

God's moral government—would be struck with surprise in connection with the 8th verse of the last chapter of that Book on finding that he told them that his "wrath was kindled against them," he orders Job and he would pray for them lest he should "deal with them as he would," yet many of the truths which he has revealed are so "exceptionable,"—but their approach to him is not so "exceptionable" as their sin, and need of an intercession—just so with Wishart's seventh letter.

Just so with Wishart's seventh letter. It is a "typical" response in the soul of the believer to the "typical" revelation, but when we find these truths brought forward for the purpose of doing away with that sacred day of rest, upon which, in the ordinance of his own house, God manifests himself more abundantly to the soul of his own children, then these truths lose all their *unction*, and the *perverter* of these truths has reason to *fear* lest God "deal with him after his folly," which he certainly will do unless a *greater* than Job pray for him. The greater part of his seventh letter goes to establish the important and blessed doctrine, that the true rest of the child of God is obtained by "faith in Jesus Christ," but O how *pericious*, and *perverse* of all faith, (except the faith of devils), is his conclusion drawn from such glorious premises—"I am not under a Sabbath day—I do not hold a ritual Sabbath, because God has given me an antitype, has fully described to me a doctrinal moral and inward Sabbath." This is his own summing up of all that he has written concerning the life of faith in the soul, namely, that faith in Jesus Christ *abolishes* all obligation to obey the moral law of God—and hence he is not bound to keep the fourth precept of that law which enjoins the Sabbath day to be kept holy to the Lord. No wonder that he himself should become frightened at such a conclusion, which he sees *inevitably* flows from his teaching; and therefore modestly ventures the hint, in the first of this letter, that "when the preachers and people of this place (St. John) say of me that I do away with the Sabbath I consider that they mistake or misrepresent my intentions." How "mistake or misrepresent" is not clear, but it does not seem to do away with the Sabbath, but *not* as. Had he said with a Sabbath, a Sabbath found *where* but in his own diseased imagination, we could easily believe him; with this vision of his own brain he does not wish to do away—for he seems to be *fearful* that "it has little chance of being soon *descried*," because "society is in such a condition that it cannot see the Sabbath that he has provided from Scripture." Let us hope that it never will "be descried;" of this I am certain, that the child of God kept by his power through faith unto salvation never will "descrie" it. This then is a Sabbath that he would not do "away with." But should any doubt of his determination to do away with the Christian Sabbath, let him read the closing sentence of his third letter where the Christian Sabbath is thus designated, "I assert that it is an instance of the letter that killeth, and that it is a notable part of that edifice of devilish masonry that has been grimly rising for ages, that hell plague that has deformed and damned human nature, and whose abrogation is to be so awful, so rapid, and so complete," and all his doubts will vanish—and he will at once discover how badly error holds together, and what a consistent "reasoner" and writer Mr. Wishart is, when he so fully contradicts his own statements by telling us that he does not want to do "away with the Sabbath," while he explicitly charges upon it that which can only could effect, namely, the damnation of "human nature." What! do away with that which has "deformed and charned human nature." Why, the "dense mind of every housekeeper, mechanic, or trader" would revolt at such conclusion. By the bye, this is the first time that it ever entered into my "dense" mind, that to be a "housekeeper trader or a mechanic" disqualifies one for understanding the mystery of faith. It occurs to me that somewhere in Scriptures this question is asked, "hath not God chosen the poor of this rich in faith and heirs of his kingdom which he hath promised to them