

which await the church redeemed by the precious blood of the Lamb?

5. Christian disciples in the times of the Apostles and under Apostolic sanction met on the first day of the week, and celebrated a peculiarly christian ordinance, and performed other acts appropriate to Christian worship on that day. (Acts xx : 7). This is not spoken of as an unusual thing, but apparently as an established custom—a thing known, approved and practised by the Christians of that early period. How appropriate the day for remembering with peculiar sacredness and affection their risen and all-conquering Lord!

Both the service and the day, how suggestive of the grand and eternally precious truths of Christianity!

6. The first day of the week was appointed by the Apostle to the Gentiles as the most fitting time for the members of the churches of Achaia and Galatia (and doubtless for all others too) to lay by their contributions for sacred purposes. (1 Cor. xvi : 1-2). Does not the nature of this injunction militate against the idea of this day having been devoted and observed a day of rest and worship? By no means.

Never do Christians need a holier state of mind and a deeper sense of what they owe to Christ, his Church and cause, than when they are called upon to lay by them in store a portion of their worldly substance for the unselfish and divine work of christian beneficence. The holiest time is not too holy for such a purpose. Why was the *first* day chosen? Does it not suggest that the day had already become sacred as being peculiarly associated with Christian worship. How appropriate the day selected by the inspired apostle to consecrate a fitting portion of our substance to the service of God and his saints! In view of the associations of the first day with our Lord's work and Kingdom would not believers be less likely to deal out of their means to the Lord's cause and people with an unwilling or grudging mind, or in a stinted and dishonest measure?