

Lord's property. He gives us goods that we may enjoy ourselves. We never saw or read of a church so poor that could not, without a sacrifice, furnish the Lord's table. To make one sacrament," requires more than to furnish the Lord's table three months. I hate this objection most cordially.—It is antichristian—it is mean—it is base.

"It is unfashionable." So it is to speak truth, and fulfil contracts. So it is to obey God rather than man. And if you love the fashion, be consistent—don't associate with the Nazarenes—hold up the skirts of the high priest, and go to the temple. But all objections are as light as straws and as volatile as a feather.

To recapitulate the items adduced in favor of the ancient order of breaking bread, it was shewn, as we apprehend—

1. That there is a divinely instituted order of christian worship, in christian assemblies.

2. That this order of worship is uniformly the same.

3. That the nature and design of the breaking of bread are such as to make it an essential part of christian worship in christian assemblies.

4. That the first church set in order in Jerusalem, continued as steadfastly in breaking of bread as in any other act of social worship or edification.

5. That the disciples statedly met on the first day of the week, primarily and emphatically for this purpose.

6. That the apostle declared it was the design or the primary object of the church to assemble in one place for this purpose, and so commanded it to the churches he had set in order.

7. That there is no law, rule, reason, or authority for the present manner of observing this institute quarterly, semi-annually, or at any other time than weekly.

8. We have considered some of the more prominent objections against the ancient practice, and are ready to hear any new ones that can be offered. Upon the whole, it may be said that we have express precedent and an express command to assemble in one place on the first day of the week to break bread. We shall reserve other evidences and considerations until some objections are offered by any correspondent who complies with our conditions.

A. C.

### LITERAL FULFILMENT OF PROPHECY.

THE patriarch Jacob had left the consolatory assurance that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh, came, (Gen. xlix. 10.) and, accordingly, it was not till about the time Christ publicly appeared in the temple, in the twelfth year of his age, that the last king, was dethroned and banished. The Redeemer was not only to be of the tribe of Judah, but of the family of David; and his genealogy, both by natural and legal succession, have, in Scripture, been preserved as evidence. Matt. i. Luke iii. Isaiah predicted that a Virgin should conceive and bear a Son; and, in due time the fulfilment of the glorious prophecy was attested to Mary's espoused husband by an angel from heaven. Isa. vii. 14. Matt. i. 20. Prophecy had pointed to Bethlehem Ephrata, as the place of his nativity; and two of the Evangelists inform us Jesus was born there. Micah v. 2. Matt. ii. 1.