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THE SUNDAY SCHOOL.

LESSON IV, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 25.

Text of the Lesson, Ps. xxxii—Memory Verses, 5-7—Golden Text, Ps. xxxii, 1—Commentary Prepared by Rev. D. M. Stearns.

[Copyright, 1903, by American Press Association.] It seems quite fitting that we should consider David's joy because of forgiveness after having considered his sorrow because of sin. But neither the one nor the other will do us any good unless the experience is truly our own. This is one of the psalms entitled "Maschil," which according to the margin signifies "giving instruction," but according to another interpretation "to act wisely," and unless we have for ourselves individually confessed our sins and obtained forgiveness of the same we have neither acted wisely nor obeyed our instructions. Some one has defined iniquity as perverseness, unrighteousness, transgression, a going beyond; sin, a coming short. Rev. Dr. Spurgeon has called it a three headed dog at the gates of hell, whose barking has been silenced by Christ for all who truly receive Him. In Ex. xxxiv, 6, 7, the name of the Lord includes the forgiveness of iniquity, transgression and sin. In Rom. iv, 6-8, the Spirit through Paul quotes the opening words of this psalm in connection with the statement that all this blessedness, including righteousness, comes to us as the free gift of God, apart from any works of ours. It is most clearly set forth in Scripture that neither money nor good works can purchase the forgiveness of sins. It can only be obtained by a great sacrifice, which God Himself has provided, and it must be obtained in this present life. Consider well Rom. iii, 19-24, and the teaching of the epistles everywhere on this topic; also Job xxxiii, 24; xxxvi, 18; Ps. xlix, 6, 7; Zeph. i, 18. Sin unconfessed is like a gathering wound, which swells and torments; but sin acknowledged and confessed receives forgiveness promptly through the merits of our Lord Jesus Christ. But there must be no guile, no deceit; the soul must be honest before God. Then the blessedness, the true happiness, will surely come. Confession is the lance which relieves the festering wound (Jer. iii, 13, 14; Hos. xiv, 1, 2). Then we can hear God saying to us Isa. xliii, 25; I John ii, 12; Acts xiii, 38, 39. These are matters demanding our most earnest consideration, and every selah in the psalms calls us to special meditation.

It is only as we grow in grace and in the knowledge of God that we see the exceeding sinfulness of sin, and then do we become truly thankful for I John i, 7, 9. He, and He only, is our city of refuge and our strong deliverer, and it is our privilege to abide in Him and with Him and hear Him say, like David to Abithar, "Abide thou with Me, fear not, for he that seeketh My life seeketh thy life, but with Me thou shalt be in safeguard" (I Sam. xxii, 23). Contrast hiding from God and hiding in God in Gen. iii, 8, 10; Ps. xci, 9, 10; cxix, 114. To avoid the snares into which the devil would lead us we must be meek enough to be taught and guided and have our eyes ever toward the Lord (Ps. xxv, 9, 15).

If we are teachable and desire only the will of God we may rest assured that He will fulfill to us the promise of verse 8 and comfort us with the assurance of Isa. xlviii, 17. The marginal reading of verse 8 is very helpful, "I will counsel thee; mine eye shall be upon thee," assuring us not only of guidance, but of watchful care to see that we do not turn out of the way, according to Isa. xxx, 21. I once saw a guide at a railroad depot tell a lady which car she should enter, and then, watching her as she went along the platform and seeing her about to enter the wrong car, he ran after her and put her in the right car. He counseled her and then kept his eye upon her. As to the horse or mule of verse 9, notice that the reference is to such as have no understanding—stubborn, un-subdued—for there are horses and even mules which seem to have more understanding than those who drive them. To be as willing and obedient as a good horse would be quite an advanced life for some Christians. The R. V. of the last clause, "Else they will not come near unto thee," suggests how difficult it is for the Lord to get some people near enough to Him to guide them.

Unless we are intimately acquainted with those who guide us they cannot do it with a look. Yet see Ps. cxxiii, 2. As to the last two verses of this psalm, the sorrows of the wicked do not all come to them in this life, for it is often with them as recorded in Ps. lxxviii, 3-9; but when their sorrows do begin beyond this life they will be forever (Luke xvi, 23-25; Rev. xiv, 10, 11). Whatever may come to the righteous that looks like evil and for the present is sorrowful, it cannot be a real evil in the light of eternity, but rather comes under the head of Rom. viii, 28; II Cor. iv, 15-18. The believer has every reason to say Ps. xxxii, 6, and to be glad and rejoice and shout for joy. If we have unbounded confidence in God, as we should have, we will appropriate the words of Hab. iii, 17, 18; Isa. lxi, 10, remembering always Rom. viii, 32, 33, 39. Since God is love, and love is kind, we will learn to accept all seeming ill as part of God's loving kindness and say, "This is His best for me today, prepared by the same one that died for me on Golgotha."



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P.M. P.M.	A.M.	P.M. A.M.	P.M.
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5.20	3.37	8.15	Royalton, Junc.
5.40	4.14	8.44	St. Willsmere
5.54	4.27	8.54	Hunter River
7.00	5.04	9.24	Emerald Junc.
7.15			
A.M.			iv. Emerald Junc.
7.35	5.38	9.48	Kensington
8.35	6.10	10.10	at Summerside
No. 3	No. 11	No. 4	No. 12
P.M. A.M.	P.M. A.M.	P.M. A.M.	P.M. A.M.
7.10	10.35	iv. Summerside ar.	9.00
7.45	11.10	Wellington	8.27
8.09	11.18	Fort Hill	8.01
8.59	1.16	O'Leary	7.12
9.36	2.06	Alberton	6.34
10.10	3.00	St. Ignace	6.00
P.M. P.M.		P.M. P.M.	
No. 13	No. 15	No. 14	No. 16
P.M. A.M.	P.M. A.M.	P.M. A.M.	P.M. A.M.
5.50	6.55	iv. Ch'town ar.	9.30
4.49	8.23	at Mt. Stewart	8.28
5.16	9.00	Morrell	7.59
5.36	9.28	St. Peter's	7.39
6.35	10.55	at Souris	6.40
P.M. A.M.		P.M. A.M.	
No. 17	No. 19	No. 18	No. 20
P.M. A.M.	P.M. A.M.	P.M. A.M.	P.M. A.M.
4.50	8.25	iv. Junc. ar.	8.20
5.38	9.37	Cardigan	7.32
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