

the patriarchal dispensation, none worshipped the Lord acceptably, but those who offered such sacrifices as he required ; and made confession of their sins before him against whom they had transgressed.

Thus in the case of Cain and Abel, it is apparent that the Lord had promised, that, should they approach him with proper sacrifices, they would be accepted. Abel believed the word of the Lord ; offered his sacrifice, and was accepted. Cain, being a tiller of the ground, considered it most convenient to sacrifice to the Lord with the fruits of the earth. Abel worshipped in the Lord's way, and Cain in his own.—Cain was angry that he was rejected ; but the Lord says to him, " If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at thy door.—Gen. iv. 7.

The above citations are sufficient for the patriarchal dispensation.—There can be no question concerning the manner in which men worshipped, or what constituted the worship of God in those days. May the blessing of Abel, and the rejection of Cain, be a beacon to all of us, until the end of time, to choose the Lord's ways, and ever fear the devices of our own hearts, however plausible, lest like Cain we also be rejected !

Under the Mosaic dispensation, the duties and privileges of the Lord's people increased ; and, consequently, more was required of them, in order to worship God acceptably. They were to follow the Lord fully ; to be separated from all other nations and people ; to leave Egypt, and journey to the land of promise. Certain sacrifices, feasts, fasts, and observances, were imposed upon them, doing which, " they should live in them ;" should enjoy peculiar blessings and privileges ; but, neglecting them, the displeasure of heaven should be manifested in the judgments poured upon them.

While they were diligent in the performance of these duties, they were happy, and recognized as the worshippers of God ; but when they forsook the Lord, went after other Gods, and served them, then they were called worshippers of idols—idolaters. To keep them in remembrance of their obligations to serve the Lord at all times, they had their daily sacrifices and their numerous institutions. One in particular let us consider in order to get a clear idea of the genius of this dispensation. The passover was of divine appointment, to remind them that the Lord passed over them, the night that his destroying angel cut off all the first-born in the land of Egypt. The law on this ordinance was very positive. The soul who should neglect to eat of this, at the appointed time, " should be cut off from among his people."—Num. ix. 13. Nor less positive were the prohibitions. During the feast of unleavened bread, " that soul, who should eat any leaven should be cut off from the congregation of Israel."—Ex. xii. 15—19.

Such is a small specimen of the requisitions and prohibitions of the Lord in those days, by which they were enabled to determine what constituted the worship of God. You are aware that much more might be written on this head, especially by those who have correct views of the typical character of the Jewish congregation, worship, *et cetera* ; but this must suffice for the present. In the essays on " Man in his Primitive State, and through the various dispensations," these subjects will