Isn't it strange that in the midnight house of his life when he has stood in the darkness of our generation, in the darknes of our age [He?] groups through the streets of life and runs to the church of God to find a little bread

III When he first knocked he was left disappointed
Hundreds thousand of men and women in quest for the bread of social justice going [He?] to the church only to be disappointed
(a) Look at South Africa—Lead on by a Dutch Reform Protestant Preacher
(b) Look at the British Empire and her exploitation of India—The Church of England sanctioned it
(c) The white man in America—11 O'Clock is the segregated hour in Christian America

AD CSKC Sermon file, folder 8, "A Knock at Midnight."

10 Daniel François Malan, a clergyman in the Dutch Reformed Church and prime minister of South Africa from 1948 until 1954, instituted his nation's policy of apartheid
11 National Council of Churches official Helen Kenyon labeled eleven o'clock on Sunday morning as "the most segregated time" in the United States ("Worship Hour Found Time of Segregation," New York Times, 4 November 1952, see also Robert J McCracken, "Discrimination—The Shame of Sunday Morning," p 4)
Since worship is such a basic part of the human response, we may well ask, What distinguishes true from false worship? What is worship at its best?

Worship at its best consist of a threefold look

I  The upward look — seeing God high and lifted up. In our day it means going to Church and partaking of the sacraments

II  The inward look — "I am a man of unclean lips." It brings us in contact with the highest and least in reality. We begin to say as Iago said about Cassio,

He hath a daily beauty in his life
that makes me ugly.

Worship makes us aware of life's undying dream (See Miller, The Great Realities, p 24, 32)

III  The outward look — "Here am I, O Lord, send me." If worship does not lead to service it is meaningless

"Why call ye me Lord, Lord and do not the things I command?"

Quote the prophets

Amos
Miches
Jermiah about substituting worship for service

"What doth the Lord require of thee but to do justly, love mercy."?

Be not deceived, God is not mocked by empty hymn anthem, and prayer. God cannot be placated by pious observances.

AD CSKC Sermon file, folder 62, Worship at Its Best

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2 Cf Isaiah 6 5
3 William Shakespeare, Othello, act 5, sc 1
4 King cites two references made to persistent dreams by Samuel Miller in The Great Realities (New York Harper & Brothers, 1955). Miller writes "Under it all there is a dream, perhaps a bit hard to remember, but a dream that will not die completely, however much it is neglected or compromised," and further states, "This lastling dream which tortures and torments us with its undying hopes, ill treated and neglected as it is, stands embedded in the reality of our human state" (Miller, The Great Realities, pp 24, 32). Samuel Howard Miller was minister of the Old Cambridge Baptist Church from 1935 until 1959, when he became dean of Harvard Divinity School.
5 Cf Isaiah 6 8
6 Cf Luke 6 46
7 Cf Micah 6 8. In King's notes on this verse, he wrote "Here again we find one of the high water marks of the O T. The divine demand upon men is expressed in terms of elemental simplicity—justice and kindness between man and man, and a humble walk with God. This was religion as Micah saw it. Jehovah's good will is served not by a careful observance of the ritual, or by the bringing of sacrifices, whatever may be their intrinsic value, but by a life in accord with the principles of righteousness, by the diligent practice of kindness and brotherliness, and by a living fellowship with God in the spirit of humility. Few notions so sublime have been conceived in the whole history of religion." (King, Notecards on topics from Micah, 22 September 1952–28 January 1953)
8 Fosdick, Successful Christian Living, p 172 "Be not deceived, God is not mocked" by empty hymns, anthems, and prayers. Cf Galatians 6 7
9 Micah 6 8. King underlined Fosdick's use of this phrase in his annotated copy of Successful Christian Living, p 172.