

Jerusalem, but that out Jerusalem he was unable to worship and renew his harmony with God. "I had gone with the multitude; I went with them to the House of God, with a voice of joy and praise, with a multitude that kept holy day." He thought that God could be worshipped only in Jerusalem. In common with the Jews, David limited God to his own race. Having thus limited Him to one race it was natural to limit Him to one place of worship. It seems a triviality to us. Yet to David it was not so. And we can sympathize with his feelings. There are two kinds of worship—the worship of form and the worship in spirit. The former had a deep hold on the Jew. We are surprised at David who could pen that twenty-third Psalm, when he saw God all around him and rose to a very spiritual conception of the universe. But, as I have said, that Psalm portrays David in his loftiest mood. There, he is much better than his creed. Here in the desert, he is more in keeping with his creed. God is localized. He can be worshipped only in Jerusalem. This was the worship of form. Opposed to this is the worship in spirit. Had David realized the thought of Jesus, he would have found true communion with his Maker even in the lonely desert of Mahanaim. "God is a Spirit and they that worship Him must worship Him in spirit and in truth." God's Glory is in the Heavens. His Being

is robed in the myriad forms of Earth. The wilderness whither David fled was not a wilderness in truth. For God trod the soil and filled all the space between it and the stars above. "The Spirit of Nature" is God, breathing "through this interminable wilderness of worlds, at whose immensity even soaring fancy staggers; not the lightest leaf that quivers to the passing breeze, not the meanest worm that lurks in graves and fattens on the dead but shares His Eternal breath." How easily God is reached! So easily that David might have tuned his harp into harmony with the desert breeze and sung the praises of the Eternal there. No wonder that he felt depressed when yearning for an absent God. We are alone here when we miss Him from our walks and business and conversation. Nothing can take His place in our beings. "When shall I appear before God?" we cry. 'Tis the wail of the orphan for the parent's countenance, of suffering Creation for her God. It behooves us to get right ideas of God and worship. Much of the distress of life is removed thereby.

(3) We find another cause of David's dejection in the feelings suggested by a recollection of the past. "When I remember these things I pour out my soul within me." David mentions one feature of the past—the happiness he experienced in the company of God's people. "I had gone with the multitude. I went with them to the