Sabbarh School Department.

As I did when going out before, and as ma International Bible Hessons gaged our passage while in Lendon, went across darem EX cocaselu THE JOY OF PORCIVENESS. IS

Atlantic from England to Gibraltar, and no duces the Mediterranean passage to three o GOLDEN TEXT —"Blessed is he whose transgre than a week to spare before our steamer could possibly reach the Canar, and wishing to im

Varses out and Ba Then blessedness dresulting from the forgiveness of sing Blessed This word in both verses is the same as in Ps 11 11, and I literally, Oh, the blessedness of of For the different shades of deas expressed by the words transpession, sin, iniquity, see notes on last lesson, Forgiven, more literally carried away. See Ps. 103: 12 an The sin of the penitent is removed, covered over, natireckened How language is exhausted to give expression to the completeness of God's forgiveness of sin a girTo see this symbolized by a scene from real life, read the para ble of the Prodigal Son in Lake xv. ta Notice yerse 20 the father's action ion the son's napproach, and verses, 22,24, the fathers's reply ato the son's confession. Christ uttered that, the parable of all parables, to teach us what God, is like and how God treats the returning penitento mbavid has lately tested the deaching bet that parable in his lown experience and has found it true, and is now exclaiming about the blessedness of returning and being so treated by Godisc No gailsono deceit, mo falsehood, no attempt to represent things in a way different from what they really are. For David's honesty before God see Ps. 51: 1-5. This kenesty about one's sin is essential to forgiveness and the joy This town is connected: Lando Line thereof

Verses 3 and 4 David's wretchedness so long as his sin remained unconfessed and unforgiven. When I kept silence. "A whole year had elapsed between David's crime and David's penitence. It had been of guilty satisfaction not worth the having, of sullen hardening of heart against God and all His appeals. Then came Nathan, Se. Maclaren Bones the seat of strength. My bones wared old, &c, might be read, My strength, wasted through my groaning The reference here is not to any physical disease but to the extreme wretchedness of his mind owing to the burden of unconfessed sin it was carrying. David's conscience was asserting it self, and an outraged conscience can give one no end of misery. Since mind and body are so made the conscience; Gud has linked remorse

the meaning of this word is without end. After devoting two pages of his Bible Dictionary to the word Smith, concluded thus, "If any further information be sought on this hopeless subject it may be found, &c., &c.

Verse 5. David narrates how he confessed his sin and how God forgave him.

Verse 6. David's experience of God's mercy an encouragement to others. See 1 Tim. I. 16; Luke 22: 31, 32. For this, i. e., because God is merciful as seen in his forgiveness of David. Where one man finds a golden nugget, others feel inclined to dig. —Spurgeon. Every one that is godly. The clause may perhaps admit of this free rendering: "Every Godfearing man, who is conscious of having sinned, remembering my sin, my confession and God's remembering my sin, my confession and God's merciful torgiveness of me, and knowing that God is the same always, will be encouraged to cheerful spirit." come to God with confession and prayer for pardon and purity." In a time, &c. This seems to teach that there is a time, when repentance will be too late and unavailing. Isaiah 55: 6; Proverbs 1: 28, Surley in the floods, &c. "David apparently compares, as our Lord does in His sermon on the Mount (Matt. 7: 24-27), God's judgment upon sin to the torrents which in the judgment upon sin to the torrents which in the East rise suddenly after rain, and sweep all before them with impetuous force. Should the judgments come they shall not fail on him whom God bath generously forgiven.

Verse 7. An expression of David's confidence and rejoicing in God.

of one of themrolated seeds of the seed by Poter. ". and I will see the seed of the seed o Songs are expressions of joy and triumph. Contrast the sentiments of this verse with that About noon we reach the foot of the sawy to

of Verse Brok Most of the older interpreters, including the modern Stier and Ewald, regard this, they were complete masters of the whole verses 8 and 9 as the word of God. Almost all ecent interpreters regard these verses as the words of David." Dr. Moll: There is nothing in the original to determine which of these opinions are correct. On the whole I think the former is most likely the true one, and would therefore regard verse 8 as a promise of instruction and guidance given by God to David. We would hardly expect David to say to his fellowmen, "I will guide thee with mine eye." This clause is more literally 1 will council thee; mine eye shall be upon! thee." We are not pardoned in order that we may now henceforth live after our own fusts, but that we may be educated in holiness and trained for perfect-

ion."—Spurgeon.

Verse 9. An exhortation not to act like irrational creatures. Lest they come near unto thee. This translation does not convey the true sense, but the opposite. It should be, otherwise they will not come near thee, i. 4., the only way you can manage them so as to get since of rational and moral beings, "The true commands will seem too irksome to be carried bridle for man's the eye of God."—Ruskin. oat, and the boy's thoughts, and the girl's dreams will be of anything but duty.

The true commands will seem too irksome to be carried oat, and the boy's thoughts, and the girl's dreams will be of anything but duty.

When I see a boy or girl who likes to gaze too.

wie mist be driven Does not this werse indi- upon the illustrations of crime and viteness that eate that sin is not only a wielation of consci- are sent out in every direction, I) know that the

Verse 10. Contrast between the experience Lord, the heart, with its precious treasures will of the wicked and that of the lighteons Com- be defiled. Satan will himself enter with his pass about i. e., surround on every hand, as a circle surround its centre, as we are surround. O, boys and girls! as you volue your soul's saled by the atmosphere. The same expression vation, set a strong guard over all the gates, and especially over Eye-Gate.

Werse 11. An exhortation to the godly to rejoice in the Lord. Be glad, rejoice, shout for joy. There is a gradation in these words. The first means to be of a cheerful disposition and joyous countenance, the opposite of all melancholy, the second, to be joyful even unto leaping for joy; and the third to possess a joy which breaks though all restraint and expresses itself iu songs and shouts. Notice the source of all this joy Handton Lord and and all I

odia should arrangement the finance

2. Verses 3 and 4. When men have sinned they are not done with it. and If it were adone, when it is done, then twere well it were done quickly. Shakespeare makes Macbeth say this before he murders Duncan. After the murder listen again to Macbeth:

With all great Neptune's ocean wash this blood Clear from my hand?"

There is the moral law violated, there is conscience within to wake up, and accuse and torture. Many a man has had a foretaste of hell in this world from the sting of conscience. We are beginning to find out that not only have we conscience, but that conscience has

The mind is its own place and of itself Can make a hell of heaven." saying audi il

"You carry the brimstone with you," said said an old lady to a young man who was scoffing at the idea of a hell of fire and brimstone. When David sinned his conscience was like a sleeping lion; his sin waked up the lion. All sin is tampening with this sleeping lion, and is sure to wake him, if not in this world, then without fail in the next. e. g., Judas. May not this be the worm that never dies?

3. Verse 5. If we try to hide our sin God will expose it and deal with it, but if we expose and confess it God will hide it. How foolish for one to think that the scan shide his sin. See Psalm 94: 79 "Be sure your sin will find you out," How the Christian delights to come before his God and confess and lay all bare, intimately joined. David's physical health may that David went right to God with his confess have suffered at this time. Thy hand was have suffered at this time. Thy hand was have suffered at this time. Thy hand was that David went right to God with his confess that David confession and directly from God he received for givepesson So still, no man, no organization must and misery to sin, and what David suffered was come in between the soul and God. I believe and misery to sin, and what David suffered was come in between the soul and God. I believe and misery to sin, and what David suffered was come in between the soul and God. I believe and misery to sin, and what David suffered was come in between the soul and God. I believe and misery to sin, and what David suffered was instantially put for the Almighty as if He had literally put forth His hand, to afflict. He had literally put forth His hand, to afflict. He had literally put forth His hand, to afflict. He had literally put forth His hand, to afflict. He had literally put for the hand, to afflict. He had literally put for the hand, to afflict. He had literally put for the hand, to afflict. He had literally put for the hand, and Ritualists, between Protestants and Roman Catholics; the former content for direct, uninterrupted union between Christ and the individual sin; the latter say, here is the meaning of this word is without end. After the meaning of this word is without end. After devoting two peace of his Rible, Dictionary to through the modium of these can the sinner We offille, March, 1. 1879, notivito W

4. Verse 8. Do you want to know how many are going to heaven? See Romans 8: 9, 14.

5. Verse 16. All suffering is the result. direct or indirect, of sin.

6. Verse 11. When the poet Carpan in-quired of his friend, Hayden, how it happened that his church music was so cheerful, the great composer made a most beautiful reply. "I cannot," he said, "make it otherwise, I write according to the thoughts I feel; when I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen; and, since God has given me a cheerful heart, it will be pardoned me that I serve him with a

> "'Tis religion that can give Sweetest pleasure while we live, 'Tis religion must supply Solid comfort when we die.

aid gaide. ... Bye-Gate.

Keep close guard, boys and girls, over Eye-Gate. In these days of steam and lightning and printing presses, the Arch-Enemy often brings up his mightiest forces over against Eye-Gate.

In olden times, you know, they used to build high and strong walls all around their town. In these walls were great gates to shut out enemies, and to let in friends, and supplies of food and clothing for the towns people; and on some high place overlooking the town was the citadel.

or castle of the king to whom the town belong-ed. This was strongly fortified, and was the last point of defence. When an enemy seized particular sense only by poets, no oppole

So old John Bunyan writes of the "famous town of Mansoul," in a story called the "Holy War," which every one should read. This town of Mansoul had five gates, which, like the walls, could never be opened or forced but by the will and leave of those within. The names of these gates were Ear-Gate, Eye-Gate, Mouth-Gate, Nose-Gate, and Feet-Gate. And there was reared up within the town a most famous and stately palace, which the great and good King who built the town intended for himself alone, and committed the keeping of it only to the

men of the town.

When I see a boy or a girl spending their time over trashy novels, I want to cry out, "Mind Eye-Gate sharp! an enemy is about." When I see them interested in the sensational weeklies and story-papers that swarm through the land, and, like the frogs of Egypt, are found on every side, even in the bed-rooms and in the trunks and pockets of bright-eyed boys and girls them to do what you want, to go and come at your bidding, is by means of bit and bridle. left open, and the frog of discontent has already. They have no understanding, but we have a hopped in." Soon lessons at school will be too mind and a heart and should render the obedi. dult to be studied, mother's wishes and father's

don M to die off no 16 Sydney Street,

ence, but also contrary to sound intelligence? foul frog of uncleanliness has entered that soul, Sin is a blunder as well as a crime, the sinner and ruin and desolation are not far away. Soon is a fool, as well as a culprit. destroying forces, and the end is easy to see.

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