

who do not accept their views as eminently scriptural, and we ask them to pause and consider well the significance of such a position. Is it not the certain foundation for strife and division? Who gave to one more than another authority to interpret Scripture, as having more light than his fellows?

We heard one bring out the following analogy as an argument on the side of faith-cures: "As those evangelists who taught only justification have had to step aside and give place to others who have made holiness prominent, so these last will either have to adopt the teachings of the faith-cure movement, or be thrown aside." Now such expressions are but the legitimate result of the "more light" assumption.

We are not now deciding as between professed Christians who love the truth and those who love it not, but between sincere lovers of the truth who, with the same Bible before them, arrive at different conclusions concerning some of its teachings. Between such, lack of courtesy, failure to have heart union in the work of the Lord, and assumption of superior knowledge or more light, are inconsistent with Christlikeness, and ever play into the hands of our great adversary.

But the length of the article admonishes us to close here with the promise of returning to the subject in our next number.

THE ONE HUNDRED AND NINETEENTH PSALM.

This Psalm is in more ways than one a very remarkable composition. It is quite evident that it was written according to a plan, and it seems to possess the characteristics of an acrostic, as it is divided by author or editor into twenty-two sections, each one corresponding to and denominated by one of the letters of the Hebrew alphabet. The fact that every complete statement or proposition contained in it mentions the Word of God by some one of the terms by which that Word is known, has been largely noticed by readers. But the element of personal experience,

found so largely in the composition, is scarcely less remarkable and prominent. The author's first words make a decided assertion of moral perfection for a certain class of men whom he pronounces "blessed,"—"Blessed are the undefiled" ("perfect," Revised Version,) "in the way, who walk in the law of the Lord." Of these he declares that "they also do no iniquity;" ("Yea, they do no unrighteousness," R.V.) "they walk in His ways."

Having introduced and described this class of persons, he proceeds to place himself in that class. To make good this statement we notice:

1. He makes no confession of being below that standard at the time of his writing, every allusion to such a condition placing it in the past. These allusions are very few, only two that I can find, one being the 176th verse, "I have gone astray like a lost sheep; seek thy servant, for I do not forget Thy commandments." This passage shows that the wandering was in the past, the remembering of God's commandments a present fact. And that wandering is explained by the 67th and 71st verses: "Before I was afflicted I went astray; but now have I kept Thy word." "It was good for me that I have been afflicted; that I might learn Thy statutes." His claim is not for a natural and intrinsic perfection, but for a perfection attained by the means open to all who enjoy the benefits of revelation. His affliction, whatever it was, led him away from human standards and human helps, and giving hearty attention to the Divine word he found as another psalmist had said, that "the law of the Lord is perfect, converting the soul." The way to a true Christian character, as Joseph Cook has said, is, "Attention to religious truth and surrender to it." That always produces a change in the spiritual state of a human being.

2. In about sixteen places he confidently prays for Divine help, in order that he may live free from transgression, or failure to keep the law of God. In this he shows himself to be on the true line of Divine teaching and in perfect harmony with all other inspired teachers. Without God, failure always; with God, success always. There is not even the sur-