

the one they showed their love and respect for the Lord, by obeying his Apostles ; and to each other, by contributing to their various wants.

3. Breaking of bread—or, more properly, breaking *the loaf*—thus, obeying that command of their Lord—“ Do this in remembrance of me.”

4. Prayers.—The Apostles taught the disciples to pray. They continued steadfastly also in prayers. Their assemblies were not called together—the church did not meet in its congregational capacity for one of these alone, or for part of them, but for all. Let us notice very particularly this fact, viz. That which constituted the worship of the first assembly of christians—the Jerusalem congregation—the mother church is that which constitutes the worship of all christian congregations since that time. This church was designed to be the pattern. Here the gospel was first announced to individuals all over the then known world. When persecution raged against them, they were again scattered through the whole country, and soon became members of other congregations. From this fact, who can doubt that the above order of worship became that of all the other churches. The disciples would say to an innovator—This was our order when the Holy Twelve assembled with us in Jerusalem, and this order of worship must continue.

There is not an intimation of the church coming together on the first day of the week but for this purpose. These acts of worship are not spoken of as extraordinary—as that which was to be attended to once in four, thirteen, or twenty-six weeks ; but they, says the Apostle, continued “ *steadfastly*,” (sometimes rendered *unremittingly*,) in these acts of worship. These acts of devotion, then, constituted the outward worship of God. With contrite hearts, possessing the spirit of the Lord, they were perfect worshippers. We are under the same dispensation. These things must be attended to now, or the worship of God is not performed. Let it be distinctly understood that by every argument that you, my dear Brother, can present to disprove the necessity of attending on all of the above duties every Lord’s day, by the same arguments we can show, that it is not necessary for christians to meet on every first day to hear preaching, or to attend to what is ordinarily called “ the worship of God.” All of these duties, and the public worship of the Lord every first day of the week, stand or fall together !

We have much more to write on this subject, but our little Christian can hold no more at present. The other questions shall be noticed in our next, the Lord willing.

In the mean time let us think of the last occurrence of the word *worship* in the New Testament. The angel said to John, when about to pay him divine honours—“ See thou do it not,”—“ Worship God.”

That which an individual has uppermost in his affections, is the object which he most devoutly worships. If we think more of the sayings and doings of men, than of the Lord and his word, then we are idolaters.—There are as many idolaters now as ever there were ! Some worship their gold and silver, and many worship themselves ! How large a number of professors, who never pray in their families, or retire from the business of the world to spend five minutes in secret prayer. If they dart up a petition occasionally, it will be in consequence of affliction,