

the Sabbath and his laws from Adam to this period, and showed that there has never been a time since the creation wherein there was not men that loved God and kept his commandments and laws; but we are not yet informed in so many words what these commandments and laws were. But it is written in the 4th verse that the Lord was about to prove them; and how did the Lord prove them? We answer by proclaiming the ten commandments from Sinai in the audience of all Israel and by engraving them in two tables of stone and causing them to be put into the ark for a testimony against all who should henceforth disobey them. Exo. xxxiv 1 inclusive to the 29th "And the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel." "And the Lord wrote upon the tables the words of the covenant the ten commandments." What Moses wrote was called the book of the law, and what the Lord proclaimed from Sinai was called the covenant, and for this reason, verse 10th "behold I make a covenant before all thy people" &c. But the condition upon which the Lord could fulfil his part of the covenant depended upon Israel fulfilling their part of the covenant—that is, in obeying his commandments and laws.

But says an objector—The observance of the Sabbath is not taught in the New Testament. Answer: it was sanctified at the beginning, and again proclaimed from Sinai: and as it was never cancelled by the authority of God, it was not necessary that it should be again proclaimed in the New Testament. Jesus' reply to John was "suffer it to be so now; for thus it becometh us to fulfil all righteousness" or as some have translated it, to honor all institutions. Then the Lord and all his apostles honoured the Sabbath, nor is there a single instance in the New Testament that any Jew or Christian ever doubted the existence of the Sabbath, but I think that our Lord hath set this question at rest in Mat 24 20 "But pray ye, that your flight be not in the winter, neither on the Sabbath day." Here the Lord acknowledges the existence of the Sabbath when Jerusalem was destroyed and all the apostles, if we except John, was called home, or their mission was finished, before this event hapened, and A. Campbell in Infidelity refuted by Infidels, page 107, says, Justin Martyr to Antonius Pius speaks thus. "On the day called Sunday we meet together on which day Jesus Christ our Saviour arose from the dead; on the day before Saturday he was crucified, and on the day after Saturday which is Sunday, he appeared to his apostles." It then appears that in Justin Martyr's day Christians sanctified the Sabbath, and furthermore that they were not then begun to render the word Sabbath obsolete by invariably substituting in its place the words first day of the week, and in the above quoted work page 243 Julian the apostate finds fault also with the Decalogue of Moses, which, as he says, contained no precepts that are not equally regarded by all nations excepting these two: Thou shalt worship no other Gods. And remember the Sabbath day. Then we understand from this man that the nations generally based their laws upon the ten commandments, also that Christians in the third century regarded the Decalogue and the