

Third. You ask "How will this interpretation, at a venture, suit you." To say the least of it, it is blinking the question, or casting dust in our eyes; for the Lord is not in this portion of scripture teaching his followers to sanctify the Sabbath, but simply "pray ye that your flight be not in the winter, neither on the Sabbath day," thus placing the existence of the Sabbath beyond scripture precedent and precept.

Fourth proof. "Will you, friend Observator, inform me and many others where anything like authority is found for the observance of the Sabbath day by the Lord's disciples." For your information, and as many more as desire it, in the first place I call attention to my former essay which you appear to overlook. There you will find that the Sabbath was ordained at the creation for Adam's family in general, and from Sinai for Abraham's family in particular. I will next quote a sentence from said essay; "There is not an instance in the New Testament that any Jew or Christian ever doubted the existence of the Sabbath." Well, then, it belongs to you to inform us by what authority Christians of the present day abolish or even doubt the existence of the Sabbath. As to the first day of the week, we have no precept apart from the Sabbath, and the example only informs us that the disciples at Troas came together to break bread on the first day of the week at night. It does not show that it was customary with them to preach to or exhort one another; for Paul was there accidentally and embraced the opportunity of their meeting together to preach to them at this time. It may not be improper to say here what my views of the first day of the week are. From the example given, and it being countenanced by Paul, I believe that the Sabbath was changed from the seventh to the first day of the week by Divine authority, in honor of our Lord's resurrection.

Next, you give us five cardinal points, which you say "I am ready to maintain and defend before God and man." Now, friend Oliphant, have you not spoken unadvisedly here. You may defend these five points before men, right or wrong, and if they are scriptural they need no defence before God, but if they are unscriptural, what then?

First Point The Sabbath may be looked upon by a few as obsolete, but the great bulk of professing Christians do not believe that it is not obligatory, as is proved by taking the one thousand essays as a sample that were written in Great Britain in the short time of three months, addressed to one man, pointing out the scriptural and temporal blessings conferred upon men by the immeasurable boon, the gift of the day of rest. "Six days thou shalt work, and on the seventh day thou shalt rest, that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed, and in all that I have said unto you be circumspect," Exo. xx. iii. 12. This scripture shows what the Sabbath was intended for.

Second Point In my scripture reading I have not found the Jewish nor Patriarchal, nor the Christian Sabbath, nor the Christian's Lord's day. These are all supplements. I have showed in the November No., quoted from Genesis, that the Sabbath is the Lord's