

were the governing principle amongst the nations from Adam to Moses. But it would require too much space to notice all that could be given. I have in my former essay traced the Sabbath and the laws from Adam to Moses. This you appear to have overlooked, which causes me to notice some of it again. Exo. xvi. 4, "Then said the Lord unto Moses, behold I will rain bread from heaven for you" (and by this take away all cause of murmuring) "that I may prove them whether they will walk in my law or no." Now when the Lord proclaimed his law and commandments from Horeb, the people were afraid: "and Moses said unto the people, fear not; for God is come to prove you, Exo. xx. 20" (to give you correct knowledge of his laws) "and that his fear may be before your faces, that you sin not." Now if you are prepared to say that the laws and commandments mentioned by the Lord in Exo. xvi. 4-23, are not the same as those he proved Israel with in Exo. xx. 20, no doubt you are prepared to inform us what laws and commandments they were that the Lord alluded in the 4th and 28th verses of this chapter: for it is important that we should know: for they were given to Adam, and the scriptures nowhere inform us that they are repealed. Then of course they are binding upon us. The Apostle Paul found the work of the law written in the hearts of the Gentiles, Rom. ii. 15. Now when or where did the Gentiles in Paul's day and the nations in Julian's obtain this good and perfect gift? I answer from God through Adam and Noah. "Every good gift and every perfect gift is from above, and cometh down from the father of lights, with whom there is no variableness, neither shadow of turning." Now the Roman Emperor "Julian the apostate, when writing against the Christians, finds fault with the decalogue of Moses, which, as he says, contained no precepts that are not equally regarded by all nations."

According to Paul, "love is the fulfilling of the law," and by the principle of love, God governs the universe, both men and angels; and there can be no just or righteous laws but what are based upon these ten precepts, and let no man say that these ideas are fanciful; for the scriptures if called upon will amply sustain them. As to the authority by which the Jews were to sanctify the Sabbath, there is no dispute.

Second proof. You say "respecting what antediluvians knew about the Sabbath, I can say nothing—Moses' history is silent on the subject." Now I will ask this question. After the Lord proclaimed the fourth commandment, from Sinai were the Israelites informed by the proclamation how they were to observe the Sabbath? Here I will undertake to answer for you in the affirmative; and if I am wrong you can correct me. The command from Sinai is, "Remember the Sabbath to keep it holy &c." Then the Sabbath was sanctified and set apart at the creation by the same authority that it was at Sinai, and whatsoever is sanctified is holy. The Israelites were only commanded to do what is ordained at the creation to be done, and God did more for Adam's information than he did for the Israelites; for he set Adam the example as well as gave the precept. How then can you say that Moses' history is silent on the subject?