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of such an ordinance. From what source is the duty of public religious worship derived; and is it intended to be a standing and permanent ordinance in the Church of Christ? It is not difficult to find an answer to such a question, or to evince the nature and obligation of the ordinance as part of the public homage of the Church to God.

I. The foundation of the duty of social worship lies in the law of nature itself.

View man individually and apart from other men, and it is the very law of his being, as a creature of God, to love, and honour, and serve his Creator. Praise and outward homage and adoration are the very expression by a dependent creature of the relation in which as a creature he stands to God—the very end for which he was created and exists. Add to the idea of the individual man, taken and regarded as separate and apart from others, the further idea of man as a social being, or man made for and placed in the society of others, and you are at once shut up to the notion of social worship as a duty no less binding upon men collectively, than was the duty of private worship upon men individually. Into whatever relation he enters, man carries with him the same paramount and unchanging law which binds him to honour, and love, and worship his Creator; and every relation of life, capable of being turned to such an end, underlies according to its character the same obligation of doing homage to God. Man in the closet, man in the family, man in the Church, is equally bound to the duties of the personal, the domestic, the public worship of God. Without this, there are many of the powers and faculties of man's nature as a social being, formed as they were for the glory of God, which he cannot bring to do their proper work of glorifying Him. The worship of God, publicly and in society with others, is the proper expression towards God of man's social nature. The very law and light of nature tell us that the public worship of God is a standing and permanent ordinance for the whole human race.

II. The institution of the ordinance of public worship as a standing and permanent ordinance for man, is demonstrated by the Divine appointment in regard to it.

In what manner man as the creature of God is to hold intercourse with Him for the purpose of worship; in what form or by what methods he is to express his natural duty of honouring