

# SHORT PAPERS

ON

# WORSHIPPING.

W. R.  
D.

---

## CONTENTS.

	PAGE
1. WORSHIPPING, - - - - -	3
2. ON WORSHIPPING THE FATHER, - - -	9
3. THE DIVINE SPRING IN WORSHIPPING, - -	20
4. THE WORSHIPPING STATE, - - - -	28

---

EDINBURGH:  
R. M. CAMERON, 22 ST. GILES STREET.

# SHORT PAPERS

ON

# WORSHIPPING.

W. R.  
D.

---

## CONTENTS.

	PAGE
1. WORSHIPPING, - - - - -	3
2. ON WORSHIPPING THE FATHER, -	9
3. THE DIVINE SPRING IN WORSHIPPING, -	20
4. THE WORSHIPPING STATE, -	28

---

EDINBURGH:  
R. M. CAMERON, 22 ST. GILES STREET.

## *Worshipping.*



WHO can question the deep settled purpose of God to have worshippers eternally before Himself? And if we see that it is the desire of His heart that His saints should be in His presence worshipping, it is happy to know that in His own grace He has already fitted us with divine qualifications to this end, and furnished suited occasions, too, for its holy exercise.

That the volume of praise in glory will immeasurably exceed, and its harmony transcend, anything we have known or conceived here, is a fact which leaves untouched another and equally important one, namely, that the nature of all real and true worship now is identical with that which will prevail then. The character and quality of what it will be, is now assured to us, and should in measure be reached and expressed here.

The highest order of creature blessedness, and the highest order of worship answering to it, were inaugurated by the advent from a glorified Christ of the Holy Ghost at Pentecost, and His abiding presence is alike the pledge and the power of their continuance until we are no longer only connected with the glory as being sustained and gladdened by it, but are conducted thither by the same power in company with Him who is its essence whether in the scene of its display there, or as made known to our hearts by the way. And if, as we know, it is His presence which gives occasion for worship in the assembly on earth, so too, we also know, that He is there to lead the praises which His own presence has inspired. Change the scene as we may, its character and its power, its occasion and its auspices, begun in the mission of the Comforter, reach on into the glory, untiring, unchanging, and unending in all eternity!

May we not well challenge our hearts how far our seasons of worship practically express, and faithfully produce before God the normal issue of these wonderful conditions which His

grace has established? Submitting our worship meetings to such a test, the discovery which might follow, while humbling us for our feebleness and failure, would doubtless be wholesomely conducive to clearing the ground for, and raising the tone of, whatever is of God. If each asked himself as to his own part in such seasons, if it were in the sense of conscious union with a glorified Christ, in the power and unction of the one Spirit, and the membership of the one body, and not only in the name and in the presence of the Lord Jesus Christ, but as *led* of Him, where would the answer land us, alas! if one may speak for others, but in confession?

And, not only does the worship suffer from the admixture of foreign or extraneous elements, the unsealed taking part and the unjudged being present at the Lord's table, but must we not acknowledge how often the converse of this, damages the meeting? Some gifted brother, exceptionally there, by his very presence distracts the worship and silences the worshippers, the expectation of ministry taking the place of holy,

happy occupation with Christ, and the consciousness of such expectation oppressing him who has occasioned it; so that in result the worship is hurried through and spoilt, the desire for our own blessing having defrauded Him to whom we are gathered. The fact that midnight overtook the ministry of Paul at Troas (Acts xx. 7), clearly suggests, without drawing any extravagant conclusion, that the worship of the saints gathered to break bread on that occasion had not been curtailed by the presence even of such an apostle.

Again, is it not a matter of common frequency that we find ourselves praying that we may worship, and saying much to God *about* worship; and perhaps drawing many a nice and choice distinction, more fit for private study, or public teaching, than for Him to whom it is addressed—and all the while fail entirely in rendering one single note of actual worship as already in the Holiest in spirit, telling out in the presence of the glorified One there, the overflowing fulness of hearts tutored, tuned and touched by Himself?

May it not be added that when the Holy

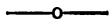
Ghost acts ungrievedly in the worshippers, and audible expression is given to the worship of the saints, such worship is as spontaneous and unlaboured as it is happy and bright? Who has not felt this when overcharged hearts found joyous relief by the Spirit of God opening a channel in which, as in one common current, the high praises of the saints flowed out, and flowed on, to gladden the heart of the Father and the Son, without a strain and without restraint? And if it be not always thus surely it is because we have hung our harps upon the willows as though it became *us* to say, "How shall we sing the Lord's song in a strange land?" as fitly enough we might say, did we not know that already our place of worship is the Holy of holies. But our *state*, as it was, as it is, as it will be; where we are and where we are to be; experiences and self-occupation in one form or another carry us away, instead of our seizing with joy the unique occasion as a coveted opportunity for self-forgetfulness and obliteration, that He may be all who is in all!

Suffice it to say, that effort implies absence of power, as seeking denotes that we have

*not* found; surveying only the foundations suggests misgivings as to the security of the superstructure, and beating the boundaries ever so efficiently is another thing to entering the domain. May our worship speak profoundly and blessedly to the fact that we *have entered*, and are restfully and joyfully at home in the scene, for if there be not an evident unction of present enjoyment and heavenly freshness, how fitting soever the language and current of thought may be, it will fail to carry along with it the hearts of heavenly worshippers. Nothing surely could be more sad than that there should be found, as usually amongst us, all the conditions of worship, the occasion and the material, the object and the power, but the thing itself utterly unsustained if ever haply reached.



## *On Worshipping the Father.*



ONE of the saddest considerations which, among others, arises in the soul in respect to our brethren entangled in the systems of men is, that they know so little, theoretically and practically, of worship; nor can we be surprised, when we reflect that they have little, if at all, understood either the object, the power, or the conditions of it. Being thus but ill-acquainted with its character, they are further fettered by the lack of suited occasions for its happy exercise. Let any one conversant with the Establishment, and with the many forms of orthodox denominationalism, see if he can point out, among the multiplicity of celebrations, services, meetings, &c., any single occasion, from one year's end to another, in which opportunity is afforded for unhinderedly worshipping the Father in spirit and in truth, by those who are in relationship to Him as

children. The very A B C of worship, as taught to a Samaritan woman just come to a knowledge of Christ, was, that "the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." (John iv. 23, 24.) Can we say that this first lesson in worship has been truly understood or acquired by one such believer out of a hundred with whom we come in contact? Go where you will, in city, town, village, or hamlet, you find that what gives a feature to the architecture of a street, or the picturesqueness of the landscape, is one of the many so-called "places of worship" which have become the most numerous of all public buildings; and whoever, let it be said, has most truly the spirit of his Master, will be the last to lift a hostile finger against any one of them. But when are the worshippers in spirit and in truth gathered together, as such, to worship the Father who is seeking them? and where, and what is the worship that goes up within those walls? Will any round of cere-

monial or celebrations, high or low, be accepted of God in place of that which He covets from His gathered saints, according to the revelation of His own mind? Shall the strains of pealing organ, intoned ritual, or intellectual oratory be suffered to stifle the accents of the heart? Can vestmented priests, or humanly-ordained ministers, be allowed of Him to supersede our direct approach to Himself in full-handed worship in spirit and in truth? God *wants* such worshippers, and the worship they are qualified of Him to render. What a parody upon this are “places of worship” without worshippers! So entirely has the true character of Christian worship been lost, that, as was said of one of the cities of ancient Greece, renowned for its idolatry, it was easier to find a god than a man, so may it be said of many a spot in Christendom to-day, that it is easier to find a “place of worship” than one intelligent worshipper!

Do we take this to heart as we ought, in humiliation before God? Do we acknowledge as we should, this sad departure from God’s ways in those who bear His name? Alas, alas!

we so live amongst it, and are so saturated by it, that we fail to mourn over it and to confess it, as we could scarcely fail to do if for the first time we witnessed such lamentable blindness of heart as to what is due to Him. And are we clear as to worship ourselves? and do our meetings present any adequate expression before God of what He delights to behold when His saints come together for this special end? Shall we mourn over the grievous defection of our brethren in the sects, as though we were exempt from failure? We cannot.

But while fully acknowledging this, we thankfully own that we are not shackled by the want of fitting occasions or suited conditions for its unhindered exercise. Both opportunity for and liberty in, worship are ours. Through mercy, too, we know something of the object and power of it, and our qualification as purged worshippers for the enjoyment of this lofty and blessed privilege. It is an immense mercy to be able to say this, as occupying a position where neither vested interests nor human prescriptions bar the

outflow, by the Spirit of God, of spontaneous worship to the Father of our Lord Jesus Christ. The more, however, we recognize the reality of having such a position given us, and possessing through grace an ability for filling it to His glory, the more we must admit the responsibility it imposes, and lament that it is so poorly fulfilled. That we have been brought into a wealthy place, none will deny; but if I have not possessed myself of it in the length of it and in the breadth of it, the very riches around me which others are enjoying, only make more conspicuous that I am personally indigent; while, on the contrary, the more I appreciate and avail myself of the mine of wealth laid open to faith, the more am I enriched by it in an ever-increasing ratio. "Unto every one that hath shall be given, and he shall have abundance." No one having an adequate sense of what true Christian worship is, in its elevated divine character, but must often be painfully impressed with the poverty of it which marks many meetings, and is observable at one time or another in all. We need to be awakened to it, that our hearts may be stirred

up to apprehend afresh, and to appreciate fittingly the wondrous privilege which is ours, of worshipping the Father in spirit and in truth.

The Lord put this lesson of John iv. before a poor Samaritan woman but just brought to know Himself—a babe of an hour old—and yet, alas! how many are they who, having known the Lord for years, have never apprehended the true character of Christian worship! That it flows from a sense of benefits received, may well be allowed; but the very fact, of its flowing from it, shows plainly enough that worship, and the sense of benefits from which it flows, are not the same thing. And, happily, the further it flows, the more truly it gets its character expressed; like a river seeking the sea, which shapes its way in that given direction, and, oblivious of its feeble source, expends its acquired volume in dignity and power upon the object from which its elements were originally drawn, and by which it has ever been attracted.

However fully our souls may be impressed with the perfection of the work which has set us in cloudless favour before God for ever, and

the blessedness of being in His presence who did that work, yet more is required to produce worship. This will be at once seen when we remember that, properly speaking, worship is now a tribute to the Father; the happy sense of a known, enjoyed, and eternal relationship of the highest order being an essential element in its character. Were we asked to define Christian worship, we could not answer better than by citing one of the prophetic verses in Psalm xxii.: "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee"—the Father's name declared unto His brethren, and Christ in their midst when assembled, leading their praises to His Father and their Father, to His God and their God. It is based upon redemption accomplished by death and resurrection; for immediately that Christ can say, "Thou hast heard me from the horns of the unicorns," He can give vent to His own personal joy in leading out the hearts of the redeemed in praise to the Father, in fellowship with Himself. Christian worship, then, is that of His brethren gathered as the assembly of

God, having Christ in their midst leading their praises, and the Father the object of worship—as the Holy Ghost, it may be added, is the power. Now if this be seen, it precludes the thought of individual worship. The woman of Samaria learnt principles of worship from the lips of an infallible Teacher; and the man of John ix. had his eyes opened not only to see, but to see Him, the Son of God, and might well be down at His feet doing Him the homage of a grateful heart. But how much more was needed before Christian worship could be fittingly rendered! The very foundations had yet to be laid in the death and resurrection of Christ, in the anticipated virtue and value of which He could alone begin to reveal the Father; as He said, “I have declared thy name;” adding, however (which is of such precious interest to us), “and will declare it.” Accordingly, after being raised from among the dead by the glory of the Father, the activity of His ardent love to His disciples is displayed in His instant presentation of His Father’s name anew, binding them up with Himself in its power and plenitude, and accrediting them



now as His “brethren,” thus fulfilling to the letter the first part of verse 22 in the psalm. And when the day of Pentecost was fully come, and the assembly of God formed by the Holy Ghost’s advent from a glorified Christ—gathered, as His brethren then were, unto His name as never before, and moreover baptized by Him with the same Spirit into union with Himself in one body—the latter part of the same verse was equally fulfilled; for He took His place “in the midst,” according to Matthew xviii. 20, to lead the praises of His saints to His Father and their Father, to His God and their God. This was the inauguration of Christian worship; then for the first time was it expressed in its true spiritual significancy; and if this be understood, it sweeps away every thought of its possessing a formal or ceremonial character—every such observance of it doing violence to its very nature.

Drawn of the Holy Ghost, as the assembly of God, to the person of Christ, His brethren have (because of being gathered unto His name) His presence in their midst—a matter of deepest, yea, of paramount importance; and

every note of praise or worship, if not what the Spirit of God draws out in direct address to the Lord Jesus, should be recognizable as that which He is Himself leading forth from His saints to gladden afresh the heart of the Father. As to this, how interesting and how seasonable is it to observe that Christ is now engaged in these three distinguished services to His Father—declaring the Father's name unto His brethren (John xvii. 26; Psalm xxii. 22); glorifying the Father (John xvii. 1); and leading the praises of the assembly to and before the Father, as seen in the beautiful prophetic utterance of the psalm referred to. We ought indeed never to lose sight of the special and peculiar joy of the Son in glorifying, in whatever way, the Father who had sent Him, according to the precious import of that touching appeal in John xvii.: "Father, glorify thy Son, that thy Son also may glorify thee." The Father having glorified the Lord Jesus in response to this word, He is now glorifying the Father; and surely never more so than when He gathers us by His Spirit around Himself to concentrate our hearts'

affections, and the praises of our lips (as His beloved brethren), upon His Father and ours, in that happy worship in spirit and in truth which it is His deepest joy as well to lead as to inspire.

May we, through grace, remember, that ever so deep a sense of benefits, and the most profound gratitude for them, may exist, and even in the presence of Christ, without one true note of praise or worship being sounded out from the heart. But our worship is that of *sons*, rendered in spirit and in truth, in the fellowship of the assembly of God, by the Lord Jesus Christ and His brethren, on the ground of His death and resurrection, which are so made good to our souls in the power of the Holy Ghost, that, undetained by any form of self-occupation, we are free to joy and delight ourselves, through Him, in His Father and our Father, His God and our God.

## *The Divine Spring in Worshipping.*



IT must be clear to every spiritual mind that what actuates any religious exercise, determines its real character in the sight of God, and inasmuch as He not only reads, but must needs read, the hearts of those who approach Him, every such thing is accurately, because divinely appraised by Him, and only by Him. Probably in nothing is there more defectiveness among saints than in the worship they are privileged to render, and in which they love to engage. Almost necessarily, perhaps, is such worship practically incited by a combination of feelings not always easy to analyse. It ought not, however, to be uninteresting to us to enquire, nor impracticable to discover, by what we are controlled, when in liberty of spirit we draw near to Him in the Holy of holies. We doubt-

less all agree that we worship—properly speaking—only there. We have indefeasible title not only to enter but to *occupy* the Holiest; we belong to that scene if we belong to the new creation. Adam had no better title to Eden, than we to the most Holy place; nor had he a more valid claim to the tree of life and every lesser delight of paradise than have we to Him who is “the Beginning of the creation of God,” and to whatever lesser boon is ours by the same deed of conveyance. All that Eden contained (save the one prohibited tree) was for Adam to appropriate and enjoy, as much as he would: his title to the whole was divinely perfect, but his enjoyment of it was measured by the extent to which he partook of what God had bestowed, since it is evident he could not have appreciated what he had failed to appropriate. The beauty and perfection of the scene, replete with every earthly endowment which wisdom, power and goodness could confer, invited himself and his helpmeet to enjoy what Jehovah Elohim had given him, and which was addressed not less to his moral, than to his sensuous nature, for everything,

thereof be it observed, was as good as it was gratifying.

Now, notwithstanding he was so lavishly blessed of God, we read nothing of Adam as a *worshipper*; but in the book of Job where the Lord Himself gives a recital of His creation-work as to the earth, He speaks of the delight and the praise of another order of created beings who, beholding what He wrought, were the privileged spectators of this new exercise of creative skill, "The morning stars sang together, and all the sons of God shouted for joy!" So also when redemption's more beauteous work was about to be unfolded, the pledge of which was there "wrapped in swaddling clothes," an infant of days, but "seen of angels," we read of "a multitude of the heavenly host praising God, and saying, Glory to God in the highest and on earth peace, good pleasure (of God) in men!" (Luke ii. 13, 14.) And if we add to these a new-creation scene of glory, we find exactly the same principle obtains, "they sing a new song, saying, Thou art worthy to take the book, and to open its seals, because thou hast been slain, and hast redeemed

to God by thy blood, out of every tribe, and tongue, and people and nation, and made them to our God, kings and priests; and they shall reign over the earth!"

The point is, that in each of these three typical cases (creation, redemption and glory), the joy or the worship which the scene indicates, is *purely unselfish*. Those higher intelligences who beheld the earth's foundations laid, and witnessed all its garnishing, saw also Adam constituted its richly-endowed, its dignified and intelligent head, and being able to trace the significant and sublime character of it, they "shouted for joy!" These two causes surely were the spring of their joyous adoration—God was glorified and man was blessed; they looked upon a work neither done for them, nor one in which they were agents or instruments, but they had unalloyed joy, the purest of its kind, in beholding how God wrought in acquiring new glory to Himself and in what He did for him who was "the figure of him that was to come." And when God's blessed purposes of grace are about to be disclosed, the praises of the angelic host are

of a kindred character. They celebrate afresh His glory, and the delight of God in His eternal counsels, as to another family of His than themselves; for He took not "hold of angels (by the hand) but he takes hold of the seed of Abraham." So also, in Revelation, Old Testament saints and the church seen in heavenly glory, as represented by the elders, sing and celebrate the worthiness of the slain Lamb, and the blessing not of themselves (though they be included in that blessing no doubt) but of others. Thus is it in every case, blessing and praise to Him who has so wondrously wrought for His own glory, and recording the value of each precious work, rather than the application of it to its objects.

The lesson I would deduce from this is, that as a worshipper I am so blessed that with a heart at leisure from itself, like the sons of God at the Adamic creation, the heavenly host at the Incarnation, and the crowned elders of the Apocalypse, I find a spiritual incentive to worship, as precious as it is powerful, not in my own blessing, but (1) in the discovery of *what God is*, now unfolded by the Holy Ghost,



according to the revelation given us of Himself as the God and Father of our Lord Jesus Christ, and (2) in the joy and delight which my soul ever experiences in *what He has done*, not for us, though that is included, but *for the Son of His love* in exalting Him to highest glory as the second Man and last Adam, "the Beginning of the creation of God." In the latter case our fellowship is "with the Father," as in the former our fellowship is "with his Son Jesus Christ."

There are few things that saints lay hold of less quickly and less clearly than these principles of worship, and there is nothing in which egotism plays a more disastrous part. It is true, as already remarked, that a combination of feelings may actuate the soul of a worshipper, and probably this is, more or less, always the case; yet, allowing this, it is well for us to observe that the value of the act must ever be determined by that which sways the heart. Taken as a spring of worship, my satisfaction in the deliverance never can come up to the immeasurable and profound satisfaction I am privileged to enjoy in the

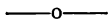
Deliverer! In the one case *I am before myself* as a delivered person, in the other I have before my soul the blessed person of the Deliverer! In the former case I measure the value of His work by my experience or expectation of benefits it assures to me; in the other, by Himself who has made that work the foundation of His acquired glories! How clearly is this latter and not the former implied in the word, "Therefore doth my Father love me because I lay down my life," apart from any reference to the beneficiaries. And again in John xvii., "I have glorified thee on the earth"—though men had closed their eyes and their hearts against Him; and further, "I have manifested thy name unto the men which thou gavest me out of the world," though, as, we know, these dear disciples shewed but too plainly that as yet they knew not the Father. (John xiv. 8.)

In each case there is propounded the full value of the work as before God, estimated upon grounds infinitely higher than any results present or prospective; and therefore it is a fair and indeed inevitable conclusion, that if

we worship adequately, it is as having conscious fellowship by the Holy Ghost with the Father in His estimate of the worth and work of His Son, and by the same Spirit fellowship with the Son, as entering into His own blessed appreciation of all He knows and loves to declare, of the Father,—thus we “worship the Father!”

May the saints of God have such unbroken rest of heart *from* self, and *in* Christ the Beloved of the Father, that what enraptures our spirits when worshipping may be those divine things alone which shall be preferred before our souls by the Holy Ghost as He conducts us into the eternal joy and blessedness which prevails only within the veil!

## *The Worshipping State.*



NOTHING perhaps more clearly indicates in a corporate way the poverty of our faith than the low style and character of our worship when gathered as saints in the presence of Christ in separation to His name, and person, and glory.

Children of the Father in known relationship according to His eternal counsels; sought out of Him to be His true worshippers: taught of Him to take up the endearing name of "Abba" on our lips; experiencing from Him a love, the quality and measure of which can be gauged by nothing short of what the Father's heart delightedly gives forth to Christ; having closest access to Himself in the unclouded joy and delight of an eternal favour already begun—it is thus we have to say to the Father of our Lord Jesus Christ! Fruit of the travail of His soul if we think of the past; members of His body as to present association with Him in

holy but unreserved intimacy, and heirs of His glory to be shared with Him at His coming which is our only future—it is as thus eternally united to and blessed with Christ that we have to do with Him ! Anointed, sealed, indwelt of the Holy Ghost ; strengthened, moved and moulded by His power—thus has the Spirit of God to do with us for the glory of Christ until He come !

These are our *personal qualifications* for worshipping in spirit and in truth, and they are characteristically those of every saint of God since Pentecost. Were ever saints before so wondrously, so blessedly qualified for ascribing that worship which is desired by the heart of God ? The holy angels who stand before the throne in heaven's unsullied purity cannot render it, and millennial saints blessed with the manifested presence and gracious rule of Jehovah-Jesus, King of kings, and Lord of lords, will never be able to yield to Him a worship such as ours might be now and must be eternally.

But there is more ; certain conditions exist amongst us which are conducive to worship

and all important to that end. We have the whole revealed mind of God, as indeed have others, but the word is not bound amongst us; we yield it unfeigned reverence and subjection, and we call nothing "order" which is not found there. Above all we have the presence of Christ—that which emphasises our blessing beyond all compare. For He, who in bodily form—the exalted Son of man—sits crowned with glory and honour upon the throne of the Father and illumines all heaven with His presence, this "same Jesus" is as really present in another way wheresoever two or three are gathered unto His name. As in the one scene corporally, so in the other scene spiritually, is He Himself present who said "there am I," and our hearts answer with exultation, "we have found it so!"

The bare mention of these salient features of Christianity which are our common heritage as saints may suffice to establish to any reflecting mind that our worship bears unwitting but decisive testimony to the poverty of our faith. Was there a tithe of this blessedness known to David's heart when he said,

“My cup runneth over,” or when he said “My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips?” Yet how painfully convinced one often is that many go to the Lord’s table whose heart’s language on entering the room has never overtaken, much less outstripped that of the godly Jew, “My cup runneth over”—“My mouth shall praise thee with joyful lips.”

The apostle says, “our passover, Christ, has been *sacrificed*, let us celebrate the feast;” how suggestive is this as to the Lord’s supper, not the living, not the suffering, but the *once-dead* Christ, before our contemplation, as also in another place, we “announce the *death* of the Lord until He come.” Sacred, indeed, the subject; solemn, indeed, the occasion; no season could be more calculated to subdue all that is of nature, and to repel effectively the intrusion of all that which has been judged in the cross; and these are the wonderful conditions and circumstances of our hearts’ high festival! There our souls being satisfied as with marrow and fatness, we must praise with

joyful lips! It is the anti-typical passover, but *where do we eat it?* As a matter of fact in the wilderness, but as a matter of faith within the borders of the land: not out of sight of the wilderness, it may be, but far, very far out of sight of Egypt where it was first eaten by another, though a faithless generation! Between Egypt and God's Israel roll the Red Sea and the Jordan, they are within the land of God's counsels concerning them; never before had they so celebrated the feast. How different to the Egypt passover, when judgment was impending and shelter from it the paramount thought; how different to the wilderness observance, while learning to the bitter end, the flesh and its workings; though, haply, at the same time learning the ways of God! Now they were a people in possession, chosen, called, redeemed (by blood and by power), disciplined, educated and enriched, signally honoured, wondrously blessed—"a people near unto Him." (Ps. cxlviii. 14). But how much more so we, of whom indeed they were types! How one feels rebuked for our lack of faith when gathered in celebration of



the feast to find souls occupied with their own part instead of with His part; Israel might fail to enter into this, but shall we? Is it everything to me that He has brought me to Himself, but nothing to Him? Do I not long to know the depths of His joy as He rests in His love? Can we be occupied only with the shelter we have found in the blood or the ways of His grace to us in the wilderness instead of with the cynosure of God's counsels, the blessed Forerunner who has entered into glory, the Beloved in whom we are already graced before God! The Holy Ghost surely conducts our hearts to Him there, and there He seeks to detain them while in company of spirit with Himself we look back together to that darksome scene and that dread hour in which He bare the curse, but vanquished death and took spoils from the enemy! Consciously one spirit with the Lord and in His company, we remember Him as once He was, but is not, nor can be again; we have communion in His body and His blood, that body given, the life taken, that blood shed; we "one loaf" on earth, members of His body now and waiting to be

glorified together with Him when He shall come! But "in spirit there already," I have to do with Him as and where He is, alive for evermore, within the veil, within the holiest; I know Him there; I am in Him there; faith puts me within, I have entered, I am seated, I am greeted of Him, I am abundantly happy, I am overjoyed with the reality of the heavenly scene, everything around me as full of gladness as radiant with beauty; I am in the unruffled serenity of an atmosphere in which no care can exist, in the unclouded light of a region where is no darkness at all; I am in the immeasurable blessedness and the inconceivable joy of the new creation, all else is eclipsed by a brightness above the sun, the "old things are passed away, all things are become new, and all things are of God!" Sensible of a wonderful capacity for spiritual enjoyment, yet not thinking of myself, so deep the joy, so profound the peace, my soul regales herself upon "the hidden bread,—of Christ once humbled here," amid the illimitable blessedness surpassing human thought! The wonderful fact that I should be there, and the more wonderful

work of grace that brought me there, might fitly give birth at other times to gratitude and thanksgiving as the soul surveys the wisdom and the grace of God's salvation; but just now my soul is filled with heaven-born joy, and worship—only worship—the ecstasy of bliss—is in keeping with the scene that surrounds me. Such worship becomes then the spontaneous issue of an overcharged heart finding its only relief in an adoration as free as it is bright, as joyous as it is blessed, as holy as it is happy; God and the Lamb, the Sun and Centre of the scene, absorb every emotion of the soul; every heart is like a swollen river rising above its banks, and its overflow is the worship which He who has inspired it deigns to accept and loves to receive from His own! Oh! that we had learned—not that He has gifted some for it—but how richly He has qualified *every saint of God* to minister to His joy when He has gathered us around His blessed person, to be the adored Object of every heart and the leader forth of praise from every lip, while we enjoy together the antepast of heavenly glory!

W. R.