

having significantly commanded that no man should carry any ordinary vessel through it ; that is, I suppose, that no man should make use of the house of God as a place through which he might pass to his ordinary business, with his ordinary tools or wares in his hands.

The germ of these principles planted by our Lord, began to expand in the times of Primitive Christianity. In the first celebration of the Holy Eucharist the disciples met in a large upper room, furnished and prepared after the Oriental manner. In the same, or in a similar upper room, the disciples met after our Lord's resurrection ("the number of names together being a hundred and twenty") to pray for the descent of the Holy Ghost. In St. Paul's Epistles the word Church is applied by the Apostle to a separate place, as well as to the Congregation who met in it. Reproving the disorders of the Corinthians, he says, "Have ye not houses" (that is private dwellings) "to eat or to drink in? or despise ye the Church of God?"* In the Epistle of St. James, that Apostle uses the word Synagogue to denote a Christian Church. "If there come into your assembly (or synagogue) a man with a gold ring, and goodly apparel, and there come in also a poor man in vile raiment : if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."† The expression Synagogue is applied to a Church by Theophilus of Antioch, in the second century ; who says, that "in Synagogues, or Holy Churches, the truth is diligently taught."‡ And Ignatius, "let there be one altar in every Church."

In the writings of Tertullian and Cyprian, we have ample evidence that "the Lord's house," and "the Church," and "God's house," was a separate place, marked out by special dedication.

In the fourth century, Eusebius, the father of Ecclesiastical History, gives us a full account of the building of a Church at Tyre, in terms almost applicable (with allowance for different circumstances) to our own age. Our own Church has not, by

* 1 Cor. xi. 22.

† St. James ii. 2. 9.

‡ Mede on Churches in first and second Centuries.—*Works*, vol. 1, p. 410.

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