

SUNDAY SCHOOL LESSON

LESSON V.—OCT. 23, 1911.

A Psalm of Deliverance.—Psa. 85: 1-13.

Commentary.—I. Gratitude for Deliverance (vs. 1-3). I. Lord—Jehovah, the all-sufficient, the self-existing One, though has been favorable—Here is a hearty recognition of God's power, authority and interest in the affairs of men, and an acknowledgment of his goodness in all his dealings with Israel.

2. Forgive the iniquity.—The Hebrew words describe sin (1) as depravity or moral distortion, (2) as a wandering from the way or missing the mark; and forgiveness (1) as the removal of a burden, (2) as a covering of the offense, which would otherwise meet the eye of the judge and call for punishment.

3. All thy wrath.—The divine wrath is not in itself a punishment, but a manifestation of the divine displeasure, and now that the sin was removed the divine displeasure ceased. The severity of the punishment inflicted was the measure of the fierceness of God's anger.

4. Turn us.—Although much had already been done in the nation's restoration, much still remained to be done for they could enjoy full national prosperity. The captivity had been turned, but as yet only a small proportion of the Jews had returned from Babylon to Jerusalem.

5. Wilt thou be angry.—We have already suffered much, and long; our fathers have suffered, and we have succeeded to their distresses. Draw not out thy anger against us from generation to generation.—Clarke. The desolation visited upon Jerusalem and the land of Judah when the nation was taken into captivity was great, and conditions there grew worse during the seventy years of exile; consequently the process of restoration was slow and arduous.

6. Hear what God the Lord say.—There was a well-grounded expectation that the Lord would answer. Too often people who pray, and then go their way without listening to hear what "the Lord will speak," will speak peace—God's anger was turned away from Israel because of their changed attitude toward him, and in response to their prayer of faith he would speak peace to them. His saints—those who had set themselves apart for God's service. Let them not turn again to follow.—In the past the Jewish nation had been unstable. They had repeatedly turned to the Lord and had as often forsaken him.

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9. That glory may dwell in our land.—In that time of Solomon there was great prosperity in the nation, and the glory of the Lord was manifested in the temple at Jerusalem. "The glory" here is especially used in reference to the ark of the covenant, as formerly containing the holiest symbols of Jehovah's presence and favor.—Wheaton.

10. Mercy and truth are met together.—God's words concerning Israel had been proved to be true, and his mercy had been shown in the nation's restoration from captivity. Israel had repented, and mercy had been granted in keeping with God's word of truth. Mercy and truth are inseparable. Righteousness and peace have kissed each other—There can be no peace in the highest sense, but upon the basis of righteousness, justice had been meted out to Israel, and in consequence of that, peace was bestowed. The elements of God's kingdom of grace are "righteousness, and peace, and joy" (Rom. 14: 17). 11. Truth shall spring out of the earth—There had been a period of spiritual death, but the truth of God would prevail in the hearts of men as a consequence of their turning to the Lord. Doubtless reference is also made to the time when Christ should appear on earth to establish his kingdom through his ministry and death. Righteousness—... from heaven—A figure showing the prevalence of righteousness in the time to come when Israel should become prosperous, possibly looking forward also to Messianic times. 2. Our land shall yield her increase—Because of Israel's sin the land had become barren, but with a return to righteousness its fertility would be restored, as an indication of God's favor. 13. Righteousness shall go before him—As a herald to prepare the way. In the way of his steps—The blessings promised are en-

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Pimples So Bad He Was Ashamed

Tried Everything but Did It No Good. One Box of Cuticura Ointment Took Pimples Away.

"About seven years ago pimples broke out all over my face and neck. When they would first come out they would be big and red, then after a while they would turn white, and matter would come out. Sometimes they would itch so I could hardly sleep. I was ashamed to go down street. My face looked so bad. I went to several doctors and got medicine, which did me no good, and bought ointment, salves and patent medicines, but none of them would cure my face and neck. A friend advised me to use Cuticura Ointment. I got one box and it took the pimples away before I had it all used up. I can say it is a wonderful remedy. Any sufferer who has pimples should use Cuticura Ointment if they want a sure cure. I never had any more since I used Cuticura Ointment. (Signed) A. J. Mather, Parkhill, Ont., Dec. 24, 1910."

Sores All Over Baby's Body

"When my baby boy was six months old, his body was completely covered with large sores that seemed to itch and burn, and cause terrible suffering. The eruption began in pimples which would open and run, making large sores. His hair came out and finger-nails fell off, and the sores were over the entire body. I was in a little or no sleep for baby or myself. Great scales would come off when I removed his shirt. We tried a great many remedies but nothing would help him, till a friend induced me to try Cuticura Soap and Ointment. I used the Cuticura Soap and Ointment, and in a short time before I could see that he was improving, and in a few days he was entirely cured. He had suffered about six weeks before we tried the Cuticura Soap and Ointment, and had seen several other things and doctors too. I think the Cuticura Remedies will do all that is claimed for them, and great good more. (Signed) Mrs. Bobbie Tubman, Dodson, Mont., Jan. 28, 1911."

Cuticura Soap and Cuticura Ointment sold by druggists and dealers everywhere. Send to Potter-Drug & Chem. Corp., 56 Columbus Ave., Boston, U. S. A., for liberal free sample of each, with 32-p. booklet.

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THE ATHENS REPORTER, OCT. 25, 1911.

Practical Survey.

Topic: True Intercession.

I. Based upon God's past mercies. II. Based upon God's present needs. III. Based upon God's ideal for man.

I. Based upon God's mercies. "Thou hast been favorable." The favor of God is the fountain of happiness to nations as well as to individuals. There is more in God to give cheer than in circumstances to cause distress. Though Cyrus had proclaimed deliverance to the Jews they recognized God's hand in it, and in their restoration were assured of divine forgiveness for all past sins. In their captivity God had marked all their tendency and knew when they were healed of their tendency to idolatry. Then was he merciful and extended his power to bring them out of the land of captivity to their own land where they could again enter upon free and open devotion to God. The thought of all their sins and the boundless love and mercy of God filled the mind of the psalmist as he approached the Lord to ask for his special help in their new life in Canaan. He desired that they might realize the full blessings of restoration. The public interests lay upon the psalmist's heart, and his prayer was for the great congregation. His sense of their present afflictions did not obscure the remembrance of former mercies.

II. Based upon man's present need. Though a representative number of the Jews were settled in their own land, they were surrounded by enemies and many evidences of their weakness were manifest. They were in a state of deep distress, such as is described in Ezra and Nehemiah. For them the psalmist sought forgiveness and consolation and prayed for a revival. His prayer expressed his dependence upon God, his confidence in God and his importunity with God. He looked to him alone as the source of reviving power and grace, since he only can speak true peace to the soul.

III. Based upon God's ideal for man. When the psalmist reached the height of his pleading, his soul grew quiet in the presence of his Maker and he felt constrained to silence before him. A patient, attentive, obedient disposition possessed him and he waited in holy expectancy until he should be enabled to grasp the ideal, the plan of God for his needy people. The very approach to a true revival was conditioned on a covenant not to "turn again to folly." As God was the fountain of all their mercies, he must be the centre of all their joys. God had thought of peace in relation to his people and faith, but always in harmony with his righteousness. When mercy, truth and righteousness have a sovereign influence on men's hearts and lives all good may be expected. Mercy and faithfulness blend together in all God's dealings with his people, and righteousness and peace are inseparable in their spiritual experiences. The divine purpose is to reverse the moral state of things so long prevalent among mankind. The psalmist foresaw a spiritual revival, a new realization of God, when doubt and weakness should give place to confidence and strength, when truth should cover the earth as righteousness clothes the heavens, when sympathy and character should be the symptoms of a new era, and when every man should bear the image of God and earth should be the reflection of heaven. A spiritual revival begins as a personal matter and the same standard must reach from individuals to nations. What a delight to discover, instead of a world of rebels against God, a world of loyal subjects! The earth quickened by the seeds of truth and watered by the rains of righteousness shall yield her increase. Truth shall spring up and flourish and so clothe this lower world as to make it the counterpart of that upper one. As the psalmist waited before the Lord he grasped the thought of fellowship and companionship with God, a peace of safety for all who walk in the "way of his steps." There was revealed to him a higher standard for his people than any previous experience had reached. His vision embraced the dispensation of the gospel. The possibility of divine life grew bright before his prayerful soul. T. R. A.

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FOR MAKING SOAP FOR WASHING DISHES FOR SOFTENING WATER FOR DISINFECTING SINKS CLOSETS, DRAINS ETC.

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HOW BEST TO BLEED POULTRY. Aside from the common and most objectionable method of bleeding poultry, that of chopping or wringing the head off, two methods are followed by those who place the poultry on the market dressed. One method is the dissection of the neck and allowing all the blood to remain and be sold with the bird; the other is that of bleeding in the mouth, leaving the head on the bird with every appearance of being unharmed.

In the practice of these two methods, the former has been the more common. There is some objection to it. The bird killed by this means are unhealthily about the head and neck when dressed, and sometimes discolored in the whole neck and in evidence. There is a growing favor towards dressing poultry that has been led to the United States, the pure food laws compel the bleeding of poultry. One needs only to see birds killed by each of these methods to decide in favor of that which has been led.

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