

*ready existed*, most certainly the saints under Jesus require equal positive law for the observance of the day, because, on your Adam covenant and Horeb covenant principle, we require not only previous but present authority by transference or re-proclamation. Hence seeing you believe in the observance of the day for the Lord's people, I have made a draft upon you for this authority, but have done so in vain. My friend "Observer" hastens with great gravity away back to Abraham, to Noah, and even to Adam in order to rest the sole of his feet while arguing a Sabbath for Christian people. The authority is too old by several thousand years. Old things are passed away, Paul tells us; all things are become new. Why should we put old wine into new bottles? This has always proved fatal both to bottles and wine.

It ought here to be very distinctly said that no one disputes the appointment of the Sabbath at the creation; and no one, so far as known to me, denies its authoritative observance from the first Pentecost in Arabia by the Israelites to the great Pentecost in Jerusalem fifty days after our Lord partook of the last Passover. A great boon it was. The Sabbath was arranged by God for man, as indeed all things at the beginning. My good friend with whom I now correspond regards this fact as contradicting what was affirmed in my last letter, that the Sabbath was appointed in honor of the creation. Certainly Moses is not reprov'd or contradicted by Jesus on this point. Moses says, "And God blessed the seventh day [or Sabbath] and sanctified it, because that in it he had rested from all his work which God created and made." Thus was it *honored* by God as a lasting memorial of the fact that he had created the heavens and earth in six days, and it is also true that this arrangement, in its power to bless, was for the benefit of man. I fully believe both Moses and Jesus. As a divinely inspired historian, Moses' word is still good—as a lawgiver, his authority, like his body is not to be found.

Allow me to notice one more remark made by my very excellent and in many respects praiseworthy friend, and I will pass on. John, you affirm, heard the Master say that he was Lord of the Sabbath; and hence you argue that it is reasonable to suppose that the apostle had reference to the Sabbath day when making use of the words, "I was in the Spirit on the Lord's day." That this is as fair, as full, as forcible an argument for a Christian Sabbath as can be found in any book store or pamphlet shop in Canada or elsewhere, I am willing to admit; but that it is a valid argument is inadmissible. Clear,