

S. Polycarp visited Rome to discuss this very question with Anicetus, and neither succeeded at that time in convincing the other, yet Anicetus invited Polycarp, to celebrate the Eucharist in his Cathedral; and they parted in perfect peace and Christian fellowship.

Thus we may learn much from a consideration of the life and writings of this great leader of those that have arisen to defend the faith, which may help us to see that in doctrine and practice we are at one with the early Church.

Divine Worship.

II.

In this second paper on Divine Worship we shall consider the worship of the unfallen angels, the worship of Heaven.

Divine worship is ever being offered in Heaven, and has been unceasingly offered there from the moment the angels were created. Satan and his crew, up to the time that they became disobedient, rendered to God holy worship, and those angels who remained true to God have never omitted it since. More than that, it is their chief employment, the highest work of their life, and the work which most delights them. Never is it wearisome to them to worship God. Never do they have to struggle against wandering thoughts. Never do they take part in Heavenly worship with the feeling that duty calls on them to do so, but not pleasure. They rejoice to honour God; they cannot refrain from praising Him; they are filled with ecstasy whilst in His presence; and their greatest trial would be to be prevented from worshipping Him.

This worship of the angels is two-fold: It consists in direct offerings of praise and adoration, and at the same time in cheerful obedience to God's commands. For, dear reader, bear in mind this latter as well as the former is even a part of the worship God requires of His intelligent creatures. Some think and perhaps say, "Oh, if I had not so much work to do, I could be more religious and praise and worship God better." But let such remember that they are worshipping and praising God when they are doing what God has called on them to do; that they are pleasing God more than if they were to throw down their instruments of toil, leaving their work undone, in order to be able to spend all their time in meditation and prayer. For, as I told you in my last paper, all God's *irrational* creation worship God by fulfilling His

word, and this is a real worship as far as it goes: and we, too, are worshipping God, and the holy angels are worshipping Him, when we and they cheerfully do what He requires to be done. By using the powers God has entrusted them with, the angels and men are saying in the language of action, "We praise Thee, O God: we own Thee to be our Ruler: we willingly obey Thee: we trust Thee, knowing that Thy commands are uttered with our happiness and improvement in view: and so we toil, when Thou tellest us to, using the many wonderful powers Thou hast endowed us with, in order that by the marvellous results of our labours, the glory of Thee, who hast made us, may be enhanced."

The angels, then, are not continually standing before God's Throne adoring Him: or at least a large number of the angels are not: but some of their time (we are forced to speak of Heavenly things in a human way) is spent in direct adoration and praise, and some of their time, in employing the powers they possess, in fulfilling God's word.

Yet it seems that there are some orders of angels, whose whole work is direct adoration: at any rate, when Heaven is opened to our gaze, we see there beings who rest not day nor night saying, "Holy, holy, holy, Lord God Almighty, which was and is and is to come." "How monotonous this work must become," perhaps some readers of that passage may think. But let us remember there is no weariness in Heaven, and let us remember God is of unspeakable beauty, glory, holiness, power and wisdom. We know very little about Him, but these angels see Him face to face. Do you ever get tired of praising one on earth whom you love, respect, admire with your whole soul? If it is so joyous a task to praise a noble and good fellow-creature here—if we at times almost worship a certain one here—how much more joyous must it be for the high angels to praise and honour God, who is of infinite excellencies; and when we know that they cannot grow fatigued as we can, or become fickle as we often do, how can it be otherwise than an unutterable delight to adore and cry unceasingly, "Holy, holy, holy."

Now let us briefly consider this direct angelic worship in Heaven as far as we can with our humble powers, and with our limited glimpses of that Holy Home of Our Father.

It is *first* of all a spiritual worship. This must be the case, for those who worship are spirits, with no material body as we have. What are the highest activities of spiritual beings? To love, to rejoice, to adore, to be pure, true, humble and good. All this the good angels do and are; and so