

the Saviour or not. While I give you all credit for sincerely believing this doctrine, and can respect your honesty in avowing without disguise your true conviction, I should consider myself far from duty in not attempting to lead your mind, your heart, your soul, to rest on a foundation more secure; in other words, more in harmony with the great principles of truth graciously uttered by the Eternal Father—the Father of all mankind.

With your permission I will publish your free expression of the doctrine I advocate, and in the meantime will take the liberty of inquiring into the ground of your faith respecting the salvation of all men. Did I believe this doctrine true, you would find me actively advancing it—contending for it with all my might. But, my friend, I can believe nothing without divine evidence: and inasmuch as God's Word has been and continues to be silent on the subject of all men's salvation from sin, obedient or non-obedient to the gospel. You perceive how inconsistent it would be for me to believe in a system professedly divine without divine testimony. Let me therefore ask whether you depend on your own reasoning for the soundness of the said doctrine, or on the facts and precepts, promises and sanctions, of that Sacred Book which is the Book of Books? Come, friend Wells, let us talk over these things calmly, rationally, patiently, evincing that we are willing to be social in our views. Of course I may expect your courtesy and good will: for certainly, according to the doctrine you express, however much we differ, I will share with you the honours and partake with you the joys of that salvation which awaits all the sons of men without exception. Be pleased, therefore, to respond with friendly frankness to my inquiries.

Yours interrogatively,

D. OLIPHANT.

*Eastport, Maine, February 2nd, 1852.*

BROTHER OLIPHANT.—In the 8th No. of the *Mirror*, over the signature of John Butchart, Senior, I saw an article headed "Is the Sabbath abolished?" but I cannot see that he has thrown much light upon the subject. I must confess that it is the first time I ever heard that the Ten Commandments were given to Adam, or to any one else till they were given to the Children of Isreal, neither was the Sabbath ever mentioned till the children of Israel had been near two months on their journey. True, God ceased from his labour on the seventh day and sanctified it, but this by no means constituted it a Sabbath, which signifies a day of worship and consecration as well as a day of rest. God's day of rest was not to be perpetuated, he had no more work to do and he had no one to consecrate it to, but the Jews were to keep the Sabbath throughout their generations and consecrate