

assent; but "whatsoever is not found therein, nor proved thereby," so far as the religion of Jesus is concerned, "is not to be required of any man."

The question that strikes at the root of the whole matter, the answer to which answers ten thousand questions, is, Do the discourses of the apostles to sinners, and their epistles to churches, contain the whole will of Christ to saints and sinners, or the whole of the Christian religion? The writer answers *Yes*; and if you are understood your answer is regarded as *No*. Here we join issue. Now, as a calculating man will not walk seven miles to a given spot that he can reach by walking one mile, so I decline discussing the merits of all the covenants you are pleased to bring before me, (especially as some of them will be denominated *home-made covenants*,) because the shortest method of arriving at our duty is to gain a clear knowledge of the one new covenant of which Jesus is mediator, and Paul and Peter primary ministers.

Were the covenants instead of the observance of a day before us, it would be among the easiest things to demonstrate that the old covenant, Jewish covenant, and Horeb covenant are three names for the same thing—that Paul has no allusion to any covenant with Adam when he speaks of the old covenant. With Adam, indeed, a covenant was made; but it was BEFORE HE SINNED. The three great cardinals of the Adamic covenant were—

1. Of every tree of Paradise thou mayest freely eat;
2. But of the tree of the knowledge of good and ill thou shalt not eat:
3. For in the day thou eatest thereof thou shalt die.

What use you have for this covenant—or the covenant made between God, Noah, and *every living creature*—in contending for the observance of the Sabbath, is best known to those who can discern the connexion.

I will only add upon this topic, that were I so generous as to admit all that you affirm in reference to how the Sabbath was observed *previously to the Jewish law*, the admission, fairly handled, would fall with awful weight upon the whole theory that we are to observe the Sabbath because observed by the Patriarchs. Admit what you say about a covenant prior to the Jewish, in which prior covenant there was express authority for the Sabbath, and the entire argument in favor of present authority for the Sabbath is tried, condemned, and executed without ceremony. For if the Jews under Moses required positive law on the subject, *when clear and express law al-*