

the beginning of the preceding week; and to me it seems highly probable that, although he was in great haste to reach Jerusalem by the day of Pentecost, he consented to remain with them over the Sabbath, that he might have an opportunity to preach to a greater number than could be assembled on any other day, and at the same administer to them the sacrament of the Lord's Supper. At any rate, it is clear from the text, that it was a *usage* in this church to come together on the first day of the week, to celebrate the Eucharist, and for other religious services.

Again. In 1 Cor. xvi. 1, 2, we find this record—"As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one lay by him in store, as God hath prospered him, that there be no gatherings when I come." It is evident from this passage, that on the first day of the week, in a large number of the Churches gathered from among the Gentiles, by the apostle Paul, a religious duty was, by this order, to be stately performed—the duty of making a charitable provision for the poor saints in Judea, then suffering both by famine and persecution. The distance was great between the Churches of Galatia, in the north-eastern part of Asia Minor, and the Church of Corinth, in Peninsular Greece; and here is a duty which was to be regularly performed, by apostolic command, on the first day of the week, in all these Christian Churches and probably in many others, if not in all that had been planted by this apostle. The specific duty was a contribution to the poor; but the reason why it was to be done stately on the first day of the week, is well explained by Dr. Doddridge, in the following paraphrase of the passage—"When you hold your Christian assemblies *on the first day of the week* in commemoration of the resurrection of our Lord, which has made that day sacred amongst us, *let every one of you lay something by in proportion to the degree in which* by the divine blessing *he hath been prospered* in his affairs; and let him bring it with him to the place of your public worship; then *treasuring it up* in the common stock, *that so it may be ready in one sum, and there be no necessity of making any particular collections when I come.*" The original words, which in our common version are rendered "let every one lay by him in store," Doddridge, you perceive, translates "treasuring it up," and in a note he says—"We render it, 'let every one of you lay by him in store.' But the following words show, that it was to be put into a common stock. The argument drawn from hence for the religious observance of the first day of the week, in these primitive churches of Corinth and Galatia, is too obvious to need any further illustration, and yet too important to be passed by in entire silence." Now, as the epistle to the Corinthians is directed, not only to them but to "all that

in every place call upon the name of Jesus Christ," it may fairly be considered as intimating, that the first day of the week is to be regarded as the Christian Sabbath, among all people, and "till the end of the world."

4. In Rev. i. 10, we find the apostle John using these words, "I was in the Spirit on the Lord's day." Does any one, I ask, entertain a doubt which day of the week the beloved apostle meant by *the Lord's day*? It is manifest that there was *then* in the Church a day, which was so well known and discriminated by calling it *the Lord's day*, that no other explanation was needed to point it out. In fact it appears that the Christians *then* knew, as well as we do *now*, what day a writer or speaker intended, when he mentioned *the Lord's day*; and it is equally palpable that they, as well as we, could mean by this designation no other than the first day of the week. It doubtless was called *the Lord's day*, because on this day he rose triumphantly from the tomb, completed on this day the work of our redemption—a work more arduous in itself, and more important to us, than the work of creation—and because, for these reasons, he claimed that this day should be regarded as *his property*, and should be observed thenceforth as "the Sabbath of the Lord," in all succeeding generations. If, then, the example of the whole apostolic Church, originating, we cannot doubt, in a command from the Redeemer himself—either in the forty days which he spent with his apostles after his resurrection, "speaking of the things pertaining to the kingdom of God," or in a communication made to them miraculously by His Holy Spirit—for without such authority we cannot suppose they would have established an observance for the whole church—if, I say, the example of the entire apostolic church, thus originating, and fortified by such reasons as I have now, in several particulars, laid before you, is to be an authoritative guide to us, as it indubitably ought to be, then is the first day of the week to be observed, till the end of the world, as the Christian Sabbath.

NOTE.—To which there is a reference at page 43. "There is great reason to believe, that the Sabbath of the Israelites was altered with their year at their coming forth from Egypt, and a short attention to this point may not here be improper. The case then seems to be this. At the finishing of the creation God sanctified the seventh day. This seventh day being the first day of Adam's life, was consecrated by way of first fruits to God, and therefore Adam may reasonably be supposed to have begun his computation of the days of the week with the first whole day of his existence. Thus the Sabbath became the first day of the week. But when mankind fell from the worship of the true God, they first substituted the *Sun* in his place; and preserving the same weekly day of worship, but devoting it to the Sun, the Sabbath was thence called Sunday. Thus the Sabbath of the Patriarchs continued to be the Sunday of the idolators, till the coming up of the Israelites out of Egypt, and then, as God altered the beginning of their year, so he also changed the day of