

Days *inclusively*, (agreeable to the *Jewish Method of Computation*) which brings us to the next *First Day of the Week*; we see the Disciples again assembled, and our LORD again appearing, with his Benediction. And as the Evangelist informs us, at the thirtieth Verse, that he performed *many Signs, in the Presence of his Disciples*, which are not there particularly specified; 'tis probable he might then also deliver *other Instructions*, and inform them, among the rest, of the Alteration he had made in the Sabbath. Thus, as we read Acts i. 3. He was *seen of them Forty Days, speaking of the Things pertaining to the Kingdom of GOD*. In the second Chapter of the Acts; at the Feast of *Pentecost*, which, a small Acquaintance with *Jewish Antiquity* will convince us, was upon the *First Day of the Week*; we again view the Disciples met together, *with one Accord, and in one Place*; the Holy Spirit further honouring the Day, by making a visible Descent, and communicating his miraculous Gifts; and a Discourse of *Peter's*, consequent upon it, succeeded, to the Conversion of Three Thousand Souls. It is remarkable, and worthy our Notice; that it was upon the *First Day of the Week*, the First Sermon was preached, after the Ascension of our LORD, and the First Converts added to the Christian Church. After this, the Custom seems universally to have obtained among the *Gentile Professors*; and we find *Paul*, Acts xx. 7. preaching at *Troas*, upon the *First Day of the Week*, when (as it should seem was usual upon that Day,) *the Disciples came together to break Bread*. We find him afterwards, directing the Church at *Corinth*, in the last Chapter of his First Epistle, to make their Collections, upon the *First Day of the Week*; from whence we may conclude, that this was the most convenient Day, for the Purpose; and what other Reason can be assigned, why it should be so, only, because that on this Day, they were constantly assembled for Divine Worship? Giving of Alms was customary