

the eye and fill us with delight, body and soul. The worship of Heaven must then be of the most glorious, bright and beautiful character imaginable; yea, far beyond imagination.

Now if God instituted a worship for man on earth, after the pattern of Heavenly things, would we not expect to find it also glorious, bright and beautiful, as much so as is possible in this lower world? Certainly we would; and that is exactly what we do find to have been the character of the Jewish Temple worship. In one point it differed from Heavenly worship, as we have seen; its chief feature being sacrificial. That was because of man's fall and sinfulness; but in every other point it was patterned after the worship of the angels.

It was a *spiritual* worship. Now some may not think this; but the proof of it is plain. The chief reason why most of the Psalms were written was, as we have seen, that they might be used in the Temple worship; and they were so used from the first to Christ's time. And what can be more spiritual than the Psalms, which were used by our Lord Himself and His disciples, and have been used by the Christian Church ever since? Further, all well-instructed Jews knew that there was a deep mystery underlying the sacrifices, and that they were not acceptable in themselves, but had some deep spiritual meaning, which was not then very plain. Hear the declaration of King David in Psalm 51: "For Thou desirest not sacrifice, else would I give it: Thou delightest not in burnt offering." Yet this feeling did not lead them to neglect the sacrifices, for that would be disobedience, and a disobedient worship would be of course *unspiritual*, and so, in the last verse of the very same Psalm, the Psalmist says: "Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then shall they offer bullocks upon Thine altar." We gain then from all this that the Jewish worship was a spiritual worship, as far as it was possible, before the Holy Spirit had been given in full measure, for men to worship God "in spirit and in truth."

This worship was also an *intelligent* worship. The language used was understood by those present. And their prayers and praises were not weak extempore effusions, but carefully constructed and written forms. For the Jews used a *liturgy* in their worship, as the Christian Church has ever done. Dr. Kip says (Double Witness of the Church, p. 121): "From the minute accounts of the Hebrew Rabbis which have come down to us we learn that it (the usual worship of the Temple) was composed of the Sacrifices, *Liturgical Compositions*, and

Psalms;" and he adds "it is evident that the Psalms are nothing but forms of prayer (being) in most cases direct and solemn addresses to the Supreme Being."

Jewish worship being liturgical, must then also have been a *united* worship. And we are told that it was. All the Jews were expected to attend as often as possible the Temple services, and they as a rule did so, especially on the great Feast Days. There were regular hours appointed for the services, which were, during the week on ordinary days, the hours when the morning and evening sacrifices were offered. These services the Apostles attended, even after they had become Christians, and doubtless a large number of other Jews. That it was the custom for large congregations to assemble together in the Temple we learn from many passages in the Psalms; as for example: "I will give Thee thanks in the great congregation: I will praise Thee among much people;" "I was glad when they said unto me, let us go into the House of the Lord;" "Our feet shall stand within thy gates, O Jerusalem, \* \* \* whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the Name of the Lord."

Again, Jewish worship was *responsive*. We learn this from the same source from which we learn that their worship was liturgical; and the structure of many of the Psalms show that they were used in a responsive way. See, for example, the Song of Moses, Exodus xv. It begins "I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." To this song Miriam, the prophetess, and all the women, with timbrels and dances, sang the response, "Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." And in I. Chr. xvi. we are given the Psalm which David wrote "to thank the Lord," giving it "into the hand of Asaph and his brethren;" i. e., of the Levites who ministered in the Tabernacle. To this Psalm (v. 36) we are told that the people responded "Amen, and praised the Lord," undoubtedly a form of response being put into their mouths.

Jewish worship was also *musical*. Their whole service was a service of song, accompanied by various kinds of musical instruments. The Psalms were undoubtedly chanted in somewhat the same way that they are chanted to-day; and it is thought that the Gregorian Tones, which are often now used, have descended to us from the Jewish Church. Our Lord and His disciples, we read, sang a Hymn after partaking of the Passover Feast. The Hymn was probably one of those special Psalms which