

is well for us to know under such circumstances that it is not God who has forsaken us, but our physical infirmity that has clouded our vision of God. There are three ways in which the body is viewed—the way of the Ascetic, the way of the worldling and the way of the Christian. The Ascetic views the body as inherently evil. Spiritual life consists in crucifying the desires of the flesh. We have many instances of this in the history of hermit life. Even to-day the spirit of Asceticism exists. There are certain self constituted religious guides who rob the body of its proper environments. They remove the pictures from the wall lest the life should lead into idolatry. They legislate severely on amusements, less worldiness should possess the soul. To them, unconsciously though it be, the body is evil and its desires should be crucified. That is the Ascetic. Bodily fatigue to such is no cause for spiritual dejection. It is not bodily fatigue but the very absence of it that clogs the spirit. Then there is the view of the worldling. The bodily faculties are for use. Their desires should be sated. "Let us eat drink and be merry." In direct opposition to the Ascetic, the worldling yet reaches the same result. Now to these extremes we oppose the view of the Christian. The body is the gift of God, the Temple of the Spirit. The laws of the body are the laws of God. We are not

to crucify the bodily desires but to bring them under subjection to the desires of spirit. Body and spirit are made to harmonize. If they are out of harmony, from whatever cause, the spirit life suffers, as David's did. Brethren, attend to the bodily laws. In doing so, you perform a religious work. The Gospel of Jesus is the Gospel of physical health.

"Let us not always say:

'Spite of this flesh to-day

I strove, made head, gained ground  
upon the whole!'

As the bird wings and sings

Let us cry: 'All good things

Are ours, nor soul helps flesh more  
now than flesh helps soul.'

This universe is the tabernacle of God, just as the body is the tabernacle of the spirit. And we observe a very close connection between the universe and God; so much so that God is ever obeying the laws with which He has invested Creation, shaping it into some semblance of His Eternal thought; so much so that when the universe groans God groans. No wonder, then, that David felt the pang of spiritual dejection. His state of body was a true register of his state of soul.

(2) We find another cause of David's dejection in his views of God and worship. "When shall I appear before God?" That is the cry of one who feels that he is deserted of God. In keeping with the tenor of his age David had not the most spiritual conception of his