

positive, express directions were given by Moses to the Jews ; but you ask us to accept of an inference under Prince Messiah who has "all authority," and an inference too that not one in a million would draw from the premises ! Let me ask, are we advancing backward—instead of saying "the darkness is past, the true light now shines," must we say, 'the light is receding, and greater darkness' is come upon us?' Can you think for a moment on calm reflection that all of Moses' disciples had clear precepts respecting Sabbath observance, and that the disciples of Jesus must rely on a bare, far-fetched, undependable inference ?

But this inference is absolutely in the face of reliable testimony. And the very expression—"Lord of the Sabbath," uttered at a time when the Pharisee Sabbath men complained that Jesus did not honor or sanctify the Sabbath sufficiently, is stoutly against the pro-Sabbath advocates. Read the narrative. Jesus passed through a corn field—his disciples pluck corn and eat—the Pharisees murmur at his profanity ; and his reply is, 'I am Lord of the day, my authority is above and beyond it.' Had friend "Observer" not told us such original things relative to the old covenant being made with Adam, it would have been matter of surprise how any inference could possibly be drawn from premises like these at all favourable to the observance of the Sabbath by the Lord's saints since he took away the first that he might establish the second *church* covenant. My apology however, is, that every Sabbath advocate is exceedingly hard pressed, and the very word Sabbath, found in any connexion in the New Testament, is considered capital proof, even when the passage is against the original seventh day appointment.

Let me now amplify and sustain one of my five propositions submitted in the November No. It reads—

The Sabbath was observed by the Jews and the fathers by divine authority—the Lord's day is the day on which the first and divinely guided disciples assembled in honor of their risen Lord, and for the observance of the ordinances of his house.

This sustained (*from the scriptures of the New Covenant*) and I will make any one welcome to all the learned and popular reasoning upon the 'Christian Sabbath' which has been spoken and written from the days of the Covenanters till now. The first clause of the above affirmation needs no proof, for it is acknowledged. And who disputes the latter clause? Not Observer ! And yet when intelligently acknowledged, it looks out of countenance every practical leaning toward the old Jewish Sabbath or the Sabbath of the Patriarchs. Here is a sample of the authority for honoring the Lord's day or first day of