

immediately appointed, and have continued to be observed with uninterrupted succession till the present time. The facts of our Lord's death, and resurrection, are facts, to which these characters belong. They were events of the reality of which, men in the exercises of the senses common to the species, could clearly and fully judge.—They took place publicly. In the institutions of the *Lord's Supper*, and the *Lord's-day*, institutions closely connected in the Scriptures, we have public observances instituted in commemoration of these events, and which we know from the most indubitable evidence, have been uninterruptedly observed from the period of their institution down to our own times. It is impossible for the ingenuity of infidelity, to account satisfactorily for these facts on any principle, which does not involve in it the truth of Christianity, and it does not seem possible, to conceive of a more simple yet more effectual method of transmitting unimpaired, the principal evidences of the truth of Christianity, in the miraculous events accompanying the Saviour's death and resurrection, than by wrapping them up, if the expression may be used, in the two kindred positive institutions of the Lord's supper, and the Lord's day.

When the disciples meet on the Lord's day, around the Lord's table they preach the truth, and exhibit its evidence 'that Christ died for our sins according to the Scriptures'; and that he rose again on the third day, according to the Scriptures; that he is their lawgiver as well as Saviour—they are furnished with renewed arguments against sin—and with renewed incentives to love him, who has thus loved us, and washed us from our sins in his own blood. Hence from what the Scriptures generally teach of the nature, and importance, and design of the ordinance, may be deduced (even without more direct evidence,) sufficient evidence to convince christians that it is as consistent with revelation, as with reason, that on every Lord's day, the disciples should come together, and in their worship, and for their edification, stately shew forth the Lord's death till he come.

*Argument 2d.* It is express matter of revelation that this ordinance was as stated a part of worship as any other. That the first Christian Church that met in Jerusalem, and which was constituted by the Apostles of our Lord, did as stately attend upon the breaking of bread, as they did upon any part of the Christian worship. So Luke records, Acts ii. 42—"They continued stedfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." Ought we not, then, to continue as stedfast in the breaking of bread, as in the apostles teaching—fellowship and prayers?

*Argument 3rd.* The Lord commanded the apostles to teach the disciples, all things, whatsoever he had commanded them. Matt. xxviii. 20. Whatever then the churches did by the appointment, or concurrence of the apostles, they did by the commandment of the Lord Jesus, and whatever acts of worship, the apostles taught or sanctioned in one church, they taught and sanctioned in all churches, because all under the same government of one and the same King,