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"IF I FORGOT THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING!"—*Ps. 137, v. 5.*

Lecture on Psalm XXIV,

By the Rev. George M. Grant, A. M., Missionary.

We have here a triumphal psalm on the universality of the kingdom of God. His kingdom, it is declared, extends over the world of matter and over men's hearts; in both He will be glorified, and both are invoked to receive Him joyfully as King. The psalm was probably written on the occasion of David's bringing up the ark of God to Jerusalem from the house of Obed-Edom the Gittite. For three months it had remained with him, blessing and sanctifying house and household; for in whatever family the ark of the Lord is, there we may expect the Lord's blessing to rest. But now the ark is to be taken up to the City of David; and as all the house of Israel accompany it to the Holy City with gladsome feasting and dancing before the Lord, "with shouting and with the sound of the trumpet," the singers would burst forth as the procession neared the gates with this magnificent psalm which David had composed for the occasion. Hence the central idea which pervades it. From all the pomp and circumstance of outward ceremonial, David sought to lead the minds of the people up to Him who is king of all, and the God, in a peculiar sense, of their forefathers and their nation; and from an analogy suggested by the reception of the ark into the city, and the tabernacle which he had pitched for it, he calls upon them in like manner to receive God into their hearts, and give him the homage due unto the King of Glory.

VII. No. 13.

Following the regular order of the verses we find that the leading idea evolves itself in three divisions:

I. All things earthly are the Lord's. (Ver. 1st and 2nd.)

II. In order to be accounted worthy subjects of God's spiritual kingdom, and receive His blessing, our hearts must be pure and our lives holy. (Ver. 3—7.)

III. From the thought of God's universal kingship, follows the invocation to all things and all persons to acknowledge and receive Him. (Ver. 7th to end.)

Verses 1st and 2nd: "The earth is the Lord's and the fullness thereof: the world and they that dwell therein: for He hath founded it upon the seas, and established it upon the floods." "The earth is the Lord's." He is the creator as well as the fashioner of all things. Matter is not, as the ancients all thought, eternal and self-existent, like the Supreme Mind. "In the beginning, God created the heavens and the earth. The sea is His, and He made it, and His hands formed the dry land." Thus the first verse of revelation cuts away all the philosophical root of idolatry, or of all worship whatever that is not spiritual. All matter belongs to the created and dependent. This sublime idea the heathen mind could not conceive; and though they called the Great Supreme "World-maker," they limited His power. To them, he was not omnipotent, though a wonderfully powerful being: He needed something outside of Himself, something to work upon, before the earth could be framed. They made His power with respect to what is material resemble ours. For just as man can shape and use but not create