

not because it had been acknowledged prior to the ratification of the covenant at Sinai. It was not obligatory upon the Jews because honored by the Patriarchs: it was their imperative duty to obey the injunctions respecting it because commanded by Moses. Let it be carefully noted that Jews were to "do" or "not do" precisely as their lawgiver directed. Even *circumcision*, though instituted and practised hundreds of years before the organization of the Jewish nation, required to be enjoined by Moses to make it valid to the Jewish people. Thus much, then, in reference to the time when the Ten Commands were given.

Second,—respecting what the antediluvians knew about the Sabbath I can say nothing. Moses' history is silent on the subject. Whatever they knew, they put their knowledge to bad account: for only one small family was worthy of being saved at the time of the Flood.

Third,—Jesus, during his ministry on earth, was more than once rebuked by the Jews for the liberties he took on the Sabbath day.—He was however a conservative as it respected the Jewish law. When he was a Teacher in person, it must be remembered that the "time was at hand"—not fully come—when his kingdom should begin. Respecting his language, "Pray ye that your flight be not in the winter, neither on the Sabbath day," if the allusion to the Sabbath here is to be specially noted, can we not on the same principle make use of the allusion to the winter as implying its sanctification: for the Jews, in their tribulation, were to pray with equal earnestness that their flight might not be in the winter. How will this interpretation, at a venture, suit you: 'Pray that you may not have to flee when your reverence for the Sabbath, or the severity of the season, will prevent you from making a successful escape.' You are aware I presume that the devout Jews would neither fight nor flee on the Sabbath; and hence the more devout the greater their destruction if required to preserve themselves by flight on a day which prohibited them from journeying save a limited distance. But if you will consecrate the Sabbath, as a Christian institution, from this allusion, you will not object to any one consecrating the whole winter (nine months of it in some countries) on the like warrant.

Fourth,—but the principal proposition, because of its bearing upon your duty and mine, is that which affirms the Sabbath is now to be observed—to be honoured as an institution of the gospel by all Christian men. Will you, my friend "Observer," inform me and many