



Maud Hart and Delos Wheeler  
Lovelace Family Papers.

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A Timber for the Temple  
The Battle for the great Raft, for the Temple

~~The~~  
~~King Solomon~~

~~Raft.~~

Notes - Various on Palestine.

Flight from

Herod

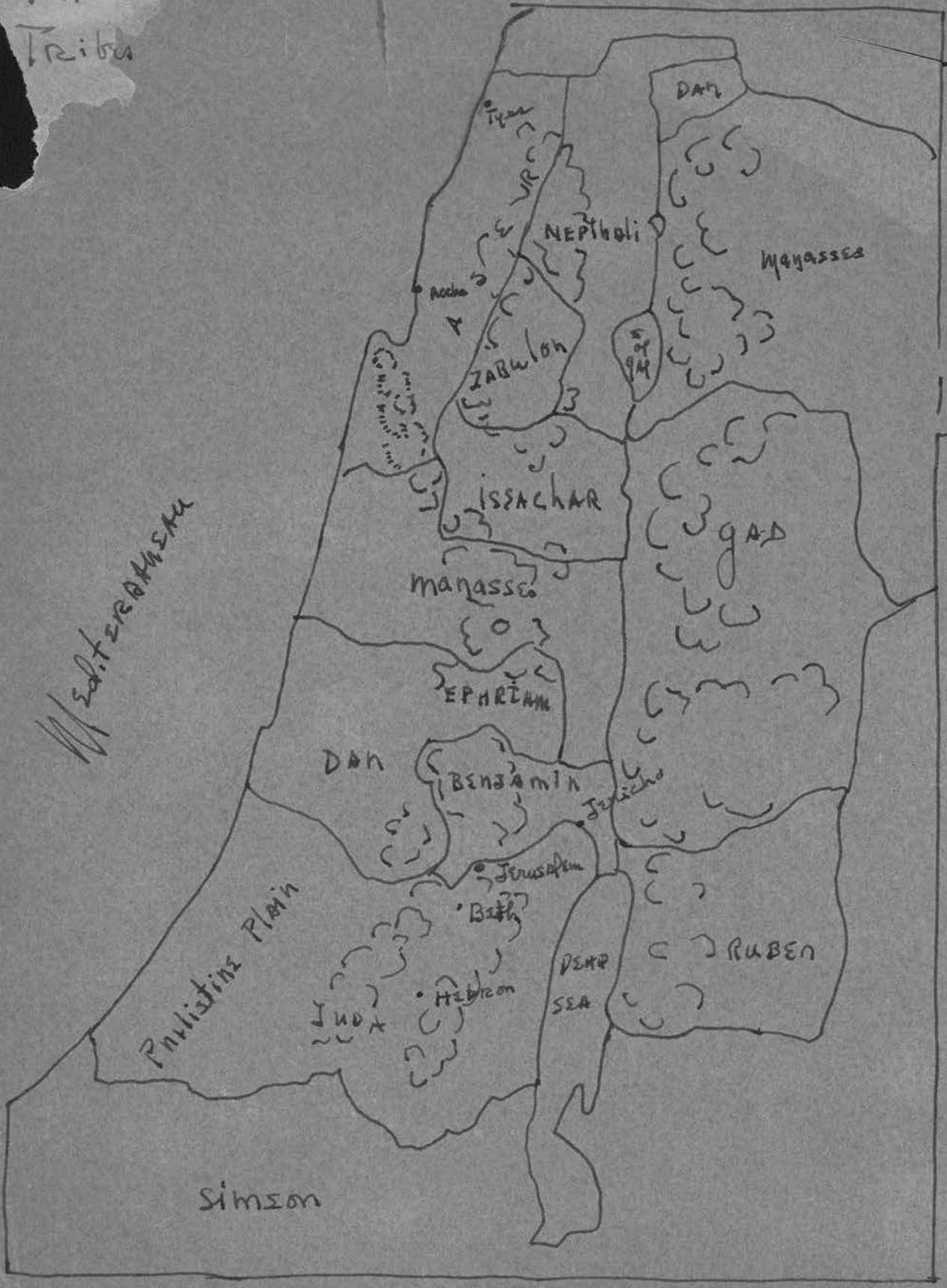
Herod's line

Herod's line

Iron mines--in Lebanon and the land of Moab.

under  
clay - wet  
rocks

The Twelve Tribes



W. Ed. F. ZERANEAU

its most important animals in Biblical times were  
sheeps and goats.

There were wildcats, cheetahs, leopards, hyena, fox, gazelle,  
wild asses, jackals, waddves, which last are now very rare, Rabbit.

Bats. Eagles, vultures, owls, partridges, bee-eaters.

There was the hoopee, a bird conspicuous for its variegated  
plumage and large, erectile crest. It is the size of a thrush--  
a long, pointed, arched bill, a head and neck colored golden  
buff. It has a crest which it opens and closes continually. This  
is tipped with black and white. The rest of its plumage is black,  
white, gray and buff. It nests in a hole in a tree or a wall. It  
makes its nesting place a noisome filthy place.

There are many snakes. Singing birds are uncommon. Scor-  
pions and large spiders are universal.

Consuet in Every Chapter  
Then find in with "Baba" holes

Animals;--Foxes, gazelles, jackals, wild asses, rabbits,  
leopards, bears, antelopes, (pets) hyenas, lions, wild boars,  
porcupines, serpents, ravens, owls. Wild ox, ostrich, hawks.

Horses - Common enough in Palestine.

triumph...today. She would feel cheated if it  
nothing."

"But oh what a week she has ahead of her!" Mrs Ray  
cried pityingly. "Those parties! The gossip! Pledge Day morning  
and not being bid! How can she stand it?"

"She's stand it like hundreds of other little girls  
are standing it," said Mr Ray.

But he looked unhappy too.

JEWS. Their proper name was Hebrews, people from the other side of the Euphrates; so they were called by the tribes into whose canaan they came/ Later they were Israelites. And in the beginning they worshipped many gods.

The Israelites built their nation upon the ruins of the habitations of the ultimately conquered Philistines, Phoenicians, Moabites, Ammonites, Amorites, Elamites, even the distant Syrians.

KINGS--The reigns of Saul, David and Solomon lasted from 1028 to 930.

quake rocked the  
Antioch to Tarsoch

er - Sootherer, exoner  
- of brass, walebu  
low the bright pot  
sun the soft shadows  
on - much like  
sark - Teck, too -  
rower bird, no paper  
- 1,000 years - Western

---

ment of Tanyou  
low a woman

---

ness of figs

---

on the forest robe  
altar of the Sankedrin

## PALISTINE

It is divided into the Maritime plain, including Philistia and the Plain of Sharon. The mountainous middle. The Dead-Sea-Jordan rift. The Plain of Sharon had flowers, forests. The Maritime plain was productive and contained the famous, immemorial trade route from Egypt north to Babylon, Assyria,

Mt. Hermon, overlooking the northern end of the route was 9,700 feet high.

Hill of Battles--Har-Magedon. On the northern slope of the great Carmel ridge, where the final battle of the world will be fought, where the forces of Gog, antiChrist, will be destroyed. It is about

about twenty miles south and west of the southern border of the Sea of Galilee. It is in mountain country there. Exekiel xxxix, 2-4; Judies iv, 13; Second Kings, xxiii, 29; Second Chronicles, xxxv, 22.

Solomon made small distinction between his own people and the Canaanite slaves forced to work for Hiram. His taxes were crushing.

Solomon's encouragement of pagan altars was a husbandly gesture toward his pagan wives, of whom he had a lot. He was fairly able, and wise enough to deserve some of the credit given him.

Solomon had had horses brought out of Egypt and chariots. "A chariot for \$400 dollars, 600 shekels" and a horse for 120 dollars, 150 shekels. A shekel of silver being

worth about 72 cents.

MAGICIANS. --Israel was full of them. They said their incantations, made marvellous things happen, faked divinations, caused the people to believe and led them into the wilderness to await promising signals foretelling liberation from the Roman yoke.

False prophets, especially from Egypt--forecast wonders and marvels prodigies, phenomena, signs--and led the people also into excesses from which some did not return alive. One led 20,000 to the Mt. of Olives, in rebellion against Romans where most were trapped and slain by a Roman legion.--something to brag about. a real nailer. an out and outer. smackaroo.

PALESTINE, Norman Bentwich.

The Judean plateau of limestone hills, intersected by deep and narrow valleys. Now a collection of rounded hills, here and there wooded, but mostly bare. Covered lightly with green grass but soon stark except on the gentle slopes where fields of grain occupy the soil.

Once the country was much more fertile and densely populated. Then man conserved the soil on the hills by building up terraces and so saved much of the rain fall which now runs swiftly off. Streams were perennial but now seasonal torrents, seasonal trickles or droughts. The springs which once were numerous in the hills and mountains have also disappeared. Cisterns built frequently were always filled.

4  
Samaria--More fertile. More trees. Streams carry off loam but this is deposited in the lowlands and continues to keep the plains there fertile. Irrigation in plains.

Galilee--Like Samaria, but hillier,

Oranges--From India in ninth century for cultivation. Be careful how you use oranges.

Sea of Galilee means Sea of the Harp, because it's shaped like one.

N.B.--An ancient road passed along the central hill range. Beth, Jeru, Nablus, Jenin. to the Valley of Jezreel.

Samaria. A self-satisfied town, secure on its fat hill top, and like an overfed eunuch looking down its nose and from among rich orchards to the highways wriggling by in the valley below. The immense Temple of Augustus, crowded with busts and statues of the emperor-god. Its rich governor's palace. Its lovely views, seen through carefully placed arches and between carefully set columns. Columns everywhere, and especially lining main streets. Joseph may have helped in building. Guilds of craftsmen often were drafted for large scale jobs. It was a royal residence for Herod the Great and at the time of Jesus' birth was under Herod the Great. As was all Judea and Galilee.

It had strong fortifications, a stadium, a magnificent Western gate, a fine water supply, aqueduct, wells. A senate house up to which a street with a double row of columns led, A street of columns led from the Western gate to the senate house.

~~In connection with the work he did in Sebaste, Joseph recalls the proverb "He that hath a trade in his hands is as a vineyard that is fenced," and resolved that his child, if a boy, will certainly have a trade.~~

~~Sebaste is the biggest city Mary has ever seen. She is touched by the fear which size and strangeness brings to untravelled people, who always fear the unknown, and darkness and unfamiliar evil. Mary dreaded not only the bigness but the witches, warlocks, devils which could easily be encountered in any strange place.~~

Amulets. Children and domestic animals were especially subject to the influence of amulets. They defend from the evil eye.

The Talmud says 99 deaths occur from the evil eye to every natural one. Beads, various colors, blue favoritely,; tiny ebony fishes; a yellow glass pendant; a small round silver box with blue enamel; a piece of parchment bearing sacred writing and suspended from the neck in a leather capsule. The phylactery is an amulet. A moon-shaped crescent in gold and silver was an anulet. Ear-rings could be.

D.W.L. Notes taken on trip to California,  
and return, October and November 1952.

The desert can be rust red, pink, brown, tan or grey

Near at hand the sandy wastes rolled and dipped and billowed away, but always in the distance the billowing waves struck against a haze-shrouded scarp or bluff or hill or an abrupt rugged barrier of limestone or shale or rock. Westward, almost unfailingly, the landscape seemed to fall away, and a dozen times Joseph resisted the impulse to tell Mary what he felt to be true but knew was far from the truth... namely, that if they turned in that direction and only breasted the next rise, the blue marvel of the endless Mediterranean, would reveal itself to them.

The distant hills too were purple and grey and brown and every other color that the desert was.

Sand was everywhere, mixed here and there with hard chips and slabs of stone. All the sand was wind-blown, but some of it was blown as smooth as though it had been stroked by hand; some was blown into ripples, like rippling water, and some was blown into great long dunes. Because the prevailing winds blew east and west, these dunes all stretched from north to south... some with hand-smoothed flanks, some with rippling sides. Now and then the sand held, as though it had caught a prisoner, a grey-green clump of grass. Now and then on a rocky ledge a wild olive dug its roots in like claws, holding on as well it might for dear life.

A world of pastel blues and greys and creams, tans, lavenders, in the bright sun.

"If we were smaller," Mary said, "it would be like walking along the tawny back of a sleeping lion." Joseph chuckled. A dozen years before when he had been as new a traveller as Mary was now, he also had thought up that comparison. But it was one that didn't hold for very long, and he set out to tell Mary why.

Sometimes the countryside was rocky and hard, forbidding. They walked toward stony wind-swept walls that rose sheer against them. And eastward and westward there were other similar buttresses thrown up by a relentless nature against the feet of men. Then the scene would flatten out; somewhere in the level waste a solitary heap of jumbled shale would loom up to threaten them with other rocky barriers to come. Now and then there was a little, a very little pasturage, a scattering of grassy tufts along the arid land, and there and there a donkey browsed, or a goat, or a sheep, inching onward gloomily, less from a hope that anything good lay in the immediate future than from a tested knowledge that nothing at all good lay in the present or the past.

These were among the sights spread before Joseph and Mary as they travelled the slow way along the straightly driven Roman road toward Jerusalem. Bethlehem a few miles beyond.

The low brown houses blended into the low brown hills. Synagogue, bigger than any house, was white and stood almost in the center of the town and on the highest rise. Close to the synagogue the houses clustered thickly but only a little distance off they began to scatter and thin out.

And here and there too, through the rents, sunlight fell to earth and turned patches of the dull thorny desert to gleaming gold, and distantly to the east vaporous rays that seemed to cascade upward, showed where heaven was drawing water to lave her breasts.

The foregoing describes the "heaven-sent day."

The low dull grey blanket disappeared shortly after noon and thereafter Joseph and Mary travelled through a day which Mary was almost sure had been heaven-sent. The endless shining vault overhead was even bluer than the Bethlehem blue on Mary's dress. Straight overhead it was unbroken blue, not a cloud there. But around toward the horizon huge pillowy clouds of snowy white floated and Mary had a fine time calling Joseph's attention to the magical patterns they made. There was a palace more magnificent even than Herod's in Jerusalem. There was a fortress even more formidable than the fortress of Antonia where a Roman garrison stood guard over the temple in Jerusalem that another Herod had built. There was a huge fish followed by little fishes, so lifelike that Mary said they made her hungry for the pickled fish from Galilee. There were clouds like soaring eagles. There were clouds like swooping ravens. There were sly slim foxes so fast that they stretched themselves across miles of the blue. There was a camel whose hump alone was bigger than the whole fox. And in the farthest distance there was a face of illimitable proportions, snowily bearded. A face so benign, so reassuring, and so direct in its gaze at Joseph and Mary, Mary was positive.. she told Joseph...that it was an omen that they were under God's own protection for all the journey. No matter what threats seemed to rise,

(Return trip from Nov. II. ~~xxxx~~ First notation near Yuma.)

The desert was never flat except for a little distance.

Now very little green. Just shifting dunes of sand. Bare. Late afternoon light on them makes them golden with darker shadows. Sand as soft as pillows. Looks pure at a distance as though freshly washed and dried. The purest desert we've seen.

~~Windxxxxxxrippledxxxxxx~~

Wind has rippled sand. Some sprouts of green again.

Joseph had travelled; he had seen the early sun lacquer to shining whiteness the ripe cotton fields of Egypt.

A low blanket of clouds had been spread since sunrise across the whole sky. And Joseph and Mary walked for hours in a grey half-light. Then quite suddenly the blanket thinned out and was torn apart by an unfelt wind. And through the rents, ~~xxx~~ patches of blue sky, flecked with smaller whiter clouds, appeared, all sunlit. The sky was so blue, the distant patches of cloud were so white, and both were so bright in the morning sunlight that Mary turned to Joseph and smiled as one who has received a promise and wishes to share it with her loved one.

INSIGNIA OF THE TRIBES OF ISRAEL.

TRIBE.	Jewel.	Banner.	Emblem.
Judah.	Emerald	Sky-blue	Lion.
✓ Issacher.	Sapphire.	Black	Sun and moon.
✓ Zebulun.	Diamond.	White	Ship.
✓ Reuben.	Sardius.	Red.	Mandrake.
Simeon.	Topaz.	Green	City of Shechem.
✓ Gad.	Agate.	Gray	Camp.
f Ephriam.	Onyx.	Jet-black	Bullock.
f Manasseh.	Onyx.	Jet-black	Unicorn.
✓ Benjamin.	Jasper.	Combination of colors.	Wolf.
✓ Dan.	Ligure.	Deep blue.	Serpent.
✓ Naphtali.	Amethyst.	Wine	Hind.
✓ Asher.	Beryll.	Pearl.	Woman and Olive tree.
Levi.	Carbuncle.	White black and red.	Urim and Thummim.

( I Dec. Barley and Wheat are sown. These are all grains in the Palestine meaning of the word--wheat, barley, lentils, millet, pulse, spelt, beans. In Samaria grainfield were dotted with trees, indicating absence of desert characteristics. Wheat is sown first, Barley later. Barley ripens in April, May, Wheat in July, August. In May ~~and~~ <sup>to</sup> Sept from the west comes the helpful winnowing wind. Each village has a threshing floor, either surfaced with stones or pounded hard by years of use. All the Temples had, as their ~~thres~~ open air altar, the threshing floor for which David paid Ornan the Jebusite 600 shekels of gold.

Chap 1

Shoes. Soft leather of skin of hyena or camel. Sandals, for rougher wear, of wood, cane or palmtree bark, nailed.

Bracelets for elbow and wrist.

Much paint, and eyebrows and eyelashed blackend. Much perfume.

Women's hair. In curls or plaited. They wore a turban like men.

in  
note

Nazareth--The Beginnings of Christianity. Champlin Burrage,  
1914, University Press.

Royal Central Asian Society Journal.

Jan is cold and stormy, Thus late Dec. could be, DWL concludes.

Barley and wheat sown in December.

There is always a touch of chill in the shade.

At sunset a treacherous coolness sets in, <sup>Leading</sup> ~~causing~~ to fever if you are  
not careful

At sunrise lovely little m sts rise upward from the earth. DWL note  
this for The Babe.

On the stoniest hillside any little patch of earth is fertile,

~~One year an army of rats in the Plain of Sharon ate the crop of wheat  
and terrified all.~~

An Idumean is a Edomite.

8  
Chap. 9  
The War

Chap. 11

with notes

Respect In flight from Hrod. All rivers  
will be "former rains" (6)

Dan to Beersheba--Only 150 miles--A small donkey could walk the whole distance in 10 days and not tire though he bore a load.

IN PALESTINE.--Nov. to April, the rainy season and on the higher hills there is snow. Jerusalem and Samaria both have snow. The FORMER rains --the early rains--fall in Octo. Nov, less often in Dec. They make the land moist and make possible the start of plowing.

The winter rains, heavy continuous, soak the earth and overflow wells, cisterns and pools, also all the brooks and rivers. The LATTER rains fall March to mid-May and bring the crops to maturity. If they fail, the crops fail. But in the rainless months the dew is too heavy, brought in from the sea by the benign west winds, and it helps save otherwise lost crops.

The west winds, from the west, are cool and kind. The hot, furious, dry winds from the east, the shirocco, are fiery and cruel. They roast the people, but they also scorch the air and trees and all growing crops and rob them of all moisture.

Rivers and brooks always have been dammed up to store up water for irrigation. When not dammed the fall flows off rapidly and in such areas droughts and harvest failures are not rare. Whoever owns a spring is master of the region

The strength of the Tribes in the Wilderness.

Reuben's--46,500.

Ephriam's---40,500.

Simeon's--59,300.

Manasseh's----32,200.

Gad's---45,650.

Benjamin's----35,400.

Judah's--74,600.

Dan's---62,000.

Issachar's---54,400.

Asher's---41,500.

Zebulon's--37,400.

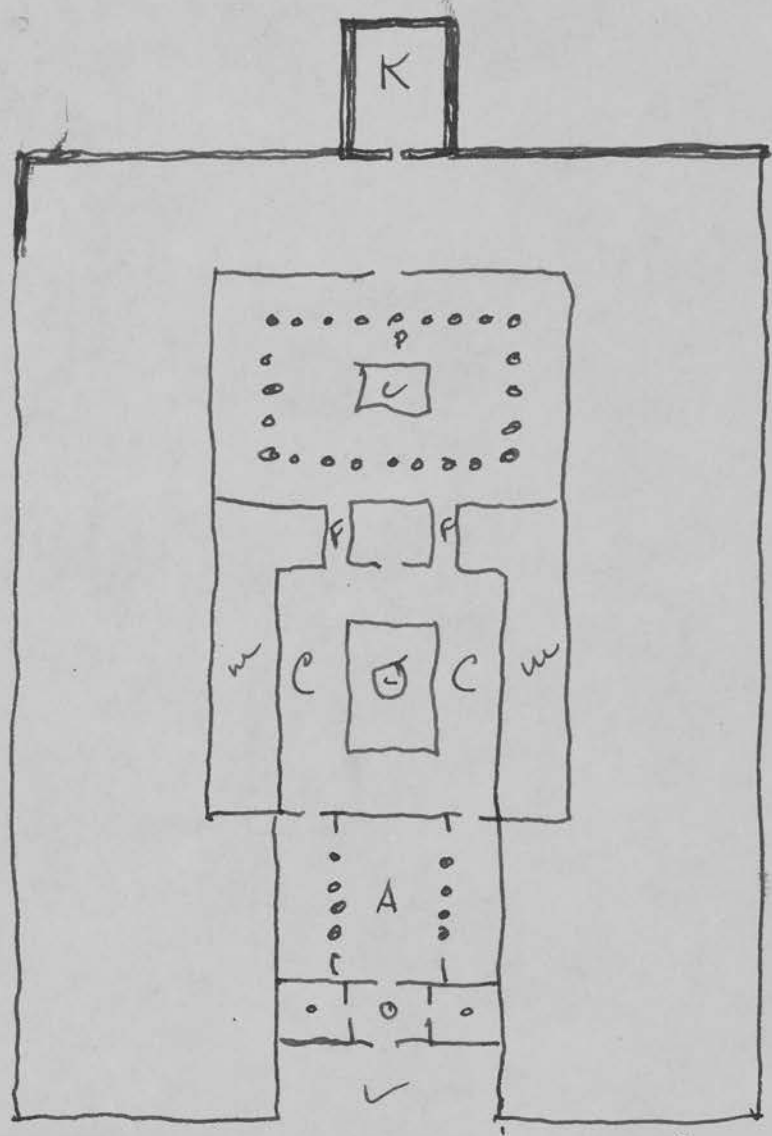
Naphtali's---52,400.

This is the manner in which the Tribes were disposed about the Tabernacle, to protect it when camp was made.



Dukan. The platform on which the Levites stood to pronounce the priestly blessing. The call to the priest to bless was, "Go up to the Dukan."

# K - special Dining Room



- V - Vest. buds
- O - Entrance
- .. - Dook saper
- A - Strium - Reception Hall
- ava - side side
- C-C - Court
- F - Fountain
- F.F - Entrance to Peristylum

- P - Peristylum
- w - location of caticali

Marcus

This is Micipsa, the personal servant of Drusus:

His thin eye-brows, roundly arched, and his eyes, slightly protruding, gave his moon-face an expression of mild, but constant surprise. He was a man in whom diffidence, plus ~~his~~ alert mind, had developed a curious habit. He never finished a sentence addressed to his master. He was too meek to affect the authority which a full, complete expression of opinion would connote. He was too smart not to know that long association had accustomed his master to unfinished sentences so thoroughly that his master knew the end without being told.

Vedius Musco Phillipus was read for his bath. He was ~~xxxxxxxxxxxx~~  
a deep-chested man, brown all over because he sat often, mother-naked, in  
the sun having been told by an Eastern <sup>mystic</sup> ~~physician~~ that the sun's rays  
cured ailments that the best physicians could not touch. His shoulders  
were strongly muscled, and his thighs. His forearms and his calves were  
slender though not too slender. He looked to be exactly what he was, a  
fighter who could move with catlike speed and strike with the power of  
a bear. He did not, however, look like a bear. His squarish body had only  
a little hair across his breast and along his shoulder blades. But he did  
look like the veteran of many battles. He was ~~xxxxxxxxxxxx~~ scarred from  
ankles to throat. And looking at his scars he thought of the thing people  
called the Pax Romanus, the peace of Augustus, and smiled.

and Vindelici

IN THE HOME OF VEDIUS:--Silk, perhaps black curtains at the windows. A bronze bucket to hold drinking water. Vedius wears the white robe of a roman citizen. So does Drusus and Salvidineus. Drusus, with Greek love of display, wears gold egilt straps on his sandals. He wears a scarlet mantle. In <sup>5 bowls</sup> water-cooled bowls around the house are cherries and other fruits.

A DINNER:--Wine, vegetables--asparagus, lettuce <sup>carrots</sup> candy, beef, <sup>Roast</sup> ~~pork~~ <sup>Suckling</sup> pig, fruit. Wine. Libations to the gods. The fruit might be sunk in snow.

A ROMAN HOUSE. Probably Dinah's.

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An outer, encircling wall; a Palestine innovation to guard against robbers.

The atrium or entrance hall. Vast and furnished for every day living, the reception of guests, a waiting room for others.

Beyond the atrium, the COURTYARD. But also a courtyard between the outer wall and the house entrance.

On one side the dining room, (triclinium) with sofas soft and comfortable about a table. On the other side of the atrium smaller private rooms for storage, or books, of servants.

Ranged about the court yard other rooms, for bath, for sleeping.

On second floor another dining room and bedrooms with feather beds and pillows.

well repaired under cover

Block, & stone in concrete

Curbs, narrow elevated foot paths  
First Rowan, mile stone beyond Jer

on the golden mile stone

Nazareth highway came down near  
road to Jordan's main way. First they  
skirted Mt Tabor & then the hot walk  
down along the Jordan & a little way  
then half way the tumultuous River Tabor  
~~ending in the center of the Jordan and~~  
on to Jerusalem then the Jordan  
on to Jerusalem then the Jordan

Opposite the big garden

On the southern side of the big garden <sup>were</sup> ~~were two rooms~~ for Deborah's personal use. <sup>I + her</sup> ~~One was her small bedroom and the other, a little larger, had been her playroom but was not her study, furnished with a wide table, and books, and a writing desk, and a comfortable couch in imitation of Vedius Rusco's own master study on the garden's east side.~~

Deborah's study had, however, one furnishing which did not seem to belong there. Lucianus eyed it and looked a question.

"It all belongs to father," Deborah smiled, "but he says he won't have it cluttering up his quarters so I made him give it to me."

The "it" was an impressive display of the military honors which Vedius had won in his long years as a soldier and officer in the legions."

Lucianus, making a closer inspection, gave a low soft whistle of admiration.

"But he's won everything!" he exclaimed. "I knew about these!" he touched with a respectful finger two browned and withered wreaths of oak leaves. "But not even my father told me about the rest."

The two Civic Crowns, evidence of two of the four lives that Vedius Rusco had saved on the field of battle, were the most notable ~~of~~ ~~the~~ items in the display. But the others were not insignificant.

Included were three Coronae Muralis, richly engraved gold medallions which attested to the fact that three times Vedius Rusco had been first over an enemy wall in an assault. There was also a small golden crown, the Coronae Aurea, conferred for bravery on the field of battle. And the inscription on it explained that it had been given to Vedius because, in the course of a battle in Gaul, he had stood over the fallen bearer of the legion's eagle ~~standard~~ and fought off a swarm

They followed the Caucasus down

They picked up the Volga

They moved over to the Dan to the Sea of Azov

which is a bay into the Black Sea

They followed the NW shore of the Sea of Azov

over to the Danube and travelled the North shore

of the Black Sea to Romania and Bulgaria and

Hungary. Then present day Austria and followed

the Danube then Southern Germany, with

Munich South of the Danube and down of Italy

North Italy, that is

The extreme source of the Danube

was in present day Yugoslavia which led

down to the Salonica & Thracian - some climates

Home of the North wind, Sea temperatures,

The Aegean

of enemies until the standard had been saved. There was also a small, silver spearhead, and a parchment with it explained that it had been given Vedius Rusco for leadership. There was a vexillum, too. Lucianus knew about vexilliums, ~~xbmzxnxztxkixzxxortx~~ They were of several sorts. One was not a decoration. It was just the small, square, cloth pennant, hung from a spear, which small units of soldiers were permitted to carry when they were attached to a legion for duty, but were not, in fact, a part of the legion. Most spectacular of vexilliums were those carried by volunteer bodies of veterans.

~~Thaxzwxkxzxzx~~ Veterans who had served out their sixteen plus four years often volunteered for further service. These were sometimes grouped into a century, under their own commander, and served with a legion, but independantly. Soldiers in such small units were enormously proud of their independance, and the vexilliums which they carried were always designed to emphasize the singular place and privileges of th men who marched behind it. Such vexilliums called attention, too, to the fact that behind the vexillum marched men whom others should be reluctant to disturb. Because usually twenty-year volunteers were typical grizzled veterans. Tough, hard fighters, of course. But also stubborn, often insubordinate, Bad actors, in fact, men who had been centurions and had been broken, men who had been heroes one day and in the guardhouse the next. Men who's disobedient backs more te marks of whippings, and whose ankles and wrists often bore the scars of prison chains.

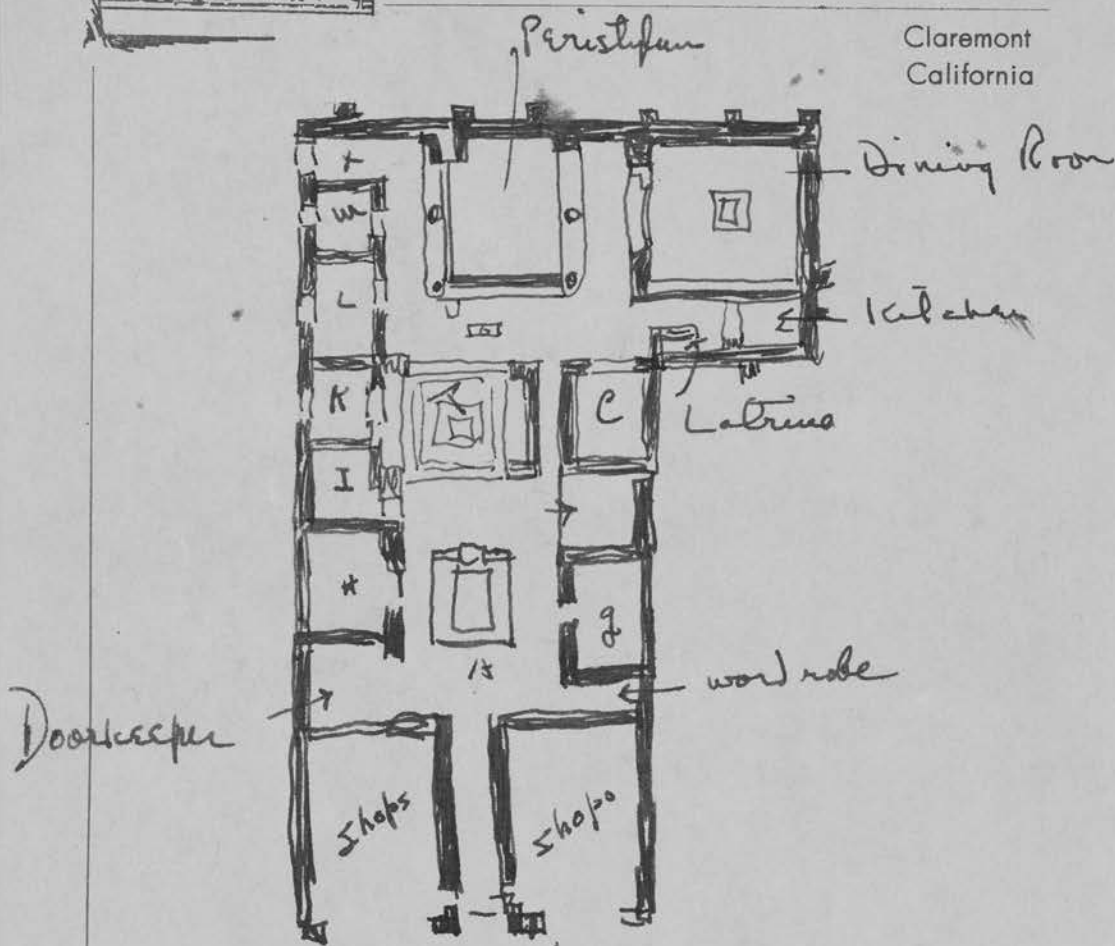
The vexillum in Deborah's study bore, however, a different significance. It was evidence that Vedius Rusco had, on one occasion or another and probably on several, been an indepdn~~ant~~ commander so successful that his performance had called for a special recognition. Finally, hanging to the frame on which the other honors were displayed, were a score or more of the armlets, bracelets and embossed disks given to common soldiers for meritorious feats of lesser distinction. ~~There~~

Marcus understood these, too. He had, on several occasions, sat on a board which considered the recommendations of officers that decorations like them be given to soldiers in Lucianus' own legion. They were for well done, dangerous reconnaissance, for spirited defense of a ration train, for outstanding skill with sword, dagger, javelin or some other weapon. For carrying a message through enemy lines. Those belonging to Vedius had been given in his days as a common soldier, before he had achieved sufficient rank to be eligible for higher honors.



# CLAREMONT INN

Claremont  
California



C - cubiculum

M - study

T - Tablinum - study - Master

G, H, I, K, L. Dwelling & sleeping Rooms

A - Atrium.

Combining the unique privileges  
of college and community  
which Claremont offers

X - Rear exit

also say that once he was a god of Assyria. I don't know, myself, and I don't much care.

Let the Persians and Babylonians make their sacrifices to Mithras and Marduk and Ra. But if I am to have any augury read, I want the priests to read them in the sheeps livers sacrificed to Jupiter, and Minerva, and Diana, and Bacchus, and to the heroes like Hercules whom the gods took up to heaven. I want the priests of Roman gods to tell me what is the meaning of oil set adrift on flowing water. and when my time comes to die I want prayers sent up to our Roman goddess of funerals, to Libitina. I want a few said to Augustus whom Rome now hails as a god. Whether that is true I don't know. I find it hard to believe because I can remember him when he was in his twenties. He wasn't Augustus then. He was just a young fellow trying to take over the rule of Rome and a lot of the time he was sicker from excitement and tension than a god should ever get.

"It would be wonderful," Vedius Rusco said, "to believe as you do, Joseph. But where is your proof? I've been everywhere, I guess. I've been in Britain, in Gaul, Spain, Syria, Egypt, Persia, all over the nations that Rome rules and that means just about all the world, and I have never ~~xxxx~~ heard of any god as great as you say yours is. Mostly, the gods I have seen, are only as great as their people.

Take the ~~Egyptians~~ Pabylonians who are as old a people as you can find, I guess. Their first gods were Apau and Tixmat and the Babylonians called them powerful among all the gods they knew. But their priests told me that they were over thrown by Ea and Marduk.


Take the Babylonians. They are as old a people as you can find, I guess. But when they ceased to be great their gods became small ~~now~~. And look at all the gods they have had. I got the names from their priests. Inrini was their first goddess. Then they had Apau and Tixmat and his son. Then they were overthrown by Ea and Marduk. Then came Anu and Bel and so many more the priests couldn't name them. But there were a lot. There were, it seemed to me, gods for everything. They had ~~xxxx~~ Bebezebub who was god of flies. They had Bebo, who was Marduk's son, and very wise, but not wise enough to save the Babylonians from being overthrown by the Assyrians.

One ~~xxxx~~ great god of the Assyrians was Abracadabra and if you wrote his name on a paper and hung the paper about your neck you had a charm against all diseases. But then along came Asur. The Assyrians seem to have thought he was a little like your god. He combined in his own persons all the gods of Assyria. But he wasn't enough to save the Egyptians from being overthrown.

And no more was the great Egyptian god, Ra, strong enough to

Now thankee, Cavanaughicus, for that thar handout  
On tending each tree after its own kind,  
and nipping low-down shoots. Boy, ain't we got fun!  
And watching then the blossoms make true fruit.  
And, yet, pal, half a sec! Once there were loud  
Braggs on a dinner, Mex. And the dread thought  
Makes fruit, too. Are all God's chillun, all,  
Agoin' to eat high on the hog, but this 'un?

BATHSE. Many were medicinal. Some had hot and cold water pipes. Toilets were marble-seated. The floors of the better ones were mosaic.



The Roman bathed daily, was massaged on a table, usually with perfumed oil, then wrapped in a soft cloth while his hair was dressed. His own dressing followed. This was almost a ritual.

Beth

The caves--in which Jesus was born--extend deep into the bowels of the earth of Bethlehem, a warren of underground passages through which the holy family fled.

And while in his heart he was reconciled to obscurity his spirit sometimes reached out for more. It was this more that, he persuaded himself, he had in the friendship of Vedius Seclator. Vedius Seclator! A man of uncounted adventures. A Man who had travelled from one end of Rome's world empire to the other. A man who had grown in authority and power throughout a legendary career. A man who had been soldier, captain, administrator, diplomat. Since such a powerful man called him friend, it was not hard, in depressed moments, to argue ~~to~~ himself ~~that~~ into a belief that under other circumstances he could have risen above the lot of a carpenter. And sometimes the argument caused his depression to lift.

Vedius Seclator did not ever need to argue himself out of a depression. He was not imaginative, and he had a natural, healthy, constant happiness. At forty-xix, he possessed wealth, power, an adored and beautiful daughter and except ~~for~~ that her mother was dead he had no complaint against life. Astride his grey gelding he seemed, and mainly was, a man who asked for nothing. He could have been unreasonable to ask. Herod would have prized his gelding. His shin guards were treasures, ornamented bronze over hardened leather. His shoes were not the rough soles and straps of common soldiers, but the carefully worked, easy, high-laced boots of a man of rank. His corselet was not the usual leather vest braced with straps but chain mail, nearly priceless. His helmet, bronze-surfaced like the greaves and sponge-lined for comfort, was the product of days of work by the most skillful metal worker.

Robust in spite of his white hair, and sitting  
his horse with majestic dignity, various  
secretary ~~continued to smile~~ ~~looked down~~ ~~on~~ ~~the~~  
~~man's face~~ ~~but~~ ~~quietly~~ ~~in~~ ~~front~~  
~~of~~ ~~him~~ ~~continued~~. Joseph smiled on, too, with  
sun blackened, shabby ~~man's~~ ~~face~~ ~~that~~ ~~found~~ ~~the~~  
~~house~~ ~~with~~ ~~no~~ ~~air~~ ~~of~~ ~~save~~ ~~per~~ ~~firmly~~.  
Their smiles ~~did~~ ~~not~~ ~~mean~~ ~~more~~ ~~than~~ ~~any~~ ~~words~~  
~~of~~ ~~the~~ ~~men~~

The  
easy attitude of affection, said much  
more than any words. The truth, truly  
acknowledged between them, was that they  
loved one another ~~but~~ ~~loving~~ ~~to~~ ~~one~~  
another ~~so~~ ~~profoundly~~ ~~it~~ ~~was~~ ~~to~~ ~~feel~~  
for each other a liking which  
was ~~not~~ ~~affected~~ ~~by~~ ~~rank~~ ~~or~~ ~~wealth~~  
or place.

Joseph had found in the quar-  
termaster a don to his figure denied him in  
his own right. In his heart he was reconciled  
to his obscure lot but his spirit sometimes  
reached out for more and then when he  
could persuade himself he had in  
the friendship of various secretaries. Since  
this powerful man plainly considered him  
an equal it was not hard, in depressed  
moments, to argue with himself that  
under other circumstances he could have  
been more than a carpenter, and sometimes

Cantabrianus

after

VEDIUS RUSCO PHILLIPUS. ~~xxxxxx~~ We find him <sup>in</sup> his bath.

The teaching facilities of a wealthy Roman in Palestine described.  
 Bracae is ~~with him~~, and <sup>messaging him</sup> shortly starts to <sup>message him</sup> message him. <sup>This over V. n. don't breakfast</sup> Joseph enters  
 and they talk. Joseph's purpose there is to <sup>arrive to</sup> fix the room which has  
 come unstuck. But he is worried, and his worry prompts Vedius to ask  
 how come and Joseph tells him <sup>all relevant detail</sup> of the birth of Jesus ~~and all relevant~~  
~~detail~~ is running back to when Mary first informed him. THIS IS an  
 opportunity to set the whole matter before the world as Joseph, at  
 that time, understood it.

Vedius brings up Panthera, to build up suspense and fear in the  
 reader. Drusus comes in <sup>with Deborah</sup> ~~in~~ <sup>Caro</sup>.

Drusus's arrival gives Vedius a chance, recalling Drusus' father,  
 to rehearse his whole career as a soldier. <sup>How the book became ~~that~~</sup>

Luncheon is served <sup>by</sup> ~~Bracae~~ serves it, and ~~xxxxxx~~ Lalibela helps.  
 Her love for Vedius is plain. D

Luncheon over, Joseph leaves and just as he leaves he wonders if  
 Panthera can make any trouble. Vedius says he maybe can if he can  
 enlist others of greater authority, and laughingly, indifferently,  
 says he knows of two, a centurion of higher rank, and a Tribune, who  
 probably could be talked into giving aid. Because they are his  
 enemies.

Cantabrianus,

COMMERCE BOND

Probably Vadius in a talk with Joseph or Vice- Versa.

"We spend too much time being Romans and Greeks and Jews and Agyptians and whatever. If we are anything more than meat and beasts we are brothers.. It is all well enough to be Romans and Greeks and Egyptians and Jews but only after we have acknowledged being brothers.."

~~product of days of work by the most skillful metal worker.~~ His short, sheathed sword had required days more and his light javelins, ~~raising~~ fixed in individual ~~sockeds~~ behind his right stirrup and ~~raisingx~~ raising their points above his helmet's magnificent crest had required sill more ~~days.~~

Vedius Seclator had been able to afford such magnificence for many years, although not always. He had been, as a boy, even poorer than Joseph <sup>who lived</sup> ~~living~~ now in <sup>his thirteenth year</sup> a house with a single room. But he had been ~~enlistedxinxizthezxexx~~ a boy big and strong enough at fourteen ~~to pass~~ ~~for more~~ and that early he had enlisted in the army.

He was old enough to have a shock of snow-white hair; "e was 45; but not even the young recruits ever thought of him as old, ever spoke of him as Old ~~Vedius~~ Vedius. They did, however, recognize him for a better man. Although he was retired he was still <sup>the hero of</sup> ~~accepted,~~ by all the gossiping groups ~~that met~~ around camp fires, in barracks, in wineshops, or in dives where the soldiers <sup>drank</sup> ~~gathered~~ ~~to take their tired ease~~ after they had satisfied themselves upon the bodies of the women of the place, <sup>and ate and talked loudly</sup> as the soldier who could out march the best <sup>To all, everywhere, he was</sup> and after he had reached his destination <sup>outfight</sup> ~~outf~~ ght she strongest of the survivors.

He had no intimates, and few friends, but he had no enemies, save the few rivals who would not take second place to him. ~~He had no~~ He had no intimates and few friends because ~~mixxx~~ as a ~~boyxx~~ lonely, ~~and~~ shy ~~and~~ uncertain ~~boy~~ he had

save Egypt from being overthrown. What was he doing when Augustus had his triremes against Marc Antony and Cleopatra at Actium about twenty-five years ago?

The Persians, you might say, have taken over the country of the Assyrians and Babylonians and I suppose

The Persians are on top of the heap now in the

The Persians finally came on top of the heap in the country which once was ruled by Babylonian and Persian kings and they have a god of their own, too. Name of Mithras. Just why Roman soldiers should take to him I don't know but right now you find them praying in his sanctuaries little ~~xxxxxxx~~ everywhere and making sacrifices. Mithras is like your god and a lot more. Mithras created life, the Persians say, and they

and they also say that he was once a god of the Assyrians. I don't know. But I do know that even in Rome we get our gods confused. Ammon was the greatest god of Egypt and still is, I suppose, though Egypt is so weak now that nobody cares any more about her gods than they do about her. But her Ammon has had a second birth, in Rome as well as in Greece. In those countries people have somehow begun to identify Ammon with Jupiter and Zeus. Come to think of it, that is, in a way, like the worship you give your god. He is for everyone. And at least the Greeks and Romans seem to have made the Egyptian god for Greeks and Romans as well as for Egyptians. It is, at least a step in your direction.

Mithras also is like your god. He created life, the Persians say, and

depression. He was not imaginative, and he had a natural, constant healthy happiness. But at times he did feel a little insecure and uncertain and at such times he was glad if he met up with Joseph. In Joseph he was usually able to tap a source of comfort which Joseph, in turn, seemed almost always able to tap at will in the comfortable words and loving kindness of the god whose laws guided his living.

In all his years, and all his travels Vedius Seculator had come across many gods, but never one like Joseph's. The other gods were of just one sort or another. They were, like the Greeks' Jove and

and the Roman's Jupiter, ~~just~~ lusty livered divinities, as likely to frailty as the mortals they looked down upon from cloudily mountainous peaks. Or they were unspeakably savage beings who ~~xxxxxx~~ helped you only when you flung upon their holy fires a virgin, a young man in his first flower, or still worse, a baby. True enough, Joseph's people sacrificed to their siggular god. But only doves and lambs and such. And only a fool believed Joseph's god wanted these. It was the <sup>over-dressed</sup> ~~fat bellied~~ priests who made out that it was their god's desire. They insisted that only unblemished sacrifices should be offered. And they told you they burned every last hair and feather. But they never let you get close enough to the altar to see. And their fat bellies showed how they lied. They burned bones, and hooves and entrails. The sweet, rich meat they kept for themselves and you were an idiot, pure and simple, if you doubted this.

*A Roman*

You are an American. That means you belong to the most,  
~~xzifzishzxtkax~~ generous, the most selfish people now living in  
this chameleon world. The most virtuous, the most sinful, The  
most frugal, the most wasteful, The most moral, the most profligate,  
The handsomest, the ugliest (and I do not mean merely in face and  
form. The most exalted, the most depraved. The most industrious,  
the most idle. The most brave the most cowardly. The strongest, the  
weakest. The most tolerant, the most <sup>Angels</sup>-----, The most serene, the  
most <sup>Scintillate</sup>-----, The most stoical, the most <sup>Complaining</sup>-----, The most intelligent,  
the most idiotic (Oh! The very most idiotic.) The best mannered,  
the most ill-bred. The most -----, the most contemptible. The most  
-----, the most snivelling. The most -----, the most complaining.

*Donald's  
letter to  
Daddy*

## DECORATIONS.

Most were merely honorary insignia, of little value except for show.

✓ THE GREATEST. The Civic crown, a wreath of oak leaves. Give to all ranks for saving a fellow soldier's life on the battle field.

NAVAL CROWN. Give to a commander for a victory at sea.

✓ THE CORONA VALLARIS AND MURALIS. Two decorations, either of which might be given the first man over an enemy wall.

✓ Corona Aurea. For bravery on the field of battle. Mainly to centurions of the first cohort.

✓ HASTA PURA. THE VEXILLIUM. Silver spearheads and small, silver-mounted standards conferred on most senior officers.

✓ ARMILLAE (Bracelets) TORQUES (necklaces) PHALARAE (embossed disks) attached to corselet. These were minor decorations to common soldiers, junior officers, centurions, primi ordines. Usually not to Primi Pilii who more likely got the gold crown and silver spearheads.

19

ask in any

Ever since the prophets  
Micah and Isaiah

street ~~and~~ you'll get the stock answer. Bethlehem! Bethlehem ~~is~~ <sup>has</sup> ~~been~~ always linked with the Messiah's coming. ~~He gave his next words careful emphasis. "However Bethlehem is only one of many places.~~

Besides

King David was born in Bethlehem a thousand years ago and that makes it famous, <sup>it's</sup> although just a little place ~~and famous places~~ ~~are linked with prophecy.~~ <sup>He gave his next words careful emphasis</sup> "But many places are famous and should be searched just as carefully -- Tekoa which was the home of the prophet, Amos; Beth-Shemesh where the Law of Moses long rested; Gibeah where King Saul lived; and Anathoth where the prophet, Jeremiah, was born. I mention only these which are nearby, but there are scores more all the way from Dan to Beersheba. All should be searched. <sup>That was certainly missing up the trail</sup>

~~He decided that he had mused up the trail well enough. His conscience was easily comforted.~~

Naepor, however, did not seem confused. He did not seem to be even interested. "Crazy old fox!" he repeated. "Herod's ~~certainly started a wild-goose chase.~~ He must be really scared ~~that someone is coming up who'll take his power away.~~ What does he want <sup>to do if he does</sup> if you do find this Messiah? Strangle him, as he strangled his own uncle? Smother him, as he smothered Miriamne? Drown him as he drowned Miriamne's brother. Execute him on a faked-up charge of treason, as he executed <sup>that senseless</sup> ~~your crop-saved~~ High Priest, Hyrcanus?"

"Herod says only that he means to join other Jews in worshipping the "essiah," Tibni said, flushing, ~~as~~ his conscience pinched again. <sup>double</sup> ~~He~~ <sup>Naepor</sup> ~~believed~~ <sup>in scornful laughter</sup>

"And what a ~~lousy~~ lie that is!" ~~Naepor~~ <sup>Naepor</sup> ~~laughed.~~

"Herod's no Jew for one thing. <sup>one of them</sup> He's a lousy Idumaeen whose ~~conscience~~ who has hated Jews for centuries, and who ~~hates~~ <sup>hates</sup> every Jew hates even worse than he hates Romans."

The search which will keep you busy all your lives.

After the Sermon on The Mount Jesus, Matthew tells us, "went to all cities and villages, preaching."

This was, of course, the time of the greatness of his short ministry. All told it was only about 3 years. In that brief while he layed the foundations for the faith which now spreads over all the world. He preached, he healed, he performed miracles, he told those parables which we all know.

And his enemies swarmed. Herod. The Pharisees and scribes were all around him, trying to trick him into saying a dangerous thing, into saying a thing which would destroy him. And though they never did manage to trick him as they desired they did destroy him.

I can't read you all the great things he said, but I am going to read three.

Chap. 16-v 13-20. Thou art Christ Thou art the rock.

Chap. 22--V 34-41. The two great commandments.

Chap. 26--V 26-29. The last supper and hymn.

And now the search. "And when they had sung a hymn." A psalm, of course. Quite likely one of those you have studied this year. So find that Psalm, and find the Sayings of Jesus.

Now if I still have time, I'll read ~~Yzx2&zx~~ Chap. 28--V one to end.

Psalm passages assigned.

PSALM ONE.....

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also will not wither; and whatsoever he doeth shall prosper. (only verses 1-3)

PSALM EIGHT....

O Lord our Lord, how excellent is thy name in all the earth; who hast set thy glory above the heavens.

Out of the mouths of babes and sucklings has thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the works of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? And the son of man that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet. (only verses 1 through 6)

PSALM FIFTEEN..

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth an evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned.

But he honoreth them that fear the Lord. He that sweareth not to his own hurt, and changeth not.

He that putteth not out his money ay usury, nor taketh not reward against the innocent. He that doeth these things shall never be moved.

PSALM NINETEEN.

(only last verse)...Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

PSALM TWENTY-THREE.

The Lord is my shepherd, I shall not want.

He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I shall fear no evil; for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of my enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

PSALM TWENTY-FOUR.

(Only verses 3-5) Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord and righteousness from the God of his salvation.

PSALM 29 (Only last of 10 verses) The Lord shall give strength ~~to~~  
unto his people; the Lord shall give his people the blessing of peace.

PSALM 42, first Psalm of Book 2. Verse 10 (of 15) The Lord will grant his loving kindness in the daytime; and in the night season will I sing of him, and make my prayer unto the God of my life.

PSALM 100. (One of the Psalter's only two hymns called 'Praises'. The other is 145)

O be joyful in the Lord, all ye lands: serve the Lord with gladness and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

For the Lord is gracious, and his mercy is everlasting; and his truth endureth from generation to generation.

PSALM 145:

3--Great is the Lord, and marvellous worthy to be praised; there is no end of his greatness.

Mon 18

It seemed to me that on this special day we should have some special verse, and I consulted with Bishop Remington and hunted through the Psalms. I have come up with two. Both from the 118th Psalm.

I offer you first, the 19th verse, which seems to me ~~quite~~ genuinely appropriate

"Open to me the gates of righteousness: I will go into them and praise the Lord."

"But even better, I think, is the 24th verse, with a very tiny change.

"This is the house which the Lord hath made; we will rejoice and be glad in it."

If you care to, you may consult your Psalm--the 118th and the 24th verse--and see which word I changed."

And now I want to mention mite-boxes. Whether you put any sum in your mite boxes, any real sum, I mean, is of course up to you. I call your attention only to one detail. If you put in enough so that you have to say to yourself, I really gave until I felt it, you will feel better.

For next Sunday Psalms 27 and 121.

Wm R

I am staying, today as last Sunday, with the 118th Psalm. It's two passages that I read then still seem to me just right for our new church.

"Open to me the gates of righteousness; I will go onto them and praise the Lord."

"This is the house which the Lord hath made; we will rejoice and be glad in it."

And now I want to mention mite boxes. Whether you make a gift this Easter is, of course, for each of you to decide. But if you do make a gift, I hope it will be one sizeable enough to make you aware that you have made it. I don't say give until it hurts. Actually, that is a fine thing, but not many can bring themselves to it. But I do say, give enough so that you are aware you have made a sacrifice.

Now to Psalm 15 and 19. Read 15. THEN 'I hope you realized, as I read that that Psalm sets you a standard of conduct. It isn't enough that you pray to the lord. It isn't enough that you respect him. You must respect yourself and your neighbor and your friend and, of course, most of all your enemy. An uncorrupt life. The truth. Do no evil. Slander no one. Do not be prideful, but humble. Do not take advantage of people less smart, more innocent than yourself.

And then, of course, at the end the promise on which I do not think you should rely too much. You should not do right because there is a pay-off. If it comes, O.K. But don't try to make a deal with whatever power is over you.

Psalm 19 is different. It chiefly praises the Lord, as he should always be praised and then humbly asks for help in ~~keeping~~ living a good life. NOTE LAST, HUMBLE VERSE.

Apr. 22

Sunday March 31.

Jehovah

April 7-

What are the Scrolls?

Take  
Lots  
of  
Time  
Fill  
in  
a  
great  
Blank  
Col  
Jesse

Tell'em briefly the story of the finding, and what was found.  
The boy in the cave. The jars, plugged with ~~aluminum~~ pitch.  
The scrolls, rolls of leather, six to ten-12 inches wide  
and from several to ten or fifteen feet long. Isaiah 24 feet.

The Book of Isaiah. A commentary on Habakkuk. The Manual  
of Discipline for the Qumran Community. A version of Genesis. An  
allegorical story of the War of the Sons of Light with the Sons of  
Darkness. The Thanksgiving Psalms. Later on other scrolls were  
found in other caves.

Tremendously important BUT "No danger the Scrolls will  
bring about any revision in any basic article of the Xtian faith."  
all scholars agree.

What are basic articles. Divinity of Christ. Resurrection.  
Christ's teachings. Example, the Great Commandment.

Bill:--turn to Leviticus, 19:18. visitation

Beth:--turn to Deut. 6:5. Love God

John--turn to Mark 12:28 and 29.

Selma:--turn to Mark 12:30 and 31.

Jack:--turn to Matthew 5:17 and 18.

These are the parts of the Bible which cannot be left out.  
Without them there would be no Bible.

BUT there are other parts which easily might be left out  
and for which some of the discoveries in the Qumran caves might be  
substituted.

We might substitute some of the Thanksgiving Psalms for  
some of these we now have in the Book of Psalms. I told you, when  
we began to read the Psalms that these 150 were not the only Psalms  
composed in reverence to the Lord and to His glory. There were  
many more. And now we have some of these many.

Read the Psalms of Thanksgiving.

Ms. A. 1097 209  
Ms. A. 1097 1000  
Ms. A. 1097  
Ms. A. 1097  
1838-

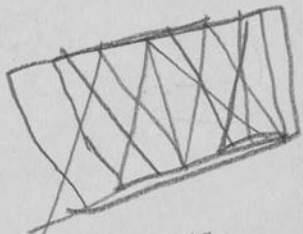
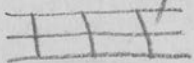
Psalm 15-19

"I met God there"  
Bemington said.

He believes. He  
has ~~discovered~~ <sup>discovered</sup> in his  
own words of an  
ancient religion  
into the eternal  
truths by which  
we can govern  
our lives.

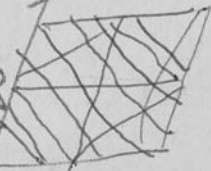
He is <sup>probably</sup> not truly a  
saint as any man  
we might find  
anywhere in the  
world today.

5-2554



Level

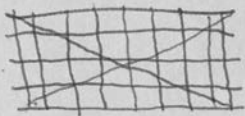
5-4788



Nelson C Bell

1708 gony  
P. 1111

Lee Pathison



Hymn before sermon



196 FF



1 5  
2 3  
Lee's confound

Eric F. Turkel

151

w willow

P. n. n. a.

Jan. 15, 1956.

Concerning How much Christ knew of what we read in the Bible.

In synagogues of Jesus' time it was the practice to read through the Hebrew Torah--the first five books of our Bible--and then start over. So we can believe that Christ heard over and over much of our Bible as we know it. He knew the Psalms, too. He was often in the Temple, and they were sung, some of them, by the Levite singers at ever service. Rember Jesus, at 12, debating with the ~~scribes~~ teachers. See Luke Chap. 2, Verses 40 through 51.

More were sung than we have kept in our canon. ~~XXXXX~~ The discoveries found among the Dead Sea Scrolls included some 200 psalms.

As a Collect--Psalm 84--verses 3-5, 10, 11.

Psalm 91--verses 1-4-5.

Class, with leader, reads. Psalm 96-- Comment on the loping of the last four verses.

Class with leader, reads--Psalm 96--Comment on fact that verses 9 and 13 are taken and added to venite.

Read Psalm 107--A Psalm of solemn thanksgiving, to be sung for the good of a whole congregation.

Note verse 5--hunger and thirst was always with the Hebrews.

Note verse 23--The danger of the sea real and constant, not like now.

(26  
137)

Lesson, Jan. 8.

Mention confirmation classes starting Jan 8. Mrs. Hardy has details. Again mention early communion, Jan 22. Intinction!

Repeat story of Gideon Bible's Psalms. When Tempted, 139. In a crisis, 46. Discouraged, 23. Poor business, 37. Lonely and fearful, 27. Sick or in pain, 91. When you travel, 121. The way of prayer, 42 and 51.

Concerning Father Lawrence, who urged so strongly that we all practice the presence of God. I've been looking him up. He lived in France, 1660-1730. Had been soldier and footman in noble house, a most clumsy fellow, forever breaking, dropping, fumbling. He entered strict Carmelite order hoping its rigid rule would rightly punish his ineptitude. Spent rest of life at kitchen work which he hated. But instead of feeling punished he discovered that practicing the presence of God kept him constantly happy. Next! His story has been preserved by a high churchman who went to find out why so humble, so menial, so unrewarded a monk should have gained so wide a reputation for virtue. Kill grandma. A Full vessel.

Psalm 95, to be read. Our own Venite, and more. Read only through verse 7. Balance is from Psalm 96 which read. For Jan 15.

Lesson for today. Psalm 46, verses 1 and 21. Psalm 66, another version of the Jubilate. Psalm 73 suggests 15 and 24, in which especially note verse 28. Psalm 84, verses 3, 5, 10, 11. Psalm 91, verse 1--4,--5. Psalm 92, verse 1, 25. Compare v-2 with v-10 of Psalm 42.

Also for Jan. 15, 98. Psalm 42 begins book 2.

Psalm 73 begins Book 111.

Psalm 90 begins Book 4.

Psalm 107 begins Book V.

*Pick up for Jan 15*

### The Year's Plan.

?What is a psalm? What are the Psalms? How did they come to be? How many. Did David write them? Speculate on the Levites, the chanters guilds, rivals.

Do we all know the first and great commandment and the second which is like unto it? Are we familiar with the Sermon on the Mount. These two passages from our N.T., Bishop Remington says, represent the pinnacle of Christian belief and faith. Albert Schweitzer says the Sermon is, "the incontestable charter of liberal Christianity." The Commandment is found in Matthew, Chap 22, verses 37, 38, 39, 40. In Mark, Chap. 12- verses 30, 31. Not in Luke.

But note: These are not new revelations. They are old truths long obscured by old testament quibblers, but clearly understood by Jesus. He said, Matthew 5-17: "Think not I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them."

And in the Sermon, the fullest record of Christ's teachings, really  
A  
the new law of the Kingdom of Heaven, he repeatedly makes it plain that he is rather interpreting ~~xxxx~~ old laws than giving new ones.

"You have heard that it was said to men of old," he said. "And again, you have heard that it was said to men of old," and "You have heard that it was said," At least four times he uses this phrase.

He know the truths of the O.T, and it is to be our aim, this year, to look particularly into the truths, old ones, set forth in the Psalms.

Lesson I

Sunday, Nov. 13.

✓ Ask them all ~~xxx~~ to use the King James version. Explain why.

✓ Talk about the Vegh quartet.

✓ (I think you're wrong not to send away for How to Read the Bible, but)  
Finish the analysis of Psalm 15. The reprobate. The money at interest.

The taking of a reward ( a bribe) against the innocent. This is moral instruction.

\*\*\*\*\*

The Psalms, originally, were probably five separate books, or at least five separate sections of one book and each section used independantly. Each section is, even now, plainly separated from the others by a doxology. Typical of these doxologies is the concluding line of the first book, Psalm 41, "Blessed be the Lord God of Israel from everlasting to everlasting. Amen and Amen. The double Amen is constant in all these doxologies.

\*\*\*\*\*

Now turn to Psalm 19. This is god seen in the workings of the natural world. READ IT, Lovelace. Others reveal social life, see 150--instruments, trumpet, psaltrys, harps, timbrels, cymbals, organs. Emphasize the rewards of ~~xxx~~ obedience are as great now as when the Psalm was written. NOT that you obey for the reward. You obey because the good life is the only life that a man with a conscience, or a woman, can lead.

ASSIGNMENT. Learn Psalm 23. The psalm of personal trust.

*[Handwritten signature]*

SUNDAY, Nov. 20.

Please come on time

Will it be too much trouble to fetch copies of our book of Common Prayer, from Pitzer Hall. Then we'll have no trouble with different versions, as we do now with King James, and Standard and Revised etc. The Collect--Verse 14, Psalm 19. The class to learn, if you already haven't, the 23rd Psalm.

Ask again, if any want to sell copies of the Bishop's Christmas Letter? I hope some got to the Vegh concerts.

Ask again if any want to arrange to get a copy of How to Read the Bible.

Emphasize that Christ was vastly familiar with the Psalms. That twice on the cross, he spoke phrases from the Psalms. Why hast '22' thou forsaken... and into thy hands I commend my spirit. 31: 6. two hundred years ago a scholar counted 630 books and pamphlets and articles known to have been written by men attempting to explain the Psalms.

A Song for Thanksgiving Day. Psalm 65. Let's read it, as we do the Psalms in church. Me first half, you the second. Verses 1 through 4. Verses 5 through 8. Verses 9 through 12.

But explain

This division because, again, this is probably one of those psalms which is, perhaps, three psalms put together. Reason? Because, as the years went by, or even the centuries, the Levites who sang the psalms in the Temple, or the Priests, saw good reasons in their own time not clear to us now for bringing the three together.

hndr

Boys for log sale. Report to Mrs. Pyle.

Dec. 18--One service. All bring gifts. for Under-privileged families.

(My class to make tableau.)

Dec. 25. After midnite service Xmas Eve, (11:30) Communion 10 A.M. and Carols etc 4 P.M. No regular Sunday School Service. ↔

Who would like to participate in a monthly eucharist service. Start by explaining that Bishop Remington says anyone can bring a friend even though he is not a confirmed member of our church.

Are there any questions rolling around in your minds that you'd like to argue out in this, or later, subsequent classes?

Who found out that Psalm 15 is like Psalm 24? ✓

Read all Psalms, including 24, which start with. ✓

The 24th Psalm. Once meant one thing. Now is purely two aspects of ✓

the revealed truth about the Lord. What this revealed truth now is.

A Composite Psalm. Verses 1-2, a declaration of God's All-power to

make small Moloch, Ashtoreth, Baal, Mars, Mercury, Venus, Beelzebub, ✓

✓ Babylonian God of flies, Achor of Cyrenea (which is modern Lybia) ✓

Verses 3,4,5,6. A declaration, AGAIN, of the sort of good man who deserves God's favor. Of old, very likely a contrast to the worshippers of Moloch, Ba'al etc. TODAY, a picture straight from the Lord of what a man needs to do to be a follower of Him and Christ.

Verses 7,8,9,10. OF OLD, probably one of the songs which were sung in the time of David to mark the first entrance of the Ark into Jerusalem. NOW a mighty, exultation in praise of the One we bow before, and even the great gates must reverence.

Dec 11 & Dec 4

Psalm 100--Read. Rockloff to lead, the rest respond. What in it do you like best?

Psalm 29. Beth Booth to read. The rest respond. What in it do you like best? I like the last verse. All praise. Sirion is an Amorite word meaning mt. Hermon. Kadesh is Kadesh-Barnea to the south. Sirion to Kadesh is like Dan to Beersheba.

Psalm 42. Linda Bailey to read. The rest to respond. What in it do you like best. Like the hart panteth, a famous line. (A lament by one who wishes to make the time-honored pilgrimage to Jerusalem.) (Verse 10, that wonderful word, 'loving kindness.') Note that this Psalm begins the <sup>ancient</sup> ~~second~~ of the books ~~in~~ <sup>of</sup> which the Psalms have been made.

"Practice the Presence of God." A great early Christian. This is what the Psalms help us to do. To nourish that love of the lord which may fade away without care and constant tending.

~~h. P. Baum~~  
~~Simon~~  
~~Kadesh~~  
next Sunday  
Apology for forgetting the crosses  
wed wood family, La Verne Am. Postcard  
286 E. La Verne

Those of you who attended last Sunday's community service in Bridges auditorium may recall that the speaker was emphatic in his statement that the writers of the Bible were not ashamed to be thankful to the Lord. The Psalmists especially. <sup>23rd</sup> INDIVIDUALS TO RECITE THE "23RD PSALM. Then all, led by DWL.

Your Thanksgiving, even your white vestment, stems back to the Psalms of thanksgiving sung by Hebrews 2500 years ago. Two thousand years ago, a white-clad Levite stood on a tower in the Temple built by Herod--a tower which rose 400 feet above the Valley of Kidron which ran along the East side of Jerusalem, and waited for the first sun's rays to appear over the Mount of Olives and when he caught the first gleam he blew a thankful signal to waiting priests below and the chorus down there burst into a chant of thanksgiving. Very likely one of the Psalms which you now are studying.

Now that Thanksgiving is over, what reasons for being thankful does a young man of young woman of teen age have who lives in a pleasant small California town, attends a good high school, has plenty of friends, and belongs to a family where his normal needs are satisfied and affection is generously spread around.

For God's loving kindness which gives you strength and faith and courage to meet your problems and solve them. For the new church. Should this class make any special gift? How to do this? Good health. Special talents. Your parents. For getting along well in school. For a good friend.

NB that your problems, however tough they seem, are certainly easier to deal with than (I can think instantly of one group worse off) the Spanish-Americans of Claremont who, no matter how gifted, all too often face the problem of racial prejudice and discrimination. ~~Am I wrong?~~ Shouldn't luckier young men and women ~~do it~~ be at pains to see they do nothing which adds to this prejudice and discrimination?

~~But~~ You are, I am sure, thankful for the new church. Should this class make any special gift to the new church? How may this be done without simply tapping your parents pocketbooks? ~~That~~ That, of course, really means ~~that~~ that not you but your parents are making the gift, and that is hardly fair since ~~parents~~ if you say you are making a gift, you should find the money on your own.

~~Those~~

For next Sunday read the 24th Psalm. Which of the earlier psalms, which we have previously talked about, most resembles this one. How? As a clue, I'll remind you that we have talked about only Psalms 1, 8, 15, 19 and 23.

Nov-27

December 18.

The matter of Third Sunday Communion.

The matter of individual, bedroom crosses. Church scraps.

Psalms 100 and 145 are the only two in the Psalter titled "Praises." The Psalmists of old begged and prayed much more than they praised. But I think people today worship more truly when they beg less and praise more. This is, of course, understandable. Each new era brings us a little closer to the whole truth about God and his purposes and our duties. It certainly is better to praise and solve our problems with God's help than to beg and pray that God solve our problems for us. Still, it must not be forgotten, that all Psalms, or most, were in a way praises, public praises said first at the Temple, and then, after the Dispersion, in the synagogues.

NOW READ Psalm 100 (Barbara Kingston). Does anyone find a passage which is memorable to him? Don't try, if none hits you.

NOW READ 145 (John Bangs.) Note that this entire Psalm emphasizes the importance of "Practicing the presence of God."

And this brings us back to Father Lawrence. I've been looking him up. He lived from about 1660 to 1730. He entered the Carmelite order of monks in his early twenties. He had been a soldier and a footman in the house of a great noble. A clumsy fellow, he hoped the strict life of a monastery would punish him for breaking, dropping and fumbling things and all the rest of his life he spent in kitchen work which he hated. But instead of feeling any punishment he discovered that practicing the presence of God kept him constantly happy. He wrote his story in letters to a high churchman who came to find out how such a humble monk had earned so wide and deep a reputation for happiness.

Through the week, read Psalm 46, learn verses 1 and 2. Psalm 73, suggests 15 and 24. Note verse 28. P. 35

took  
Before TV Radio, movies and coco cola people ~~found~~ their ~~found~~ fun  
where they found it and the found a lot of it in the Bible.

It isn't charging anyone at all with any disrespect to say that  
often they spent a whole pleasant evening making jokes that  
were begun ~~xxxxxxx~~ in Genesis and ended with Revelations.

This, of course, was before the turn of the century and of an  
very long before. Those were days when people were not any less  
reverent than now. Probably they were more so. But they were  
certainly strapped short of the stuff we all get now free from  
Benny and Berle and Hope, not to mention such upstarts as Gobel.

Here are some of their jokes.

Who is the first man mentioned in The Bible? Chap I.

The three shortest men mentioned in The Bible? Bildad, the  
Shuhite (Shoehight). Nehemiah. (Knee-high miah). Zacchaeus, the  
tax collector who (was so short he)blimbed a tree in order to  
see Jesus.

Will Rattenbury's ggardmother, born in 1820, told him this Bible  
joke common when she was a girl.

A father had five sons, Jereboam, Uriah, Samuel, Benjamin,  
and Joshua. One day he put on a big party and when it was all  
over there were five girls to be seen home. Father found his  
sons pretty bashful so he arranged for the boys to see the girls  
safely to their parents house and did it only by speaking the  
names of his sons.

Jerry, beau 'em, he said. But Jerry was to bashful to take  
on five girls, so the father picked a second to help out.

You, riah! he ordered. But still more help ~~wiki~~ was needed,  
and the father decided who would give it.

Sam, you will, he decided. By this time it was plain the  
five girls preferred each to have her own beau. So, even though  
the buggy was crowded, the father added another.

Ben, jam in, he commanded. And after that it was only  
necessary to add a fifth son for the fifth girl and send the  
whole party off. So he tucked the fifth son in somewhere and gave  
the command that sent all ten happily off acourting.

Josh away, he cried.

Play the game of the Amaxon and the real warrior out of  
Gideon. How to take a drink the right way. How was I wrong  
when I showed you a couple of Sundays back.

Jan. 22.

Psalm 136, is a psalm of praise, and its refrain "for his mercy endureth forever," suggests the refrain in our own, shorter canticle, Blessed art thou, Oh, God, in which the refrain runs, "Praised and exalted forever."

Psalm 139 has some of the most familiar passages in the whole Bible. "Thou knowest my downsitting and uprising." and "Whither shall I flee from thy spirit?" and, "If I take the wings of the morning..." --even there ..thy right hand shall hold me." and "I will praise thee for I am fearfully and wonderfully made./" and "search me, Oh God, and know my thoughts." a sentence which is a declaration of submission to the confession in the first verse, "O Lord, thou has searched me and known me." Also, it is very similar to Psalm 143, and principally to the beginning of Psalm 143.

On odd use of the Psalms in Elizabethan England.

If a man who was accused of a crime could prove himself literate, which meant only if he could prove that he could read Latin, he was freed, the assumption being that he belonged, to a greater or lesser degree, to the clergy.

Since the priesthood was eager to maintain its authority, and influence, it worked out a device to include as many men and women as possible in the numbers of readers.

A representative of the Bishop of the area always had to be present when the test was made, and he always chose the same Biblical passage. This was the first two verses of the 51st Psalm

All criminals, and rogges, as well as many honest men, were aware of this and early taught themselves to read, or seem to read these two passages. In Latin, of course. A man might not know another word in Latin, or how to read a single word in English. But when the Bible was opened, he assumed he was looking at the first two passages, verses, of the 51st Psalm and rattled them off. Of course if he had been branded with an R for robber, ~~xxxxxxMzfozxxrxrxx~~, he could no longer plead as a first offender, and even if he could read the whole Bible, his ability did him no good at all. Caught now, if you'd stolen anything worth more than twenty-four cents, you were hung.

For a while we are going to read a Psalm or part of one each Sunday and then talk about the New Testament, particularly the first three Gospels.

Why are these called the synoptic Gospels? Synoptic means similar. And these three Gospels are based on the same basic material to a large extent.

Which is the earliest. Mark's Gospel is earliest. Who was Mark? A companion of Peter, and the Gospel used to be called Peter's story. A Gentile Christian of Greek culture (Lucas) When was it written? About 65-to 70 years after crucifixion according to the best authority which could, perhaps, be changed.

Which is the next earliest? Luke. ~~Who was Luke?~~ Who was Luke? Paul's physician. When did he write his Gospel? About 70-75 A.D.

Matthew was the latest. When did he write. 70-80 A.D. Who was Matthew? A Jewish Christian, not the apostle Matthew, the disciple.

Key to remembering. Luke, of the odd letter, is in the middle. The other two are set down in alphabetical order. Mar then Mat.

What source is the chief basis of the similarity of the synoptic Gospels. A Lost mss, perhaps written by Mark, called the Sayings of Jesus. But maybe these sayings were only the piecemeal stuff jotted down to help Xtian missionaries sent out to convert the heathens in the first days after Pentacost. The belief in The Sayings of Jesus is an old one. Now, many believe in "the stuff jotted down" theory.

BOOKS.

*Swiss*  
*space*  
Bible Guide Book, by Mary Entwistle, ~~It~~ tells of the land, the life, <sup>the</sup> ~~the~~ times of the Old and New Testaments, ~~the rulers~~, In detail, <sup>of</sup> ~~such matters as~~ flowers and trees, domestic life, occupations, <sup>times,</sup> musical instruments, details of religious life and ceremony.

The Man from Nazareth, by Harry Emerson Fosdick, Christ as his contemporaries saw him. A rebuttal of the myth theory.

BIBLE DICTIONARY--many of these. The most complete is Hastings.

ENCYCLOPEDIA OF BIBLE LIFE, by the Millers. A more complete Bible Guide Book.

THE QUEST FOR THE HISTORICAL JESUS, by Albert Schweitzer (Too heavy for any of you at your present age.)

THE LIFE AND TIMES OF JESUS, by Edersheim. ~~It is~~ 75 years old, but still the best book ~~for details~~ on the social life <sup>of</sup> the time of Jesus. Edersheim was a Jew who joined the Anglican church and became a rector.

THE RIVER JORDAN, by Glueck. Very good for a picture both now and of old of the river which is the life of Palestine.

STORY WITHOUT END, <sup>by Lawson and Egan</sup> a pretty good, short, clearly written history of the Jews from the earliest times. All Jews belonged to the parent people, the Semites, a word derived from Shem who was the common ancestor of all. Shem was a son of Noah.

THE BIBLE AND THE COMMON READER, by Chase. A book for later, when you have begun to feel the tug of the literary beauty of the King James version.

PHARISEES, SADUCCEES. BOOKS galore on them, but you'll be interested only if you propose a profound study of the Bible.

THE SCROLLS of the Dead Sea. <sup>Various books</sup> Newest report of newest discoveries of Bible writings dating back to about a century or so b4 Christ.

A GOOD CONCORDANCE, *many of these. Once, ~~and~~ heard, a Pilgrim Place for*  
CHAPTERS IN CHURCH HISTOYR, and THE FAITH OF THE CHURCH, our own  
Episcopalian publications presenting the special positions of our  
own denomination.

Perilandra, by C S Lewis. This for an imagined account of an Adam  
and Eve on another ~~planet~~ purely mythical planet who were tempted  
but did not fall.

SYNOPTIC-- taking the same, or a common view.

MESSIAH--The one anointed (by Jehovah) for highest service.

CHRIST--Again, The anointed. Born 4 B C, year Herod died.

MARK'S GOSPEL, written, it is now believed, 65 to 70 A.D. *A Jewish Christian*  
*Crucifixion.*

LUKE'S GOSPEL, written, it is now believed not later than 75-A.D. *85-90 A.D.*

*Gentile & slave of Greek culture (Jesus) once called Peter's & 4a*  
MATTHEW'S GOSPEL, written, it is now believed, 85 to 90 A.D.

- 2 LUKE--a Gentile Christian of Greek culture. 70-75 - *Paul's physician*
- 1 MARK--a Jewish Christian. 65-70 - *Peter's scribe*
- 3 MATTHEW, a Jewish Christian. 70-80 - *not The Disciple*

All treat of the Sayings of Jesus, ~~Matthew and Mark~~

Only Matthew gives the Sermon on The Mount in full.

What are the Sayings of Jesus, *(By the apostle, Matthew?)* Chew's theory.

Some question the miracles, but there is no more doubt that He did perform miracles than that he rose from the dead. On this resurrection rests the whole Christian, and most certainly, the Episcopal belief.

Only Luke has the story of the nativity in detail. Mark doesn't have it at all, beginning with Christ, a man, baptized by John. All four report the resurrection. *(Matthew) The flight into Egypt*

There was, I believe, only one Christ. But there have been many Christlike men. The so-called saints, of course. Their business was to be Christlike because their business was religion. But men of no religious avocation have been Christlike in their close touch with God. This world will not be a really good world until all men realize that they can walk with God, and really do walk with him. But meanwhile, in my opinion, close touch with God has been had by Shakespeare, Leonardo da Vinci, Lincoln and in our own time Albert Schweitzer, Ghandi. This is, of course, not a completelist. Not that there ever has been another as great as Jesus, although if one should be needed there could be a greater.

Bruno Bauer who died in 1882 denied that Jesus ever lived, but no one of genuine scholarship ever suggested as much until the end of the 19th century.

The earliest critics, the devout and decent Jews, thought Jesus was a heretic, claiming messiahship and misleading the people. This Jewish-Christian conflict is evident in the letters of Paul. Nevertheless, not even the earliest Jews denied Jesus lived. "The Talmud reads, "On the eve of the Passover, Jesus of Nazareth was hung. During forty days a herald went before him, crying aloud, 'He ought to be stoned because he has practiced magic, has led Israel astray and caused them to rise in rebellion. Let him who has anything to say in his defense come forward and declare it.' But no one came forward and he was hung on the eve of the Passover."

Josephus, the Jewish Historian, was born A D 37 or 38, thus missing by only a few years living while Jesus lived. In his Antiquities he twice mentions Jesus. In one passage which may have been tampered with later by friendly writers he says that Jesus came into prominence about the time of a popular uprising against Herod's attempt to use Temple revenues to improve Jerusalem's water supply. He calls Jesus a "wise man" and "a doer of wonderful works," and he says, "that when Pilate at the suggestion of the principal Jews had condemned Jesus to the cross, those who loved him at the first ceased not to love him and that "the race of Christians, so named after him, are not extinct even now."

In a second passage, undoubtedly authentic, he wrote, "Ananias called a Sanhedrin together, brought before it James, brother of Jesus who was called the Christ, and certain others...and caused them to be stoned."

*Roman reference from a hundred years so*

"He likes to use the needle, doesn't he," Tom said.

"He thinks it proves he's smart."

"Doesn't he ever get backed into a corner?"

"Some fellows have tried, but not often."

"Hey! A regular bad-man!"

"Not bad. A cutie. You think you've got him into a corner and all of a sudden, somehow, the laugh's on you."

The injured shortstop's spiked shoes proved a good fit and Tom would have felt fine if he hadn't kept wondering how to handle Otto. But shortly he had no time to wonder.

Al ran a rough work-out. He kept punching the ball all over the infield and Tom misplayed a couple. But once, when he raced behind Nipper and picked off a high bounce, Al nodded, and nodded again when Tom blocked a grounder with his chest and recovered in time to throw to first.

"How are you on infield flies?" Al called, a little less unhappy.

"A pop-off guy ought to be pretty good on pop-ups," Otto drawled.

Even before Connie shook a warning head Tom had made up his mind to remain silent.

"I try for 'em," he told Al.

Al made him really try. Tom caught flies around the pitcher's box, near second, over toward third, and finally he back-pedalled into short center to take a looper and then neatly avoided a collision as Otto came charging in.

"Don't get off your dime for me," Otto drawled. "I could have had that one in a walk."

You looked like you needed help, Tom started to say

Jan 29

Some Dissimilarities of

the Synopses.

## FIVE MINUTES A DAY IN GOD'S PRESENCE

### For Evening

¶ After hymn or Scripture reading, stand and say:

V. O Lord, let our prayer be set forth in Thy sight as the incense.

R. And let the lifting up of our hands be an evening sacrifice.

¶ Kneel and repeat together:

O Lord, we come to Thee with the sins and faults of the day to be confessed, and Thy pardon to be assured; sins which have hurt Thy love and faults which have hindered Thy grace and our growth in fellowship with Thee and with one another. Pardon what we have been, sanctify what we are, order what we shall be, that Thine may be the glory and ours the eternal salvation; through Jesus Christ our Lord. Amen.

### Other Prayers to be Said as Time Permits

Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, and this busy world is hushed, and the fever of life is over, and our work is done. Then in Thy mercy grant us a safe lodging and a holy rest and peace at the last; through Jesus Christ our Lord. Amen.

O Most Merciful Father, we humbly thank Thee for all Thy gifts so freely bestowed upon us. For life and health and safety, for power to work and leisure to play and rest, for all that is beautiful in creation and in the lives of men, we praise and magnify Thy Holy name. But above all, we thank Thee for our spiritual mercies in Christ Jesus our Lord, for the means of grace and the hope of glory. Fill our hearts with all joy and peace in believing, and to Thee be the glory for ever and ever. Amen.

¶ Repeat Lord's Prayer and close with this blessing:

The Almighty Lord, Who is a most strong tower to all those who put their trust in Him, be now and evermore our defence through Jesus Christ our Lord. Amen.

### ADDITIONAL PRAYERS

#### For Healing

O God, Who hast vouchsafed to mankind the remedies that bring salvation and the gifts of eternal life, show forth in Thy servant the gifts of Thy power and grant that not only in his body, but in his soul he may experience Thy healing through Jesus Christ our Lord. Amen.

#### On Entering Church

Gracious Father of our spirits, the toil and thought of daily life leave us little time to think of Thee; but may this holy place make us aware that, though we may forget Thee, Thou dost not forget us. As we withdraw awhile from all without, may we find Thee anew within, until thought grows reverent again, all work is hallowed, and faith re-consecrates all common things as sacraments of love, through Jesus Christ, our Lord. Amen.

¶ To be used from Prayer Book as occasion may arise: Additional prayers will be found on pages 587-600. Special Intercessions for our Rector or Missionary in Charge, page 572; For our Church, Country, Missions, Schools and Colleges, Religious Education, Sickness, Affliction, Prisoners, etc., pages 35-53. For the Departed, pages 332-334. Say Collects for Every Sunday in Christian Year. Learn how to use The Book of Common Prayer.

WILL CHANGE DRUDGERY INTO LOVING SERVICE

## RAISE UP THE FAMILY ALTARS

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### Short Forms for Morning and Evening Family Prayer

¶ To be used daily when most convenient. Be informal and natural, without haste and with reverence. After hymn or short Scripture reading let the leader say—all standing:

- V. Peace be to this house  
R. And to all that dwell in it  
V. Lord hear our prayer  
R. And let our cry come unto Thee.

¶ Kneeling repeat Lord's Prayer and prayers following. Where special intercessions are suggested, insert name or names and express needs simply in your own words.

#### For Morning

We give Thee hearty thanks, dear Lord, for the rest of the past night, and for the gift of a new day. Grant that we may so pass its hours in the perfect freedom of Thy service, that at eventide we may again give thanks unto Thee, through Jesus Christ our Lord, Amen.

O God, the King Eternal, Who dividest the day from the darkness and turnest the shadow of death into the morning; drive far from us all wrong desires, incline our hearts to keep Thy law, and guide our feet into the way of peace, that having done Thy will with cheerfulness while it was the day, we may when the night cometh, rejoice to give Thee thanks, through Jesus Christ our Lord. Amen.

O Lord, into Thy gracious keeping we commit all who are near and dear to us this day; our friends and relatives (here make special intercessions when desired), and all for whom we ought to pray. Guard them in every danger, preserve them in health and safety, deliver them from all temptations, and grant that they and we, by drawing nearer unto Thee, may be drawn nearer unto one another, bound together in the mystical Body of Thy Son Jesus Christ our Lord, Amen.

The Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost be with us all ever more. Amen.

#### Grace Before Meals

Bless O Lord this food and us to Thy faithful service; pardon our faults and unite us all in Thy love and praise, through Jesus Christ our Lord. Amen.

#### A Child's Grace

Lord Jesus be our Guest today  
And bless this food for us, we pray.  
That we may grow in Thine own way. Amen.

---

AND SAVE THE NATION

1212 psalm

to what S.S. room

A-121

What is the traditional definition of SIN? Separation from God.

What is the opposite of Sin. UNION-Unity-with God.

Who can suggest why we harp so much on sin, and so little on unity? My suggestion is that UNITY is harder to achieve. Also, we have been misled by generations of so-called saints who try to prove their saintliness by bragging of their sins. St. Augustine is a prize example. And, of course, if saints are terrible sinners we find it easy to forgive our own sins, repeated and repeated over and over.

Our own Prayer Book harps on "Miserable offenders" but if we didn't so readily welcome separation from God we wouldn't be miserable offenders.

Why are we so willing to accept this separation? Because it is hard to achieve Unity.

But man must progress and maybe now is the time to try for UNITY, who thinks so?

Are there any advantages to SEPARATION? Name 'em.

Are there any advantages to UNITY? Name 'em.

Would UNITY make life less pleasant less exciting, less worthwhile?

Is UNITY an impossible dream, something we can never attain?

Who, of the people I'll now name, do you believe came closest to UNITY. Shakespeare. Leonardo da Vinci. Lincoln.

Which men now living, and which women, are in your opinion the least separated from God? Mrs. Roosevelt. Churchill. Eisenhower. Name some candidates of your own.

It comes down to this, as I see it. Sin is a state in which none of us likes to find himself. Sin is unnecessary. And if we quit letting a few faint hearted, backward churchmen tell us that we can't help sinning, which is only partly true, we shall all find it easier to maintain unity with God. Of course I agree that it is only partly true, ~~that~~ so far as most of us are concerned, that unity with God is possible. Nevertheless, I think it is time we quite living in the unhappy belief that separation from God is the inescapable condition, and that therefore we must make up our minds to living in that condition. The inescapable condition is unity with God. It is inescapable, because no matter how often we break away we are always drawn back.

Spistle, John 1 - Chap 3 Verse 2

Beloved, how are ye the sons of god,  
and if doth not yet appear what we  
shall be. But we know that, when he

Jesus - Christ -

1-1-1 [X] [ ]

Which city around herw would probably most closely compare to the birthplace, and childhood home of Jesus. Chinó?

Have the class discuss the error in the borthdate of Jesus.

Whatzx How long did he live. How long was his ministry or mission.

Jesus 18

Explain the joke about The radio evangelist.  
Speak of St. James by the sea and  
was in present.

- ~~1, 10~~ Word Instructions
- ~~14~~ Hymn of praise
- ~~15~~ Praise of god in nature
- ~~16~~ ~~14-53~~ - The good hath seed
- ~~15~~ Word Instructions
- ~~19~~ Praise of god - nature
- ~~23~~ Song of Personal Trust
- ~~24~~ - a processional hymn
- ~~29~~ - Praise of god in nature
- ~~31~~ - Problems of injustice
- ~~42~~ - Lament to Make the pilgrims to Jerusalem
- ~~47-48~~ Hymn to god and sovrens - 47-48
- ~~53-14~~ - a confession of sin - 53-14 - 61 - 63 - 66-67
- ~~73~~ - Problem of injustice. = c.p
- ~~79~~ Lament in time of national trouble
- ~~81~~ - Themo - compare with 66
- ~~84~~ - Hymn for Pilgrims - ~~86 (8-8)~~
- ~~87~~ - Hymn in praise of Jerusalem
- ~~90~~ - on the shortness of life
- ~~91-83~~ - Praise to god king 93 vs 98
- ~~95-98~~ - " " " " 96-97-98
- ~~99~~ - " " " " - (103 c.p)
- ~~100-105~~ - Song on our Jubilate - (103 c.p)
- ~~107~~ - Solemn Thanksgiving
- ~~117~~ - " " " "
- ~~119~~ - for acrostic
- ~~121~~ - Hymn for pilgrims
- ~~122~~ - " " " "
- ~~127-131-132~~ - Meditations on Brotherly Love - 134-137
- ~~135~~ - " " " "
- ~~136~~ - Public Thanksgiving
- ~~139-142~~ - god's power and omnipresence
- ~~144~~ - " " " "
- ~~147-148~~ - " " " "
- ~~58-101~~ - Imprecatory
- The Sermon on the Mount (Matt 5-7)
- the great commandment

Discuss!  
 Praise  
 Instruction  
 appeal  
 humility  
 contribution (request)  
 How can this one help?

THE UNIVERSITY CLUB OF CLAREMONT

IN THE MAILBAG:

E. J. Weekes reports that he left his cool cabin at Pilgrim, Michigan to visit New York City and became one of the sufferers in the recent heat wave. He is happily beginning his journey back to Claremont.

Col. Abbott Boone has permanently changed his address to 52 Wakemen Road, Darien, Connecticut as of the 11th of August. His letter of resignation (now posted on the bulletin board) welcomes one and all to call upon them when in the East. We shall miss Col. Boone's analyses of the international situation and his other valuable contributions. The best of everything to Col. and Mrs. Boone.

\* \* \*

Elected to Membership in the Club are:

F. Donald Frisbie  
1205 Yale Avenue  
Claremont, California

Robert N. Rowbotham  
601 West Covina Boulevard  
San Dimas, California

\* \* \*

Steve Zetterberg has been busy and with continuing success is bringing us more stimulating and valuable programs. Here is the outline for programs through September.

August 25: Members' Meeting. A proposal presented to your directors to raise the price of luncheons to \$1.50 is to be acted upon by the members at this meeting. We also will hear from Mr. Frisbie and Mr. Rowbotham.

August 30: Dr. Miles McCarthy, Professor of Zoology, Pomona College.  
Topic: "The Problem of Thermal Injury in a Modern Society."

Sept. 6: Dr. F. Raymond Iredell, Dean of Faculty, Pomona College.  
Topic: "A Year in Ceylon." Dr. Iredell "camerased" Ceylon and will show slides with his talk.

Sept. 15: E. Pearce Hayes, Division of World Missions, Board of Missions, Methodist Church.  
Topic: "The Common Man in Asia." During the last year of a four-year stay, Mr. Hayes had forty Communist Chinese bivouacked in his home.

Sept. 20: Members' Meeting.

Sept. 27: Harrison Price, Manager, Southern Office, Stanford Research Institute.  
Topic: "The Impact of Theoretical and Implied Research on Colleges and Industry."

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IN MEMORIAM

Walter E. Boulton  
August 7, 1955

Lawrence A. Wilson  
August 7, 1955

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Louis J. Gentile  
Secretary pro-tem.

THE PLAN.

Each Sunday, a psalm. The Bishop, Miss Florence, Caldwell, Maud, Charles Well, Gladys Pattison, Cynthia Strathmore, to help me choose them. The children to learn the psalms.

First Sunday. Read the Sermon on the Mount. Select from it such choice passages as Bishop Remington O.K.'s. Have the children learn these. Discuss the Sermon, its place in our Faith. Learn also the First and Great Commandment and the Second.

Successive Sundays. Beginning at Genesis, retell the stories of the Old Testament, and ask the children to try to place each in its proper place in the framework of Judeo-Christianity the heart of which is, of course, the Sermon on the Mount.

Remember what Caldwell said a teacher said. "When I read the Sermon on the Mount I am hopeless of ever living up to it's commandments. And yet I cannot see how God and Christ could have omitted even one of the Sermon's stipulations, impossible of obedience as they seem to be.

Remember also, Caldwell. "The stories of Adam and Eve, Cain and Abel, Noah, and so on, are Representative of all man kind.

Notes That may happen on by way and  
That Wesley founded the Methodist who f  
So you were a society with in the  
Episcopalian church & Methodist  
Comment on the break with the present Catholic  
church and revival of the A.C. Even allowing we left the  
truth really we returned to it. It is the A.C.  
when left of all we refused so new changes

Hymen

517

536

506 Kipling  
475 Masfield

545

~~(P24) 488~~

549

551 - Luther - 1829 ~~(P2131) 451~~

557 - Arthur Sullivan ~~(P342) 458~~

562

563

564

522 - Reviewer "The Peace - on lines"

310

~~(143) 280~~

~~(P2130) 439~~

~~(103-150) 279~~

~~(84) 392~~

~~(117) 277~~

~~(127) 390~~

one by Ad Joseph the Hymnographer

~~(19) 309~~

1604 by Ad Auerbach 132

~~(136) 308~~

Whitney

~~(100) 300 - 278~~

Wordsworth

~~(103) 273~~

Samuel Johnson

~~(90) 289~~

Tennyson

~~(103) 282~~

St Francis of Assisi  
same book to 2nd and 3rd

verse 9. The Lord is loving unto every man; and his mercy is over all his works.

Verse 14. The Lord upholdeth all such as fall; and lifteth up all those that are down.

Verse 19 He will fulfill the desire of them that fear him; he will also hear their cry, and will help him.

PSALM 46:--God is our refuge and strength, a very present help in trouble.

Therefore will we not fear, though the earth be removed, and though the mountains shake with the swelling there of (verses 1-2.)

PSALM 73:--But it is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all his works.

PSALM 84:--The sparrow hath found her an house, and the swallow a nest, where she may lay her young, even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house; they will be always praising thee.

Blessed is the man whose strength is in thee, in whose hearts are thy ways. ...

A day in thy courts is better than a thousand.

I had rather be a doorkeeper in the house of my god, than to dwell in the tents of ungodliness.

PSALM 91:--Whoso dwelleth under the defense of the Most High, shall abide under the shadow of the Almighty. (Omit 2,3)

He shall defend thee under his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler. (v. 4)

Thou shalt not be afraid of any terror by night, nor for the arrow that flies by day. (v. 5)

PSALM 92:-- It is a good thing to give thanks unto the Lord, and  
to sing praises unto thy name, O Most Highest;  
To tell of thy loving kindness early in the morning, and of thy  
truth in the night season. (Omit 3,4) (These are V's 1 and 2)  
O Lord, how glorious are thy works; thy thoughts are very deep. (V.5)  
(Compare V 2 with V 10 of Psalm 42)

The following I say not because it is important. Important only, is that part of the Bible which tells us of the Lord's pure purpose, and power and truth. But someone is going to tell this to you, and you might as well have it from a friendly source.

Psalm 137 refers to enmity between Edom and Israel running back to Jacob.

Esau was the father of Edom as Jacob, his twin, was of Israel.

Israelites, out of Egypt, were refused passage thru Edom and so were forced to go roundabout through Moab to get to Canaan.

There were occasional alliances between two through the centuries, but when Judah was exiled by Babylon, 550? Edomites did not aid against Babylonian conquerors, hence the cursing.

When the Jews were returned warfare was pretty constant, and about 109 B.C. Hyrcanus, last independant king of Judah, forced the Edomites into Israel's orbit and made them all accept Jewish religion.

Edom derives from color of red sandstone in its hills, and recalls that Esau was a reddish man.

Many biblical references to Edomites--Obadiah:--"Shall I not, on that day (of vengeance against Israel's enemies) saith the Lord, even destroy the wise men of Edom.--Ezekial:--"Because Edom hath dealt against the house of Judah, saith the Lord, I will stretch out mine hand upon Edom and will cut off man and beast from it. Isaiah, "My sword...behold, it shall come doen on Idumea, and upon the people my curse.

The Edomites became the Idumeans and Herod the Great, the savage, sick, evil Herod was an Idumaeen.

For Next Sunday Psalms 58, 137, 144. You will find 58 and 137 pretty different. We talked once of imprecatory Psalms. These are two. Tell why you assigned them.

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Prayer of St. Francis of Assisi--The Lord bless and keep thee; the Lord turn his face to thee and have mercy on thee; the Lord turn his countenance to thee and give thee peace.

Compare with Cpap 6, verses 24, 25 26.

"The Lord bless thee and keep thee:

"The Lord make his face shine upon thee and be gracious unto thee.

The Lord lift up his countenance upon thee and give thee peace.

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Ask what a song of degree is. Explain.

~~Ask if they remember what a "evite is. Read your excerpts.~~

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~~Read 128, 129, 130 (all)~~

~~Tell them what you forgot last Sunday.~~

For March 4

Note to the Class:--

Prescott's Conquest of Mexico, Book 4, last two thirds of Chap. 1, describes in great detail the life and magnificence of just such a semi-civilized king as Solomon was. And there are other parallels. The Aztecs believed in one, omnipotent, supreme god. Trouble was they worshipped a whole hatful of lesser gods, of war, of fertility, of this and that and it was to these gods that they made their terrible sacrifices.

Montezuma had, among other things, an aviary with 300 attendants, full of gentle and fierce birds and for the latter the attendants rounded up 500 wild turkeys every day. Vultures and eagles.