

tion? Each has an appropriate beginning. John the apostle says "That which was from the beginning, which we have heard, which we have seen with our eyes—that which we have seen and heard declare we unto you." Suppose we begin at the apostle's beginning? Or the evangelist Mark's beginning—"The beginning of the gospel of Jesus Christ?"

No; if we are in search of directions to observe the Sabbath, we must go back to what was before the beginning spoken of by John or Mark. It is a good rule never to look for directions in reference to any institution where the institution itself is not recognized. The institution of the Sabbath or seventh day—a name and a day sacred to the people of God from the creation to the resurrection of Jesus—forms no part of the Christian code of obligations, and hence it would be labor lost to search for laws and precepts for the right observance of the day in the new scriptures. It would be as consistent to attempt to learn how we are to honour the Lord's day by an examination of the law of Moses, as to search for a guide to keep the Sabbath in the narratives, sermons, epistles, and prophesies of the apostles and evangelists of Jesus Christ.

There are, if I understand you, four things which you desire to maintain:

1. That the Ten Commandments were given to Adam and his posterity.
2. That the antediluvians were directed how to observe the Sabbath.
3. That the Sabbath was honoured and acknowledged by Jesus.
4. That the Sabbath as a divine institution is now to be kept as part and parcel of the gospel.

Not any one of these propositions, so far as I have learned, can be maintained by the divine scriptures. I simply in the meantime affirm my conviction that they are not tenable. Now for an effort at proof.

First,—the covenant ratified at Sinai was, at the time it was given, a new and not an old covenant. Moses, referring to it subsequently, Deut. v. 2, 3, says, "The Lord our God made a covenant with us in Horeb; the Lord made not this covenant with our fathers but with us, even us; who are all of us alive this day." The Ten Commandments were thus given to the Jewish people by divine authority, and were never before given. That the Sabbath had been observed in some form previously is readily granted; for the wording of the Command concerning it would indicate this—for the divine language is, "*Remember the Sabbath &c.*" But mark: the Jews henceforth observe it as part of the law because proclaimed from the Mount—