

the sacrifice of Christ. But not a person on earth believed that the Messiah would die as a sin offering, or rise from the dead, from Eve to Mary Magdalene. Without believing this now-a-days, none to whom it is reported can be saved. The patriarchs had visions and anticipations of a Messias; but so indistinct, that they who spoke most clearly, Peter tells us, were not able to understand them; for, although they sought diligently what the Spirit which spoke in them could mean, they did not understand its communications. But to conclude this episode: The Father of the Faithful was accounted righteous through believing the promise made to him, and all his children will be ranked with him through believing the communications made to them. See Romans iv. to the end.

ANSWER TO L. B's. QUESTIONS CONCERNING THE WORSHIP OF GOD.

(Continued from page 94.)

QUESTION 2. "*At what time and place must that worship be performed?*"

In a previous number we made an effort to answer this question. We had proceeded to point out the different *times* required under the different dispensations in which he was outwardly worshipped and adored, and had just begun remarking on the *place*, and was cut short for want of room. The reader will please turn to the article to which reference is made, and then he will be prepared for this, viz.: the place in which Jehovah may be acceptably worshipped.

Much depends on the state of the individual's heart and affections. The man who is of a humble and contrite heart, and trembles at the word of the Lord, though he fills heaven and earth, with such an one he delights to dwell. Of such characters we now write.

The first place of worship for them is the closet. By the closet, we mean a place where no eye sees, but him to whom all things are present. We very much doubt whether a public demonstration of devotion or attachment to the Lord would be of any essential benefit to a person who does not habitually converse with the Lord in secret. Those who pray most in secret are always best prepared to pray with fervor and general benefit in public. We all know that if we have become familiar with any person in private that we can converse with more ease and freedom in their presence, with them or others, than when in company where we are all strangers. But some will not pray nor speak for the Lord, publicly! And why? They answer—"We have no gifts for these duties—we do our praying in our closets, where the Lord requires it to be done." Very good! But the person who thus replies to his friend who would have him obey that command of the Lord, "pray everywhere," knows in his heart that he does not habitually retire from the world and its cares to read and meditate on the word of the Lord and to call on his name; he knows that it is a hypocritical excuse for neglecting his duty! The man or woman who takes delight in conversing with the Lord in secret, will also take pleasure in