

rents would rise rapidly, and where no bridges were built for the safety of the people. (See Isa. 28. 2, and 30. 28.) The great calamities of divine judgment upon the wicked cannot overwhelm those at peace with God.

7. Thou art my hiding place. Or, as St. Paul expresses the same idea, "Your life is hid with Christ in God." The figure is taken from the many caverns in Judea which had served as hiding places for David when a fugitive before Saul. The two beautiful hymns, "Jesus, Lover of My Soul," and "Rock of Ages" were suggested, it is said, by this verse. **With songs of deliverance.** There is no sweeter or loftier song than the song of those redeemed; forgiveness of sins brings songs to every penitent soul.

8. I will instruct thee. Most commentators think that the psalmist, and not Jehovah, is the speaker. David, having experienced pardon, now begins to preach salvation to those lost in sin, to those who are in the same state that he was previous to his conversion. We have the same sentiment in Psalm 51. 13. **I will counsel thee with mine eye upon thee.** The Authorized Version is quite incorrect and misleading. The meaning is, "I shall keep a watchful eye upon thee, and at the same time counsel thee, so that thou mayest not go astray." Those who make God the speaker in this and the next verse, think that the change from speaking to God to speaking to man is too abrupt. The same objection is true, only in a greater degree even, if we make God the speaker.

9. Be ye not as the horse. Listen to wisdom, be not irrational. (See Isa. 1. 3; Jer. 8. 6.) Let your service be a reasonable voluntary one. Do not compel God to treat you as if you were beasts. In all righteous governments, those who will not yield willing obedience will be forced. **Else they will not come near unto thee.** Bit and bridle are absolutely necessary; otherwise they would not come near man and do his work.

10. Many sorrows shall be to the wicked. Suffering according to the Old Testament, was, as a rule, regarded as the direct result of personal sin. Though sin is the greatest source of suffering and sorrow, it is never safe to trace the calamities of life to the sin of the individual. **He that trusteth in the Lord, mercy shall compass him about.** No one enjoys as many of God's mercies as he who is in perfect communion with him.

11. Be glad, etc. It is the privilege and duty of every soul washed in the blood of the Lamb to sing the praises of his Redeemer. What an experiences found in this psalm! Let us analyze it step by step: 1. A consciousness of transgression, sin, and iniquity. 2. An effort to conceal these and the consequent sorrow and pain. 3. Confession or acknowledgment of sin. 4. Forgiveness and reconciliation. 5. The safety of the penitent sinner

who trusts in God. 6. The activity of the truly converted in leading others to God. 7. The sense of joy resulting from faith in God and activity in his service.

Thoughts for Young People.

Think of the Other Side.

There are two sides to everything. A picture has a front and a back, a door an outside and an inside, a carpet an upper and an under side. The one we see gives but little idea of what the other is like. From looking at the under side of a carpet we could not readily guess what the pattern is like. The sad moan which comes from many a wasted life and wrecked character and broken heart is, "O, if I had only thought!"

1. There is another side to Satan's allurements. These everyone must meet. Nobody escapes. Satan's plan is to turn the bright side toward us. He lets us see the broad, easy path of sin, but not the ruin it leads to. He tempts us with the pleasures, but says nothing about the wages of sin. At the other side of the brief enjoyment is pungent and lasting sorrow. A wise man has said, "If we could always see the back of sin as well as its face there would be very few sinners." Little fishes do not get caught on purpose, but they are so greedy after the bait that they do not see the hook behind it. Little mice do not get caught on purpose, but the cheese is so tempting they do not stop to think about the trap. So after we have decided that a forbidden thing is desirable, that we can have it easily, that no one need know, that it is only once and no harm can come of it, till we yield, we immediately are ashamed, disappointed, and filled with the sickening fear of being found out and punished.

2. There is another side to the difficulties in God's service. God's plan is to let us see the dull side first—the cross before the crown. Men screen weak things and prop rotten things, but God subjects all his people to the ordeal of severe testing. From this rich compensations result. Bunyan says, "Temptations at first are as the lion that roared at Samson, but if we overcome them the next time we see them we shall find a nest of honey within them." Two boys had each a coin given him to spend on his own pleasure. One saved his and bought flower seed, which kept his garden gay and sweet all summer. The other spent his money on a skyrocket. After the "bang," the shower of sparks, and the momentary excitement, there was nothing left but a piece of burnt stick and a disagreeable smell. Think of the harvest we may reap if we are always brave for God.

3. There is another side to the great joy of a forgiven sinner. We are never the better for yielding to temptation, not even when pardoned. David, mastered by lust and forgiven afterward, was not

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