

their worship must be a loving worship, a cheerful worship, a reverent worship, and a worship that is pure, true, humble and good.

Added to this their worship is *intelligent*. They do not utter nonsense or idle, meaningless phrases. They know God and His works to a high degree, and they, therefore, do not dare to offer to Him, nor could they offer to Him, anything but the highest productions of their minds; well thought out Te Deums, the most fitting Glorias, the most thoroughly digested Magnificats.

Again, the angels, worship in community: not as mere individuals, but as a united assembly, offering up what we may call "Common Praise."

Again, their worship is *responsive*. To quote one passage proving this out of several: When Isaiah was privileged to look into Heaven and to see the Lord sitting upon His Throne high and lifted up, and the Seraphim encircling the Throne, employed in holiest worship, Isaiah says, that "one cried unto another," or (as in the margin) "this cried to this," indicating that the worship was antiphonal. There was a double choir, one part perhaps saying the words "Holy, holy, holy, is the Lord of Hosts," the other choir responding, "The whole earth is full of His glory."

Again, the worship of the holy angels is *outwardly* reverent. The Seraphim stand when they worship—standing being the attitude of praise. In their lowliness and reverence they cover with their wings their faces and their feet, but their other two wings are spread for action, to fly at God's command. And in the Book of the Revelation we read of those worshipping in Heaven falling down, prostrating themselves in reverence before Him that sat on the Throne. We know not how spirits can assume attitudes, but they can; and when they worship God we see that it is with the deepest and most careful outward reverence.

Again, the worship of the holy angels is not carried on without what we would call here material *helps to worship*. They use harps. They offer incense from golden vials. They cast their crowns before the Throne.

Again, their worship is *musical*. Musical instruments of some kind are used, and God's praises are *sung*, not spoken in ordinary conversational tones: sung, with how beautiful melody, with how rich harmony, with how glorious tones, with how sweet voices, with how full and grand accompaniment, no ear here has ever heard, no mind here can conceive, no mortal can know until the day comes for him, if he is worthy of it, to enter this blessed place, vibrating with music's highest powers, to unite (being a new creature with new

and perfect capacities) with the holy angels in their joyous emphyment.

One more thought about the worship of the holy angels (and that a very important one); their worship is acceptable to God in itself. Not that they can offer this acceptable worship of themselves without God's grace; they are full of God's grace, and because of that, and because no particle of sin exists in them, God is pleased with their efforts and God accepts their offerings. No mediator, therefore, stands between them and God; no sacrifice has been offered up, nor has there been need of any by pleading which their worship else unacceptable becomes acceptable. This is not needed, by them, for they have kept their first estate, they have remained what God made them—pure and high. Therefore what they do has no sin in it. It is performed up to their ability, and is free from anything displeasing to God. Keep this in mind, then: the worship of the holy angels is not sacrificial. In a certain sense it can be said that it is only acceptable through Jesus Christ, for His grace alone enables them; but yet they do not need to plead His sacrifice, for they have never sinned. We shall understand this better when we go on, as we shall in our next paper, to consider the worship of men, unfallen and fallen.

---

## A History of the Jewish Church.

---

A PAPER READ BEFORE THE S. S. T. U.

### SECTION III.

It seems well to preface a consideration of such a subject as the Jewish Church, by making clear to our minds:

- (1) What we mean by "Church."
- (2) God's two-fold design in the use of the Church.

The word Church means "The House of the Lord," being derived (through the German) from the Greek word "*kuriakon*," which is itself formed from two Greek words "*kurios*" Lord, and "*oikos*" house. The idea embodied in the word Church implies God's willingness to have a dwelling place among men.

But the Apostle says that God "dwelleth not in temples made with hands." How do we reconcile this with the idea of a Church or House of God here on earth? It is quite true that the Everlasting and Omnipresent God cannot be considered as *wholly* taking up His abode in limited and perishable structures of wood and stone; but it is no less true that He is pleased, in the marvellous con-