

afford protection against all "snares" and "gins," v. 9. and that viciously intended entanglements may hurt least those for whom they are set, v. 10.

For Teachers of the Senior Scholars

Quote Browning's words :

"Why comes temptation, but for man to meet
And master?"

What is the only safe and successful way of meeting and mastering temptation? Quote the second verse of Hymn 404, Book of Praise. Show how well the psalmist knew this way, and how much we all need to know it, for temptation comes to all. Even the master Himself was not free from it. (See Heb. 4:15.) Note that we are so differently constituted that the temptations which try one are no temptation to another. Some are pitifully weak in face of the temptation to strong drink; others have never felt the slightest inclination to indulge in this way. What a blessed thing it is never to know the power of this accursed thing over us in life. The following treatment of this prayer for the tempted may be adopted:

1. *A Prayer for Deliverance from an Evil Environment*, vs. 1-4. Note how earnest is this cry for help, vs. 1, 2. We are so largely creatures of circumstances, so largely influenced by our environment, that we need to keep our faces Godwards, to have eternity in our hearts, to resist the blighting influence of an evil environment. We are in danger, when associating with those who are not careful about what they say, of saying what we ought not to say, v. 3. We never know how much harm is done by an idle word. Show what a good philosopher the psalmist was when he prayed to have his heart kept right. (See Matt. 12:34.) Bring out that the psalmist felt that it was better not to be associated with wicked men in their festivities, v. 4. It will be easy to make a temperance application of all this.

2. *A Prayer for Grace to Welcome Reproof*, vs. 5, 6. Show how great the temptation often is of resenting anything of this kind, of taking offence. The drunkard is touchy when told the truth: the moderate drinker is touchy when told that it is wrong for him to do as he is doing, that his influence is on

the wrong side in this great warfare against intemperance. It requires grace to welcome reproof. We all need to pray for it.

3. *A Prayer Against Becoming a Pessimist*, vs. 6-10. Bring out what a strong temptation there is to become discouraged when everything seems to be going against us, and show that our only refuge from such a terrible fate is in God. Show how strong the temptation is at times in temperance work to become pessimistic. We can always see light if we look up, and our words will be sweet and not sour, and our soul will be satisfied, not destitute. In this way we shall escape the snares of the wicked, and we shall see in the end the good cause in which we are interested gloriously successful.

For Teachers of the Boys and Girls

Begin the teaching of this Temperance Lesson with a little talk about drink and the war. Impress on the scholars the words of men like Lord Kitchener and Mr. Lloyd George regarding the danger from drink, and set before them the example of the king. Remind the class how many people are sorely tempted to drink by the open bars and saloons on every side. Now the Lesson, let it be pointed out, is a prayer suitable for those who are thus tempted.

Bring out, in connection with v. 1, the earnestness of the prayer. The one who wrote it felt his need very keenly. And whose need can be greater than that of the one who is continually being tempted by drink? Question on v. 2 about the comparison of prayer to incense and sacrifice.

In vs. 3, 4a take up the three petitions of the psalmist, that he should be kept from sin in speech, in deed and in heart. Speak of the need of guarding the lips from drink, of being kept from the evil deeds to which drink leads, and of having the heart set free from the desire for drink.

Vs. 4b-7 bring before us the wicked men by whom the psalmist was surrounded and who were seeking in every possible way to do him harm. They tempted him "to eat of their dainties,"—What a true picture of those who, for their own gain, try to induce others to use the drink that brings ruin and death. No wonder is it that the psalmist