

the time of David's grievous sin and his sense of forgiveness realised. Those that stifle their convictions may be said to keep quiet. Through my roaring—The state of the impenitent sinner is fittingly compared to "the troubled sea, which cannot rest, but incessantly casts up mire and dust." There is nothing so distressing, nothing that undermines the physical health or impairs mental vigor so completely and paralyzes spiritual power as the consciousness of wrong-doing. Thus it is with many "who are haunted with a sense of guilt, but will not abase themselves before God." 4. **Was heavy**—The hand of the Lord is against all such as do wickedly or delight in sinful pleasures. **My moisture**—"Freshness" or "sap." The godly man is "like a tree planted by the streams of water" (Ps. 1: 3). But the sinful man is like a tree dried up, withered, leafless. 5. **Acknowledged**—The true and only way to peace of conscience is to make sincere and frank confession of our sins before God. "If we confess our sins he is faithful and righteous to forgive us our sins" (1 John 1: 9). The thoroughness of David's repentance may be learned from the expressions he uses: "I acknowledged," "have not lied," "confess." We must confess sin with shame and holy blushing, with fear and holy trembling. (M. Henry). **Thou forgavest**—It is God alone that is able to forgive sins. The Lord delights to multiply pardon to all that truly repent (Isa. 55: 7). 6. **Godly**—"One who is loved by God and responds to his love." **Pray**—All God's children are children of prayer. It is the delightful atmosphere in which the soul lives. **When thou mayest be found**—In a time of acceptance, while the door of hope is opened, and the day of grace lasts. "My spirit, saith the Lord, will not always strive with man" (Gen. 6: 3). **Floods of great waters**—Overwhelming calamities like a rough turbulent mountain torrent. **Shall not reach unto him** (R. V.)—Lifted on a plain above high water mark, no evil or harm can befall the children of God, for he is their wall of defence and their refuge (Isa. 26: 3; Ps. 46: 1).

II. **BELIEVERS' SECURITY.** 7. **My hiding place**—From impending dangers and threatening storms. Those that trust in the Lord are safe (Ps. 125: 2; Isa. 26: 3). It is a personal experience. "My." Religion is

personal. Its peace, joys, hope and delights are all personal. **Preserve me**—As the Lord did Moses when he put him in a cleft of the rock, and covered him with his hand (Ex. 33: 22). **Songs of deliverance**—Songs of victory. There shall be good cause to rejoice and to praise God. The battle is the Lord's (2 Chr. 20: 15). 8. **I will instruct thee**—They are truly blessed who reverently hear and heed the instructions and teachings of the Lord. The holy spirit is our great teacher (John 16: 13). **The way**—The right way, the narrow way, the safe way, the way of peace, and the way of life (John 14: 6). **I will guide**—"I will counsel" (R. V.) This last clause is more correctly rendered in the margin and means "I will watch thee closely while counselling thee." Right guidance is of the Lord. He leads his children forth by the right way (Isa. 107: 7). 9. **No understanding**—Dumb brutes, irrational creatures. "Sin is always irrational." To sin is to be beside one's self. Guided not by force or the rod, but by reason and moral suasion. God deals with sinners as a rational, intelligent and responsible being. There is a possible hint here of the stubbornness of human nature, its tendency to resist divine guidance. **Whose mouth**—"Trappings" (R. V.) To subdue it and compel it to go where it is wanted. "Man ought to need no such coercion to come near to God." (Bible Com.) **Lest**—"Else" (R. V.)—They cannot be controlled and brought into subjection. "In the Bible men are squarely likened to horses, and mules, and dogs, and hogs, and to other animals. Such comparisons are certainly forceful." (Peloubet). 10. **Many sorrows**—Inflicted either to bring them to themselves, like the prodigal, or "in punishment for invincible obstinacy." Sin will have sorrow and, if not repented of, everlasting sorrow (Gal. 6: 7). **Trusteth in the Lord**—Believeth, receiveth and relieth wholly and confidently in the Lord; as a client he putteth himself into the hands of the Lord. **Mercy**—"A ring of mercies, like a fiery wall, surrounds the pardoned, faithful soul, without a break through which a real evil can creep." (McLaren). 11. **Be glad in the Lord**—A life of communion with God is the happiest and most delightful life to live. The righteous have abundant cause for rejoicing, not in themselves, but in the Lord.

PRACTICAL LESSONS.

I. *The Bible is the pre-eminently faithful historical book.* There are people who claim that the Bible as history ought to be subject to the same rules of criticism as other historical books. Criticism will not hurt the Bible—it has stood its fires and will continue to stand them. But it may be well to remind people that there are important particulars in which the history of the Bible is above all other history, and therefore not always to be tried by

the same rules. This supreme faithfulness to fact is one of them. Other histories are colored with predilections and prejudices that gloss over the sins and weaknesses of the nation and the national heroes. The Bible alone dares to record things as they are. David's life had been full of excellence as an ideal soldier and statesman, but when he felt so lamentably, the facts are not obscured but recorded with the utmost faithfulness. Other cases such as that