

forever give up social worship. In harvest time, the farmer would find it inconvenient to spend any time with his brethren in the house of prayer; in fresher time, the lumberers and mill-men would have too much business, to think of attending religious meetings; and so every season would claim the entire occupation of some large class of the community; the public worship of God would be entirely neglected; the animal man would gain the complete ascendancy, and christianity would become extinct!

During the first four thousand years a certain day was fixed; not a certain part of the time, but "*the seventh day* is the sabbath of the Lord thy God" &c. On the first day of the week the Saviour rose from the dead. Since then, believers in him have honored his memory by meeting for worship on that day. To the Apostles the Messiah said, "He that hears you hears me, and he that hears me hears him that sent me." The conduct of the early christians, under the teaching of the apostles, must certainly be equivalent to a divine injunction. No one who has any respect for his own intellect—who has given any attention to the Word of the Lord, church history, or even tradition—doubts that the christians of the pure ages of christianity met every first day of the week to worship God. If it was necessary for them to do so it is for us. We base the duty then, in the first place, *on the example of the early christians*. In the next place, the title that the resurrection day has obtained shews that it should be wholly devoted to the cultivation of the moral nature of man, and that nothing should be engaged in calculated to take off the mind from the great facts to be commemorated on that day, namely, the death of Christ for our sins and his resurrection for our justification. In the New Testament we have the expressions "Lord's Day," "Lord's Supper," "Lord's Table," &c. Supper and table are specific objects. No one supposes that they allude to ordinary meals: why then should any one doubt that the designation "Lord's day" has a specific object—to point out one day to be distinguished in some way from all the rest? The "Lord's day" as certainly points out some one particular day that has a particular relation to the Lord, as the expression "Lord's supper" refers to a particular supper to be received in honour or in remembrance of the Lord Messiah.

The early christian writers can be implicitly relied on as witnesses in matters of fact. They are referred to by us for this purpose only.—We are informed by Eusebius, that from the beginning the christians assembled on the first day of the week, called by them the "Lord's day," for the purposes of religious worship, "to read the scriptures, to preach and to celebrate the Lord's supper;" and Justin Martyr observes; "that on the Lord's day, all christians in the city, or country, meet together, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets: this being done the president makes an oration to the assembly, to exhort them to imitate, and to practice the things they have heard; then we all join in prayer, and after that we celebrate the sacrament. Then they who are able and willing, give what they think proper, and what is collected is laid up in the hands of the president, who distributes it to orphans and widows, and other necessitous christians, as their wants require." Even the ene-