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CONDUCTED BY W. W. EATON.

Thou art the Christ, the Son of the Living God.—*Peter*. On this Rock I will build my Church, and the gates of Hell shall not prevail against it.—*The Lord Messiah*.

RESTORATION OF THE ANCIENT ORDER OF THINGS.

No. VIII.

ON THE BREAKING OF BREAD—No. III.

WE have proposed to make still farther apparent that the primary intention of the meeting of the disciples on the first day of the week, was to break bread. We concluded our last essay on this topic with a notice of Acts xx. 7. "And on the first day of the week when the disciples assembled to break bread." The design of this meeting, it is evident, was to break bread. But that this was the design of all their meetings for worship and edification, or that it was the primary object of the meeting of the disciples, is rendered very certain from Paul's first letter to the Corinthians, chapter xi. The Apostle applauds and censures the church at Corinth with respect to their observance of the order he instituted among them. In the second verse he praises them for retaining the ordinances he delivered them, and in the conclusion of this chapter he censures them in strong terms for not keeping the ordinance of breaking bread as he delivered it unto them. They retained in their meetings the ordinance, but did abuse it. He specifies their abuses of it, and denounces their practice as worthy of chastisement. But in doing this, he incidentally informs us that it was for the purpose of breaking bread they assembled in one place. And the manner in which he does this is equivalent to an express command to assemble for the purpose. Indeed there is no form of speech more determinate in its meaning or more energetic in its force than that which he uses, verse 20. It is precisely the same as the two following examples. A man assembles laborers in his vineyard to cultivate it. He goes out and finds them either idle or destroying his vines. He reproves and commands them to business by addressing them thus—"Men, ye did *not* assemble to cultivate my vineyard." By the use of this negative he makes his command more imperative and their guilt more apparent. A teacher assembles his pupils to learn—he comes in and finds them idle or quarreling. He addresses them thus—"Boys, you did *not* assemble to learn." In this forcible style, he declares the object of their meeting was to learn, and thus commands and reproves them in the same words. So Paul addresses the