

laid on Him, and that He has taken your punishment. Then God has shown MERCY to you—He has saved you. But what if you have not believed on Him? Then, dear boys and girls, your sins all rest on you,—you are without hope. But God offers you MERCY. The Saviour stretches His bleeding hands to you, and says "Come—come unto me!" He will not always say that. By-and-by, if you will not listen and come, He will say—not, "come to me!" but "Depart from me!" What dear child will come to Him to-day?

Feb. 16.—The Way of the Righteous—Psalm 1: 1-6.

Golden Text—Rom. 4: 18.

LESSON BASIS.

The things taught in this Psalm are true.

When?—Now—always.

Where?—Here—everywhere.

For Whom?—Ourselves—everybody.

It teaches—What?—Who is, or who may be blessed.

Teaches it—Why?—That all may know the way to be blessed.

HISTORICAL SKETCH.

It is not known when or by whom this Psalm was written; but it is supposed to have been written by David, the great king of Israel. David's history is one of the most interesting in the Bible, and David himself is one of the greatest men that ever lived. When he was a boy he was a shepherd; and being fond of music he invented (Amos 6: 5) his own instruments, and composed his own songs, many of which we have now. Probably the 23^d Psalm, which everybody loves so well, is one of his boy-melodies. In 2^d Samuel, 16th chapter, we have the strange story of how he came to be anointed king instead of either of his seven big brothers. This anointing took place when he was only about 15 years old. He slew Goliath when about 23, became king of Judah when about 30, king of all Israel when about 36, and died when a little more than 70. David was a Shepherd, an Inventor, a Poet, a great military Leader, a King, a Prophet, a Type of Christ, and a truly pious man. Which of these sets him highest? Doubtless the last. David had faults, and did many wrong things—and that is true of everybody, only many persons' faults are not told of to the whole world—but David was good in greatness and great in goodness, and God loved him, and made him His servant. To do what? To do His work, to write His hymns, to rule His people, to lead His armies, to gather materials for His house, to be a type of His Son,

LESSON TALK.

(1). Blessed—or happy. All want to be happy—All may be happy—many are not happy. The man—that is, anybody who,—is, does not walk in the counsel of the ungodly;—2nd, does not stand in the way of sinners;—3rd, does not sit in the seat of the scornful.

Meaning of the 1st? Does not do or act according to the counsel (advice) of those who fear not God.

Meaning of the 2nd? Does not *linger* or *wait* for the actively wicked, that he may go with them to do wickedly.

Meaning of the 3rd? Does not take his place contentedly with those who mock at God and His people, and thus become one of them.

What consequences await those who do the 1st?—Read Psalm 64: 7-8.

What consequences await those who do the 2nd?—Read Prov. 11: 21.

What consequences await those who do the 3rd?—Read Isaiah 29: 20.

If the blessed man does *not* do those things, what does he do?

1st. He does or acts as those who fear God counsel (advise) him to—that is, as God commands.

2nd. He stands—puts himself—in the way of God's people, that he may go with them to do good.

3rd. He sits down in the seat of the meek—meek, takes his place contentedly with God's people—becomes one of them.

What blessings follow the 1st?—Read Psalm 32: 8.

What blessings follow the 2nd?—Read Psalm 37: 23-24, 34.

What blessings follow the 3rd?—Read Isaiah 33: 15, 16, 17.

What is the blessed man like? A tree planted by the rivers of water. What are the characteristics of such a tree? It yields its fruit just at the right time. Its leaves do not wither in the time of drought. It is beautiful; it is useful; it is highly prized.

What are the ungodly like? Chaff. What are the characteristics of chaff? Light, unsubstantial, valueless—*the wind drives it away*? How are the wicked like chaff? There is no goodness in them. (Romans 3: 12.) They are of no permanent use. (Matt. 13: 30.) God will *winnow them away*. (Matt. 3: 12.) What do men do with chaff? Get rid of it as soon as possible—it is of no value. What will God do with the wicked? Psalm 9: 17.

Read children, read and *never forget* what God says about these two classes in Psalm 37: 38, 39, 40.

Feb. 23.—The King of Zion.—Psalm 2: 1-12.

Golden Text—Acts 2: 30

LESSON BASIS.

This Psalm is supposed to have been written

When?—About 1047 B.C., by David.

Where?—In Jerusalem, soon after it was taken from the Jebusites.

It tells—What?—That a great King shall rule over the whole earth.

That King is—Who?—Jesus Christ, the Saviour.

He shall reign—By?—That God's purposes and promises may be fulfilled.

HISTORICAL SKETCH.

A short time after David became king over all Israel, he resolved to take Jerusalem from the Jebusites, and make it his capital and the seat of God's worship. Jerusalem was an old, old city even then. We know nothing of its early history—either who built it, or when it was built. The Israelites had held a part of it for a long time; but the Jebusites held the upper town, and, as yet, no one had been able to drive them out. Accordingly David went against them with a great host, in order to take their stronghold. Now the Jebusites thought themselves very safe in their high, rocky fortress—so they sent an insolent message to David. "Thou shalt not come here!" they said, but David turned to his army and proclaimed that whoever of his soldiers would first smite the Jebusites, should be the chief and captain of his armies. In the army was one Joab. He was king David's sister's son; a bold, brave man; and he thought to himself, "now I can do that!"—and with a great shout to his men who followed him boldly up the rocks, he rushed forward, and in a short time the Jebusites were routed, the fortress was taken, King David entered it with his army, and Joab was made Captain. This part of the city has ever since been called Zion, and there David built his palace, and afterwards Solomon built the Temple. As David was a prophet, he prophesied in this Psalm of a King who should not only rule in Zion, but over the whole Earth. This great King is Jesus, the Son of God.

LESSON TALK.

David was a Type of Christ;—that is in his history, and offices, and many of his acts, he showed beforehand much that Christ would both do and be.

(Verses 1, 2). Why do the heathen rage? Because, as regarded David, he had conquered them, taken their stronghold, and none of them could overcome him. As regards Christ, a greater Conqueror and a greater King, his enemies hate Him, and are not willing He should rule over them. Set themselves—that is, assume a warlike attitude. Take counsel—help each other with their opinions and advice. Against the Lord and against His Anointed. They opposed the Lord in opposing David, for He gave David his power. They oppose His Anointed when they oppose Christ. Give the meaning of the name *Christ*.

(3). Let us break, &c.—that is, let us get rid of the power of the Lord and of His Anointed. This was what the heathen said about David;—it is what the wicked say about Christ. God knew them, and knows still all the secret plotting of the wicked, for there is nothing hidden from Him.

(4). How does God regard the rage and plotting of the wicked? He laughs!—*as they lie in derision*! These are awful words when applied to God. We must not understand them in any sense as we would if spoken of men. We have no language that will rightly express the meaning shadowed forth in these terrible words.

(5). We may get some faint idea of their meaning from these terrible expressions—*Speak to them in His wrath, and not them in His sore displeasure*.

(6). In this verse God is represented as speaking. Yet, notwithstanding the rage and plotting of men—have I set my king upon my holy hill of Zion. This was fulfilled in David;—it is fulfilled in Christ; it will be more grandly fulfilled in Christ by and by. Read Rev. 14: 1.

(7). Here Christ is represented as speaking—I will declare the decree. What decree? God's decree in regard to His Son, prefaced by the declaration. Thou art My Son, this day have I begotten Thee!—set Thee forth, or manifested Thee as in deed admin thou My Son.

(8). Here follows the DECREE. Ask of Me—as Mediator, Intercessor,—and I will give Thee.—What? An inheritance—the HEATHEN. A Possession—the Earth, all of it.

(9). Thou shalt break, &c.—Jesus, no longer an Intercessor, will at length sit as Judge, to execute God's righteous judgments upon all who refuse to submit to His reign.

(10, 11, 12). Here God Himself exhorts the Kings and Judges to submit to His King. Be wise, be instructed—let God teach you. Serve this great Lord who is, and shall be King. Kiss the Son—submit to Him in childlike obedience and love, for if His wrath were kindled but a little who could stand before it?

Children, these words are not for kings and judges alone; they are for you too. You are taught that Jesus loves you, and it is all true; no mother loves her little boy or girl as Jesus loves you; but remember, you can turn away His love, but you cannot turn away His law. The punishment of your sins must fall on somebody;—if it does not fall on Jesus, it will surely fall on you. This King will be Judge by and by, and who can hide us from His wrath! Oh, little boys, little girls, be wise, be instructed, flee to Jesus and be saved, or you, too, will perish from the way when His wrath is kindled but a little. All that trust in Jesus are blessed.

Riches will take to themselves wings and fly away, unless you sprinkle the salt of economy on their tails.