

The Sunday-School.

FOURTH QUARTER,
LESSON IV.—Oct 25.

DAVID'S JOY OVER FORGIVENESS.

PSALM 32.

DEVEN TEXT.— *Blessed is he whose transgression is forgiven, whose sin is covered.*—Psalm 32:1.

HISTORICAL SETTING.—This psalm is generally regarded as naturally expressing David's feelings after his sin as recorded in 2 Sam. 11, 12, and his repentance as recorded in Ps. 51. That psalm was his cry for repentance, this, the answer to his prayer.

The lesson includes Ps. 32; a review of the circumstances as in the last lesson. Read Rom. 4, 5.

Learn by heart the whole psalm, especially Vs. 1, 2, 5, 7, 8, 10.

FIRST STANZA.—Vs. 1, 2.—**THE BLESSEDNESS OF BEING FORGIVEN.** — *Blessed.* The word expresses the manifold nature of the blessedness. It denotes supreme and perfect blessedness.

The words expressing sin. Transgression—sin—iniquity, describing sin in different aspects. *Transgression*, breaking over the limits of God's law. *Sin*, is literally missing a mark, a fearful failure to reach the ideal of conduct. *Iniquity*, moral distortion.

The words expressing forgiveness—is forgiven. Literally, *taken away*, as a burden. *Covered*, blotting out of the book of God's remembrance. When the world forgives, it is at no pains to cover the sin. But God covers the sin, and gives a new chance. *Imputeth not*. Not reckoned against him, as debts to be collected; removed from the docket of the court, so that the case will never be called up. *In whose spirit there is no guile*, no deceitfulness.

SECOND STANZA.—Vs. 3, 4. **VAIN EFFORTS FOR PEACE WHILE THE SIN IS CONCEALED.** *When I kept silence.* Trying to hide his sin. *My bones* (the most solid part of his body) *waxed* (became increasingly) *old*. Exhausted, enfeebled. The secret sin made him sick. *Through my roaring all the day long.* He was enduring agony which forced from him sobs and groans. There is no pain to be compared to that of a thoroughly awakened conscience. *Thy hand was heavy upon me.* God's hand was heavy upon him in chastisement in order to bring him into a better mind. *My moisture is turned into, etc.* He was like a tree, dried up in the drought. All the freshness was gone from his spirit, all of the joy and delight of living was taken away. Unconfessed, unforgiven sin is a terrible torment.

Note.—The most helpful element in David's case was the intensity of his pain on account of his sin. The diseased limb that feels no pain, but is mortified, dead, is hopeless. Many an infinitely worse sinner than David has felt infinitely less pain on account of his crimes.

THIRD STANZA.—V. 5. **PEACE THROUGH CONFESSION AND FORGIVENESS.** *Acknowledged . . . not hid . . . confess.* Nothing was withheld. *And thou forgavest.* God loves to forgive, and he will forgive as soon as the sinner comes to the state of mind when forgiveness will do him good.

1. The first great need of each human being is the forgiveness of sins.

2. Forgiveness is not merely the taking away of the punishment of sin, but it is restoration to the family of God.

3. Forgiveness includes the washing away of sin and the love of sin. It will be remembered no more.

4. Forgiveness does not remove all kinds of consequences of sin. But it does remove the sin itself, the love of sin, and the punishment of sin.

Repentance could not ward off the bitter trouble to come from his polygamous household; it could not preserve Bathsheba's child alive; it could not bring Uriah back from the dead. There are some results of sin which even forgiveness does not remove—at least, in this world.

FOURTH STANZA. — Vs. 6. **DAVID'S EXPERIENCE BRINGS HOPE TO ALL.** — *For this.* On account of this experience of David. *Every one that is godly.* Every good man, whose desire is to do right, who seeks God's forgiveness. *In a time when thou mayest be found.* Before it is too late. Not that God's forgiveness fails, but man makes his own heart too hard. *Surely in the floods of great waters.* The trouble, the consciousness of guilt. *They shall not come nigh unto him.* God's forgiving love is his safety and defense.

FIFTH STANZA.—V. 7. **ONE BLESSING OF THE FORGIVEN.—SAFETY.** *Thou art my hiding place.* Where the floods of trouble cannot find him. *Thou shalt preserve me from trouble.* By forgiveness, by removing the punishment. *Thou shalt compass me about with songs of deliverance.* Wherever there had been a sin, there was a song of forgiveness; wherever a temptation, a song of deliverance; wherever an enemy, a song of victory.

SIXTH STANZA.—Vs. 8, 9. **ANOTHER BLESSING.—GUIDANCE.** *I will instruct thee.* If any go astray it is because they will not listen to God's instruction. *I will guide thee with mine eye.* My look shall show you the way. I will keep watch over you. If I see you going astray, I will warn you.

Be ye not as the horse, or as the mule. Irrational animals, who are guided by force and not by reason. Sin is always irrational; to sin is to act without understanding. *Bit and bridle.* Instead of noble, moral influences. *Lest they come near unto thee.* Better, as in R. V., "else they will not come near unto thee," will not be subject to your control, in harmony with your purposes.

SEVENTH STANZA.—Vs. 10, 11. **AN EXHORTATION.** *Many sorrows shall be to the wicked,* and he cannot escape them so long as he remains wicked. Evil will pursue and overtake him. *But he that trusteth in the Lord.* He receives mercy, because he has forsaken and confessed his sin. *Mercy shall compass him about.* God's loving-kindness is around him on all sides. *Be glad in the Lord . . . ye righteous.* Those who, having been pardoned, are loving and serving God.

Foolish to Wait Longer,

If suffering from pain, but go at once to any drug store and buy a bottle of Nerviline, the great pain cure. Never fails to give immediate relief. Nerviline is composed of the most powerful pain-subduing substances known. Nerviline is endorsed by medical men everywhere. Don't wait a single hour without trying Nerviline. The best medicine in the world to keep in the house in an emergency. Druggists everywhere.

STRANGE BIBLE FACTS.

The learned prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the prison at the Palace of Skulls, Madrid. After 33 years in this living tomb death came to his release, and the following remarkable researches, taken from the Bible and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word "Lord" is found 1,853 times.

The word "Jehovah" 6,855 times. The word "reverend" but once, and that in the ninth verse of the 111th psalm.

The eighth verse of the 97th psalm is the middle verse of the Bible.

The ninth verse of the eighth chapter of Esther is the longest.

The thirty-fifth verse, eleventh chapter of St. John is the shortest.

In the 107th psalm four verses are alike—the eighth, fifteenth, twenty-first, and thirty-first.

Each verse of the 136th psalm ends alike.

No names or words with more than six syllables are found in the Bible.

The thirty-seventh chapter of Isaiah and nineteenth chapter of Second Kings are alike.

The word "girl" occurs but once in the Bible, and that in the third verse, third chapter of Joel.

There are found in both books of the Bible, 3,538,483 letters; 773,693 words; 31,373 verses; 1,189 chapters and sixty-six books.

The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read.

The most beautiful chapter is the twenty-third psalm.

The four most inspiring promises are John 14:2; 7:37; Matt. 9:28; and Psalm 37:4.

The first verse of the fiftieth chapter of Isaiah is the one for the new convert.

All who flatter themselves with vain boasting should read the sixth chapter of Matthew.

All humanity should learn the sixth chapter of St. Luke, from the twentieth verse to its ending.—*Our Sunday Afternoon.*

BE NOT AFRAID, BUT SPEAK,

A young man went to work in a foundry, where the men used often to swear in their conversation. For a few days the lad feared to remonstrate with them, but having heard a sermon on the above text, he resolved to be brave and speak out. On Monday morning he quietly said, "Please excuse me, I am only a boy, but I should be so glad if you wouldn't swear. I think you would soon find it easy to talk without doing so, and it would please God." Instantly, one of the men exclaimed, "Three cheers for Charlie. Them as will join me in doing as the plucky little chap wishes say, 'Aye, Aye.'" And every man in the room shouted, "Aye, Aye."

A Cure for Costiveness.—Costiveness comes from the refusal of the excretory organs to perform their duties regularly from contributing causes usually disordered digestion. Parmelee's Vegetable Pills, prepared on scientific principles, are so compounded that certain ingredients in them pass through the stomach and act upon the bowels so as

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The Finlanders send 488,000 of their 470,000 to school. 60,000 families are now fighting there with starvation.

In Nature's Storehouse There are Cures.—Medical experiments have shown conclusively that there are medicinal virtues even in ordinary plants growing up around us which give them a value that cannot be estimated. It is held by some that Nature provides a cure for every disease which neglect and ignorance have visited upon man. However, this may be, it is well known that Parmelee's Vegetable Pills, distilled from roots and herbs, are a sovereign remedy in curing all disorders of the digestion.