

Sabbath as institutions then in existence. I have thus noted a few of the prominent features of this history in connexion with these questions under review, and I find myself constrained to come to the conclusion that the ten commandments were the primary laws, and as they were a covenant to Israel, it follows that they were a covenant to Adam and his family also. Neither can I find any scripture that authorizes us to believe that this covenant is abolished either to Adam and his family generally, or to Abraham and his family in particular: for we cannot admit a dark far-fetched inference to be valid in such a case.

Now, friend Oliphant, my position is before you, and if in your wisdom you find that I have brought forward anything that is not scriptural, be pleased to point it out; or if I have overlooked anything that would change the aspect of the above remarks, note it. But I have heard some of your people boast themselves not a little of their Bible knowledge, and if I am wrong in any thing that I have advanced, they can easily put me right; but must not forget to give the why and the wherefore.

It may be some apology for the inaccuracies of this article to know that I am not in the habit of writing for the Press.

OBSERVATOR.

REPLY TO "OBSERVATOR."

MR. "OBSERVATOR:" MY DEAR SIR:—Your frankness is entitled to respect, and your sincerity and love of what you conceive truth, as evinced in your remarks, are praiseworthy. I send you through this paper a short response.

I have a passing remark to make upon your first sentence. You state that you belong to a class of people who seek for the why and the wherefore of everything they are called upon to believe. I am truly sorry you belong to such a people: for I fear that so sincere a gentleman as yourself will receive injury from them. Let me say that you have all cast yourselves upon a sea without shore, or a universe without bound. To ask what is duty, or what is to be believed, ascertaining it from the infallible Word, is both prudent and right, wise and safe; but to ask why God has appointed this or that thing He calls us to have faith in, is beyond the bounds of the Book and belongs to the department of philosophy. Did you intend to be thus understood?

I appreciate your zeal in studying the observance of the Sabbath. My impression is that you have in much faithfulness devoted yourself to the investigation of the question. But has not your zeal to 'begin at the beginning' carried you too far? The beginning of what? Of the Christian Church? Of the Jewish Church? Of the new world begun by Noah after the Flood? Of the history of the crea-