ready to be united with the Eternal Father. Nothing can separate us from the love of Jesus Christ.

*Aggrey told his negro audiences to fullproof themselves
+ to use the gifts that were in them.*

DAS WOHER DES UEBELS.

Psalm 38.1-14

Eines d. gr. Probleme d. Lebens ist das d. Uebels & d. Suende. Wenn man d. taegl. Zeitung anschaut, so findet man da fast nichts als Leid & Elend. Ein Anarchist sagte "D. Tatsache d. Uebels zeigt d. es kein. liebend & barmherzig. Gott giebt. Diese Tatsachen zeigen an d. relig ein Nichts ist". Das ist etwa d. Gedanke d. oberfl. Denkers. solch gr. Probl. gegenüber. Relig muss eine Ant. geben auf d. Frage ueber Not, Elend, Krankh. & Tod. Es muss d. Relig. beweisen dass es ein gr. Herz giebt, daaa d. Not mit uns teilt & zu ein. Staerckung im Gl. hilft. Uns Ps. beantw. z/T diese Frage indem er besonders auf d. Ursprung d. Uebels in uns Leben hinweist. David ist schwer geplagt nach sein Suende. So schuettet er sein Herz aus Gott gegenueber & sammelt sich neuen Mut um d. Elend zu ueberwinden.

Er zeigt, daas d. Not & d. Uebel d. Lebens zualler erst als Gott entspringt. Gottes Plan fuer d. Welt ist nicht einfach nur angewiesen auf uns kl. Pers. z. B. Israel als ein Volk musste zerstoert werden & sank in allerlei Elend hinein, aber dadurch wurde Gott zu ein. Gott fuer alle Menschh & nicht nur ein Gott fuer ein gew. Stamm. Gottes Plaene sind darum vile besser als d. Unstigen.

Oder ist Gott etwa angewiesen auf uns Ideal von Glueckseligk. Ist Gott etwa wie mancher Vater d. jed. Wunsch gewaehrt. Gerade dadurch, dass er uns auffordert uns anzustrengen, dass er uns fragt etwas aufzuopfern, etwas dranzugeben staerckt uns d. Charac. Mitt so koennen wir lernen dass wir ein Teil d. Ganz sind. purch Leiden zu tief. Glauben.

Aber nicht immer ist es Gottes Wille, wenn Not & Elend ueber uns kommt, wie d. Ps. d. Gedanken. ferner entwickelt. "Meine Suenden", "meine Torheit" "Meine Unruhe d. Herzen", dass si d. Ausdruecker d. d. Ps. gebraucht um zu zeigen, dass viel von d. Not & Elend d. Welt in uns eign. Leben herkommt von uns eign. Suehden & Fehler. So oft wird in heilig. Sch. gesprochen es ist so Gottes Wille, waehrend es eig. mit uns selbst zuzuschreiben ist. Wegen d. Suende d. David musste sein ganz Familie leiden. Weil ein eine Suende begeht muss er oft d. schlimmsten Krankheiten bestehen. Viele Not ist uns Suende zuzuschr. Uns eign. Dummh, uns eign Vernachl. ist oft Schuld an gr. Elend.

D. Suende in mein Herzen brennt & glueht oft in m
Herzen & trubelt mich; da kann ich nicht fromm sagen
"Gottes Wille geschehe. Wenn z. B. in einer Fabrik
einer d. Arbeiter Krank wird an Lungen etc. & dann
nachhause gebracht wird, so ist es mehr zuzuschreiben
d. Nachlassigk. d. Arbeitgebers als d. Willen Gottes.
Wenn da vielleicht mancher zu Grund geht, d. Kind
nicht ordentl. erzogen werden koennen so ist es
oft zuzuschreiben d. Tatsache d. eigentuemr nicht
genug bezahlt.

Noch ein and. Grund d. Uebels bringt d. ps. vor.
Es ist oft d. Tatsache zuzuschreiben, dass d. Freunde
selbst d. Uebel ueber d. menschn bringen. "Meine Lieber
& Freunde stehen gegen mir" "Meine Naechsten treten
ferne". In d. Geschichte ein. beruehmten Missionars
Namens Henry Maryn wird es erzahlt wie seine Ver-
lobte ihm d. gr. Schmerzen bereitet weil sie nicht
hinaus gehen will mit ihm in d. Heidenwelt. Hier war
es nun seine Freundin d. ihm d. Uebel bracht. Hiob's
Freunde brachten auch ueber ihn viel Leid & Elend
durch ihre Kritik & Anklagen. Bringen wir etwa in
d. Leben uns Freunde Not & Elend durch uns Nachlaessigk.
durch uns Haerte?

Aber d. Ursprung d. Uebels der am meisten her
vorsteht ist natuerlich uns Feind, D. Teufel & uns
Feinde. In d. Geschichte von Hion ist es d. Satan d.
Gott um Erlaunis bittend d. Elend Hiob zuzufuehren,
weil er meinte dass er nur Gott nachfolgte weil
er dafuer besonders gesegnet wuerde. So verfuehrt
uns auch oft d. Feind mit allerlei Pruefungen. Wollen
wir uns da hueten. Menschl. Feinde fuegen auch gr.
Schaden einem zu & bringen d. Herz in Angest.

Noch durch diese ganz Betrachtung d. ps. geht
d. Gedanke hindurch dass Gott doch endl. helfe wird.
weil er seine eig. Fehler & Suenten bekennt, weil
er gerne es haben wuerde, dass d. Feinde sich nicht
freuen koennten an sein Fall, darum vertraut er auf
Gott & weiss, dass Gott ihm helfen wird.

DEEP CALLS TO DEEP

Psalm 42, esp. V.7

A certain magazine "The Atheist" had some time ago a picture on the front page. In this could be seen a workman in shirtsleeves, a hammer in his hand, climbing a ladder that reached into the clouds. At top of ladder one could see pictures of Jesus, Jahve, negor gods, idols; all expressing fear for they seem to know that they will be demolished. In the lower portion of the picture one sees destroyed churches, displaced by factories. The caption or heading of this picture is; "To fight the gods of all people." It is in this crude way and manner that some try to destroy God. Some do it in a more subtle manner by carelessness, indifference to the Church and to religion, ridicule, by seeking mere materialism. To some God is put aside thru troubles, problems, etc.

In the 42nd Psalm have a man writing who is facing this problem Up in northern Palestine, near the source of the Jordan, where it rushes from the mts Of Mt. Hermon there lives a man who is anxiously longing for Jerusalem and the temple, its worship and fellowship with His people. He is exiled. He is deeply distressed. As he sits there and watches the water tumble out of the mts. he hears the underbrush crackle and a hart or deer with tongue hanging out, rushing toward the water, so that it might quench its thirst. He feels that there is being enacted right before him a parable of his own soul's experience. He begins to write his Psalm-"As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God." What a wonderful expression of the depths of the human soul longing for the depths of God. Here is deep calling unto deep. There is spark of the divine in each one of us. Anyone trying to put this spark out is trying to put out a fire with petrol or gas, or to stem a waterfall. It can't be done. There is a universal longing for God, a higher Being, our Creator. The soul is not fully satisfied until it finds God. God has infused into human hearts a hunger and a thirst, that he may not in sheer heedlessness regard himself as God. The poet Noyes: "I am full-fed- I hunger; Who set this fierce famine in my maw." Seek God in your heart and you will find Him there.

George Fox - sought satisfaction in all other aspect of life, but not "God spoke to his conscience"

The Psalmist views those floods and waterfalls again. He sees something of the power of God in the natural revelation. As one sees the mighty falls of Niagara or some of the great mountains, or the mighty ocean one is impressed. The deeper things within us call for and respond to the deeper aspects of the footsteps of God in nature. Emanuel Kant, the great philosopher could say; "The moral laws and the wonders nature draw me closer to God." *Stansley*

But remember that nature can never satisfy the deeper aspects of the soul. It is only a finger pointing toward God. In the deeper moments of life, in moments of baptism, of confirmation, of weddings, of worship, of hallowed memory, in sorrow, when we take time to think, we are not satisfied with mere outward superficialities. The best in me is awakened by God. A Protestant minister was called to a person who had sinned, the confession was made. After prayer the assurance of forgiveness was offered. There is an answer in Jesus for all the higher aspects of life..

When the soul is stricken by agony- as was the Psalmist "why art thou disquieted within me, O my soul, hope thou in God and will yet praise Him for the help of his countenance"- then God alone can respond to the deepest needs. When we do not know which way to turn, in times of sickness, when we are up against a stone wall, when our soul is in anguish-then God alone can respond to the deeper aspiration. Sometimes there is a seeming aloofness of God. His face is hidden. It is like the sun being behind the clouds, yet we know that it still shines. On Church cornerstone from 1643 these words; "When all things sacred were demolished or profaned, this church was built- so that we might have done our best in the worst of times." Pascal could write; "It is good to be tired and wearied by the vain search after true good, that we might stretch out our hands to the Redeemer." Out of the depths thru the power of God, we rise to the heights.

Deep calls unto deep, as the deeper aspects within not only respond to God and that others are led to respond to higher things. "Be noble and the nobleness that lies in others will rise to meet thine own."

A group of rough soldiers of "Alex of Co. X" found a boy in the woods. They had to care for him. His parents dead. Teach him language, manners. They felt that he ought to pray;

so they went back to dull hard prayers, felt that their lives needed to be better. They began to respond to better qualities in their calling. Forth: We need to do best or can't save our souls!

As one sees the mighty waterfalls of the Niagara, one is involuntarily forced to say "These deeper things in me call for deeper things. This is God's footstep in nature. Humboldt and the stars. The mountains awake the deeper desires in us."

"I need it so it must be true" is the word of an ancient philosopher about God. Here is where that deeper longing comes into the foreground as never before. In the deeper moments of our life, we want God. In the hallowed, sacred moments we want God. In the times of trouble, we involuntarily turn to him in prayer Pascal says "It is good to be tired & wearied by the vain search after the true good that we may stretch out our hands to the Redeemer". "Hope thou in God" is what the Ps. says to his soul.

Again deep calleth unto deep, when we think of the fact that we are not satisfied with merely superficial things, but want something deeper and more ideal. The best in me is awakened by God. In the dept of my soul I must find God. "And in the mud and scum of things - There is something that always, always sings. We have a desire for the highest and the best. A certain minister tells the story in "The Confessional" how he was called to a woman of the underworld who confessed her sins and said she had a desire for the better. He assured her that God would forgive and she felt satisfied. There is an answer in Jesus Christ for all those higher ideals and desires that we have in us. He is the ideal of our soul.

Again, let deep call unto deep. "Be thou the man thou dost seek". Thru our deeper desires we again we again awaken the depths of the soul in others. Be noble and the nobleness that lies in others will rise, to meet thine own". As we respond to the deeper things found in God, we awaken in others a desire for the best. "Alex of Co" is the story of an ignorant, innocent Russian boy of about 8 years. A company of soldiers were assigned to duty in Siberia where they found this boy. His parents were dead. They had to teach him the language. No cursing. They had to teach him to have manners so they must have them. They had to teach him to pray so they were taught to pray. They boy learned and afterwards became a special worker. The deep things in them were awakened by this boy and they in turn awakened the deeper things in him.

John Bunyan's cloud

Joseph's cloud

The answering Echo - John Bajer
"The great hunger" - ...
... into ...

DER GEIST DES WAHREN OPFERS.

Psalm 50bes. v. 12, 14, 31.

Das Bild d. erst. Teils d. ps. das in uns Gedanken erweckt wird, ist das von einer gr. Vers. d. Gott zusammenruft. Er ruft Himmel & Erde, d. ss er sein Volk richte. Er ruft vom Aufgang d. Sonne bis zum Niederg. Es ist als ob Gott d. Mensch. zusammenrufen will um wahr. Gttsd. mit ihnen zu besprechen. Er will mit ihr beraten was zu wahr. Anbetung Gottes gehoert. Er weiss, dass sie d. Bund hoch achten, ihr besond. Stand & Berufung Gottes, aber das ist nicht genug. Nur d. Namen zu tragen ist nicht genugend. Er weiss auch dass d. Rechte Form d. Gttsd. da ist, dass sie fleass sind in d. Erfuellung d. aussern Form, dass sie ihre Opfer darbringen, aber dass etwas mangelt am Geist ihr. Gttsd. Sie sollen vor Allem ihre Opfer d. d. Mittelpunkt d. Gttsd. sind in recht Geist darbringen. wir denken oft dass d. Darbringen uns Gaben nicht ein Teil uns Gttsd. ist. Aber wie d. Juden ihre Opfer darbrachten so wollen auch wir dieses. tun, als ein dienst Gott gegenueber, nicht nur uns Kirche.

Gott sagt nun dieses Bringen vom Opfer soll zuallererst im Geiste d. Dankes geschehn. Warum soll man ueberhaupt Geld geben fuer d. Kirche. Gott kann doch seine Diener versorgen. Gott kann doch sein Werk forfuehren, denn er hat dazu macht. Alles ist Gottes. D. Erde ist d. Herrn & d. Erdboden & was darauf ist. D. Juden achteten d. Land nur als Eigentum Gottes, dass sie borgten or renteten. D. Silber & Gold ist Gottes. Alles lebendige ist Gottes, alle Tiere im Wald, das Vieh auf d. Bergen, das Gevoegel, alles ist mein. Gott braucht diese Dinge nicht von uns zu erhalten, denn sie sind schon sein. Er braucht kein Opfer von uns um d. Arbeit weiter zu fuehren. Alle Seelen sind sein. Doch Gott gebraucht diese Dinge nicht in willkuerl. Weise, sondern er ueberlaesst es d. mensche d. Dinge zu gebrauchen. D. Mensch soll dadurch erzogen werden. Darum soll d. Opfer, das Darbringen von uns Gaben ein Opfer d. Dankes sein. Nicht einfach etwas darbringen, dass wir nun gerade eruebrigen koennen, sondern ein wahr. pfer. Es soll aus d. geist d. Dankes fliessen. Als Hayden d. beruehmet Musiker auf d. Totenbette lag, da ruehmet manche seine Leistung, aber er sagte indem er nach oben wiess, "Alles kommt von oben". Dieses Geist d. Dankes fuer Gott selbst fuer das was Gott fuer uns ist, fuer das was Gott durch seine Dahingabe getan hat fuer uns, dies.

Dank fuer alle ausseren gegen soll uns anspornen zu geben. Alles was wir haben ist aufgebaut auf d. Opfer d. Vergangenheit & uns Vorvaeter, vor Allem auf d. Opfer Gottes selbst, so soll, denn d. Ausdruck d. Dankes Gott gegenueber in hadgreiflicher Weise sich zeigen.

Wir sollen uns Opfer darbringen im Geiste d. Gehorsams. Bezahle d. hoechst. dein Geluebde. Etwas Gott zu versprechen & dann dieses nicht zu halten ist immer mit Gefahr fuer d. geelenleben verbunden. Gott hat uns aus mancher Not erettet, aber wie oft sind wir dann uns. Versprechen hintergangen, nach wir frei waren. So versprach einmal ein Mann Gott sein. zehnten zu geben, wenn ein gewisse Sache in rechter Weise vor sich ging. Er erlangte sein Ziel & dann vergass er ga z sein Versprechen zu halten. Gott liess ihn nun Verlust haben & dieses erweckte ihn zu Nachdenkn. Er dachte an sein versprechen & siehe da d. Verlust betrug soviel wie er gegeben haette, wenn er gehalten was. er versprochen. Es kommt auf d. wahre Geist an wie Gott uns Opfer anerkennt. Denekn wir Cain & Abel. Es wurde Abel's Opfer angenommen, weil er es aus dankbar. gehors. Herzen brachte. Cain's aber nicht. Saul wurde gesagt von Samuel "Gehorsam ist besser als Opfer"

Dann soll aber auch d. Opfer dargebrahet werden aus reinem Herzen. Wenn d. Leben nicht recht ist so gilt d. Opfer nicht vor Gott. Wenn man sein Geld macht in unrechter Weise, dass liegt kein Segen darauf. Wir wollen oft Gott auf uns Stufe herabziehen & Gott uns gleich machen, anstatt uns auf d. Hoehe & Stufe Gottes hinaufzuziehen. In Browning Stueck "Caliban on Setebas" beschreibt er wie ein schlecht Mannsein Bild in d. Himmel hinaufbaut & es dann Gott nennt. Gott hat d. Menschen nach sein Bilde erschaffen, es versucht aber oft d. mensch Gott sein Bilde gemaess zu machen. Es wird in d. Darbringen von Gaben in d. Kirche oft gesagt d. Zweck heiligt d. Mittel. Es ist das ein teuflischer Spruch in mancher Hinsicht. Alles was unwaerdig ist unter Mnsch. soll geheiligt werden, wenn es Gott gegeben werden soll. Verlosne, Gled zusammen zu bekoo durch allerlei Mittel erniedrigt d. Sache Gottes. Es sollen d. Gaben dargebracht werden mit vollem & reinem Herzen..

THE WELLS OF HUMAN LIFE.

Psalm 84,6.

(Twilight Service).

As we gather under these fine large trees, we ask ourselves the question, How is it that they are so tall and large. I believe we find the answer in two factors here. On the one side we have the brook, bubbling over the stones and sending its moisture into the bank. The trees send their roots down to meet this water and thus are enabled to grow better. Then we find over to one side the spring with its fine clear water coming out of the ground. It gives refreshment & nourishment to its surround. We become sort of accustomed to springs around her. However to the folks in Bible lands and Bible times springs or wells meant a great deal. They were few and far between and were highly appreciated.

They were meeting places for the people. Here the daily gossip of the woman ways exchanged as they came to get water. Here the news of the men was passed on to travelers, who had stopped here. It was a meeting place in a special manner in the lives of the great men and women of the Bible. It was for instance Eliezer, the servant of Abraham, who met Isaac's wife, Rebekkah, at the well & had revealed to him God's will. It was Jacob who met Rachel at the well, as he was fleeing from his brother. The character of Isaac was revealed in remarkable manner by the wells. He was driven from one place to another by enemies, who took his spring or well away from him, or covered it for him. It was at Jacob's well that Jesus met the Samaritan woman & spoke to her about the water of life. It was in Cana of Galilee, where Christ first entered into his work & performed his first miracle. Such wells mean much then in the lives of men & women there. Such wells mean or springs mean growth and beauty.

In the Ps, however, the singer gives this idea of the well or spring another meaning. He speaks of the pilgrims going up to Jerusalem. These men were godly men, men who trusted in God. As they pass thru the valley of weeping, they make it a place of springs. In other words the Ps. conveys the idea that men & women who trust in God become like wells springs, sources of blessings for others.

*The brook drinking, a dry season. Spring I can't
you clutter up, clean away & debris + barren soil
mine clean & strong.*

Drink well when you are.

Men and women have different gifts along this line. Some can go thru this world with a smile & they bring joy to others. One has the gift of leadership and can leadz folks, another can inspire courage in a difficult situation, another may be an untiring faithful nurse. So all of us are springs or wells of some kind, that beautify this world, that exert and influence for that which is good and noble. The ancient goddess of Thebes, went about from place to place. Wherever she went, shw would leave her mark of blessing. here there was a dirty swamp, she would leave a fine meadow, where there were thorns she would leave roses. Scatter blessings as on you go.

WORSHIP AND WORK.

Psalm 84.

Three men were working at the building of large structure. A certain man went up to them and asked what they were doing. One of the workmen said; "I am carrying stones". A second working man said; "I am earning \$ 6.00 a day. While a third one said; "I am helping in the building of a cathedral". It all depends upon the viewpoint one takes. If one gets at his work in the spirit of sacredness & responsibility, yes even worship, then it will mean ever so much more to him. That is why worship and labor can be connected very easily. Out of the real spirit of worship and regard, adoration comes real vital & effective work, be it secular or sacred. That in a way is the atmosphere of the 84. Ps, so beautiful in its form and content, that it has a universal appeal.

It is the expression of a man who has been deprived for some time of the opportunity to worship in the temple. He longs for this worship & above all things for God, for that is object of the temple worship to get into fellowship with God, to adore God. Worship is an expression of the soul toward God. It is the soul of man in the life of God, it is the life of God in the soul of man. It means a gearing up of our will to the will of God. It a feeling of the presence of God, as one contemplates on his love and mercy. Chr. gives us the ideal worship spirit. He and the Father were one. The belt of his purpose never slipped off the wheel of the world. The devotional motor of his life never failed to function. The clutch and the transmission were always engaged and working. Piety and faith are one with him. Worship is a universal desire. The heathen worships his sun or his gods as by instinct. The Christian should love to dwell with God, should live to talk with God. The Christian is always striving to follow after God. He loves to meditate on his word, loves to sing his songs, loves to pray and loves to sacrifice and give. All this belongs into true worship. A little boy of the street came running into a cathedral crying out paper. But as he came in the door and saw the church and felt its atmosphere, he took off his hat and said; "This is the place my mother speak about when she speaks of the church. Here is something for the church."

That's the feeling that was aroused in the heart of the boy. Adoration, reverence and the desire to give.

The Ps. however not only speaks of this desire for worship, but also thinks of the outward aids to his inward communion. He thinks of the tabernacle, of the temple, of the altar, of the courts where all the folks gather to worship, of the sacrifices. This is part of the church. A book written last year called "The Cathedral" is of course a story, but it dwells in a way on some of outward features & beauties of the cathedral. Does the outward form of our church aid us in worship? Means to such worship is the liturgy, the hymns, the prayer etc. The means to worship are the various parts of the church. It must be dignified, it must be warm & friendly. It must attract attention to God. It must be peaceful. The prelude leads us into the service. Opening the hymns of same spirit as message. The altar reminds us of the ancient Hebrew worship, where on the altar sacrifice was made. Our gifts to God, not to man, an expression of our love. If these outward things absorb our attention too much, they spoil the service. It is the spirit of worship that counts.

Then the Ps. dwells on the blessings that come from such real worship & communion with God. A swallow finds her place where she wants to build a nest. It is to be safe & protected place. So the soul that worships finds in God that protection & comfort it is seeking.

As one worships he goes from strength to strength. God does not withhold one good thing from them that walk uprightly. Worship must express itself not merely in contemplation, but in real action and service. Truth, goodness and beauty are essentials.

One that worships is not only blessed himself, but becomes a blessing to others. They shall make it a place of springs". A spring meant a great deal to the Jews in Palestine. It meant a real blessing. So worshippers in the truest sense became such springs, that spread a blessing. Ancient goddess Thebes left trails of blessings wherever she went. Do we do that in our lives, as an outgrowth of real worship?

WORSHIP IN CHURCH - Psalm 84

In the current issue of the "American Magazine" an article by Mr. Corbin entitled "Why I don't go to Church" is rather penetrating and thought-provoking, especially the question, what unique thing does the church offer, which is different from other things. There will be a great many people who will agree with the writer that there are plenty reasons for not going to church, such as he worships in nature, he is late sleeper & does not get chance to rest otherwise, hat so many churches are gloomy, the church does not give us what we want, agnostic, radicals. He feels that he can get better music, better organized charity, better mental treatment for disease, better knowledge, better pictures outside of the church. He says sermons are dry, not vital, or gripping, not enlightening. If course argument against these various points will not settle the matter. I believe we must go deeper. What does worship in the church mean to us. Does the church offer us anything that is worth while?

Since we are letting the Psalms speak a message to us, we will enter into the spirit of the 84 Psalm & try to understand just what it has to say to us on this matter. It is a beautiful Ps/ entering the depths of human experience. It is a Ps. in which the writer speaks about the amiableness of going to temple to worship, and how much he gets out of it. So we see that the church may be at fault, but how about the one who comes to worship, how about his own attitude?

The Ps. speaks about a longing for God in his heart. The Church offers God and Jesus Christ. In that it is absolutely unique. No other institution offers just that. We seek for union with God. Swallow seeks a nest, so soul seeks a home, a place of peace & quiet. Worship is the soul of man in God, and the spirit of God in the soul of man. It means, as we worship that we gear our will to God's. Jesus was an ideal worshiper. The belt of his purpose never slipped off the wheel of the world. The devotion motion of his life never failed to function. The clutch and the transmission were always engaged & working. The desire for God is universal. We find it in every people, no matter where we go. Reverence for God is created in church.

In C,nn. inclined railway, on which street cars are brot down hill on tram cars. If streetace not attache properly to tram, there is danger. So we go thru lif Of by self, we are in danger, but joined to God, we are safe. So church emphasizes spiritual over agst the mere material. We need to find the meaning of life in some of its deeper aspects, not merely in the superfifical. Here the church offers so uch

Church offers strength for the tasks and issues of life in and thru Christ. Church is unique in that it calls attention to our sins & short-comings. There can be no improvement until we examine ourselves & try to go ahead. It calls for repentance. There is n substitute for worship. Life often terrifies us & sometimes bores us. Worship offers us strength ' nerv to meet life's tragic moments, zest to meets it mono tonous ones. Worship offers relugalr expression of our highest & best selves. Thru worship we find re- assurance in the face of the " too-bigness" of life. We gain peace, poise, perspective, we seelife steadil & as a whole, as we come into vital contact with God Lady sitting in pews said after service; " Now I hav nev to go on for another week." That strength is essential. Here we need to find sensitiveness of soul, so that we might be directed aright in some of the great issues & gr. problems of life & ethics. Here heart find highways to right living

The church must inspire us, so that we may go out & become an inspiration to others. It is picturesque expression we come across here- that of passing a valley of weeping & making it a place of springs & joy. In other words men & women who trust in God become like wells or springs, sources of blessing for others. Legend of goddess Thebes, who as she went from place to place, left her blessings; here a drity swamp, leave a fine meadow, here thorns left roses. So as we go thru life, we need to scatter blessings as we go & church gives us that opportunit By not attending we vote to close church & its bless by worshiping in deeper spirit, we become witnesses to the greatnes & power of God & a source of blessing to others.

MESSAGES FROM A FEW PSALMS
A Psalm of the Praise of God
Psalm 100

Life-situations, human interest stories are always of vital interest. As one reads and studies the Ps. one feels close to the thinking, the feeling the heartthrobs of the people, whose life was deeply religious. That is why Psalms appeal to us, for we find in them the varied aspects of our life situations. Among them are Hymns, songs of the Lord's enthronements, the laments of the people, royal Psalms, laments of individual thanksgiving, of worship. Psalms of praise, confession, intercession, imprecatory. The Psalms have a great diversity in them, expressing almost every aspect of human religious life; the express public worship and also the depths of human soul.

Psalm 100 is one which was used in public worship as a part of the liturgy. Among Hebrews it meant an interchange of speakers or singers, -antiphonal. Among liturgical Ps. we have those of entrance into temple praise and thanksgiving, prophetic and supplication.

Ps. 100 is a liturgy, order of service, of entrance for a procession of pilgrims who are entering the church to bring their offerings of thanksgiving. The Ps. is rendered antiphonally by people and choir. It is a summons to praise God. This is the only Psalms that has this heading.

Its first thought is that God is to be praised for Himself, for that which He is. Because He is so great we must come into His presence with singing. God is described and portrayed here in a threefold manner. "The Lord alone is God. Here is monotheism, God is the only God, there are no others. That was the Jewish contribution of mankind, the idea of the One and only God. We just sang the version of the Psalm to the tune of Old Hundredth, set into these words by William Kethe and set to music by Louis Bourgeois. Here is an enthusiasm for God. The gr. philosopher Spinoza was called a "God-intoxicated man". All of us need to be objective and recognize that God must be first and foremost in our thinking and living.

Religious that gains strength when it is strongly expressed. So this hymn is sung for God alone, intentionally.

God is recognized as Creator "He hath made us"
Without Him nothing could exist. In Him we live

and move and have our being. He is our Shepherd one who cares for us, sustains us, provided for us, leads us. As one travels in northern California, for hundred of miles snowcapped Mt. Shasta dominates the scene and one can see it from all angles. So God as One God, as Creator, as Shepherd must dominate our lives,

But to the Psalmist it is not enuf to speak abt God in a general way, he also describes His attriibt and His character, as he comes back to God. He can't find sufficient words to express the character of God. He does that so beautifully in the 5th verse where he chants about the goodness, the lovingkindnes and faithfulness of the Lord. God's goodness is pntd out. Today people sometimes ask abt. the goodness of God in the midst of the turmoil and evil. The gr poet Whittier expressed that thot in these words; "Yet, in the maddening maze of things, - And tossed by storm and flood, - To one fixed trust my spirit clings; - I know that God is good." God's lovingkind is evident in His dealings with humankind. Hosea was the prophet who proclaimed that aspect for us. Charles Kingsley, English writer said as his last words before dying; "How beautiful God is!" That is the overwhelming feeling that must come to us. He is faithful to all generations. What a great thot that is that God is always reliable, when we can depend upon Him. "One fact is God, all else is circumstance. The Lord reigneth was word Garfield used after Lincoln had been assassinated. That must be our consideration today. *Humanity passes on, God remains*

Out of this public worship of God must come the private attitude of devotion. Remember the Psalmist is praising God, as he enters the temple to bring his thankoffering. "Enter into His gates with thankofferi This is the first of three acts of worship. When Dan Webster was asked what he thot was one of the greatest thot that had come to him, he said; "My responsibility to God." It is this sense of stewardship we must feel, that bec: God has been good to us, we ought to do all we can for Him. - We should enter into His presence with praise and singing, second act of wrshp Our religion must be something joyful and glad, happy and uplifting. The 3d act of worship is that of "adoring God." Professor Rudolf Otto, a great rel writer entered a very small Church, but the whole atmosphere was so fine that he felt himself in the

presence of God + received inspiration of this idea in his great book "The Idea of the Holy" It is this that must count as in thair round about praising God

PREIS. Psalm 103.

Das Wort Psalter oder Psalm bedeutet in Hebraeisch. Sprache "Preis". Wir finden durch d. ganz. Buch hindurch gestreut solche Preise. Eine ganze Anzahl solcher Lob Psalmen waren ein Teil d. Gttds. wie z. B. von 146 bis 150. Auch heute noch muss d. Preis & Lob Gedanke ein gr. Teil haben in uns Anbetung Gottes. Besonders beachtenswert sind diese Lobpreisungen Gottes weil sie vorgefunden werden in einer Zeit wo es d. Jude nicht besonders gut ging. Spricht das nicht von ein. Tiefe d. Glaubens. Wahrer Preis wird heraus geboren gerade aus solch Zeitne d. Truebsal. Gar manchem Ps. faengt an mit d. Wehklagen & endet mit Lob Gottes.

Warum soll solch Lob Preis ein Teil sein uns reili Lebens? Schon Gottes wegen sollen wir preisen. Preis heisst ja seine Anerkennung aussprechen, ein Lob ausdruecken, wohl zu reden. Ist es zu menschl. gedacht von uns Vater im Himmel, wenn wir sagen er moechte solch Preis hoern von sein menschl. Geschoepfen. Es erfreut d. Herz & d. Seele Gottes. Gott will uns Lob und uns. Anerkennung. Jesus suchte solch Lob.

Gott will wohl dieses haben nicht nur um seinet willen, sondern vor Allem um unsertwillen. D. menschl. Herz will preisen. Es kann nicht anders. D. Mund will jubeln, d. Herz will jauchzen Gott gegenueber. Es ist solch Preis notwendig fuer d. Seele s. Mensch. Es kann sich d. Seele nicht zur vollsten Hoehle wenn nicht d. Element d. Preises da wohnt. Solch Lob ist gut fuer d. Wachstum d. Mensch. Felig. Lebens. Es kann wahre Gnade & Tugend nur herrschen & sprossen in d. warmen Herzen. Wenn wir immer nur kritisieren & d. Fehler aussuchen, dann wird uns Herz verbittert. Wenn wir aber versuchen d. Gute zu finden so kommt uns Seele in dies. Fahrwasser.

Solches Lob auszudruecken ist gut nicht fuer uns selbst sondern auch fuer uns Mitmenschen, denn dann sehen sie ein dass wir uns Gott lieben. Uns Mitmenschen merken, dass wir halten von Gott wenn wir ihn loben.

Sie werden so auf Gott hingewiesen. D. Christen selbst sind oft d. gr. Hindernis Mensch zu Gott zu bringen weil sie nicht Lob ausdruecken.

So fordert d. Psalmist nun sein Seele auf Gott zu loben. Er fordert Alles in sich auf Gott zu loben. Alle seine Kraefte, seine Lippen, sein Leben. Er fordert d. Engel auf zu loben, sowie d. ganz Natur, alle seine Werke, an allen Orten.

Dieses Lob Gott gegenüber ist erst ein Ausdruck d. Preises wegen sein pers. Erfahrungen. Vom 15 Verse singt d. Ps. von seine Erfahrungen d. er gemacht. Es ist ein Catalog von Segnungen. Es faengt d. Saenger an mit Guten das Gott getan, spricht von Vergebung, von Erloesung von Verderben & Heilung von Gebrechen. Er bleibt nicht haengen am aussern, sondern geht tiefer & lobt vor allem wgen innerer Segnungen. Er redet von d. Erneuerung d. Jugend die aus solch Lob Presi ueber ihn kommt. p. Mensch ist endlos. Hier wird er wie ein Baum abgehackt & dort sprosst er wieder hervor. Phoenix verliert imme wieder seine Kreafte aber sie werden erneuert. In Gott ist wahre Lebenskraft zu finden.

Dann geht er weiter & redet von d. Segnungen d. d. Mensch. als Ganzes zu kommen. Gott ist in d. geschicht d. menschen. Er hat seine wege Moses wissen lassen. Es ist d. geschicht nicht blosser Naturporcess, es ist nicht immer nur d. Kampf d. Guten mit d. Boesen, es ist nicht alles Wahnsinn wie Schopenhauer es behauptet, sondern geschicht ist eine Erziehung d. M nechen. Es durchläuft d. geschichte d. mensch dennoch Gottes Gnade & Gerechtigk. Gottes Liebe & Barmherzigkeit ist ersichtlich. Nicht eine engherzige Liebe, sondern wie weit d. Himmel ist ueber d. Erde. Wer hat nicht schon hinauf geschaut in d. scheinb endlosen Himmel & wurde dadurch angeregt zu denken on Gottes Gnade. Er scheidet uns von uns Uebertretungen so fern d. Morgen ist vom Abend. Sie sind getrennt fuer Zeit & Ewigkeit. Gottes Liebe fuer d. ganze Menschh ist eine d. alle Zeit ueberflugelt. Er weies dass d. mensch ein schwaches Gemachte ist, wie Gras & verghet. Aber Gott ist ewig.

Solcher Preis aber soll sich nicht blos. zeign in Worten, sondern darin dass man Gottes Diener ist. Das ist wahres Lob. Richtet seine Befehle aus, tut sein Willen. Die erhabene Ehre d. Dienstes Gottes. D. Willen Gottes tun & dadurch Loben ist d. Klimax d. ganz Psalms. D. einfache Dienen, d Willig sein ist so notwendig um Menschen zu zeigen, dass wir Gott wirklich lieben.

HYMN OF HATE

Revengeful Feeling. Psalm 109 and 69.

As we study the Ps. we come across all kinds of human feelings, from the loftiest way down to the lowest. As we look into the Ps. suggested at this time we find there a feeling expressed and experience described that we would hardly look for in the Bible. During the war we had our so-called hymn of hate.

Here we have a hymn of hate, that is about the most hateful expression that we can think of. It is an imprecatory Psalm, in which the Ps. wishes all kinds of evil things upon an enemy. As we glance through the Ps. we note a tone that is surprising to us.

The Ps. turns to God in prayer and asks Jeh. to heap all sorts of evil things upon the head of his adversary. It is a prayer for destruction. He asks that his enemy may be brought before a wicked judge, one who will not judge justly & that he may be found guilty. Let his days be few. Let his children be fatherless and his wife a widow. Let the children be vagabonds. Let there be none to extend kindness to him. Let his posterity be cut off. A spirit of hatred breathes out of these words that leads us right into the innermost feelings of the man.

It is this same cult of violence and hatred that today is rife in the world. Folks think they attain their aims quickest just by such violence toward enemies. Folks seem to think that force rules the world. It is this force that is exemplified in the activities over in Europe. This force that a great many here want to use to pound goodness into people. God is only that of as one who is continually punishing folks. God seems to consider people can be won more by violence than mercy and love.

Is this spirit of hatred and violence justifiable? Let's put ourselves into the position and times of the Ps. first of all, so that we might understand his motive in this prayer. The Ps. lived in an age when everybody was rough and ready as yet. The spirit of God had not spread abroad. The ideas as to right and wrong were low. Then again the idea of his time was that wickedness and calamity went hand in hand.

Then again the Ps. was intensely human. Insults and provocations will naturally arouse resentment. The tendency of human nature is to seek revenge. Feuds in Arabia, the blood revenge seemed to be but instinctive.

Then again the Ps. had a feeling of justice in him that provoked him to this prayer. He felt that the enemy had sinned against God and therefore God must revenge himself and destroy the wicked. These are some of the reasons that might accrued to the Ps. in his spirit of hatred. How about us in our personal and national hatreds. Is it the spirit of our times? Is it just the feeling of revenge? Is it that we are seeking God's justice. The last is the only reasonable proposition that can be considered at all.

Where does this feeling of hatred bring one? There is a deep spiritual cost to such hatred & feeling of revenge. We pull ourselves down to the level of him who has injured us. We can't raise men by getting on their level, but remain higher. The aftermath is blight of soul. The mind is filled with suspicion. Hate is exalted, lofty ideals are shattered, Broadmindedness and consecrated devotion is cut off. It is unchristian. It is out of harmony with the plainest and most familiar facts of human experience. We are at present reaping the harvest of this spirit of hatred in lawlessness, crime and low morality. So little of spiritual life. Hatred is shortminded. It blinds judgement.

Contrast with this spirit that of the N.T. of the Lord and Master and ask yourself which is better. Gathering fiery coals on the enemies head has done more good than anything else. Forgiveness is a force that has overcome this feeling of revenge. The consideration of sacredness of the other fellow will put aside this experience. Take David's relation to Saul, when he had him in his power in the cave. "It is a fine thing to have revenge in one's power, but it is a finer thing not to use it".

Prayer for enemies is far better than harboring a grudge in your heart. Busy being kind and thinking kind things will bar the evil & revengeful. Robert E. Lee was asked his recommendation for a certain man. He commended him. Someone said why that man is your greatest enemy. He was not asked about that, I was asked as to his qualifications. Christ.

Conquer thru love, as Chr. did. Love is never normal until it includes one's enemies. There is no power on earth equal to forgiveness which comes from a heart of love. Missionary

Handwritten notes at the top of the page, including "VII.", "Balto. g. K... 24", "In Touch", and "With Best".

os on 47

alm 101: Prov. 13:20; John 1:35-51;

It is that that David wrote this Ps. as he was out to become king. He sits down to think the entire matter over. He sees the various problems, as well as possibilities. He knows that he is rather young yet to undertake some of those great tasks & feels that he must grow. As he tries to lift aside the veil of the future, he determines within himself that he will try to live up to a certain ideal, that he will keep the good before him, that he will try to fight against the wrong and keep in touch with the very best. He wants to grow thru an ideal. All of us want to grow, no matter what line of endeavor we are following. To live means to grow to change to adapt yourself to new surroundings. How can we grow, how can we help ourselves grow?

First of all we note that the Ps. says, "I will." At least seven times that word will, as a matter of determination is used. From this we take the idea that "will power" and the will to do is a great factor in all real growth. Christ uses that same idea, when he says, "I must". He simply determines to do the Father's will. Duty is a powerful force in life. As we resolve, as we say to ourselves "I will" we can accomplish much more than by simply drifting along. "I can be, what I will to be" was the motto of a famous man. We cannot help but think in this connection of the motto of the city of Chicago, which is "I will." Much has been done in a civic way just because of the inspiration of this motto. Much can be done also in our own individual lives, if we use this as our motto. We dare not forget however that real will power is a submission to the will of the Father. "Our wills are ours, but to make them thine." We face a difficult task when we resolve to live on the highest plane. The challenge of the task beyond man's reach, is a creative force in personal life. To stretch every nerve together work done, is to grow in His image. We are workmen conformed to the image of His son. We grow with our greater tasks. Grit your teeth, determine to win out in your striving for high ideals.

As we follow the thought of the Ps. on we note that he wills to keep an ideal ever before himself.

Handwritten note at the bottom: "The Middle is his determined to translate Bible"

I will behave myself, I will set no base thing before myself. I will walk with a perfect heart. We also grow by keeping an ideal before ourselves. The legend of a shepherd of Greece is told who caught a glimpse of the gods up in the mts. He climbs that he might be with them. He was satisfied with their fellowship. Tired out he soon fell asleep. When he awoke the gods were gone. He heard a voice say, "Foolish mortal, dost thou not know that he who would dwell with the gods in the height must not go to sleep, but must ever climb higher and higher." As we grow in our ideals, these ideals in turn grow still more. Hold the ideal before you. Substitute thots of courage for fear, power for lack of confidence for limitation. The greatest truth we grasp only when we lose ourselves in it. True ideals cannot be acquired by expansion, but only by the deepening of oneself. *in Bible itself Am To the Peak!*

3. Again we turn to the Ps. and note the continu- of the thought. He expect to grow by keeping his eye faithful in the land, those that walk in a perfect way shall minister unto him. He expects to grow by keeping contact with the best in all lines. Over in India a school has been going on for about 20 years; called "Tagore's School in the Woods." It is a unique school in so far as the pupils are expected to learn not merely from books but from contact with nature, by mediation and contact with living streams of men who give the best. The simple life, the thot provocation, the giving of knowledge as a whole truth, the atmosphere all these are used to educate. The contact with the best is the ideal of growth. Let us turn to Jesus. He called his disc ples to remain with him. "Come and live with me for ten yrs. and mediate on truth" is wise saying of a Hindu. Jesus took his disciples with him and as they were in contact with him day by day, they were gripped by his persoanlity. "With all thy getting, hget persoanlity" Keep in touch with Christ. Draw on the Infiniate Bank of God all your capital, so that your growth is assured. Give out and the more you shall get. Become a channel thru which God can express himself. Stay in touch with the best in all that undertake and you will soon rise to a higher level.

57/14/27
B.P.
"TODAY I HAVE GROWN TALLER FROM WALKING WITH THE TREES" Psalm 1:1-4.

John Muir, famous naturalist, loved trees. When the question arose of saving the great giant trees in Cal. he said; "Thousands of yrs God has cared for these trees, has kept them thru drought and flood and storms, but he cannot protect them against the folly of men." Mr. Muir traveled all over the world to study trees. It is a remarkable thing to note how trees or forests have influenced men. Someone had made a study of the character of the German people and ascribes certain characteristics to the woods. That feeling of thoroughness, of ideals, of awe, of the mysterious has come out of the forests. We also are gathered in "The Cathedral of Nature." The sky overhead is the dome, the trees are the pillars the green is the painting on the walls. What a variety in the trees. Some have almost human features, others have, of course diff. forms. Some are rounded, others come to a point. The Bible often uses the trees as symbols of the higher spiritual life. In the first Ps. the righteous man is typified by a tree that grows along the waters. It extends its root deep down into the earth and stretches out its little hands to gather moisture & nourishment from the earth. Do we extend the tendrils of our minds into the depths of life, into the deeper things of God's word, of God's spirit in order to be more firmly rooted. We need a firm roothold otherwise the storm are likely to blow us over. Or again we note that tree growing in breadth, as it extends its branches out farther & farther. The leaves of the trees are the lungs that take in the nourishment & fresh vitality from the air. The colors, the veins of the leaves are masterpieces. The shade that is formed by the leaves is a cooling factor in the lives of men. Edwin Markham that famous poet, prays in one place that God would make him like a tree, so that he might be person on whose calm shade people might rest as they go thru the heats of life, so that they might be their best. story

growing thru an ideal

A little blue flower grew under an oak tree. The little flower felt small indeed as it looked up at the big oak. The oak thought itself big & clumsy compared to the little flower. So they agreed to be friends. The oak gave it shade, the flower gave beauty. When fall came the oak let its leaves fall down & cover the little flower, so that it would not freeze, but could grow up again in spring. Our Father in Heaven never forgets us, but has everything arranged wonderfully.

Joyce Kilmer has written a beautiful poem about trees; I think I never shall see-- A poem lovely as a tree.-- A tree that looks at God all day And lifts her leafy arms in prayer." The tree grows in height. That makes us feel like saying with another writer Today I have grown taller from walking with the trees."

Along the shore of a beautiful lake grew a very tall pine tree. One day the pine noticed a little spruce tree trying to grow way down. The little spruce looked up at the big pine & said; "What a wonderful tree you are. Tell me how to grow as tall & straight as you are." The pine said, "Surely I will help you. Keep looking up every day. Let nothing break or bend you. You must desire with all your might to be one of the best trees & then grow & grow." The little spruce heard & said; "That will I do and I will keep close to you so that I may grow big." Storms came but the little tree was able to stand these. The lowest branches of the big pine were soon reached and then the pine tree said, do not stop growing, why the world gets bigger the higher you go up. There is so much to see up here. Come up, come up. So the spruce asked the pine; "Are you never going to stop growing?" I shall never grow big enough and I want to be one of the best." And the little spruce said; "I will keep on looking up. I will let nothing bend or break me, I will desire with all my heart to be the best possible tree & grow and grow."

Our height depends on what we measure by
If up from earth or downward from the sky.
Let us grow taller from walking with the trees.

P101 - 7-11

TRUST IN GOD

Psalm 121

"The Lord is thy Keeper"

In the Gettysburg Chapel the various art glass windows depict the different mountains of the Bible such as the Mt. of the Law, Mt of Sermon, Mt. of Transjordan Mountains have always played an important part in the religious lives of people. Mountains have a very important part in our every-day life. They serve to send the water down to nourish the soil, they help to change the atmosphere and they become the great divides, aside from invigorating those who climb them and who live on them. In ancient Israel the mount that stood out was Mt. Moriah, or Mt. Zion, on which the temple stood. Our Psalms has this setting. It is called a Pilgrim Psalm, one which was sung antiphonally by travelers on the way to temple for worship. The individual Ps. or singer find his heart heavy because of trouble. He wonders where he can get help. The response "My help cometh from the Lord." And so thru the entire Psalm this thought is conveyed that since the Lord is our Keeper, therefore we can trust Him. Therefore this Psalm has also been called the Psalm of Courage, for it offers that.

At least three times the word "^{Paper}Keeper" is mentioned and at least three other times it is inferred by the word "preserves." We can trust God, because He is our Keeper, He has created us, He made heaven and earth and therefore we can rely upon Him. This word "keep" might be interpreted in a number of ways. We might think of God very reverently and only symbolically as "Safe" or "safety-vault." In our banks great amount of money are kept, we deposit our valuables in safety deposit boxes. Then again we might think of a keeper under the term a watchman, for the Psalmist of the Lord who neither slumbers or sleeps, He is on alert at all times. He that keepeth Isr. shall neither slumber or sleep. Here we have "The eternal Insomnia of God." That a wonderful matter it is to be able to trust our bodies, minds and spirit to God, who keeps these in safe-keeping and with watchful care.

Our trust in God can be firmly based for He is our Preserver. Just look at these phrases in the Ps. "He will not suffer thy foot to be moved", Lord is preserver from evil, , preserves going in and going out., preserve thy soul.

To preserve means to keep from spoiling by canning fruits, vegetables, by putting into salt brine. In a much deeper sense our Lord preserves us from sin and wrong. Habbakuk has a picture of a man walking along a steep abyss on a slippery place. It is only thru the use of a sharp stick, by watchfulness on the part of the guide, Our Lord, that the foot is kept from slipping and the whole body from being plunged into destruction. The Lord needs to preserve our soul. When David Livingstone was leaving for Africa to be beset by all its temptations his father read "The Travellers's Psalm (121)" and prayed that his soul might be kept. That is most vital.

That story of Livingstone leads us into that next consideration why we might trust God, for He is our Protector. Moses uses a beautiful symbol to strengthen this thought when he speaks about God as a mother bird which pushes its fledglings out of the nest, so that they might learn to fly. At the same time the mother-bird hovers underneath the young birds ready to catch them on her wings to fly them back to safety. So our Lord hovers over us and cares for us to a most remarkable degree.

Our trust in God is based on ^{the fact} that the Lord is a shade upon the right hand. He is a shadow that gives shelter. The Oriental traveler on way to temple has much trouble from heat. The sun is intense the journey thru desert is tedious. The moon by its strength offers dangers at night if one is exposed to it. So protection must be given. The prophet Isaiah speaks of a person "as the shadow of a mighty rock in a weary land." The Lord is such a shadow, who gives shade in the intense struggles of life. When Jewish people traveled thru desert, you will recall, that the Lord watched over them and guided by means of a cloud by day, so heat was not too intense and by a light at night to guide them. In all situations in life, under all conditions our Lord is at our side. He blesses our coming and our going forth. But above all the soul is in His keeping. Group of people were speaking abt. their losses. One lost money, another property, another members of the family; but one had lost faith in God. That was the greatest loss. It is this faith and trust in God that we need to maintain.

Ind. 12/20/28

GOTT UNS ER HUETER.

Psalm 131.

Es wird dieser Psalm oft d. Mut Psalm genannt, weil er so sehr dies Geist ausdrueckt. Er zeigt ein voellig Vertrauen in Gott. Um d. Mut in d. Kampf d. Lebens, um d. Mut in d. versch. Stuermen d. Lebens aufrecht zu erhalten giebt es kaum ein Wort das besser ist.

Es ist d. Psalm aus d. gefrangenschaft Babylons her ausgeborn. Es ist als ob d. Ps. sich in d. Reihe d. Pilger sieht d. nach Jerusalem wandern. Es ist eine lange schwierige Reise, ein schw. Kampf. Es geht durch eine weite Wueste. Aber neuer Mut wird geschoepft indem man d. Augen auf d. Ziel richtet, indem man sein Augen nach oben richtet. Ich hebe meine Augen auf zu d. Bergen, zu d. Bergen Jerusalems, wo d. Tempel zu finden ist. Ich hebe meine Augen auf zu Gott, der in d. Hoehel ist. In d. Natur giebt es wohl kaum etwas mehr staerckend als d. Berge. Sie haben gr. Bedeutung in d. Befruchtung d. Landes, in d. Luft Wechsel, in d. Wasser Scheidungen. Aber noch viel mehr ist es wert seine Augen zu d. Hoehel in Gott aufzurichten, denn von dort allein kommt uns Hilfe. Blicken wir denn auch so wie d. ps. auf d. Ziel. Wissens was wir wollen & streben wir darnach mit allen Kraeften.

So finden wir denn erst ein Richten d. Auges auf Gott als d. Hueter. in dies Ps. 6 mal wird d. Ausdruck gebraucht Gott ist Hueter, od. d. Herr behuetet dich. Durch d. ganz Ps. hindurch finden wir d. persoenlich Ton so viel angeschlagen. Deinen, dich, dein usw. Es ist dieses ein Ausdruck d. pers. Interesses Gottes an d. Menschen. Gott nimmt ein indiv. Interesse an jedem einzelnen. D. gr. Licht d. Sonne, welches d. ganze Welt durchflutet, dringt auch in jed. einzeln Auge ein. D. gr. maechtige Gott, der Alles durchdringt, hat auch ein Herz fuer jeden einz. Menschen. Welchen Mut giebt das doch d. Menschen. Gott ist nicht kalt & gefuehllos. Es ist d. Mensch nicht eine bl. Maschine d. aufgedreht ist, sondern ein Geschoepf Gottes d. Gott hilft. Es zeigt dass Gott an d. Einzelh. d. Mensch teilnimmt, dass er d. Erfahrungen d. Menschen teilt. Habe wir diesen mutstaerckenden Glauben? Eine Anzahl Maenner von mancherlei Erfahrung waren zusammengekommen & besprachen was sie durchgemacht hatten & wie sie fuehlten. Einer sagte er haeb viel in sein verloren. Eine and. hatte Geld, d. Familie etc

verloren. Da sagte dann einer ich habe manche schick
salsschlaege durchgemacht. Ich habe d. gr. Verlust ge
habt denn ich habe mein gl. Herz verloren. Das war in
d. Tat d. gr. Verlust. So ein Ps. wie dieser frischt d.
Mut wieder von neuem auf.

Wie beschreibt nun d. Ps. in schoene Einzelh. d.
Tatsachen d. Bewahrung Gottes. Es ist als ob d. Ps.
an einem tiefen Abgang auf seinem Wege entlang gehen
muss. Es hat erst gegnet & es ist d. Weg sehr schlu
rig. Jeden Augenbl. droht er hienab zu fallen. Aber
d. Hand Gottes haelt ihn zurueck. Versuchungen

Dann wieder ist es dunkle Nacht & draussen ist
es etwas unheimlich. Wieder denkt d. ps. daran, dass d.
Hueter nicht schlaeft noch schlummert. Dunkel Stunde
d. Lebens, wo wir fuerchten ist d. Herr bei uns.

An allen Orten bewahrt d. Herr.
Aber auch in allen Lagen & Zeiten. D. N.achts vor d.
Mönde, der einem sehr schaden kann im Orient weil
er so stark ist, dann vor d. Sonne d. Tages, d. im Orien
stechen kann mit ihre starken Hitze, bis zum Tode.
David Livingstone wurden diese Worte d. Ps. immer
mehr & mehr von Bedeutung je mehr er um herreiste in
Afrika. D. Schatten d. Herrn bedeckt d. rechte Hand
Diese Hand ist d. and d. Schwertee, d. Arbeit, d. Taetig
keit, d. Hand mit d. d. meisten Dinge uns Leben erlangt
werden. So moechte man diese Hand natuerlich am meist
bewahrt haben.

Der Herr behuete dich aber nicht nur in diesen
aussergw. Dingen d. Lebens, sondern auch in d. taegl.
Leben, in deinem Aus & Eingehen. D. Tueere d. Hauses
ist d. Scheide d. Aus & Eingänge. Hinaus in d. Kampf
in d. Geschaeft, in d. Gewahel d. Lebens, das muss d. Herr
mit. Hinein in d. Probleme d. eign Heimes, ind Verant
wortlichkeiten d. Heimes da muss wieder d. Herr helfen
Welche Verant. d. Erziehung d. Kinder! D. Heim ist eigen
d. Fundament uns ganz sozialm systems.

Aber vor allem behuetet d. Herr d. innerste d. Lebens
d. Seele. D. Seele, d. Goetl. in uns das muss vor allem
gewart sein, sonst istt Alles and. nichts. D. d. Moral
d. Lebens, das d. Gute im Leben bewahrt werde, dass
ist durchaus notwendig.

Welchen Mut gibt uns dieses fuer d. Leben.

2nd. 4/2/19

EINTRACHT. Psalm 133.

Ein liebl. Ps. der von d. Lieblichk & Koestlichk. d. d. Eintracht spricht. Herder nennt d. Ps. "d. liebl. Geruch einer schoenen Rose". Es giebt so mancherlei Art auf d. wie zusammen gebunden sind im Leben. Es giebt d. ganze d. Familie. Es giebt kaum ein. staerckeres Band. Dann ist d. Band d. Freundschaft das so manchen eng verknuepft. Gemeinsame Ideen & Gedanken, durch d. Relig. So hatten d. Juden auch ein gew. Band dass sie eng zusammen hielt. Alljaehrl. hatten sie ihre feste in Jerus. Zu dies. mussten sie hinauf reisen. So kamen diese Pilgrim's Ps. zuwege. Uns Ps. is einer von dies. D. Ps. freut sich ueber d. Eintracht d. er sieht, indem d. Leute von allen. Teilen d. Landes zusammen kommen. Sie waren zusammen gebunden durch d. Band Gottes. Es ist dieses wohl d. staerckste Einheit d. es giebt, naem dass man wiedergeboren ist in Gott & dann Gott anhaengt. Es mag dax d. Persoenlichk. d. einzeln sich wohl entwickeln & ihre Eigenth. bewahren. Aber dennoch. kann man auch d. Eigenth. d. andern achten & dadurch dies Geist d. Eintracht fordern.

Es wird diese Eintracht unter. zwei liebl. Bildern beschrieben. Diese Bilder vom Oel & von Tau sind uns vielleicht nicht so klar, aber fuer d. Orientalen, besonders fuer d. Juden waren sie leicht verstaendlich.

D. Leute im Orient gebrauchen wohlriechendes Oel um d. Koerper zu salben. Aber, diese Oel das gebraucht wurde zu d. Einweihung d. Priesters war von besond. Werts & besond. wohlriechend. Es wurde. auf d. Haupt Aarons gegossen & floss nun ueber ihn & tropfte auch auf sein Kleider. So goss es denn mit wohlriechen Geruch in alle Teile. Martin Luther sagt, das Oel ist ein Bild von d. Einheit d. geistes d. von Jesus Christus, d. Haupt d. Gemeinde herab fliesst auf alle d. Glieder in seiner Gemeinde. So erstreckt sich d. Einh von Christus auf laale seine Gleider. Das ist wahre Einheit in Christus. Nur in ihm koenne sich d. versch. Glieder eine Gemeinde vereinigen. Nichts hat

d. Kirche Christi mehr geschadet als Streit & Hader. Wie kann man mit einander auskommen ist oft eine Frage. Wenn man fortwachredn critisiert fortwachredn sucht nach Ursache dann kann man leicht Uneinigh. foerden. wenn man versucht andere hinein zu zwingen in seine Art & Weise so entsteht Unfriede. Selbstherrschung ist noetig. Achtung vor

Common Tash
Common Sense
Common Purpose

ändern & ihr Ideen. Man bracht z.B. in Maschinen Oel damit nicht allzu groesse Hitze einstehe & d. versch. Teile nicht verbrennen & verderben. Um Reibung zu verhindern bracht man Oel. Um im menschl. Leben Reibung & Unfriede zu verhindern bedarf man d. Oeles der christl. Liebe. Nur dann kann man Einigk. wahren.

Das andere Bild das d. Ps. gebraucht ist das d. Tau der von Berge Hermon hoch oben in Norden sich nieder setzt auf alle d. Gauen d. Landes. Solcher Tau bedeutet viel fuer d. Orientalen. Er nimt d. Stelle d. Regens ein in trockener Jahreszeit. Tau ist d. Bild von Gottes Gnade & Segen. Wo d. Tau d. goettl. Gnade hin faellt da allein herrscht Eintracht. wo d. Tau hinfaellt d. Gnade Gottes das wird d. duerre Herz, die duerre Gemeinde, duerren gemeinden befruchtet & d. Geist d. Hasses & Unfriedens muss weichen. Es wird auch d. duerre Herz durch d. Tau d. Gnade Gottes erfrischt & ernahrt.

D. Segen solcher Eintracht ist ersichtlich. Frieden bringt immer weiter als Unfrieden. Eintracht bringt diese Frieden. Eintracht bringt diese Feinheit & Lieblichkeit von der d. ps. spricht. sie ist gut & angenehm.

Solche Eintracht bringt auch Kraft. Einigkeit macht starck. Das ist so selbstverstaendl. dass man kaum darauf hinweisen sollte & doch vergessene wir es. Hier sind versch. kl. Stricke. Mit d. eineln. kann man nicht viel tun. Vielt man sie aber zusammen so werden sie sehr starck. D. Uneinigk. in d. Welt heute ist ihre Schwache. Wir sind alle so eng zusammen gebunden durch allerlei Bande, dass man nicht an einem lockern kann sonst stuerzt alles zusammen. wie d. Tau so stil & milde in d. Blumen sich setzt & das Werk d. Ernaehr so ruhig ohne viel Laerm fortsetzt, dass man es nicht hoeren kann, so kann eine Person d. durchdrungen ist vom Geist d. Liebe & vom Geiste Gottes auf ihre Umgebend solch ein Einfluss uebern; dass Segen d. Eintracht faell in d. Herzen d. Menschen.

A SENSE OF THE PRESENCE OF GOD (Advent *50*)

Psalm 139:1-6. (Advent Communion)

Quite often clouds hide the sun and we cannot see it clearly. Sin-clouds also hide us from God, or God from us. God often seems to hide Himself. The gr. drama of Job tells us; "Lo, He goeth^h by and I see Him not". We can see God's works, but not the Author of all. We can experience results of His voice, but He Himself is inaudible. He has indicated His will for us, but we often are ignorant of that will. No one has seen God at any time. God conceals Himself. We cannot make an image of Him and His form. His thoughts are way above our thoughts. "It is the glory of God to conceal Himself, but the glory of a king (or people) is to search out the matter." If our God is a hidden God, how can we ever have a sense of His presence? At the beginning of the new Church Year, on this day of installation of Council members, on this day of Communion; we want to sense the presence of God. The Psalmist in that wonderful 139th Psalm, one which portrays the presence of God, suggests to us, how we may find Him.

God's searchlight is thrown upon us and thereby we are made aware of Him. He searches us, He knows us. Our lives are understood, comprehended and ~~re-~~compassed of God. He knows our thoughts, our habits, our sitting down, standing up, our paths, all our ways we take, our hearts. God longs to get into our hearts & make us aware of His presence. We know thus that God is present, when we feel our unworthiness as He searches, tries us and examines us. Socrates, the great teacher of the Greeks, almost at all times asked embarrassing questions. He did ^{that} to arouse thought and to examine thought and life. He said among many other fine things; "The life that is unexamined is unimproved." As the great beams of the searchlight search the skies to see if enemy planes might come, and destroy, so God throws the beams of His spirit into our hearts to find out if there is anything that might destroy spiritual life. We are aware of His presence then when we become conscious that we have not lived up to our best, of our shortcomings and sins. Oh that I might find Him to take away my sinfulness. *Richard's point is not our knowledge of God, but that He knows us*

We receive a sense of God's Presence when we realize that He surrounds us. "Behind and in id

St. Patrick's - great Prayer -

front that nast besigeme." We cannot get away from that Presence of God. It is expressed in nature, it is expressed in World-wide assurance that God is near. Go to mountain top, to bottom of sea in a submarine, at dawn, at night, before I was born, when I came into this life, up in airplane, no matter where I may go, I am assured that if I turn to God "e will be there. The loaf or wafer is a symbol of this presence of God. Particles of it have come from faraway countries, much labor of many people has been put into the making of it, as well as the wine we use. The elements have been scattered over the hills and vales; have been brot together to express to us the presence of God. As the loaf is broken, th wine offerd; God Himself is present. A partnership is formed with Him. This past week the National Council of Churches of Christ in U.S. has been formed, in an attempt to unite all or as many Xtians as would respond. In this movement God also has made us aware of Himself, of His presence. He is present all o er the world where 2 oa 3 gather in His name.

The assurance of God's presence is given the Psalmist in the rate "that God laid His hand upon him." Browning in his poem "Saul" tells of the time when Saul in his trouble looked upon "avid and laid his hand upon his head & David looked into troubled eyes of king. Laying hands upon one is expression of confidence and trust and the conveying of a blessing. This morning the pastor's hand was laid upon a baby as it was baptized, upon adult confirmands, extended to Church Council members as an expression of God's blessing and a dedication to Him. God is assuredly present. A few montns ago one of the great preachers of America died in Wash He was chaplain of Senate, Dr. Peter Marshall. He tell his life story in the words; "The Tap on the Shoulde The hand of God was placed upon him in Scotland, whr his stepfather was no-count, but mother fine. He ran off & went to sea. Then became junior clerk, was put out of home. Missionary fr. C. ina inspired him to offer self, but no money, but studied at nite. A cousin came fr. America, who offerd to pay his way. Came to U.S. Had diff. time, but got to Atlanta, Ga. there in Church was led to educat. to ministry & to Great service. *He found salvation thru the cross of Jesus Christ*

Streams of grace for Christ with each & every breath
head to Christ Above and Around Me - New Year's Sun '42
2 streams flow together Psalm 139

A little child is fearsome of the new and unknown. An older person comes along, takes it by the hand & gives assurance thru presence and words of encouragement. The Ps. in the 139 felt uncertain abt life, but then He realized God's presence & assurance came to him. So as we face the New Year we also are convinced that God is present as we go along. That give us new courage and power. The Psalmist develops the various aspects of this presence of God in a fine way. He shows us that God is above us to draw us up into closer fellowship with Him. "If I ascend into heaven Thou art there." "It (knowledge) is too high for me. God is still in Heaven above, that is our source of strength now, ~~as we~~" He whose mind is stayed shall have peace. God is the Ruler of the Universe, in spite of all that is going on. You recall that remarkable scene in the O.T. where Jacob flees from home, comes to place called Bethel. Here on the hillside he makes a bed for himself, using a rock as a pillow. During the night he has a vision of angels ascending & descending on the ladder & he sees God at the top. In the morning when he awakes, he says to himself; "God is present and I knew it not." How often are we thus dull in our comprehension of God's nearness. But thru that vision he was eventually led into a higher life & the assurance that he could carry on. So can we. *Red Rose and Mary hear*

The Psalmist ~~makes~~ also senses that God is beside Him in that journey thru life. No matter where he goes God is there. To be "beside" is to be near. He is on the "right", or the sword, or aggressive side of life, He is also on the "left" or the shield, or the defensive side of life. As T.S. Elliott says; "He is the great companion along the lonely way of life. Recently in the Art Museum was an exhibit of Russian icons or figures which are to be found in churches and homes to illustrate the Biblical stories, and are used to teach, to remind and to inspire. Dr. Laubach suggests that we have in our homes pictures of the Christ, so that we will be reminded of His spiritual presence. Out of the heroic stories of the Antarctic explorations one of the most pronounced is that of Scott the explorer who died there, but who wrote in his diary of a wonderful experience he had.

Sp. witness
all
around
me.

God's presence in our lives. *My heart is mying great*
at night had ~~to~~ *the dark valley - sometimes*
but then rugged mountain come with this but fear

He puts it into the form of a poem ;
" Who is the third who walks always beside you?
When I count, there are only you & I together,
But when I look ahead up the white road
There is always another one walking beside you."
Soldiers on the battlefield give the impression
also that they have seen the " white figure" of
the Christ in their midst. As Tennyson puts it;
" Speak to Him thou, for He hears and spirit with
Spirit can meet- Closer is He than breathing and
nearer than hands and feet. "

But the Psalmist stresses another angle when he
speaks about the presence of God as being also around
us. God is present in the natural laws about us. "e
know that He is who controls all these. He is als
prese t in the moral laws of life and we cannot tran
gress these without suffering results. But we need to
find God's presence in all experiences, and especall
human situations. Christ is present in His church, an
as we worship in the House of God, we distinctly mus
place ourselves into such a presence. Particularly
when we come to the Lord's Table, do we need to sens
& feel convinced that Christ is present in reality.
There are some people however who have a very
sensitive soul and seem to be able to find Christ
most readily in the fulness and thick of life among
human beings. A modern teacher Dr. E. Steiner in one o
his books make this statement; "I was not fully aware
of God in any experience I had, until I got into vitl
contact with the needs of men. As I tried to deal
with them and their troubles and their courage I felt
the presence of God." This is an outgrowth of what
Jesus said; " Inasmuch as ye have unto the least of
these, ye have done it unto me." Chr. is present in
human beings. S He is all around us. The poet puts it
"The way to God is by the road of men; Find thy far
heaven in near humanity; Love thy neighbor as thyself.
Thereby thou lovest Him Unseen, who is the All."
As an aviator lost in the clouds seeks to find a hole
in the clouds for landing, so God looks from
from above for an opening thru the low ceiling of
earth-bound spirits. God was v ry near to Isrel in th
fiery pillar by night to show the way and in the pill
of cloud by day to be a shadow. It is thus that God
can be present in our lives under all circumstnces,
if we but let Him thru into our hearts.

Be Dates. "Practical Presence of God"
James: Yet, I am not alone, the Father is with me

Psalm 67

On the coverpage of our Worship Folder we have a very fine picture for this Patriotic Sunday. It is a piece of sculptor by G. Borglum hewn out of the gigantic rocks in N. Dakota. In this gigantic carving which took years to produce the artist has portrayed for us four great figures in American history. They are George Washington, Thomas Jefferson, Theodore Roosevelt and Abraham Lincoln. Each made his contribution to the nation as a whole. These four give us something of the great heritage which is ours - founding the nation on God, recognizing individual persons & their rights, dedicating the nation to great purposes. Freedom, justice and righteousness are the key to basic ideas of the nation. Our prayer is that these might be continued. The Prayer-Psalm 67-brings before us the idea of Thanksgiving to God for bountiful gifts, for His way, for His saving power and for His guidance.

This Psalm was used for Thanksgiving to God for the nation. Picture a great celebration in the temple. One of the rites which preceded hymn of thanks was to get water from a distant spring of Gihon & pouring it out as an offering before the Lord, asking His blessings upon the soil and land.

Here the ancient people recognized G O D as most important for the nation's welfare. It is God who gives the outward gifts, the blessings on the land, the harvest, makes the soil fertile. This the 185th anniversary of the celebration of the Independence of our country suggests to us not only freedom, but also declaration of D E -pendence upon God. We cannot get along without Him. This is what we need to proclaim in a world that wants to get along without God. In our various national emblems and productions we recognize God. Our national anthem "Star Spangled Banner" ends with words "and this be our motto - In God we trust." On U.S. Coins the exchange mediums of our commerce & industry we carry the inscription; "In God we trust." The Great Seal of U.S. shows the EYE OF GOD above pyramid. In our pledge of allegiance we say "One nation - under God - indivisible with liberty and justice for all." Likewise an executive of the government in concluding his oath of office says: "So help me God." The Mayflower Compact signed by 41 pilgrims opened with words: "In the name of God. Amen." They signed it "solemnly and mutually in the presence of God." A very fine book "Nation Under God" - sums up some of the very religious-patriotic sentiments and expressions for us. Ab. Lincoln's words: at Gettysburg; "This Nation shall, under God, have a new birth of freedom."

Our Prayer-Psalm brings before us another and great idea for our nation - "Let the nations be glad, for Thou dost judge the people with equity. God G O V E R N S the nations and the

universe. It is a good thing to have this conviction that it is God who governs and rules and not some human beings. Our Lord God is absolutely fair and just. Let all the ends of the earth fear Him. His way may be known on the earth and His saving power among the nations. The conscience of the nation needs to be stirred at present, so that justice for all might be made sure. We are giving "black eyes" all over the world because of our unjust treatment of some people. Roger Williams taught most eloquently; All human beings are God's children, and therefore equals and brothers, and that persecution of anyone for "reason of conscience" violates the teachings of Christ. He set down clearly civil and religious liberty. In Declaration of Independence it says; "All men are endowed with by the Creator with certain unalienable rights." Dr. Eisenhower of Jns Hpks recently stated that is what makes our government differ from Communism in that we regard rights of individuals and we treat him as a person created in the image of God. The Common welfare of all people must be met. "We shall walk together" was the great word spoken by leading churchmen, as it was asked who should have precedence.

As we recognize God as supreme in this Prayer-Psalm, as we acknowledge that He is Governor, we also realize with the Psalmist that He is G U I D E. He shall guide the nations upon the earth. Here is an orderly pattern and not a constant effort to create disturbance. When the making of the Constitution was debated and much difficulty was found; Benjamin Franklin proposed prayer for guidance with these words; "I therefore beg leave to move - that henceforth prayers imploring the assistance of Heaven and its blessings on our deliberation I am convinced that God governs the affairs of nations." Here was prayer for guidance. William Penn's "Holy Experiment" of making a treaty of peace with the Indians also was guided by a deep religious spirit, so that "people are secure from abuse of power." Guidance was given as "Right to Knowledge" was offered the young nation. "The glory of the lighted mind" was known to early settlers. "The little watering pot" was N.E. gl. Primer, founding of Harvard College "for Christ and Church", Webster's Dictionary, private schools, Horace Mann establishing public schools on solid basis, men and women who taught, who established public libraries and carried on education. We need to support this work. - On Aug. 2, 1923 Calvin Coolidge was awakened in to be informed that President Harding had died. I had to take the oath as president to uphold the Constitution by kerosene lamp in a sitting room. He did so, knelt and prayed to God to bless the American people and give me power to serve them. "That needs to be our prayer. Hallowed be God's name in commerce. Hallowed God's name in government. In Industry. In my own special area of living. I would ask power to serve.

The Psalms are the Prayer-Book of the Hebrew-Christian nation. They have become the book of private and public devotion. They help us to journey thru all various aspects of life. We begin at altar of private devotion, move into sanctuary of the synagog and Church, and finally into depths of scholars' life. Psalms are universal. All men feel at home in them, they speak a universal language, minister to human needs. The Psalms are are prized by Jew and Christian alike. It is in the heart of the Union Hymnal of Synagogs, of prayers of the Roman Catholic and Protestant Churches. The message of the Psalms centers in the great truths of religious faith: God, man, sin and salvation. It is not speculation, but deeds of God-what He does that is presented. The Psalmist portray the various aspects of human experience. He displays human emotions in various aspects, such see, meditate, delight, weep, hate, long, trust, walk, melt. Sin is not glossed over. The Psalms come out of real life, reflect the great moments of history. They came from periods that tried men's souls. We are going to dwell upon some Prayer-Psalms.

The first one we are to consider on this Sunday is the 32, which brings before us a Prayer-Psalms for Guidance. We do so much need guidance as individuals, as a Church, as a nation and as people of the world. This Psalm is also one of the great Penitential Psalms, so it fits in so well with our communion service of today. How do we find guidance in life.

A sea captain was asked how he found his way into a certain harbor. He replied. There are three factors that must be in line. The lights along the way, such buoys, the instruments in the pilot's office or cabin and the judgement of the captain or pilot and those who steer the tugboat. Here we have summed up for us ways in which we are guided in this life.

The First factor in Guidance in life is LIGHT OF GOD'S WORD. The insights which we get from that Word of God. Any kind of proper guidance in life must be in accord with the will of God. We must therefore be students of the Word. "I will teach thee and enlighten thee in the way which you should go. I will lay counsel upon you, Be not like the horse or mule without understanding." A selfwilled heart, a stubborn heart can never be guided aright. It is as if "the all-seeing eye" of God is on us and can catch our eye and direct us. Our lives need to be controlled by Him. At every surrender of guidance is surrender to God. God guides us thru the life and teaching of Jesus. Here we see nature of God revealed. What God is like we must be like. Center and core of guidance is to do and be like Jesus. Some people want guidance thru magic, thru certain openings of Scripture, thru drawing of lots, thru imagination. These will never guide us properly. It must all be in accord with Christ.

We need to listen to God, read Bible intelligently and get hold of it's real message. God's Providence will open the way.

The second factor in guidance is by means of instruments or the INNER VOICE. Unless we are convinced on the INSIDE of our mind, our conscience, our emotions, our will and determination we will not be guided properly. In this Psalm guidance comes thru Self-examination, self-discipline and self-dedication.

Through our Inner Voice, thru our moral intelligence and judgement. Only as we follow the four elements of penitence can we be guided. There is first Contrition (sorrow for sin & wrong); there is Confession (acknowledge one's sins and admit these); Amendment (make good on wrongs we have done) or try to improve and then absolution (forgiveness of sin) thru the grace and mercy of God. We can never be guided as long as we persist in our wrongs. We need the guidance of God for the whole of life. Guidance is linked up with worship. The whole mind, the intellect, the emotions and the will all need to be submitted to God. *Our gifts also suggest to us the way to go.*

Guidance comes thru inspiration of OTHERS. The influence of others is an important part in direction of our lives. God works horizontally, as well as vertically. We can profit a great deal by help of parents, teachers, people with special knowledge, help by pastoral or psychiatric counselors. We are guided by the accumulated wisdom of the centuries, brought down to our day thru the Church. Christ is our absolute guide and not the Church. God guides us thru the guidance of others. History guides. Rear-view mirror enables us to see what is in back of us, so that we might adjust ourselves. So past history & experience shows us how to adjust ourselves. God guides thru disciplined group-guidance. As people talk things over together and study together we can come to conclusions. In Antioch was a church & they felt they should send out a missionary. They talked things over, prayed about the matter & Barrabas and Saul were called to go out. We need to listen to God to find out what He has to say to us. He guides us thru the counsel of good people. Our friends may have good suggestions for us. We need to be sensitive to the guidance offered to us thru our Lord. Guided by situations in life. You recall that St. Paul wished to go to Asia Minor in his missionary journeys but the Holy Spirit would not let him go that way. So they came to the seaport town of Troas. Paul was sort of upset by the whole procedure. But then he had a vision in which a man from Macedonia said to him: "Come over to Macedonia to help us." That was his guidance. *by circumstances & Providence* So God offers us opportunities in life and we should use these, so that we might fulfill His will and mission.