

Divine Worship.

III.

The subject we shall consider in our present paper will be: the worship of unfallen and fallen man on earth.

I. First as to the worship of *unfallen* man. When man was created he was as pure and good as the angels. He was not only sinless, but he did not know what sin was, for he was placed in a world where everything was good. No error could then becloud man's mind; nor could any of his actions be displeasing to God. Like the worship of the angels must his worship then have been unblemished, acceptable, as he

"Adored

The God that made both sky, air, earth and Heaven
Which (he) beheld, the moon's resplendent globe
And starry pole."

His worship was *spiritual*, for man was then an unfallen spirit, clad in a perfect body. The Holy Spirit dwelt in him as in a temple, and filled him with strength and grace. He stood on earth God's representative and image, pure and majestic. Carnal thoughts could not then delight him, for his soul was closely linked to God, and breathed the pure air of Heaven. No other being than God could he then endure to worship, for he knew God and saw, as the angels saw, God's glory and greatness. And so he was capable of offering to God "adoration pure;" as was being offered to God continually in Heaven. Again, man's worship must have been then an *intelligent* worship; for his mind was then strong and bright, knowing no error; so that in these two points, spirituality and intelligence, man's worship was, then, like that of the angels. But as man possessed what the angels did not, a material body, in one point his worship differed from theirs. God's creatures must worship God with all their faculties; so, therefore, man must offer to God the worship of his *body* as well as of his higher nature. And this he did, his body then willingly being ruled by his spirit and assuming during his acts of worship postures of outward reverence and humility.

And who can doubt but that when our first parents, Adam and Eve, in the days of their innocence, worshipped God, they worshipped God *together*, offering to Him *common praise* in a responsive form and hearty manner. And doubtless they worshipped with *musical* voice (for it is one result of sin, that we are not all of us overflowing with music, the possessors of sweetest voices), and perhaps with outward helps, such as musical instruments and the like. We are not told all this in

Holy Writ, but we can infer it from the fact of man's greatness, purity and perfection then, our greatest men of to-day being but "the rubbish of an Adam."

Again, unfallen man not only offered to God direct acts of worship, but he also worshipped God by doing the daily work which God had given him to do. He was not created to be an idler: but to be industrious as the birds and bees and all creation around him. He was placed in Eden not to live in slothful ease, but "to dress it and to keep it." And labour was his delight then. It was never irksome or painful. Yet it was his duty, the faithful performance of that duty being a part of the worship he owed to God.

Once more, man in his first estate, needed not, when he worshipped God, to worship *sacrificially*. No animals were then to be slain, no death pleaded, to render his worship acceptable. It was acceptable in itself, as the worship of the angels was—because God was with man and *in* man, and because through God's grace man could then and did then please God.

II. But man sinned and fell. Tempted by the subtle serpent, he disobeyed God and so cut himself off from God; losing thereby the indwelling of the Holy Spirit; his innocence and highness; the privilege of close communion with God, and the ability to do what was right and to please God. The image of God in him was sadly blurred, and he who was created of heavenly character and heavenly aspect became degraded so that he was now earthly in character and in aspect. And, moreover, death came over him; the beginnings of a death which was to be eternal, so that he who was before full of life and light became now full of death and darkness. We can never know, here, the great difference between man unfallen and man fallen. We shall know it better hereafter when we know what man is when restored; but it was a fall grievous and low, which man himself could never undo, and which if not undone meant to him eternal lowness and misery.

But God had mercy on man and gave to him as soon as he fell the promise of restoration, or, as it is generally termed, the promise of salvation. There would come in due time One who should bruise the serpent's head. God would send a Saviour who would overcome and drive out death and open to man the way of life. And we know how God's promise was fulfilled. JESUS CHRIST, THE SON OF GOD, came down from Heaven, and by His Life and Death and Resurrection and Ascension paid the penalty for man's sin, and made it possible for him to escape sin's wages, eternal