

PRAYER - PSALM OF TRUST

"My Times are in Thy Hands" -- Psalm 31 (V.15)

There are two expressions for the word "time" in the Bible, as well as in history of mankind. One meaning of "time" is "measured time," (chronos). That is why we have our clocks, calendars and other measuring devices of time. The Bible gives us very little information about measuring time, altho it does relate various facts in that manner. The other expression for time is (Kairos) means content, experience. Thru the character of time we come to a reality of it. When the Psalmist in this remarkable 31st Psalm speaks about "my time being in God's Hand" he is speaking of something deeper than measurement. He comes very close to our experiences, as he relates His "ups" and "downs" in life to the care and love of God.

In the very first place we all need to recognize that the last three words "in Thy Hands" are of the utmost importance. Our entire life and our time is directed and controlled by the Lord God. God is the creator of time who provides the opportunity. Natural events are of his creation, He gives in due time all that is essential. Prophets speaks of the "time" and of the "day" of the Lord, He directs "times" in history, so that the best might be developed. It isn't figuring according to human reckonings that God's events take place, but in accord with God and His greater motives. Time-with-content are sent of the

Lord God in accord with His purposes. Thus the whole of history, past, present and future are all in the Psalmist's phrase "in the hands of God." Our life is a score of music composed by our Lord God. He is also the conductor who directs the orchestra of our body, mind and spirit and the universe. The composer, the one who has created continues to direct and encourage the production. This Psalm sparkles all thru with lamps, which have lighted the steps of men in dark places. Verse 5 "Into Thy hand I Commit my spirit" is one of the truest expressions of trust in God that is found any place. It contains the dying words of Martin Luther, John Knox, John Huss. Its supreme association is with the Lord Christ Himself, for it was spoken by Him as the final word on the cross, as He added word; "Father, into thy hands I commit my spirit."

The Psalm seems to be a reverie of a life-time, when the Psalmist has been thinking about guilt, about misfortune, as well as good days and always the Lord has been there. With the Psalmist we think of the "ups" and "downs" of life & find God there. It takes us away from self-centeredness. Many centuries it was believed that the earth was the center of the universe. But now in our space age and with the going into space of ^{Capt.} Grissom and his return to earth or surface of the sea. We know now that earth revolves around the sun. Our faith is often curtailed by wrong ideas about ourselves. We

* Famous Suggestion by Robin: "In the Hand of God"

seem to think it revolves about ourselves as the center of life. We may think we are the focal point of life, as though the whole world of human relationship revolves about me. We learn that God is Center of life and universe. God would have us to live a life centered about Him.

Since we have this firm conviction that God is center of life and we can commit our times into His hands; we now can do that with all of our problems in life.

So the Psalmist indicates to us that our time of trouble is in God's hands. When things and experiences are "down" we can turn to the Lord God. Our horizontal, everyday life is in His hands. He is taken "out of the net which is hidden from me." There are problems we are hardly aware of in which God helps us. The description of the "downs" of life are very graphic. "I cry my eyes out", who has'nt experienced that. There are those who have a great deal of sorrow and the years are lived with a sigh. Sometimes hearts are hurt to bad, that people lose will ^{to live}. Strength is gone, life seems to be so fragile that it is like that of a moth flying toward a flame. His friend and neighbors avoid him. He is scoffed at and made fun of. He has lost any importance as a person that he ever had. He is touched to the quick as those who bear him ill-will whisper together. He is as one dead. Yet in such physical and mental distress the psalmist has unseen spiritual resources for. ~~his~~ trusts his life and issues to God. Then suddenly there is a complete change in psalmist's spirit. There may be wavering lines at the horizon of life, but the vertical lines directed toward God are ever sure.

So the Psalmist indicates to us that our time of TRUST is also in the hand of God. The "UPS" are also a part of the great leading of God. We may have times when we "lose our religion". This is a common phrase which comes into mixed marriages. But we never lose religion when there is faith in God. To some sickness brings loss of religion. A person in despair need not lose the sense of God's presence. The person whose life is going well need not lose religion or put it on the shelf for he cannot think of anything else he might ask of God. Life is like the sap rising in a tree to give power from within. That is what our faith means to us. The Ps. thanks God for His grace. God, how abundant is Thy goddness, which Thou hast laid up for those who love Thee. The Psalmist is serene and peaceful, for God has responded to His cry. Then comes that encouraging phrase for all of us; "Be strong and let your heart take courage." No place for weakness of the fainthearted. In Pilgrim's Progress, Christian on reed. He is told lions are ahead & he is frightened. Along comes encourager and tells him that lions are tied, he need not be afraid. It is in this trust in God that we carry on.

PRAYER -PSALM

Psalm of Thanks for the Church

Psalms 84

All over the world people have all kinds of places in which they can worship God. We have beautiful churches, temples, synagogues, pagodas, mosques, shrines, tents, mud huts, lean-to's, outdoor shrines etc. But we need to understand that it is not so much the outward that counts, but the inward, the spirit which makes a sanctuary or church. The Psalm we have before us is "The Supreme Psalm of the Sanctuary" as it has been called. It is an expression of thanks and gratitude for opportunity to worship in a place of worship. It means much to the celebrant or the person who conducts the worship. Your pastor always enjoys the worship in the Church, and worships ^{with} as well as the rest of the people. It means something to the worshiper, one who comes to call on God. It means much to the aspirant, one who desires the highest and best in God. There is here mystic rapture or emotional uplift, there is a pilgrim's quest and also a lonely vigil in prayer to God for satisfaction in heart.

In the Psalm is expressed thanks for LIVING PAST. When the psalmist was away from the temple, he thought of the fine experiences he had there. The wonderful songs, the fine words of Scripture, all other parts of service came back to him while he was away. Here he felt "at home." It is wonderful to have a church home. As the Psalmist stands in the Temple court, he sees a sparrow, a swallow, darting to her nest. Having looked for a place to build a nest, it had found it in the temple beam. So we also have a home - Time altars, O Lord. It would be interesting to trace the influence of birds on worship. Dr. Charles Jefferson suggests a few ideas on birds "at home" in this world of God. A bird is a great mystery. Why did God create birds? He created them for man, but also to enjoy them Himself. Many very beautiful birds are not seen by men at all, they live in the jungles & far-a-way places. God has made so many of them. Most people are indifferent to birds. Birds have great gifts of rising into the air, floating along before us, beautiful in form movement and coloring. They show us variety of God's creation. Birds are vocal, they always seem to be chirping or singing. How fast birds fly - a study is being made of bird's flight so as to find out more for aeroplanes. They help men by destroying harmful insects, they fly aloft to teach us to soar toward God. He shall cover them with feathers and wings for protection. Martin Luther when depressed would go into church to pray and then go out to look at the birds, as they trusted God with perfect trust. That was the Psalmist's experience & can be ours.

But the Psalmist goes on to thank God for the Church, because it brings before Him - A LIVING PRESENCE, THAT OF GOD.

How happy is the man whose strength is in Thee. Pilgrimage is in their heart! Passing thru desolate valleys, they make it a fountain." There is'nt a finer passage to suggest to us that when pilgrims go thru desolate and dreary times, they can thru contact and worship of God make this life a pleasant place to live. The Temple could only be reached by long and tedious journeys, thru mountains and deserts. Only as an oasis was found, where a spring had to be opened could traveler find refreshments. Again we think of the Church as a place where we find refreshments of the soul. This past week I, with many others, had the privilege to attend The Third General Synod of the United Church of Christ. Among the inspirational aspects that strengthen the soul was the fact that on Monday night a presentation was made of Overseas ministries. Instead of speaking about International Missions, the term is now used and is a very good one. It was the living presence of God that was felt as one heard missionaries from Hawai, Hong Kong, Iraq (among Moh); Indians from India, An outstanding professor from Ghana, representatives from Equador and Honduras speak briefly about their work. One of the highlights for me was the devotional period conducted by a Hawaiian Christian, where Congregational Church began work over 184 years ago, named Rev. Abr. Akaka, who spoke on the fourth of July on our inheritance of God's living presence and our responsibility as a nation. God gives strength for a day like this. He sang accompanied by a ukele one of the great hymns of Hawaiian Christian.

But let us turn back again to our Psalm and note that great idea of thanks for Church as Psalmist goes on to say that out of worship there comes a LIFE-CREATING POWER. "Better is a day in Thy courts than a thousands in thy chambers, The lord holds back nothing good, Oh the happiness of those who trust in Thee. There is in worship and in Church that there arises a life-creating power to meet life and its issues. Bound to the past thru history, inspired by it, now look forward. In Dr. J. Wagner's report there was this that that we appreciate the past we are inspired by the present and look forward to new insight thru the grace and power of God. This General Synod was the one in which the Union of E & R. and Congregational (out of heritage of pilgrims) and Christian was formally made. We are now the United Church of Christ. Dr. Grauer made some remarks about adopting the Constitution and this was adopted. It means we have a larger Church, that believes in Christ, but that also as a local Church we carry on in our tradition. One of the remarkable statements and it was on 4th of July that it was accepted was this by Dr. Grauer; "As colonials pledged to one another so do we; "We mutually pledge to each other our lives, our fortunes, our sacred honor." What a pledge to God, as well as to ourselves!

Subjects for E. W. Hopkins
U. S.

Dr. Douglas
Hudson
C. W. M. S.
at Synod meeting

x 4 strings of Ukelele - E - R - C - C -
Adapted by E. W. - H. S.

WAHRER MUT.

Ueber einer d. Eingaenge eines poffentl. Gebaudes in Moscow steht diese wort "Religion ist ein Opiat Od. Religion ist ein Betaubungsmittel". Es ist diese d. Ansicht eines d. Leiter & Fuehrer d. Bolsheviken. Darum wird dort so gegen Religion gekaempft. Ist dieses Wort nicht vielleicht in einer Hinsicht wahr? Gewisse Religion betauebt, weil sie nur Form Religi. ist & nicht wahre Religi. Man wird durch sie stumpf man wird durch sie traege & mit sich selbst. zufried. Doch blicken wir tiefer. Wahre Religi. ist kein Betaubungsmittel, sonder erweckt d. Kraefte d. im Mensch sind, sie erweckt d. edelsten. Gefuehle, sie verbidnet ein. Mit Gott. Unser Ps. zeigt uns d. wahrer Mut gerade aus dies. Bewusst. d. Verbind. mit Gott entspringt & nicht etwa d. Religi. Mut laehmt. D. hoechst. Taten d. Muts sind angefeuert worden durch Religi. D. Ps in dies 27 Ps. ist in einer Hinsicht auf d. Hoehe d. Muts, dann aber finden wir hier auch d. Tiefe d. Zweifels. D. berühmte Prediger England Jowett sagt, dass weil dies Ps. so menschl. ist darum hat er mehr ueber ihn gepredigt als irgend ein. and. Bibelabschnitt.

D. Ps. denkt ueber seine Gefahren nach d. er durch zu machen hat & dann sagt er vor wem soll ich mich fuerchten?, denn d. Herr ist mein Licht & mein Heil. Vor wem sollte mir grauen?, d. Herr ist m. Lebens Kraft Gegenueber d. Gefahren d. ihn, David bedrohen, hat er Mut, denn er vertraut auf Gott. Denkt d. Ps. etwa an d. Kampf mit d. Riesen Goliath, als er sagt "sie laufen mich an mein Fleisch zu fressen". Es waren ja dies. d. Worte d. d. Riese sprach als er David kommen sah. Damals sagte David "Ich komme zu dir im Namen d. Herrn". Als er von Saul verfolgt wurde & ein Heer sich gegen ihn legte da fuerchtet sich sein Herz dennoch nicht. Welch ein Mut kommt doch in ein Herz, wenn man auf Gott vertraut. Gott ist Licht in d. Dunkelheit, Gott ist Heil & Erreter in d. Not, Er ist d. Lebens Kraft in Schwachh. Ein Missionar suchte nach d. Wort welches solches Vertrauen auf & in Gott zeigen wuerde in d. Sprache d. Eingebornen. Eines Tages kam ein eingeborn. & sagte etwas davon wie ein Mann in Not sich auf ihn. lehnte. Das war d. wort das d. Missionar suchte. Wie man sich auf ein Stock lehnt, wie man sich auf eine and. person lehnt so ist Vertrauen solch ein "sich lehnen" auf Gott.

D. Psalmist aber hat wahr. Mut nicht nur weil er auf Gott vertraut, sondern auch weil er in Gemeinschaft mit Gott steht. Er moechte gern sein im Hause d. Herrn im Zelt, in d. Huette Gottes, in dies eng. Verbindung mit Gott. Solche Gemeinschaft mit Gott kann nur da sein wo wahre Liebe zu Gott im Herzen zu finden ist. Aus solcher Gemeinsh & Liebe kommt wahr. Mut. Capt. Catherine Booth von d. Salvation Army unternahm neue Arbeit in d. schlimmsten Stadtdiertel von Paris. Sie war krank von Fieber, sie wurde in d. Vers. gestoert durch allerlei Gesindel, aber sie sagte mit wahr. Mut "Ich gebe nicht auf, denn ich liebe. Gott & will diesen Menschen helfen". So gewann sie endl. doch d. Sieg. Lieb giebt Mut. Eine Henne die sonst furchtsam. ist hat Mut mit ihr. Kuechlein. wenn eine Mensch liebt hat er Mut.

Dann wendet sich d. Ps. in besond. pers. Weise an Gott & sagt "Ihr sollt mein Antlitz suchen, darum suche ich d. Antlitz Herr". Es kommt d. Ps. Mut zu weil er sich verlaesst auf Gottes Wort & Gottes Verspr. Er weiss, dass Gott haelt was er verspricht, er weiss dass Gott ihn recht eliten wird, dass Gott ihn nicht verlassen werden, wenn auch sein Vater & Mutter ihn verlassne muessen in jener Wuestenreise. Als z.B. Bishop Huntington, im Central Africa, bei Lake Nyanza tateig war, aber niedergebracht wurde durch Fieber & elendl. schmachtete im Gefaengnis, schrieb er dennoch in sein Tagebuch "Wurde durch Ps. 37- & d. Verheissunge desselben gestaerkot & ermutigt".

Ganz zuletzt noch weist d. Ps. darauf hin, dass er sich selbst neuen Mut schoepft indem er seine Seel auffordert d. Herrn zu harren. wahr. Mut kommt aus d. Bewusstsein, dass man im Rehten ist. Mut kommt aus Ueberzeugung im Innern. "Ich glaube aber doch" sind worte die in uns. Herzen einen Wiederhall finden sollen fuer alle Zeiten. Als Adoniram Judson im Gefaengnis lag, da fragte ihn jemand spoettisch "Wie steht es jetzt mit d. Verheissungen d. Herrn?". Da sagte er d. Zukeunft sieht so hoffnungsvoll aus wie d. Verheissungen Gottes selbst". Er war fest daron ueberzeugt. Er glaubet dennoch. "Ich glaube aber doch, trotz all. d. Schwierigkeitentrotzt all d. d. Verfoelgungen.

Haben wir diesen. wahr. Mut in uns pers. Anglegenh haben wir d. Mut bezuegl. d. Weltlage etc.?

PRAYER -- PSALM

The Psalm of the Seven Thunders or Voice of
Psalm 29 Seven Thunders.

Just recently lightning and thunderstorms have done quite a bit of harm. Some service men were killed in Ga., some planes destroyed, some fires started. Yet we are told that lightning strikes very few persons. In most homes, however, a spirit of awe and prayer prevails during a thunderstorm. In a recent issue of Saturday Review a special study is made of "Ancient Mystery of Thunder" by Prof. W.J. Remillard. He has worked at this job for years. For the Navy he has flown into thunderstorms and hurricanes to find out all that could be located. He is carrying on research and had studied all the ideas about thunder and lightning from ancient times. He has written his thesis on; "The Anatomy of Thunder." He writes about 5 different kinds of lightning - sheet lightning; ribbon, ball, forked or streaked, or a single discharge. The thunder is brot about by the air or clouds coming together again, after having been split apart by lightning, which has in it both positive and negative electricit

*Bible
Franklin
Harte*

The Greek, the modern scientist, the people who look only at the materialistic side of the universe believe that this is but NATURE. However, the Jewish-Christian tradition feel and believe that God REVEALS HIMSELF in these natural forces. In various Psalms, like the 29th it is shown that all forces express God, as a revelation of God. This Psalm is written at the end of the harvest season, just before storms break in land. He thinks of these storms not merely natural phenomena, but God speaking, God showing His power. The Ps. celebrates the glory of God in the thunderstorm. Seven times the heavenly choir says "The Voice of the Lord." It is the Ps. of seven thunders, the Ps. of the Voice of Seven Thunders.

The first scene or first Voice of Thunder has its origin in THE LORD'S HEAVENLY COURT. He calls upon all celestial being to praise the Lord and giving Him glory. The storm has no voice but is a voice - voice of the Lord. It speaks of the overwhelming power of the Lord, of His control of all forces, which are an expression of His might. Worship the Lord in "holy array", there is purity in the beauty of God. There are seven references to thunder in Scripture. Job was arguing with God about being right. The Lord appears and shows him the power of God. The Lord asks Job questions; where were you when the Lord made a way for the lightning and thunder?" Job was overwhelmed by the power of God. *God is in control*

The second Voice of the Seven Thunders now takes its course in Nature. Here we almost need a map of Palestine to trace the course of the storm. In your imagination put yourself on the Mediterranean Sea, for here is first stage of action

The thunderstorm and lightning begin on the SEA. The Ps. hears the first peals of thunder over the troubled waters of the Great Sea. It is moving eastward. The center approaches from the sea, moving landward in masses of dark clouds seamed with lightning. It is an impressive sight. A parallel thought is found in John 12:29. In this context our Lord is perturbed for he would soon suffer and people are so unbelieving. Then it thunders and the voice of God seems to remind the people that it is God who has spoken. "This voice came for your sake, not mine."

As storm moves eastward and inland, it has to cross the COASTLINE - the area of Phoenicia. In a rather gripping story by Stewart "The Storm" he tries to show how the storm has its effect on various areas. The waves dash high on the shore and against the rocks and they speak of tremendous force. In a parallel "thunder scene" we see Samuel defending people of Israel against Philistines. He prayed for them. Enemy attacked, but voice of thunder frightened them. (1 Sam. 7:10) and they were defeated.

The storm goes inland toward the north of Palestine, to the peaks of LEBANON. These high mountains make the thunders sound more awesome than ever. The thunder seems to jump from peak to peak. Mt. Hermon the highest peak seems to shake under its electric impact. Again we have a parallel in story of Samuel, another voice of thunder, when people rebelled against Samuel (1 Sam. 12:8) and God speaks in terrific voice of the thunder and shows them that Samuel is directed of God to rule.

In the fifth voice of thunder we are at FORESTS OF LEBANON. The trees seem to bend and crack at the blowing of mighty wind. Wind and lightning strokes shatter the great cedars that have stood for centuries. The voice of the Lord makes the oaks whirl. Here we have a parallel in "Thunder of Mt. Sinai" when the 10 commandments were given. The Lord impressed people with His power.

The sixth voice of thunder now takes place as storm follows A SOUTHERN COURSE, along the Jordan River, over Sea of Galilee. The animals are frightened and are in terror. In Romans Paul says; creatures look for salvation." In the book of Revelation 10:3 the seven thunders sounded as "bitter scroll of history" was given to swallow, so that understanding might be given.

Over the DESERT PLAINS of southern Palestine the storm gradually loses its power. A great rain falls and then comes peace. After the storm comes peace. But God has spoken. One of the significant parallel passages is one in which James and John are called "Sons of Thunder", for they lost their temper. Jesus came with His peace to calm them, as He spoke His words to them and they followed His example. They became strong and peaceful and controlled persons. So into our lives needs to come this quiet and peace and self-control, as God speaks to us.

THIS IS MY FATHER'S WORLD
Waterfalls - Hearts Longing for God - Ps. 427

One of the most touching scenes out west some years ago was this one. As we were watching a beautiful water fall, plunging from the top of the cliff of a mountain, we saw an elk rushing out of the woods. It was a hot day. One could see the elk panting and heaving. As it saw the water, it rushed into it and then began to lap up the water in deep gulps. It is this kind of scene that our waterfalls on our cover page reveal to us. This water had been a great sculptor, for the power of the water, the glacier in winter, had carved out of the mountain side a deep falls. Falls like this one in Yellowstone, or in Yosemite National Park, or at Niagara Falls or at other places bring before us, not only great forces of nature, but also interpret for us some of the depths of God and human nature.

It is in this way that the Psalmist in the 42nd Psalm interprets for us "The individual heart's longing for God", as well as human hearts all over the world longing for God.

As the Psalmist along the Jordan river sees this hind, deer or hart plunge out of the forest and rushing toward the waters, so he realizes that within him, as well in all hearts there is such a thirst, a desire, a longing for God. This 42nd Psalm brings before us a human experience that is akin to each one.

"My soul longs for Thee, O God, my soul thirsts for the living God, when shall I appear before Him." One of the most frequent requests that a mother hears; "Mother, please, may I have a drink of water." Water is one of the great needs of man. Its absence or presence determines the kind of country people live in. Large desert areas have no water, other sections flourish because of water. Great cities need to go far for water supply. All living things seek for water. Roots of mesquite in dry places have long roots underneath the ground. You recall the Samaritan woman coming to the well. Jesus offered to her living water for the soul so that she might never thirst. Some time ago in a certain magazine "The Atheist" appeared a cartoon. In it one could see workmen climbing a ladder. He had his sleeves rolled up and held a hammer in his hand. At top of the ladder one could see pictures of great gods, including Jesus. The heading of the cartoon is "To fight the gods of all people." In this crude manner some try to destroy soul's longing for God. Some do it even today in a more subtle manner by carelessness, indifference to church and religion, ridicule, secularism (leaving God out altogether), or materialism. But the deeper forces respond to the deeper appeals of God. As the waterfalls have momentum from above, so they also are drawn by gravitation from below. As God reaches down toward us, so we also reach up toward Him. The depth of human soul longs for the depths of God. There is a spark of

Our souls restless until they find their rest in Thee, O God.

divine in us that wishes to surge up toward the divine spark in God. Seek God in your heart and you will find Him there. Georeg Fox was seeking inner satisfaction in His life, but only "when God spoke to his condition" did he find inner peace.

But somehow or another the Psalmist could not find the fullest satisfaction in nature, in the waterfall, in the material. There had to be some deeper experience come to him. One may see in nature the footsteps of God and with Kant "the moral law within and the starry heavens above" may help one to understand God, but it takes something deeper.

The agonizing cry of the Psalmist "Why art thou cast down, O my soul, why art thou disquieted within me" reveals the fact that in deeper moments of life we need the certainty of God's help. In baptism, confirmation, worship, weddings, in sorrow, in trouble the superficial is not enough. So the Psalmist recalls the great moments of his life, when he went with the worshipers to the house of God and what strength had come to him. He recalls also to himself the various times God had helped him in a personal way. Then he seems to show to us that even though the sun is hidden behind the clouds, nevertheless the sun still shines. Even though we have experiences of loneliness, of agony of soul and spirit, when everything tumbles in, the fear of death, depression deep darkness of soul, when God seems to have hidden his face; we nevertheless have this assurance that God still is the great Comforter, who comes alongside to strengthen.

In this whole situation the Psalmist expresses sublime confidence in God. Why cast down, Hope in God, for I will yet praise Him for the help of His countenance. Here the Psalmist moves from pathos, the depths, to praise, to the heights. He gets a fresh grip on hope. Here is rise and fall, harmony and discord, cadence and pause. Man lives in alternation of despair and ecstasy. There is a cycle of moods, ups and downs in life. These tensions in life are good for us. To yield to thirst is to die of it, to get too much water is to drown in it. It is only in the saving power of Christ Jesus that we can come to any kind of release and new power. On a Church cornerstone in England dating back to 1643 these words are carved: "When all things sacred were demolished or profaned - this Church was built, so that we might have done our best in the worst of times." It is good to be wearied and tried of life, so that we might stretch out our hands to the Redeemer. Peter did this when he sank into the waves and was saved. In Johan Bojer "Peer Holm" had been insulted by a neighbor. When neighbor starving, he went to field and sowed seed on his enemy's field and said; "I had to do this to save my soul and my neighbors and to respond to God's love for me."

Trees - Psalm 1:3

One of the most inspiring experiences of a visit out west in California is the seeing and the meditating on the giant Sequoia trees. On our Worship folder today we have a few of these depicted for us. As one stands alongside these, as we see the people in our picture, one seems so insignificantly small, almost like an ant or a pigmy, one seems so small compared to these gigantic trees. They range in average about 272 feet in height, the largest one being 364 feet high. The diameter or circumference of some of these is about 30 feet 7 inches. In the largest one, the first branch is 120 feet from the ground and is still 17 ft. in diameter. Some of these Redwood trees remind us that they are the oldest living thing in this world, some of them being as old as from 3500 to 4000 years. Just imagine dating back to the time of David or Solomon. As we note these facts there comes to us the conviction expressed by the poet Kilmer "Only God make a tree." We ought never be careless or wanton in the destruction of trees.

It is interesting then to note that in the Bible we have so many references to trees. The story of mankind begins with trees in the Garden of Eden, when our Lord God suggested to Adam and Eve not to eat of the fruit in the middle of the Garden. This was called the Tree of Knowledge. The Psalmist in the First compared the life of the righteous person to that of a tree, which is planted by the rivers of waters. Jesus gave His life on a tree in Peter 2 and thus saved our lives. And at the very end in Revelations there is a beautiful garden with a tree of healing and offering the water of life.

As we turn to the Psalmist's interpretation of a person planted by the rivers of water, we note a number of things that are extremely fascinating and interesting and helpful to us. This tree is planted by the streams of water. This is of the utmost importance, for roots need to gain water and nourishment for the rest of the tree, as they extend themselves deep into the earth toward the water. ^{deep roots anchor} Roots are never seen, they are underground, nevertheless they fulfill their purpose just in that way. A tree can only be great when it is rooted. These gigantic trees send their roots deep, deep into the ground. Roots are anchors and sources of feeding. We seem to live in an age of advertisement, those who speak loudest seem to get the most attention; but the real work of life is done hiddenly and simply. Roots neither invite applause or worship. They want to labor without hindrance. We all must have deep roots. By taking root in the past, in the things that are worth while, we nourish our minds and our spirit. When we sink the roots of our lives deep into the ground of God's Word, then we have something to anchor the soul, to hold it firm. In New England

a few years ago great storms tore down many trees. The fact was this that some of them were rotten inside and others did not have their roots deep enuf in the earth, so they were blown over; So if we wish to stand up under the stress and strain of life, if we wish to have well-nourished lives we need to send our roots of mind and spirit deep into GOD.

But the other aspect of a trees that we note is that they grow out. They have strong trunks. We see the gigantic trunks of these Sequoia trees. Each tree keeps a record of its life and that is shown in the trunk of the tree. We also keep records of our lives. The trees write their own autobiographies, that which has happened in their lives. We can read- according to naturalists- some very fascianting facts. By the ringas in the trees, one can read the age of the trees. Here is the record of one of the gigantic trees. It told of years when the weather was very dry and it did not grow much, it told of yrs. of plenty and much rain, when the tree grew a great deal. It recorded that an awful forest fire swept over the mts and had left one side charred and burned, so that that part never grew again. Our bodies bear the records of our years, the things that happened, the scars on the body of certain experiences. When David Livingstone's body was brot back from Africa, the people knew it to be his body, for a lion had crushed his arms years before. Here was record. Our souls and minds bear the record of our spiritual life. Our mind records what it has learned. Our souls record what is in us from our prayers, our Bible, our Church, our experiences. What we say, think and do all goes into record. Outw. in service

But the tree also grows upward, it's leafy arms extended in prayer. Isaiah the prophet writes about the joys that come fr. following God and he puts it into these words; "All the trees of the field shall clasp their hands." We must all grow upward toward God. We are not thinking so much of the great many practical uses of trees today for lumber to build houses, for firewood, for many uses. But we should think of trees of something of a creation of God. Leaves breathe in the air to give life to tree. A tree is'nt thot of a great worker, for it also purifies the air. There is one thing a tree can do, which human beings have not figured out as yet. 60 gal of water is a great deal of water, and it weighs a great many lbs. Yet a large beech tree will draw that much water out of the ground on a hot day, lift it to the top-most branch and send it into the leaves and thru the leaves into the air. How does that tree do that, for it takes much power. God implants into us many wonderful powers, that we cannot always explain, but they are there and speak to us of God's great power. Our Lord Jesus can come into our lives and help us to use our powers to send our souls upward toward God. As we are rooted in God we grow outwardly, we yield fruit, we do not wither and we prosper in our love toward and with God.

THIS IS MY FATHER'S WORLD

A Mighty Rock

"Lead me to a Rock that is higher than I" -Ps.61:2

We have on our coverage for today a very striking picture of a gigantic granite rock called Mt. Rushmore in So. Dakota. Some of our summer travelers brot along a copy of the memorial established there and carved into the great rock. Carved into the Rock are four gigantic faces, George Washington, Thomas Jefferson, Abraham Lincoln and Theodore Roosevelt. Each likeness is carved out of granite rock ^{and} is about 60 feet in height from chin to forehead. This group of is one of the largest ever undertaken. These four figures were selected by Gutzon Borglum as representatives of high ideals and ideas of our nation. The whole idea was begun in 1923, authorized in 1925, first drilling begun in 1927. Washington figure dedicated in 1930; Jefferson in 1936, Lincoln in 1937 and Roosevelt in 1939. The whole project was a great engineering feat and much skill was required to drill, to carve, the blow away ^{with dynamite} and to finish the carvings. But here again as the artist Mr. Borglum suggested at the beginning ideas and ideals are represented and it is to these that we turn our attention.

It is again quite interesting to note how many times in the Scriptures the "Rock" is used as a parable of God's grace and strength. The one we have selected from the Psalm 61 is very suggestive for our spiritual development. "Lead me to a rock that is higher than I." It is the prayer of a soul in distress. The Psalmist is hard-pressed by troubles. He has reached the end of his strength. His defenses are crumbling and he has urgent need of protection and security.

There are three words that are standing out here. The "I" the self, the rock and the leading required, are the paramount ideas.

The I involves the personality of the Psalmist, the person who is in trouble. We note four items here that concern the Psalmist. There is alienation or absence from God and from the home country; there is discouragement, bewilderment and insecurity. The writer seems to be a refugee who has been ousted from his own home country, as so many are today in various parts of the world. But in that expatriation he receives insights that can come in no other way. One thinks of others

who were in prison or away from home and did great things. There was a Jeremiah, Paul, John of Patmos, John Bunyan, Gandhi and others have been exiled & yet have come thru. Some of us at times feel as if God were not present in our lives. We feel discouraged by life and its difficulties. We are bewildered today by the way various movements in the world, in our own individual lives are moving. There is within us a sense of insecurity. We become lonely and fainthearted.

In a time like that we feel inadequate in ourselves. Our own sins and shortcomings seem to deprive us of vital life.

Then with the Psalmist we turn away from self, away from mere human help; We must turn to God. Lead me to a ROCK that is higher than I. We need something, someone who is firm, who is stable, strong. Some people were out in the ocean, not too far from the shore. Suddenly the tide came in fast. One of the them was not strong enuf to swim in. His friends called to him to climb on a jutting rock, which the tide would not cover and where he could find refuge. What a parable for life. Caught in the bewildering currents of life we find our refuge and strength on the solid rock. Again and again we are told that God is our Rock and Salvation. On this rock-faith in Christ- the Church as well as individuals will be built. St. Paul says in 1 Cor. that Christ is our Rock. We should always keep in mind the "rock from which we were hewn." Our Lord Christ uses that striking parable of the two houses built-one on sand, the other on rock. It is only the latter that will stand. In all of our lives we need to stand firmly on the "Rock of Ages." Here is stability, permanence, a citadel of the spirit, which amidst the changes of life is always reliable.

We note our own inability to meet various situations in life, we realize that only in Christ our Rock can we find the real source of power as "living Rock. But we still have to continue in our prayer and ask that we might be "led", guided and directed. Moses was led to the rock from which water flowed for the people of Israel, so that their thirst might be quenched. It is God then who is our refuge. It is not something physical, but the character and the quality of God that makes for companionship, guidance in bewilderment, strength in discouragement and security in time of insecurity. Our nation and our people can find the resources in the ideas and ideals expressed in personalities chosen for the great monument on Mt. Rushmore. Here is a man like Washington who stood for truth and integrity. Here was a deep devotion to duty. He weighed every circumstance before making a decision. Here was Thomas Jefferson who stood for freedom, for truth. The great statue in Washington D.C. has this gr. thot on it "There must be freedom from all tyranny." He was leader in science, in education and other aspects of life. Abraham Lincoln suggests honesty, fair play, freedom and justice for all people. He had humility and mercy and charity toward all in mind. Theodore Roosevelt was a robust, strong & virile character. He wished to preserve the resources of our country and was deeply religious in his family life. This is the 100th year of his birth and he stands out as a real person. These qualities built on God the Rock will help us in our lives today, such as truth, freedom, justice for all and vital religious living.

g. Ball 41
" His Hand Upon the Hills."

"Psalm 121:1-2.

Hills and mountains have ever played an important part in the history of mankind. It is just natural for the Jews to think of the hills on which the temple was located as the center of the religious & national life. In the Bible quite a few great events center about hills. It was on Mt. Moriah that Abraham stood his great test, on Mt. Sinai that the Ten Comm. were given. Jesus had some of his deepest experiences on the Mt of Olives and Mt. Calvary is the mount supreme in all the world. Into our spirit experiences the mountains come with a particular significance. We see the Hand of God upon the Hills as the Psalmist of old.

" I have an understanding with the hills

And they are quiet and look down at me."

Is it not significant that Elijah after his period of depression went to Mt. Horeb in the wilderness to gather new strength? Is it not important to think of Jesus going into the mountains to pray? Is there something about the quietness of the hills that induces people to worship & that enables them to garner new strength? Badger Clark writes in one of his poems of insight " God meets me in the mts⁺⁺ in hush so dense that I can sense- is it my pulses drumming? Or God's light footfall, coming thru the silvery aspen trees?" The people of Hawai & Japan worship on the hills. It is not the outward form that counts, but rather the spirit of worship.

"Oh, then I see patience in their eyes."

The mountains and hills seem to teach patience in a striking degree. The mountains seem to bring out the spirit of patience in men. One of the most fascinating stories is the attempted conquest of Mt. Everest of the Himalayas. It is located in a very inaccessible region, the people who live near it are antagonistic. The climb up this mt is very difficult. It is covered with ice and snow. The winds sweep about it with great velocity. Numerous attempts to climb this five mile mountain have failed. Some years ago a young man wanted to join another party that was trying the climb. When asked why he wanted to climb this mt. which really did not amount to so very much he replied " Because it is there." That is a challenge to a difficult task which always seems to grip

The patience with which men have tackled obstacles is always an inspiration. Are we to be awed by a difficult task in our church. "Because it is there we are going to tackle it.

"Out of the centuries that make them wise. Mountains teach us permanence and steadfastness, lessons that we all need to learn, we speak of the "eternal hills of God." The permanence of the hills enables them as Ruskin puts it to serve definite purpose. They cleanse the atmosphere, they fertilize the soil and they send water into the valleys. It is only a steadfast person that can render a similar type of service to mankind. As Christ we must cleanse the moral atmosphere of mankind, we dare not breathe the air of malaria and doubt of the lowlands, but breathe rather the pure air of the hills of God. As Christians we must be so steadfast in our convictions that we become a fruitful influence for the good in the lives of men, sending into their hearts the waters of life.

"And I learn their thoughts of granite." Hills and mountains are expressive of power. "The high desires of the hills is my desire too." At a closing session at the Boy Scout camp a very impressive and symbolical ceremony was performed. The eagle scout is the highest type of scouting. As these scouts were initiated into their division, it was to be seen that first a light was lit on the lower part of a hill in back of the camp. This was interpreted. Then another light flashed up further on on the hillside. So on light after light until way up on the tip could be seen a light that lures on. On to the Peak is the challenge of a symbolical ceremony of this kind. Younghusband an explorer of the Himalayas says; "And I seemed to grow greater from the mere fact of being in the mts and having seen them." The twin disgraces of life are dead-level-ness and do-nothing-ness. The blight of ordinariness befalls us. "We are satisfied with mediocrity. We need to climb up and up. On to the Peak in Christian experience. On to the Peak in our endeavors to strive for the finest and best. On to the Peak!

ATTITUDES TWARD LIFE (Ecclesiastes)

Rom.8:28- "Circling Circle" - Eccl. 1:1ff.

A rather unique book has appeared on the market recently; " See Here, Private Hargraves." In it s private in the army tells of his experiences. Bu the key to the book is in the words; "Watch your attitude If you go into work with grudge, or with rebellion, or in spirit of having chip on shoulder, you get into trouble. But if you are going to put best into it and try to become best so that you can serve you get much more out of it & can put more into it. Here we have a good philosophy of life- Watch your attitude! It is an approach to Xt. atttitude. How we look at life & things often mar or make life. Today we are in a quandry, because we are confronted by so many diffic. so many things that we cannot understand. So we want to analyse our att. in light of Eccl. and N.T.

One of the strangest book in the Bible is Eccl. It hardly seems to belong there. Eccl. or Koheleth as it was called by Hebrews literally means " One who belong to an assembly", or a " collection of ideas." They include observations from various sources on life and its course. Kaladesopic view of life is given. The very practical, not the ideal side of life is depicted. It is a rather gloomy, pessmistic outlook upon life which is given. Life is a puzzle. God id judge. Life is monotonous and dreary. If life worth living? And it gives the best answer that ancients could give without Christ. So this book is a present-day book. Thotful people are saddened by sorrows, suffering, evil in wrld Christian faith with its encouragement and sympathy had not yet come into world. "Life is a comedy to them who think and tragdy to those who feel." To get the proper perspective we need therefore to parallel the words of Eccl. with N.T. Passages, so as to get a more rounded out v new.

The first thought that strikes one is this that in life there is a " Circling Circle." "There is nothing new under the sun" says the writer. That phrase is repeated at least 30 times in the book. He illustrates the seeming endless repetition and cycles of nature. One generation follows another. Sun rises and goes down, wind goes south, turns around in its course. All run into sea, evaporate & then flow back again. That which has been shall be. Life does seem to be like that- a circling circle. On a farm some years ago people used a sort of treadmill to grind up fodder for the cattle. The animals that pulled the machinery

went round and round and wore a path. To many people life is like that. A continuous going in a circle.

Get up, eat, work, eat, sleep and so the round goes on. That viewpoint and attitude has come into history also. The ancient Greeks thought of time as an endless wheel of unending recurrences. Oswald Spengler a writer of note in his "Decline of the West" also brings out this thought of endless cycles in history. Some ideas are brought forth in another generation. Some again say that life is all mechanistic, determined and evolving just in a certain way & manner, that the outward the material things of life control all. But Jesus brought a different viewpoint of history and life. He becomes the center and gives meaning to life and history. Paul puts it so magnificently in these words; "All things work together for good." There is a divine purpose in the world. Life has a definite meaning as Christ comes into it.

This might be illustrated by a great story entitled "Storm" by G. Stewart in which he describes the life of a storm as it is observed at the weather bureau. A torrential storm and downpour sweeps across the Pacific reaches the West coast of our continent, is transformed into a blizzard, beats against the mountain ranges

and comes into human lives in many ways. The sailors out on the sea are affected by the storm. The farmers and guardians of public water supply look for the rain so as to avoid droughts. In the Donner Pass streamlined train is held up, wires come down, linesmen have to go out. Human lives are directed into different channels. Lives are lost, people get to know one another that never would have met otherwise. So this storm called "Maria" by the weather bureau meteorologist altho moving in a cycle nevertheless exerts a tremendous influence upon the lives of men & women the world over. So we might also say that God uses all the laws of nature, the recurring cycles, the circling circles, the seeming dull routine of ~~ex~~ life for a great purpose. As storm & water, snow returns again to ocean to evaporate & then to go thru same cycle again, also in life various experiences may prove to be of vital importance. Tennyson says; "That God, which ever lives and loves, - One God, one law, one element - And one far-off divine event, To which the whole creation moves." It is thus that we renew our faith in God who makes all things work together for good to those whom He loves

INTRODUCTION TOWARD LIFE
Is Life Vanity? - Meaning of Life

Eccl. 2:1-11 : John 3:16-17 - *not 4:3-4*

Tolstoi has retold for us a most significant allegory of the Orient. A man wandering in the desert is suddenly attacked by a lion. The man flees for safety to a grove. He sees there a watertank, built in the ground and many plants are growing about it. He climbs down the ledge quickly to see if he can find safety. However in the water below he sees a crocodile ready to snap him up. He stops short & holds on to branches of plant growing from ledge. He feels branches quivering & notices a white and a black mouse gnawing at the branches. He is desperate but sees some honeydrops on leaves, which he licks off. Mice stand for night & day, honey for the sweetness of life. Even in danger of life some men still enjoy some of the sweetness of life. Here we have an epitome of life, of those things which make up life. But if it so dangerous, so futile, is there any meaning to it all? That is what people want to know in these days. It is an ancient question.

It was thought of by the "Preacher" in Ecclesiastes. He has gone thru the varied experiences of life. He had pleasure, he tried everything to cheer his flesh. He made gr. works, built houses, planted fine gardens, made pools of water, had servants, gathered much wealth, sought wisdom, worked hard; and yet at the end he had to say - "all is vanity." And at least 20 times in Eccl. this phrase is repeated. He is tired of life. There doesn't seem to be any sense to it. "Vanity" in the original means "breath" a mere wind. Here we have a modern mood. There are some who commit suicide bec. "have lost faith in life", bec. "they are getting tired of trying to fill up 24 hours a day with nothings." There are those who are hungry cold, persecuted, away from home who feel that life is vain. Many who are struggling with the difficulties of life wonder what it is all about.

One of the main reasons for this "feeling" is the fact that men have gotten away from God. The preacher in Eccl. doesn't say a word about God. Pascal a great teacher says; "Man without God is in total ignorance and inevitable misery." We have gotten away from a God who rules the universe, who is absolute a God who is our Father and who loves us. *Man does not live by bread alone.*

This is where the the N.T. passage from Jn. 3:16
bringsto us a positive message. God soloved the
world that He gave his only son. God that it
worth while to give His best, for He considered life
worth while. The "world" is the universe, the earth,
the sinful world, the world of mankind- for all these
God thought it worthwhile to love and give. That
gives life a meaning. It is love of God and love
of men that makes life worth while.

As we go back again to preacher we realize that
in the various observations he makes, he has been
clinging too much to the sensory, to the outward.
Sorokin in a remarkable book " The Crisis of Our
Age" gives us the reasons for the present crisis
in which men find themselves. Men -personalities
have become commodities, they are used like tools.
Respect for man gone. We cling to the superficial
the outward. We do not go deep enuf. We stress the
sensational, or that which is morbid. We substitute
quantity for quality. The materialistic, the sensory
the utilitarian, the relative is the most important.
When these qualities of life comes into foreground
men fight wars get into crisis. That is why men in
1500 years have fought 967 imptrant wars, and in
same period have had over 1600 revolutions and
disturbances. Over against these outward & sensory
things we need to place again God and his love. Love
is something inward which expresses itself in outw.
deeds. Inner peace is neede by men. A story told
of a king who envied some of the happy people in
his realm. Wise men told him to look for man with
one shirt & find there real happiness. He looked
far & wide. At last found very poor man, who seemed
to be contended & very happy. He talked with the
man & asked him to let him have his shirt, so that
he might wear it & be happy. To wich the poor man
replied; " Why I have no shirt." We find this deep
happiness of life then in the inward spirit, in a
complete trust in God and Chr. Here is meaning of lf
We find meaning in lie in a great purpose. All men
who have had life worth while have done a good
work, creative task & found therein contentment.

We need to meet the crises of today like a sick
person getting well. Sick, goes to bed, gives up diff.
phases of life, takes medicine. So we have crisis, th
tension, hoplessness of self, medicine or cleaning
the grace of God coming to lives and then trans
forming power of God's strength.

ATTITUDES TOWARD LIFE

Laughter in the Purpose of God -

Eccl. 2:17-25; John 17:13; Phil 4:4

Oman Khayyam is a famous Persian book of poetry which is often compared to Eccl. In it the idea of joy and pleasure prevails to a great extent. This that is brot before us in the quatrain :

"I sent my Soul thru the Invisible, - Some letters of that After-life to spell:-And by and by my Soul return'd to me,- And answered,"I myself am Heav'n and Hell. " It is in ourselves then that we find the real attitudes toward life. Eccl. or the preacher has observed life- he notes that pleasure amusement & joy has a great part in it. There were some ancient Greeks who were epicureans who thot that the motto of life was ; "eaty drink and be merry." That is still a conception in life today. Nothing better than to enjoy life, a lazy, rose-gard n life, idleness seems to be the aim of life. Yet Joy and Laughter is defintely in the purpose of God and therefore we need to think into this matter

Let us realize as ancient Greeks came to underst as Preacher found out, as all eventually learn that outward pleasure and joy never gives deepest satisfaction. Such mere bubble-life evaporates and like a bubble hursts. Story and picture bring this thot to the fore. In these we see and read of a young man who pursues pleasure and joy riding on a white horse. She is ever ahead of him as he follows. Then there comes a narrow bridge and he thinks he has her but just then she vanishes int thin air. Joy and pleasure is not the main pursuit of life, but one of the side issues which come with life itself.

Neither is laughter and joy a means of escape from the realities of life. A. Benson in "Escape" tells us how men try to get away from tragedy of th world by land of mind, by pleasure. Men, like Adam of old, try to escape from God by hiding. Some escape by artificial indifference, or boasting contempt of religion. Some escape f om meeting life's responsibility into Revelation, but do not get away. Figure out all kinds of things. Some escape in a do-nothing thot others by being so exceedingly active. But such escape is dangerous. It may mean evasion, the slipping off of the armor of responsibility, the great refusal to do better, the lotus eating lassitude which unfits us for active and strong endeavor.

Yet laughter and joy has its place in the larger purpose of God. Lincoln during the strenuous days of the Civil War found something laughter. He said; "With the fearful strain of war upon me, if I did not laugh I should die." Stories and laughter were literally life-savers for him. We find therefore that the observation of the preacher in Eccl. has its value. God gave us a sense of humor to see discrepancies of life. Thru laughter and humor some great ideas have been brot out. "IN Praise of Folly" by Erasmus, in Don Quixote Cervantes stabs at the foibles of men. Like G.B. Shaw he becomes a "serious jester." Hard fast knots of life slip loose when one eases up from the strain. Rivers of human life, frozen into false ideas are thawed out by Christian joy. One dark cave of fear illumned by light of deep laughter. Parched sands of hopelessness and futile efforts drenched by living waters. God laughs at men & his puny efforts it the way the Psalmist puts it. It is laughter not of derision, but of infinite compassion, a laughter deep and sweet. The people of God as the people of joy.

Joy and happiness of life become then a source of release for the spirit of man. Jesus used sense of humor to drive home th truth, when he spoke about the Pharisees straining a gnat from the soup and yet swallowing a camel. Yet deeply serious Jesus pays; "I pray that my joy may be made full in them." Here was an inward joy not dependet upon outward circumstances, upon wealth, but upon a deep inner peace, and a satisfaction growing out of service to men. The way of all spirit laughs for laughter is freedom. That is why Paul could say from prison to Philippians; "Rejoice and again I say u o you rejoice." Christianity is the most joyous, the least repressive and the least forbidding of all religions of mankind. The spirit of Christ helps one to throw off the burden, to get away from sad moods, gives high spirits to the soul, because there is an absolute trust in God the Father, and therefore the assurance that in Him all is well. So the preacher finds joy in work, but Christ & all Xtians find joy in trust and confidence, in inner peace and in loving service.

ATTITUDES TOWARD LIFE

A Time for Everything in God's Judgement

Eccl. 3:3ff, 17; 12:9; Mt. 6:33

A little boy wanted so much to have a keyring with many keys on it just like the grown ups. So on his birthday he received a keyring with all kinds of old & really val less keys on it. He was very proud of his present. He did manage to find one key that fit a certain door. The olde people did no lecture upon him abt. the foolishness of wanting old keys, they were glad when one fit. Time and exper will change his ideas of values. Men & women wish to have certain experiences, they have many problems. They have many keys which they try out, but there is really only one key that will unlock the door of life- and that is the love of God. Bec. God loves some of the great questions of life can be answered

These are the questions that concerned the preachers in Eccl. fate, blind chance, law & order- in fact almost all the questions that men ask today came under his observation. He thought everything was dead set and there was not much use striving, u til he thot on. He said; "There is a time for everything under the sun " & enumerates all the various processes. He resented it at first, that there was a time to be born, to die, to plant, to luck up, etc. As look this list over we come to the conclusions it is a good thing that there is a divine order, a time for everything. We sometimes become galled at the routine of things, of times and season, but it is a good thing that there is a time for everthing. Suppose there were no pre-arranged scheme. If we all had to arrange our own program in the world. Programs can make us slaves, but also liberate us. So we carry on our daily task under this divine order. We have to find time for many things these days. But preach suggests that we als find time for God and for worship in his house when he wirtes; "Keep thy foot when thou goest to th house of God." We need to take time to live for higher things. He also says; "Remember now thy Creator in days of thy youth." we sometimes says, whe I get older I will come to church, I will follow God and give myself to Him. That is a mistaken ideas, as we never know just how our lives develop & what we put in in youth goes all the way through.

We need to take time for good reading, for good music for the higher values of life, so that our lives might in God's purposes become more fully rounded.

In this whole matter of time- which is not only consisting of seconds, minutes, hours, but heartbeats feeling, thoughts- we note a great observation of the Preacher He hath made. everything beautiful in its time, and also has set eternity in the heart. (3:11) In other words all time must be viewed in the light of eternity. That is why he could also say; "The end of a thing is better than its beginning." We live not only for time but eternity. That is why Jesus could say; "Seek ye first the Kingdom of God and all these things will be added to you." A ship at sea, an aeroplane in the skies sets its course by certain instruments, by the stars and the sun & moon, & no matter what deviations from course might take place the end is kept in mind. The octant on the aeroplane of Capt Rickenbacher had been injured in some way & was off course, so that entire crew almost lost their lives. Men do not set their course properly in the light of eternity & of God they get off course & souls are in danger. Keep Jesus & His teachings in mind & soul

But there is another aspect in which Preacher judges time. After many observations he at last comes to conclusion that we need "fear God, keep his commandments" "For God will bring every work into judgement, whether it be good or bad." (12:14.) In the light of God's Judgements we therefore view time. A person tries to buy a piece of goods in the store. You are not quite sure as to quality or color, so that salesman says; "take it to the daylight, so that you can see better. In which light do we view the various experiences of life? In the artificial light of human judgements, or in the clear light of God's eternal values and judgements. God alone is the Ruler of the world. He is creator, He is the Lord over life, He allots to man quests and toil, all existence is of God's ordering, He sets eternity in the heart, therefore comes the duty & privilege of constant striving to live according to His will. We will all come before the judgement throne of God some day to give account. Jesus & judgement. Louise Haskins; "Give me light that I may tread safely into the unknown." The answer; "Go out into the darkness, & put your hand into the hand of God. That shall be your light and safer than a known way."

Pessimism or Optimism

Eccl. 4:1-8;7:1 ; Lk.15:7;Rom. 7:19

The ancient Greeks had the myth of three fates, who controlled the existence of human beings. The first one was called Clotho (spinner) who spun the thread of life, Lachesis (disposer of lots) who decided the length of life and Atropos (inflexible) who cut off the thread of life. So life seemingly has been "fixed" and there is nothing more to be done about it, that is the conclusion that the preacher in Ecclesiastes seems to come to also. Man seems to be determined by the horoscope. Life seems to be a shadow. Better is the end of a thing than the beginning thereof. Life seems to be a mere gamble, a matter of chance, things just happen in a certain way to us & we are figures that are twisted about at the hand of fate. That is opinion of many today. A false fatalism- things happen just this way & we can do nothing about it, a cynicism seems to prevail. Yet as we put the teaching of Christ and Paul into parallel relationship with this idea, we get something higher and finer.

Man may be ruled altogether by pessimism. We may look upon life & our whole existence through the dark glasses of gloom. There are some people who always "griping" about life, always finding something to criticise. What such people see in life is difficult to understand. Andrejev in his novel "Life of Man" depicts this life in 5 tableaux. In background is mysterious Being, gray, loveless, hateless holding a candle in hand. When man is born candle blazes up brightly. 5 episodes in man's life, early love, his struggles, worldly success, final despair and at last the ebbing out of life. Slowly the candle dwindles down to a guttering stump. "Man in blind ignorance, will complete submissively the iron round of destiny. Coming from the light he will return to the night. He will perish utterly. That is indeed stark pessimism.

Then there is another group of people who look at life too optimistically, they see only through the bright colored glasses. Some years ago we heard many stories of Pollyannas who always saw some good in life and the various experiences no matter how difficult they were. That has its point, but also its dangers. We close our eyes to the stark realities of life. We shirk some of the responsibility

of life and do not take hold of some of the real problems in life which must be met.

Then again we have a group of people, who have an attitude of pessimistic optimism. They seem to say well we do see some of the good things in life, but what's the use, nothing good will come out of it any how. That is real cynicism, looking at life like a dog. There is an older proverb which says; "It is dark at the foot of the lighthouse." That is the viewpoint of pessimistic optimism, one who sees the light above, but says to himself, well it is pretty dark here where I am. He looks too closely at the things that are about him. The apostle Paul might have done. He sees himself as he is a real sinner, calling himself the "chiefest sinner", he says he would like to do the right thing, but something always makes him do the bad. Jesus sees the sins of men, He sees the awfulness of it all, but neither Paul, nor Jesus stay there, they go further.

With them we must come then to an optimistic pessimism, an attitude which sees the dark side and yet because of deep faith in God, sees some prospects of something better coming out of it all. A botanist visited a friend's garden to find a good site for a rare wild flower. He put some chemical into the soil, which attained a certain color, thereby indicating acid content of soil. One might have thought that the chemical was being tested, but it really was the soil. God, or the Word of God, Truth is not put to the test by the trials of life, by hardness of it. It is we, the soil, which are on trial. As in that light of the lighthouse, we reverse the idea and see that high above us, who are in darkness have a light shining for us. That is the trust we have in God. That is why Jesus said; "The son of man came to seek sinners, who were in darkness. Angels rejoice over one sinner that repents. That is why Paul could say thanks be to God who gives us the victory.

Moritz von Schwind painted a picture of a saint building a church in midst of forest. The devil tries to hinder him, yet the force of the saint was so great that he compelled the devil—who gnashed his teeth—to carry stones with wheelbarrow to help build the church. That is attitude—God is at work and even the forces of evil have to serve Him. It is in this spirit that we depend not on fate, but upon faith.

92.1. *U. B. ...*
PSALMS.

THE TWO WAYS OF LIFE. Psalm. 1. 1-6. *Psalm 1*

There is a universal element in the Psalms. That is why they appeal so much to men and women the world over. Jewish Psalms express the innermost feelings and experiences of men. They give vent to the fears, the questionings, the sorrows, the joys, the aspirations, the confessions and thanksgivings of the human heart. We find here the bridal hymn, the cattle song, pilgrim marches, public praises.

Drake's sailors sang them as they sailed the Pacific the first time, the English as they fought against the Spanish Armada, Cromwell in his battles the Pilgrim fathers as they crossed the ocean, on the battle fields of Europe one of the favorite Ps. in the recent war was the 46. What comfort, what power, what consolation, what inspiration they have been

The First and second Psalms are the key Psalms or the introduction to all the others. The first one speaks of the blessedness of the keeping of God's law, while the second deals with the hope of the coming Messiah. These two thoughts permeate all Psalms with different variations of course.

As we turn to the First Psalm, we note that Two Ways of Life are presented to man. The question in the mind of the Ps. was whether it was worth while to be good, because the wicked at times seemed more prosperous. The two ways are then contrasted in a striking manner. We find light and shadow, love of law and wickedness, the life of the righteous and that of the bad set off against each other. The two ways of life are presented to all of us. Hercules. Young medical man and the lawyer, One to foreign lands, the other in shady deals here. One influence for good, the other after making money, killed self. We must choose whether we want to or not.

We note first the contrast in interests. "Delight" is the keyword of the first part. In what directions do our delights, our tastes run. What pleases us most? The one delights to get into closer assoc. with those that are not interested in God. First they walk in the counsel of the wicked, just casually go along, then they stand in the way of sinners, or in other words loaf around with those who sin, then they sit in the seat of the scorner, or the scoffer or the cynic, one who sneers, snarls like a dog at all that is good and noble.

In Parks we often find the sign on benches "Keep off this seat". Here is the sign of the Ps. "Keep off this seat" of the scorner.

One who delights in God's law, whose tastes run along that line, loves to meditate day and night on this. Here is a kind of higher thought and higher interest. True way of floating rubbish away is to pour water in. Delight in God's law will deliver one from the counsel of the wicked.

Next we note the contrast in life and character in the folks that live on the two ways.

What shall they be like? Several expressions are used that are characteristic of the wicked or the restless, the crooked, or lose. They are like chaff. When the Oriental threshes he pounds out the wheat with the flail and then takes shovel full of wheat throws it up in the air and the chaff is blown away by the wind. Is that not symbolical of the life lived without God? It is unstable, as nothing, as of little value. It will not stand, it is rootless, it is lifeless. The end of it is that it will perish. The utter nullity of such a life is at once evident.

The righteous man however is blessed, is happy. He is compared to a tree, that grows by the side of the stream. In Southwest of our country, no tree seen for miles, except as one comes to a branch or to a river. This tree is planted, it is fixed and firm, it is anchored. It is firm and counts for something. The life of the one who delights in God's law is also firm and stands for something. The tree is continually refreshed by the stream. It is productive, it bringeth its fruit and its leaf. It seems to be prosperous.

What a picture the Psalmist paints here of the man who delights to do God's will. He is a person that is planted, that is constantly strengthened, whose life is productive of good, and whose work prospers. This may not always be true in an outward way, but eventually it will hold good, in the deeper and inner sense. God knows these men & acknowledges their delight in him.

As we contrast the interests, the life, the character, the end of the two ways of life, which is preferable. Yet folks make the mistake of choosing wrong, because they do not weigh all considerations.

*Orbels = days represent wicked. Dislike a good
god always wins out.*

PSALMS.

II. Der Ideal Mensch. Psalm 8.

D. Psalmist drueckt ja d. Gedankhen & Erfahrung d. Menschen aus. Hier denkt er an d. Groesse & Herrlichk. Gottes aus & denkt auch an d. Erhabenheit d. Natur. Da wundert es sich d. Gott ueberhaupt noch an d. Menschen denkt. Denn d. Mensch ist ja nur ein kl. Bruchteil d. ganzen. Soll etwa dies. ganz. Weltall fuer d. Mensch. erschaffen sein, all diese Sonnen & Monde & Sterne. Es scheint. fast unglueublich.

Soll etwa d. Mensch ueberhaupt ein Vergl mit Gott bestehen? Wie schwach ist er doch wenn es ankommt auf ein Sturm. Wie gering ist doch d. Koerper d. Mensch. Wenn man denselben analysiert. mit chemisch. Mittel so findet man dass sein ganz Wert nur etwa \$ 5.00 ist. Man kann das was da zu finden ist auf d. Land streuen als Duenger. Dennoch. ist d. Mensch. etwas wert & hoch erhaben. Es wird d. ideale Mensch wie ihn Gott sich ihn gedacht hat hier vom Ps. vorgestellt. Dadurch gewinnt d. ps. & auch wir eine neue Idee von d. wahr. Wuerde & Bedeutung d. Mensch. D. Suende. hat natuerlich d. Ideal Menschen verdorben & er ist nur ein Schatten von d. was er sein. soll, aber d. Gelegenheit ist. Es ist als ob ein schönes Monument eines Mannes durch d. Bildhauer Kunst erzeugt, von Schmutz bedeckt waere. Nun kommt jemand heran & waescht diese Saule ab & sie da d. Schoenheit tritt hervor. So finden wir denn auch in Jesus diese wahre Ideal vertretn, ohne d. Suende.

Dieser Ideal Mensch ist ueber d. Nature erhaben, er ist erhaben ueber d. ausserlich Schwaechen, denn er ist mehr denn Fleisch, er ist Geist & Gefuehl.

Dieser Ideal Mensch ist etwas niedriger denn Gott. Was ist d. Mensch das du sein gedenkest? D. Mensch liegt nach diesen Worten im Centrum d. Interesses Gottes. Gott gedenkt seiner. Gott pflegt Umgang. mit ihm, er stellt sich in ein Intimes Verhalten. zu d. Menschen. Das ist etwas Grosses.

Aber wir koennen noch weiter gehen & sagen der Mensch ist nach Gottes Bild erschaffen. Das bedeutet d. d. Mensch Verstand hat & dadurch ist er ueber d. Nature & ueber d. Tiere erhaben. Er hat ein Moral & dadurch zeigt er sich als etwas das Besser ist. Er hat vor allem ein Personelichkeit, Character. Er hat Gefuehle, er hat d. Kraft zu unterscheiden. Er hat d. Kraft d. Willens.

Gerade diese Tatsache das d. Mensch Perosenlichk hat ist so wert voll. 95 % alles Werkes das betrieben wird besteht nur dadurch das d. Mensch Personlichk. hat. Es wird diese so oft vergessen. Man denkt oft an d. Mensch als ein Stueck Geld od so viel Kraft hat er in sich, um so vile zu mache & vergisst seine Pers. Was d. Welt heute braucht ist wahre chr. Persoenlichk. Nur dann wenn wir demuetig sind, werden wir zu d. hoeheren Stufe d. m. nshcl. Bewusst. steigen. D. niedere in uns muss sterben.

Ferner hat Gott d. Menschen d. Herrschaft ueber d. Natur gegeben. Du wirst ihn zum Herr machen ueber deiner Haende Werk. Alles hast du unter seine Fuess getan. D. Tiere d. hier genannt werden waren frueher wild. Herrscht d. Mensch ueber diese zahmen Tiere nach d. Gedanken & d. Vorsatz. Gottes.

D. wilden Tiere werde auch untertan. D. Wolf ist zum Teil zum Hunde geworden. D. Elephant zum Last Tier. D. Tiger zum Katze.

D. Mensch. hatz sich d. Voegel unter d. Himmel zu eigen gemacht. Er beherrscht d. Luft middlest d. Luftschiffes. Er beherrscht d. Meer middlest d. Schiffe & d. Untersee bootes. Alles muss d. Mensch dienen. D. Kraefte d. Eleticitatet, d. kreafte d. Wassers, d. Kreafte d. Luft durch d. Raddo werden d. Menschen dienstbar gemacht.

Aber lasst uns bedenkan alles dieses soll nicht zur selbstverherrlichung d. Menschen gereichen, sond soll ihn demuetigen. Demut meint sich erniedir so dass d. Kraefte zu vollet. Entwicklung kommen. wenn ich edel von miß selbst denken kann ich kein Mensch verachten. Wenn ich edel von mir selbst denke, werde ich gering genug von mir selbst denken denn ich weiss, dass ich noch lange nicht d. ideal d. Gott fuer mich gestellt hat erreichen werde.

Zu. Wahre Gottes will ich darum darnach streben mehr & mehr diesen Ideal Mehsch der verkeorpert ist in Jesus Christus aehnlich werden.

III. PSALMS.
WIE LANGE? Ps. 13.

D. Ps. in sein Beobachtung d. Lebens sieht dass oft d. Gute & Gerechte viel leiden muss. Er selbst d. versucht d. Rechte zu tun geht durch eine Zeit d. Trübsal hindurch & giebt nun dies. Gedanken Ausdr. in d. Ps. d. wir vor uns haben. Dieses Problem d. Leid. ist eines dass durch alle Zeiten geht & heute noch d. Menschh. beschäftigt. Warum erlaubt Gott Schmerz warum ueberhaupt Uebel & Leiden & Not. Darum geht wie ein Ausdruck d. Schmerzes, wie eine Klage durch d. psalm. d. Frage "wie lange?". Hier ist nicht so sehr d. Frage warum, aber wie lange dauert diese Zeit d. Not & d. Elendes. D. Ps. stellt erst seine Not dar & dann zeigt er sein vollk. Vertrauen an Gott. 4 x wird d. Frage gestellt, sie wird gerichtet an Gott, aber sie weisst auch hin auf d. Ursprung d. Leides. es mag an Gott liegen, es mag an u s selbst liegen, es mag an Feinden liegen.

Es kommt d. Not, d. Elend zuerst aus Gott. Gott legt uns Menschen oft Trübsal auf. Wie lange vergisst du meiner, wie lange wendest du dein Angesicht von mir Willst du meiner gar vergessen? Kann auch eine Mutter ihres Kindes vergessen, trotzdem es manchmal geschieht? Gott aber vergisst nie. Diese Verlassen sein von Gott ist d. Tiefe d. Kläffens fuer d. Ps. Es scheint als ob Gott zornig sei, denn er hat sein Angesicht weggewandt. Hier ist ein Sohn der eine schwere Suende begangen hat. Er wird vor seiner Vater & Mutter gebracht. In tiefer Scham wendet nun d. Mutter d. Angesicht von ihm, & weint. Wir weh tut doch so etwas. Das ist d. Gedanke hier mit Gott Er muss in Wehe oft d. Menschen gedenken d. trotz seiner Liebe suendigen & ihm wehe tun. Gott bricht nun oft Lieder ueber Menschen, sodass sie sehen wie wehe es ihm tut & darum auch ihre Aufmerksamkeit, zu richten auf d. Bessere.

Es entspringt aber auch d. Uebel aus uns selbst Wir koennen nicht immer sagen es ist Gottes Wille dass es so geschieht, sondern oft kommt Not & Elend ueber uns weil wir solche Dinge uns vorstellen & vergessen wir oft in uns nachdenken ueber d. Suende & d. Elend.

Aber auch d. Boese bringt oft Uebeles ueber uns weil er uns von Gott wegfuehren will, wie bei Hiob.

So will er uns schaden, uns von Gott abwenden & darum kommt Alles dieses ueber uns.

Wie lange weisst nun nicht nur hin 'auf' d. Ursprung d. Not, sondern auch auf d. Zeitdauer. Wie lange soll es noch dauern? Wie viel Tage, Stunden Jahre nimmt es noch bis Dinge ind Welt besser werd. Wie lange muss man nocht auf diesem Weg beleiben. Wie lange gehts auf d. Wege d. Elendes & d. Not. Hat dieser lange Weg keine Biegung auf ein besse. Auch auf uns. eigh. innern Kaempfe, auf d. Notlage in d. Welt gegenwaertig, in d. scheinbarne Sieg d. Boesen ueber d. Gute seufzen wir oft, Wie lang? Es scheint d. Ps. fast am Ende sein Ausdauer. Gott aber leitet d. Menschen nicht nach menschl. Zeitdauer, sondern nach d. Stadium d. Entwicklung. Es muss d. Mensch eine gewisse Entwicklung durchmachen wie eine Seidenraupe allmaehl. sich herausarbeiten muss aus d. Umheullung, so muessen auch wir uns oft durch Schmerzen durch d. versch. Noete hindurch, so dass wir dadruch wachsen am inwendigen Menschen.

Wie lange? hat aber noch eine andere Bedeutung. Es liegt in dieser Frage auch eine Hoffn & d. Glaube dass endlich einmal Alles ein Ende nehmen wird. Knabe passt auf wie sein Vater d. Gras mit Wasser besprengt. Es ruft d. Vater zu siehe einmal wie d. Regenbogen dort sich zeigt. D. Vater sagt ich sehe keinen. D. Sohn kommt hin wo d. Vater ist & sieht auch nichts. Dann geht er zurueck & sagt "Es kommt gerade darauf an wo man steht". So kommt es auch in uns Noeten & Leiden darauf an wo wir stehen. Stehen wir im Vertrauen & Glaeben an Gott, dann sehen wir d. Regenbogen, aber sonst sehen wir nur d. Stuerme d. Lebens. Hier ist d. Ps. es der d. Regen sieht, aber auch dann ed. Regenbogen. Durch seinen Glauben nimmt er dieses das scheinabr unwirkk. ist & macht es real. Er hat solche Gewissch. dass trotz d. es in Not ist, dennoch es als sicher ansieht, dass Gott ihm helfen wird. So wendet es sich getrost an Gott. So geht denn dies. Ps. hindurch durch d. Sturm bis d. Sonne wieder scheint nach d. Sturm. Wenn auch d. Weg lange scheint, es lange Zeit nimmt, bis er endl. los wird von d. Not, so ist er doch voller Zuversicht dass Alles wohl ist. Bin ich?

57-15-190
IV. PSALMS.

SOCIAL RESPONSIBILITY, Ps. 15.

In the Orient, especially among Arabians or Beduins, the tent life is common of course. If a stranger comes to one of these B. and gets into the tent he is of course welcome. Once a guest is accepted in that tent he was inviolate, protected from all harm, his wants were all met. David is about to bring the ark of the covenant up to Jerus. and in his heart asks "who is worthy to dwell in thy tent?" as Jeh. still was present visibly to the Jews in the tent. A man who was worthy to get into this tent would not only enjoy the fellowship with God, but would be safe, protected from all foes and sure of a bountiful provision. The Ps. however is thinking more about the fact how he & his fellowmen might become worthy residents of that tent, or how we might live up to the ideals of God, so as to be worthy of Him and enjoy the privileges He presents. As we glance over this 15 Ps. we note that it all seems to be dependent on one's attitude toward one's fellows. It is the idea spoken of by Jesus Love your neighbor as self. In other words it's a social responsibility. We need to recognize this truth more & more today. Religion must be linked up with everyday life, with one's responsibility toward people. one's tongue must be guarded, one must walk uprightly & work righteously.

First of all then this social justice & resp. involves TRUTHFULNESS in dealing with folks. speaking truth in one's heart is the real key to all these things that are mentioned about the tongue, as well as life. speaking truth in the heart, means not merely the outward congeniality, outward truthfulness, but if one's heart is in this attitude all is well. Truth must come out not so much thru words, as thru personality, in other words one's life must be truthful & sincere. We need just this spirit, in our day & time. Newsboy calling out "good news" in his paper one day & not the "bad or sensational things". We ought to more & more sell the "good news" a out people & not pick out the slanderous, reproachful & evil things. We need truthfulness in business deal in the court, a promise must be a promise & not a mere "scrap of paper" 'Sinner' with at work

As a second factor in the life of one who wishes to have this fellowship with God & this social justice & resp. is that of character, or nobleness in self. Be noble and the nobleness that lies in others will rise to meet thine own. Its how ever difficult always to live up to this type of character, that the Ps. would see in those who try to live in fellowship with God. Here is real social justice & resp. One man, thinking his neighbor was honest went security for him with money that involved many others. The first man was untrue to his promise & skipped. The second man, who had gone security refused to go back on his work, altho he might have done so, lost his home & paid up in full. Here in other words was a man of character, one who swore to his own hurt. Type of man that has such courage ought to stand in fellowship with God.

As a third characteristic of this social just & resp. toward fellows, is that of justice & fairness. One who is not willing to take advantage of the ignorance or weakness of another. Wesley "Sir you wish to serve God, You cannot serve him alone, you must find a companion. The Bible knows nothing of solitary religion. If thou wouldst be carried carry another" are the words of a kempis. The Ten Command speak of this social justice. The prophets thunder against any kind of unfairness. Jesus expressed it as the will of God, that human welfare is to be considered first. Over in Japan, we have a man who is strikingly illustr. the type of social justice that the Ps. has reference to. It is Kawaga of Kobe. Born of rich parentage, well educated, disinherited because he became a Christian, choosing in spite of conspirt, to enter work in the slums of Kobe, he ministers there to those people in a large factory distr. He serves several churches, but is ardent apostle of social justice. He was the first one of Japan to organize labor to improve conditions. He has also organized farmers & other workers, so that they might make a living wage. Fights against employment of boys and girls under age, as well as women. Judge Gary & 12 hour day. Xtianize society & socialize Christianity. is the motto. "Amica Fratrit"

3 amica ideals - (1) Benevolence
(2) Hospitality
(3) Freedom of opinion

GOD -- OUR GREATEST POSSESSION

Psalm 16

Story by Sadhu Sundar Singh that a man walking along creekbed picked up stones and threw them about just for the fun of it. He kept one and showed it to a friend, who told him why you have been throwing away some very precious stones. The man replied I did not even know that I was throwing away that which was valuable. Is it not true of life in general that we do not appreciate the best things of life, such as the Church, religion, God - Christ and the Holy Spirit. The Psalmist who was up against it, learned under those circumstances, to appreciate what he had. So he suggest to us that his greatest possession is God.

Ps. sixteen is a Psalm of trust from a devout and deeply spiritual soul. The psalmist according to life-setting is a prisoner among the Arabians, who are putting pressure upon him to worship their gods. He is in danger of death. But as he compares His God with the idols, with the wealth that is offered he comes to the conclusion that God is his greatest possession. He is greater than any gods. I have no other God, but Thee. His soul flies to God as a moth flies toward the light and loses itself in it. So we need to lose ourselves in God. God is not merely background, He is not merely something added to life, He is not one among many interest of life, one of the possible electives we might take or select- He is all. "Thou art my good." I have no other gods but Thee.

God is greater than all His gifts, therefore God is our greatest Possession. During the World II a great many earnest Christians of Europe lost every thing- property, homes, business, security; yet these very same people testified that now they found in God their greatest possession. He was greater than all these outward gifts. A great painting in Paris had been sold for \$ 30,000. A poor peasant came into the museum and simply devoured the painting with his eyes. He could not get his fill. The guard came along and drove him away eventually, thinking he might injure it. But the peasant said; "You can drive me away, but that painting is mine, it is my heart and mind, and no one can take it out of there. It is mine even more than the rich man's", who paid for it."

True possession of God is not available thru money, or thru mind; it is matter of the heart, of having God within. We are all moneyless magnates, who have the greatest wealth in God. If I appreciate the various modern inventions in the light of God as the giver then they mean more to me. God is our greatest possession, for we owe Him everything. He is greater than ocean, mountains, stars in their course, the power of nature, the great trees, the great scenes. God is the portion of my inheritance.

God is my greatest possession for He chooses that which is best for me. "The lines are fallen unto me in pleasant places." God it is who counsels me. Our lives, due to the grace of God, are as the whole good. He has been very good to us, far better than we deserve. When the great Rev. Frederick von Bodelschwingh took up a challenging work among the epileptics and poor unfortunates at Bielefeld in Germany he used as a text for his opening sermon the words of scripture quoted. "Lines in pleasant places." It was an exceedingly difficult job, very trying for one's patience, yet he felt that the Lord was very good to him to give him that kind of an opportunity. He could accomplish great things because God's way was so much better than any of his own choosing.

God was His greatest possession because was and gave an everlasting inheritance. He had conviction that God was more than anything else to Him. Everything else gave way to destruction and decay, but life in God was indestructible. In 1885 a great Jewish leader named Sir Moses Montefiore died at the age of 101. On his tombstone the words from this Psalms were engraved or carved; "I have set the Lord always before me." This indicates something of the deeper aspect of life, which goes on. For it the Lord is always before us we realize that His presence is eternal. God is present now and into eternity. Do we keep the Lord always before us, in our minds, in our hearts, in our lives?

Since God is our greatest possession, we must possess Him, make Him our own. We possess God by thinking about Him, by having knowledge of Him, thru worship, thru prayer, communion, by loving Him. Dr. Wilfred Monod at age of 9 told his mother as she was putting him to bed; "I gave my heart to God today". She did not try to tell him all kinds of things, but said; "Thank God"

As we give ourselves to God, He becomes our greatest possession. That which we possess, possesses us!

GOD OUR GREATEST POSSESSION.

Psalm.16.

The story is told by Sundar Singh, that one day a man in India was walking along and picking up little stones, as he thot, along the way. He noticed there brilliancy, but did not pay much attent. to them & just for the fun of it threw them around & away. He kept one & when a friend of his saw it he said, why you have been throwing away diamonds, some very valuable stones. The man said I am glad I kept this one, but did not know that I was throwing away something really worth while. Is it not a fact that we often are careless with the best things that we have, because we do not appreciate their significance. Thats the way we treat religion, Chris ianity Christ Our God, the highest & noblest thots and experiences of men & women. As the Ps. in this beautiful Ps. we must come to an understanding of the greatest poss that we have, which is not wealth, or fame, but GOD.

All thru the Ps. we note that the Ps. speaks of Gd as his inheritance, his possession. In old Israel the priest & the Levite did not receive a special piece of land, or money, but was supported by the people & God was considered his greatest poss. The fact that he could serve God, was his delight.

God is considered by the Ps. greater than any other gods. It is a bold confession in the face of idolatry around about him. He however says that he delights in the communion with God. Bee like he buried himself in this fellowship. As far as God is concerned every man has the same rights; the same opportunities to possess him. We possess God how ever accord. to our individual make up & faith.

God is considered by the ps. to be greater than his gifts. A great painting in Paris was sold to a rich man for \$ 30,000. A poor peasant came along & simply drank in this painting "Christ on Calvary". He was finally chased away by the guards, but as he went he said "That painting is mine, it is in the possession of my heart & no one can get it out of there, even tho the other man paid the enormous price for it". True possession of God is not mind possession, but heart poss. We are all moneyless mag nates if we appreciate God and life, even tho we do not have much wealth. If I can appreciaye the great

D. B. Hughes

Emerson & the
Bible

mountains more than the man who owns them, they are mine. If I can appreciate & understand great books better than the man who can afford to pay for them they are mine. If I appreciate the train, the various advances of modern days & thank God for them they are mine even more than the man who paid for them. If I appreciate God & take him into my heart, thru faith I am the richest man in the world, for all the gift without God would be bare. God is our greatest posses-
for in Him we own everything, the stars in the sky, the sun, the moon, the great powers of nature, the great trees, the great scenes etc are all mine.

The Psalmist goes a step further & says that the way of God is so much better than his own way that he might choose. "The lines are fallen unto me in pleasant places" A God who makes the daily duty plain a God who is always before me is truly a great poss. When Rev. F. Bodelschwing took up that great work at Bielefeld among the feebleminded & epileptics he used this text as his opening sermon. He felt that here was opportunity to serve God best & that because God had led him there, he was best off. Is it any wonder then that Bodelschwing accompl. such great work, because he considered God's way so much better than his own.

The Psalmist however rises to a height here that few O.T. folks attained. God was his greatest posse. because God was an everlasting inheritance. He had the conviction that God was more than anything else to him. All else in this world goes the way of destruction & decay, but one who possess God shall inherit eternity.

We possess God by thinking about him, by having a knowledge of Him. We know God thru communion & fellowship with Him, we know God thru a common sympathy & the feeling of a common task. We know God thru love. Will we get possession of our greatest inheritance then thru knowledge, communion & love?

Maud - I gave heart to God today.

Our Yearly Meeting

Jud. 7/11/12
Dun. 24

DIE EHRE GOTTES.

Psalm. 19. 1-15.

Dieser Ps. wenn wir ihn durchlesen, macht einen grossartigen Eindruck auf uns. Es scheint als ob d. Ps. ihn geschrieben hat bei Sonnenaufgang. Es scheint als ob d. Sonne wie ein Brautigam aus ihrer Kammer heraus geht, wie ein Held der sich freut auf sein Abenteuer zu gehen. Indem er so in Betrachtung versunken ist & merkt & daran denkt wie alles so regelmässig zu geht, denkt er an Gott, der hinter allem diesem ist & dann denkt er an Gottes Wort, dass auch so sicher ist wie d. Sonne. Er kennt d. Kraft d. Wortes er weiss, dass es auch d. Herz prüft & darum beugt er seine Knie im Gebet "Verzeihe mir d. verbrochenen Fehler, bewahre mich vor gr. Missetat.

Aus d. Betracht. d. Natur in d. er d. Ehre Gottes sieht, aus d. Betracht. d. Wortes Gottes, wo er auch d. Ehre Gottes sieht, aus d. Betracht. von sich selbst will er auch in sein Leben d. Ehre Gottes darstellen

D. Ehre & Grösse Gottes ist ersichtlich aus d. Natur. D. Himmel erzählten d. Ehre Gottes. Jene "Lieder ohne Worte", the music d. Weltalls & d. versch. Element im Weltall haben je & je gesungen von d. Ehre Gottes ihres Schöpfers. Plato ein Heide sagt d. Himmel zeige ihm, in ihrer wunderbar, Ordnung dass es ein Gott giebt Paulus sagt "Gott hat sich nicht unbezeugt gelassen sondern hat durch d. Natur sich kundgegeben. Kant sagt d. zwei Dinge d. ihn am meisten beeinflussten waren d. Sternenhimmel oben & d. moralisch Geist im Menschen. Aus d. Natur sehen wir erstens eine Ordnung sondergleichen. Ein Tag folgt d. andern, eine Nacht d. andern. Jahre folgen Jahren. Alles wirkt zusammen um dieses zu bewirken. Dann ist ersichtl. d. Sonne in ihrer gr. Thätigk. welche eine Energy liegt doch in d. Sonne, schnell vollzieht sie tag fuer tag ihr Lauf, sie umkreist d. ganze Erde & kein Teil d. Erde ist unerreichbar. Mit ihrer Strahlen kommt sie in jed. kl. Teil. Wer so mit d. Natur sich abgiebt fuer den spricht sie eine wunderbare Sprache. Fuer seine stillen Stunden, hat sie eine Sprache, fuer seine treiben Stunden eine andere. Doch ist sie stille

D. Natur soll nicht als ein Gott dienen, sondern sie ist Instrument in d. Hand Gottes. "Ich fragte d. Erde & sie sagte "Ich bin nicht Gott" Ich fragte d. Tiefe d. Meeres, d. Tiere, d. Himmel, aber sie sagen alle "Ich bin nicht Gott", sondern Er hat uns gemacht".

D. Natur giebt uns keine Antwort auf d. mancherlei Fragen d. menschl. Herzens. Sie geht nur soweit. Gerade d. Stille d. Natur ist darum so berechtigt von Gott.

Als ein Contrast kommt dann d. Gedanke & doch ist er eine richtige Folge von d. Ehre Gottes d. ersichtlich ist in Gottes Wort. 6 versch. Ausdruecke fuer d. Bibel werden gebraucht, 9 versch. Beschreibungen & 9 versch. Resultate d. sich entwickeln aus d. Betrachtung d. Bibel. D. Bibel ist ein Gesetz, das ebenso wie d. Natur von Ordnung & Regelmassigkeit in moralisch Leben redet. Sie ist ein Zeugnis, das bezeugt von Gottes Groesse & Allmacht. Sie ist ein Befehl, dem man gehorchen soll, sowie ein Gebot. Sie ist eine heilsame Furcht und Rechte. Sie ist makellos, sie erquicket, sie ist gewisse, macht weise, giebt Einsicht, ist gerecht in ihr Urteil ueber uns, erfreut d. Herz, ist lauter & rein & bleibt in alle Ewigkeit. Wie eine Augensalbe d. Augen staerckt sodass man besser sehen kann, so ist die Bibel gerade dieses fuer d. Herz. Sie ist koestlich, denn fein Gold, als Reichtum & als Honig od. irdische Vergnuengen. Welch eine Beschreibung d. Wortes Gottes, dass gerade in dies. Eigenschaften Gott verherrlicht.

Aus solch Betrachtung d. Ps. ueber d. Natur & ueber d. Wort Gottes in dem er d. Herrlichkeit Gottes sieht wird er zur Selbstpruefung angeregt. Durch d. Natur & durch d. Wort wird er erinnert an sein eign. Schwaechen besonders an seine Sunden. An seine verborgenen Fehler an d. versteckten dekt er. An solche d. er in sein eign. Herzen versteckt haelt, sodass andere sie nicht sehen koennen, an solche d. ihm selbst unbewusst sind & von denen er nichts weiss. Es sind gerade diese verborgenen Fehler d. Schlimmsten. Im hiessigen Klima in gew. Gegend muss man besonders Holz gebrauchen um Haueser zu bauen. Oft sehen d. Haueser ganz gut aus, aber auf einmal fallen sie ein. Blickt man naeher so sieht man dass eine weise Ameise sich eingefressen hat & eine Kolonie da ein Nest gemacht hat. Diese versteckte Sunde ist dies. aehnlich, denn sie bringt d. Mensch zu Fall, wenn er nicht daran denkt. Dann moechte d. Ps. auch bewahrt bleiben vor gro. Sunden. Vor groben Sunden, die so leicht in ein Leeren kommen & dann nicht mehr ausgemerzt werden koennen moechte er bewahrt sein.

werden zur Selbstpruefung angeregt indem wir d. Herrlichkeit Gottes in d. Natur & in d. Worte Gottes betrachten?

PERSONAL TRUST IN GOD.

Psalm 23.

Into the Indian language this Ps. has been translated in somewhat diff. form. (Cf. attached). This little Ps of only 6 words is one of the most familiar passages of Scr. Familiarity often breeds contempt. That's why we so often rush thru this beautiful Ps. without much thought and meditation. Many a larger book could be mislaid out of this world than this Ps. It has dried many a tear, has supplied the mould or form into which many hearts have poured their peaceful faith. It's a Ps. of quiet personal trust. As we glance at it as a whole we note the intimate description of God. We also note that the word, I, me and my occur again & again.

The note of quiet personal trust in God is heard in the matter of guidance first of all. In fact the entire first part dwells on this guidance. The realities of devout life and guidance are made clear on the symbol of the shepherd and his sheep. God shepherds his people, shepherd me, that's the heading the Ps. makes. The oriental shepherd guides, that is leads his sheep first of all into Rest. He does not drive them, but gently leads them. God in our spiritual life never forces us, but always leads us. After the sheep had satisfied their first hunger the shepherd takes them or leads them to the green pastures, so that they might lie down a little bit, what a beautiful picture of God's care. After we have worked, he rests us. Then he leads to Refreshment, to the still waters. It is just a well amidst the broad stretches of waterless land. There may be a stream there that flows real fast, but the sheep would become frightened there. So he takes them to the old time well, dips the bucket deep down into the cooling water, draws it up and pours it into the trough for the sheep. God refreshes us thru his word and thru fellowship. Thru such rest and refreshment the physical life of the sheep is Restored. We are in constant need of spiritual repair. We need influx of fresh power. We need restoration of soul. As God guides us this restoration of soul comes to us. As repairs are necessary in everyday life, so our soul needs repair & gets it in God.

The shepherd guides in right paths. There are many little by paths, that lead astray, so the shepherd has to guide the sheep in the right paths. God guides

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men and women in the right paths, not only for their own sake, but for his name's sake. When are prone to go stray, do we think of the dishonor and disgrace we may bring upon the name of God? After rest God directs into paths of activity. The sheep must find new pastures. After restoring us, God wants us to get into activities for him. Are we getting into things as God would have us?

God guides thru gloomy darkness, that is what the valley of the shadow of death means here. Thru the deep ravine into another pasture. Rod and staff are used to Beat of animals and to Direct sh. God leads us thru dark days, as well as bright. Miners singing "Nearer my God to Thee" as they go into dark mine & as they come out of it at night.

Then the Ps. goes on to show how he trusts God as to entertainments and fellowship with him. The sheep often receive there food in the face of their enemy the wolyes tec. as the shpherd watches., an running away from abenger, comes to tent of sheph., runs in & is safe as long as he stays there. In the face of enemy God brings us safety.

As the sheph. brings his sheep home & puts them into enclosure, he keeps a watchful eye on them. we notes that some are bruised, so he pours some oil on them from the horn. in his hand. Some are tired he pours some oil on the head & rubs it in, thus refreshing. God anoints those that rust him by reliev. them of that tired feeling. The cup, or the good tha is offered seems to come in such overflowing measure, that one can hardly appreciate it enuf.

surely goodness and mercy shall follow me all the days of my life. Here is sheep gone astray. The shepherd pursues it until he finds it. In a poem called the "Hound of Heaven" the pursuit of God after the human soul is described as the pursuit of a hound after its prey. God pursues however to save.

While the sheep's enclosure is but temporary, the Ps. is assured that God will permit him to dwell with him for ever. As God's guest he will dwell in his house forever. *at the end of the world*

God takes unwearrying care of his people, leads his flock to tender grass and refreshing water, leads people in paths of right, safety and everlasting fellowship.