

ence between mere happiness and joy. Happiness is something that happens to us. It depends upon the circumstances of our life. But true joy is something deep-rooted, something independent of circumstances, and the surest foundation for it is a belief in the care and love of God and in the presence of Christ with us through all the vicissitudes of life.

3. Praise is a part of worship. It is the natural expression of the joy which we ought to feel in worship. All the great revivals of religion have been accompanied by praise. That was true of the Reformation, and we still sing the hymns of Reformation times. That was true of the revival of religion which is associated with the names of the Wesleys, and we still sing the hymns of Samuel Wesley. Modern evangelists would not think of conducting their meetings without giving a large place to praise. Nothing binds the different branches of the Christian church together so firmly as our hymns. We do not stop to ask whether it was a Presbyterian or a Methodist or an Anglican who wrote such and such a hymn. If it is a good hymn we all use it. And when John wishes to describe for us the worship of heaven he tells us that in heaven they sing.

4. God's love and power are over all the world. That is the teaching of the first part of our psalm. Not only does God exercise His power over the world of nature. He exercises it also over human life. It is true, of course, that God has bestowed upon us

a freedom of choice, and often we choose what is wrong, and then things go astray. But when we turn again to God He is able even to overrule the evil for good ends. He can make even the wrath of man to praise Him. It is harder to believe this at some times than at others. But it is the Christian faith, and many a man has borne testimony to it. Robert Louis Stevenson tells us of a change which took place at one time in his life. And he tells us that so far as he could see the change was made for him by Some One Else. "It came about," he says, "like a well-handled ship. There stood at the wheel that unknown steersman whom we call God."

5. Unless the heart is right nothing is right. That teaching is brought out in the second part of our psalm. The man who can ascend to the hill of the Lord is the man with a pure heart. John Bunyan had an interesting experience. He married a good woman. She was poor, and all she brought from her father's house was a couple of good books. These books led Bunyan to change the outward conduct of his life. He began to go to church regularly, and to read his Bible. He was changed from a careless youth into a strict Pharisee. But one day he heard some poor women talking on a door-step about the things of God, and he saw that they had something he did not possess. He learned that outward respectability is not enough, and that the heart must be right with God.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

Call for the facts that indicate David's intense joy and enthusiasm over bringing the ark to Jerusalem: the eager anticipations; the sacrificial offerings; the ecstatic dances; the shouts of triumph. Then explain the figure in the processional hymn (Ps. 24), which represents the mighty God as entering human life and making it His dwelling place.

1. *What kind of men dwell with God?* Ps. 24: 1-6. Follow the procession that carries the ark up the steep. As they climb, the view widens, and the divine omnitude is

recognized. The eye finds no spot without God. He dwells everywhere. He possesses everything, vs. 1, 2. Who may "ascend," who "stand," in that sacred presence? The symbol of His presence had brought disaster to some (1 Sam., ch. 5; 2 Sam. 6: 7); prosperity to others, 2 Sam. 6: 11. Our character must correspond with God's, if we are to dwell with Him, without disaster. That demands purity in thought and service, honesty in purpose and performance. Our pledges must be redeemed, even if put on "scraps of paper." Final vindication awaits those who act as if they were never off their oath, never out of the presence of God (see Matt. 25: 34). Final separation from God