

at once into touch with the anthem of the Christian ages, and lifts him into harmony with the worship of the redeemed. How thrilling to us to hear, in those far off times, this earnest human spirit uttering his cry of the night, and expressing thus fearlessly his trust in his Father and ours. It is the touch of the new nature that brings David into the kindredship of saints. Notice his appeal is to אל , and not to יהוה , because it is God he confides in, and not man.

"I have said unto Jehovah Thou art my Lord; I have no good (to look forward to) but in Thee."

It is hard to forgive our Revisionists for the grave error of suppressing the name of David's Covenant God. The word "Lord" bears the same relation to "Jehovah" that the word "Queen" does to "Victoria." An inexcusable superstition of the Hebrews, combined with a keen jealousy of the Gentiles, led them to substitute the Title for the Name. In this our Translators, and more unpardonably our Revisionists, have been foolish enough to imitate them; and thus the Name that was to be "known in all the earth" has all but disappeared from the English Bible! It has been thought advisable, they tell us in their preface, to represent Jehovah by the word "substituted by Jewish custom for the ineffable Name." To their great honour the American Revisionists have restored the word wherever it occurs in the text. But let us try to rise to the sublimity of David's covenant. It was a solemn, sacred, complete surrender of himself, and all he had and hoped for, to the Covenant God of Israel. Jehovah was henceforth to be the absolute Master of his life. He pledges himself to await His time, to obey His orders, and live for His glory. If He will give him the crown and kingdom, he will accept it, but will lift no hand to grasp it; he will wait the unfolding of the Divine purpose, and walk only "in the light of the Lord." This is heroic faith, not only for David's time, but for all ages. טוב is not "goodness," but "benefit," or "good fortune," and corresponds to גוֹרָל in verse v. $\text{Κύριός μου εἰ σὺ, ὅτι τῶν ἀγαθῶν μου οὐ χρείαν ἔχεις (LXX).}$

I have said, *"As to the holy ones that are in the land, these are also its great ones, in whom is all my delight."*