

iquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. *Se'lah.*

6 For this <sup>2</sup> shall every one that is godly pray unto thee in a time when thou mayest be found: surely <sup>3</sup> in the floods of great waters they shall not <sup>4</sup> come nigh unto him.

7 Thou art my hiding place; thou <sup>5</sup> shalt preserve me from trouble; thou <sup>6</sup> shalt compass me about with songs of deliverance. *Se'lah.*

**Revised Version**—<sup>1</sup> was changed as with the drought; <sup>2</sup> let; <sup>3</sup> when the great waters overflow; <sup>4</sup> reach unto; <sup>5</sup> wilt; <sup>6</sup> counsel; <sup>7</sup> eye upon thee; <sup>8</sup> trappings must be bit and bridle to hold them in, else they will not come.

#### LESSON PLAN

I. The Joy of Forgiveness, 1-4.

II. The Path of Forgiveness, 5-7.

III. The Fruits of Forgiveness, 8-11.

#### DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The blessedness of forgiveness, Ps. 32. T.—Seeking forgiveness, Neh. 1:4-11. W.—Abundant grace, 1 Tim. 1:12-17. Th.—“Shew us Thy mercy,” Ps. 85. F.—“Like as a father pitieth,” Ps. 103:1-14. S.—The father’s gladness, Luke 15:11-24. S.—“The Lord heareth,” Ps. 34:11-22.

**Shorter Catechism**—Ques. 20. *Did God leave all mankind to perish in the estate of sin and misery?* A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate

of sin and misery, and to bring them into an estate of salvation by a Redeemer.

**The Question on Missions**—11. How are our foreign missions helped by literary work? Through Christian literature it is possible to reach many with the truth who never hear the voice of a missionary. One of our missionaries, Rev. Dr. Donald MacGillivray, gives his whole time to providing such literature for the Chinese in their own language.

10 Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about.

11 Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

**Lesson Hymns**—Book of Praise: 254 (Supplemental Lesson), 126, 161, 23 (Ps. Sel.), 123 (from PRIMARY QUARTERLY), 151.

**Special Scripture Reading**—Luke 7:36-50. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 79, Joy of Forgiveness; B. 789, Christ on Calvary. For Question on Missions, C. 324, Staff of Christian Literature Society in Front of Their Office, Shanghai.—Note Dr. MacGillivray. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—No stereograph assigned.

## THE LESSON EXPLAINED

**Lesson Setting**—Seven Psalms are known as the Penitential Psalms. They are Psalms 6; 32; 38; 51; 102; 130; 143. Their winged words of sorrow have been thought by the church best fitted to bear up to God the musings of the penitent heart. The 51st and 32nd are the gems of the seven. Psalm 32 is generally thought to have been composed by David after his great sin against Bathsheba and Uriah (see 2 Sam., chs. 11, 12).

### I. The Joy of Forgiveness, 1-4.

V. 1. *Blessed.* The word in Hebrew is plural. “O the happinesses!” it may be translated. Forgiveness brings with it a whole troop of blessings, such as peace with God and conscience, freedom from dread of deserved punishment and a glad sense of God’s favor. *Transgression*; the psalmist’s first word to describe his offence. It signifies the violation of God’s will, as if crossing a forbidden boundary. *Forgiven*; the first word for pardon. The transgression is taken up and carried away (compare John 1:29). *Sin*; a second word for wrong-doing. It is the failure to fulfil the purpose of life, missing the mark God sets before us. *Covered*; a

second word for pardon, covered over and obliterated; as the blood of the sin offering covered the sin that was regarded as staining the altar, Lev. 4:27-31.

V. 2. *Imputeth not*; no longer reckons against, a third word for pardon, representing sin as canceled like a debt. *Iniquity*; crookedness of soul, like a bent sword or a deformed tree,—a third word for evil-doing. *No guile.* Experience has taught the psalmist that he must be straightforward with God. One cannot deceive God. God’s grace is all-sufficient; there is threefold grace for threefold sin.

Vs. 3, 4. *When I kept silence*; refusing to confess his sin to himself and to God (see the story in 2 Sam., chs. 11, 12). But God was not deceived; the harvest of suffering followed the sowing of sin. *Bones waxed old*; literally, “rotted away.” It was as if the solid framework of the body had been wasted with distressing sickness. *Through my roaring*; sobs and groans wrung from him in his agony. *Thy hand was heavy.* God struck him with heavy strokes. So sternly did God deal with the sinner; and yet it was all done