

may say, to the wish of David, (as after like remonstrance He had conceded the desire of the people for a king), and told him that his son should build an house for God's name, yet this recognition of the utter inadequacy of any house was so deeply impressed on the mind of David first, and probably by him on the mind of Solomon, that when the latter requests the King of Tyre to supply him with material for the specified purpose, he cannot refrain from this ejaculation: "But who is able to build Him an house, seeing the Heaven and Heaven of Heavens cannot contain him? Who am I, then, that I should build Him an house, save only to burn sacrifices before Him?"

And when the house was completed, and all Israel were gathered together for its dedication, the same language is employed by Solomon in his prayer: "Behold the Heaven, and Heaven of Heavens cannot contain thee, how much less this house that I have builded?" The poetic psalmists and prophets of Israel employed varied imagery to express the same thought: "Whither shall I go from thy Spirit? Or whither shall I flee from Thy Presence? If I ascend up into Heaven Thou art there. If I make my bed in Hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." Again, "Who coverest Thyself with light as with a garment, who stretchest out the Heavens like a curtain, who layeth the beams of his chambers in the waters who maketh the clouds His chariot, who walketh upon the wings of the wind, who maketh the winds his angels, the flames of fire his messengers, who laid the foundations of the Earth, that it should not be removed forever." Or again, "Who hath measured the waters in the hollow of his hand, and meted out Heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor beasts thereof sufficient for a burnt offering. All nations before Him are as nothing, and they are counted to Him less than nothing and vanity. . . . It is He that sitteth upon the circle of the Earth, and the inhabitants thereof are as grass-hoppers, that stretcheth out the Heavens as a curtain, and spreadeth them out as a tent to dwell in." "Do not I fill Heaven and Earth?" saith the Lord. Similar thought underlies our Lord's dissuasion from swearing: "I say unto you, swear not at all; neither by Heaven for it is God's Throne; nor by the Earth, for it is His footstool."

We follow on to the abruptly arrested speech of St. Stephen before the Sanhedrin, wherein he exclaims: "Howbeit the most High dwelleth not in temples made with hands"; enforcing his statement by quoting the words of my text; and a most striking and undesigned coincidence, as showing the deep impression which that speech made upon Saul of Tarsus, we find the latter using the same language to the Areopagites in Athens: "God . . . dwelleth not in Temples made with hands, neither is worshipped with men's hands as though