

he elaborately discussed. They are touched by a master hand, and we have not the vanity to suppose, that any thing that we could add would make them appear more luminous.

The devout, in the days of Israel's glory, with the Psalmist would say, "O come let us worship and bow down, let us kneel before the Lord our Maker." But with the wise man also they were to learn, "that he who turneth away his ear from hearing the law, his prayer is abomination." Thus their prayers and their sacrifices mingled, and they rejoiced in the goodness of God.

When the Harbinger of our Lord Messiah made his appearance, something additional was required. He came to prepare the way of the Lord. The questions which he seemed desirous of discussing were: Who believes the Messiah is coming? Who will pledge themselves to be ready for his appearing? Prepare a way for the Lord—a high road in the desert for our God! I am not he—I am sent before him. I am not worthy to untie his shoe strings! I baptise you in (Gr. *en*) water—he shall baptise you in the Holy Spirit and fire—bring forth fruits of repentance!

Those who believed in the coming of the Messiah, and repented, (reformed) were baptised in Jordan, confessing their sins. This was preparing a people for the Lord. Who now are constituted worshippers of God? *Answer*.—Those who not only hear what Moses has said; but also lend an ear to John's instruction. Some did not thus act, and of such the Saviour said—"The Pharisees and Lawyers rejected the counsel of God against themselves, *not being baptised of him.*" Luke, vii. 30. While, on the other hand, the "publicans justified God, being baptised with the baptism of John,"—verse 29.

After the resurrection of the Saviour, those who adhered to him, believing this glorious event, were the materials for the beginning of his church, and at that time were the true worshippers. To these, the three thousand were added on the day of Pentecost. We have many reasons for believing that many who came to John's baptism, rejected the Messiah before his crucifixion; for even the disciples of the Lord, (those too, who were under his immediate instructions,) sometime before his death, "went back, and walked no more with him."—John, vi. If this was the case with those who had become *his* disciples, what are we to think of the followers of John!

From the above, and many other circumstances, we are led to the conclusion, that those, the number of whose names together, were about one hundred and twenty, constituted the only true worshippers in Jerusalem, at that time.

You, my dear Brother, need not be informed that those persons who first form a government, are not usually subjected to the same acts to constitute them legal citizens, as those who subsequently desire to enjoy that privilege. This, however, is not the place to show the difference between the disciples of John and the Lord, since the christian dispensation began. That subject must be the theme of another article, at "some more convenient season."

We have noticed the character of worshippers previous to the Chris-