

the great thing about God. *Is from everlasting to everlasting*; stretching back into a past eternity and forward into an eternity yet to come. *Upon them that fear him*. All people share in the divine goodness, but only those who yield themselves to him in submission of heart and obedience of life, enter into its fulness. *Unto children's children*; from one generation to another. *Keep his covenant* (are faithful to him), and . . . *remember his commandments*. No one can have the blessings of heaven without fulfilling the conditions in which they are offered.

III. The Psalmist's Call to the Whole Universe, 19-22.

Vs. 19-22. *Established his throne*; made it firm and permanent. *Kingdom ruleth over all*; beneath the heavens and within the heavens. It is not Germany or any other earthly kingdom over all, but God's kingdom over all. *Angels, that excel in strength*; literally, "are heroes of strength." *Do . . . hearkening*; the two aspects of service, —activity and humble teachableness. *Hosts*; the angels, pictured as an organized army. *Ministers*; the angels, regarded as faithful servants, prompt to do their sovereign's will. *All his works*; the whole creation, pictured as a person. *Bless the Lord, O my soul*. Only sinful men saved by grace can adequately praise God's lovingkindness which has redeemed them by the blood of Christ.

Light from the East

GOD'S FATHERLY CARE—God's fatherly care of his own is an idea that runs through all Eastern religion. You will find it in the Moslem Bible, the Koran, as you do in the Christian Bible. Here are two extracts (Gabriel is bringing the revelation to Mohammed): "By the morning bright, And the softly falling night, Thy Lord hath not forsaken thee, Nor art thou hateful in his sight, Verily the beginning is hard unto thee, but the end shall be light. Thou shalt be satisfied, the Lord shall thee requite. Did not he shelter thee when he found thee in orphan's plight? Did not he find thee astray and lead thee aright? Did he not find thee poor and make thee rich by his might? Wherefore, the orphan betray not, and the beggar turn away not, and tell of the bounty of the Lord" (ch. 93). "What! thinketh man that no one regardeth him? What! have I not made him eyes, and tongue, and lips, And guided him to the two ways (of good and evil)? Yet he attempted not the steep (way). And who shall teach thee what the steep (way) is? It is to ransom the captive, Or to feed in the day of famine, The orphan who is near of kin, or the poor that liveth in the dust; Beside this, to be of those who believe, and enjoin steadfastness on each other, and enjoin confession on each other. These shall be the people of the right hand" (ch. 90).

THE LESSON APPLIED

God forgives all our iniquities, v. 3. There are no halfway measures with the all and ever merciful. A lad in his teens left home and by persistent waywardness caused his parents considerable anxiety and pain. One night a young sister found him loitering in the neighborhood; but her best effort could only bring him a little nearer the old home. A mother's glad welcome induced him to "come in." Taking off his coat he shamefacedly proceeded to a chair near the door. When his father cried out, "Nay, lad, don't sit there; tha's coom back; cum reight up to the fier."

God heals all our diseases, v. 3. The author of the Life of Florence Nightingale says that the nineteenth century produced three famous persons who did great things for the relief of

human suffering: Simpson, the introducer of chloroform; Lister, the inventor of antiseptic surgery; and Florence Nightingale, the founder of modern nursing. But the best that these could do was to clear the way for nature or for God to do the work. Indeed their very ability to clear the way was a gift of God. In the last analysis it is God that is the great physician.

God redeems our soul from death, v. 4. How often he has preserved our lives from dangers seen and unseen and we have the persuasion that when death destroys this body he will preserve our souls alive and receive us into the sabbath of the everlasting. "Because I live," says the master, "ye shall live also."

God satisfies our deepest desires, v. 5. This does not mean the death of desire. Chris-