

tian era. Now, as a worshipper of God in the days of Abraham could not continue in the favor of God after the Law was given on Mount Sinai, without conformity to that, so the Jew, under the law of Moses, however pious, could not be considered a true worshipper of the Lord, after the glorification of the Lord Jesus Christ, without submission to his authority. Even Nicodemus was taught that he should be born again of water and spirit, before he could enter the kingdom of heaven. The subsequent constitution always convicted those under the previous of a want of conformity to the Lord, because the dispensations of heaven have always been advancing.

The Apostle Paul, in the 7th chap. Romans, personifying a Jew, from the patriarchal dispensation down to the proclamation of good tidings to every creature, says, "When the commandment came, sin revived, and I died." The Jew in Egypt might covet his neighbour's goods—have strong desire for many things contrary to the law of God, and feel no condemnation—not be convinced of sin; but when from Sinai's flaming top Jehovah proclaims, "Thou shalt not covet," then a consciousness of his previous desires, arrays his sins before him—he dies! Hence Paul says, "I should not have known that strong desire was sin, if the law had not said, thou shalt not covet." \*

A new dispensation presented new acts of obedience; new motives; and blessings, more glorious, suspended upon entire submission to the Lord. The Saviour said to his disciples just before his departure, "You believe in God, believe also in me." Here there was an additional fact to be believed, viz. The divine character and mission of the Lord Jesus Christ. After he arose from the dead, and ascended to glory, more objects of faith were presented, and conduct corresponding thereunto, in order for a preparation to constitute an individual a worshipper of God under the christian economy. Faith, repentance, and baptism, were proclaimed as the conditions of discipleship. What now constitutes the worship of God? To answer this, all of our previous remarks were designed to pave the way. With those who recognise the scriptures as the only rule of faith and practice, we shall soon settle the question.—Remember, we now have to do with those who are in the kingdom of the Lord—the Church of Christ. None will dispute the position—that the churches set in order, and governed by the Apostles, in person, were true worshippers of the Lord. And how did they worship? What constituted their worship? This question is plainly answered in their history; recorded by Luke, Acts, ii. 42: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This, then, we are assured, was their church or congregational worship. 1. The Apostles' doctrine—learning of them. Hearing, *viva voce*, from them while they were present; and in their absence reading their testimonies and epistles, and thus seeking to become acquainted with all the will of the Lord. 2. Fellowship, (translated sometimes contribution and distribution). Making provision for the necessities of the Saints. Thus in the above Acts of worship, in