

yet the existence of the Sunday festival and of the custom of holding the communion on it, is quite certain in the second century. The *status dies* (stated day) in Pliny (Epist. lib. x. ep. 97) may indeed mean the Jewish Sabbath; but yet it is more reasonable to understand by it the Sunday. The evidence for and against this meaning has been well collected by J. H. Böhmer in Dissert. xii. juris. eccl. ant. Dissert. i. de stato Christianorum die p. 5—35. Though Tertullian does not expressly mention the Sunday where he treats of the Lord's Supper, yet the observance of the day may be proved from him (see particularly Tertull. ad nation. lib. i. c. 13); but if this be granted, it is natural and right to infer the observance also of the communion, which was the principal rite of the Christians. The same appears from the suspected, but yet not decidedly spurious passage of Ignatius (Epist. ad Magnes. p. 57): "After keeping the Sabbath, let every lover of Christ observe, as a festival, the Lord's day on which he arose—the royal day that excels all others, and of which the expectant prophet spoke; for the purpose of conferring honourable distinction on the eighth day, on which both life dawned upon us and a victory over death was wrought in Christ." The mentioning here of the resurrection and the victory over death implies quite naturally that observance by which, according to the direction in 1 Cor. xi. 26, the Lord's death was signified.

But the testimony of *Justin Martyr* is beyond all doubt. He says quite expressly in Apolog. i. c. 67, p. 222, ed. Oberth: "We all unitedly hold an assembly on the *Sunday*, when the memoirs of the apostles and the writings of the prophets are publicly read, so much as the time permits. When the reader has finished, the president delivers an address, in which he exhorts and stirs up to

the imitation of the good works recommended in the lesson. Then we all stand up together and offer prayer. And when the prayer is over, bread, wine, and water are presented." And, as the ground of this festival, he alleges the production of light on the first day of the creation, and the resurrection of Christ. The Sunday continued also in later times the most favourite communion day, and on that account received the name *Dies panis* [bread day]. There was also an endeavour in the time of the Reformation to copy the example of the ancient church in this respect: for the celebration of the Supper on every Lord's day was very urgently recommended, though not made binding, as most of the Protestant church-regulations, and the name *Dominicæ eucharisticæ* [communion Lord's days], testify.

But it would be a great mistake to suppose that the early church did not allow the Supper to be celebrated except on every Sunday. Not a single passage can be produced in which a certain privilege and exclusive right to that effect are conceded to the Sunday. But on the contrary there is an abundance of satisfactory testimonies, which either pre-suppose or expressly require the *DAILY CELEBRATION* of the ordinance. Appeal might be made to the example of the apostolic churches, concerning which it is related (Acts ii, 42): "And they continued stedfastly in the apostle's doctrine and fellowship, and in *breaking of bread*, and in prayers;" and again, verse 46: "And they, continuing *daily* with one accord in the temple, and *breaking bread* from house to house, did eat their meat with gladness and singleness of heart." It is also probable from other passages in the New Testament, that the communion might with propriety be held at every meeting for divine worship. When, therefore, Irenæus (*Adversus haer. lib. iv. c. 34*) says: "Thus then