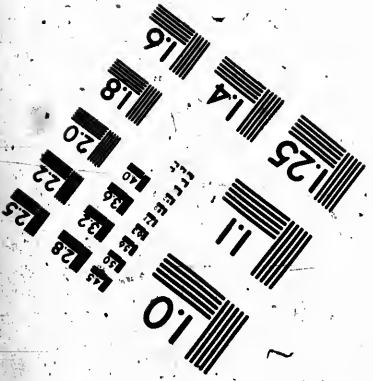
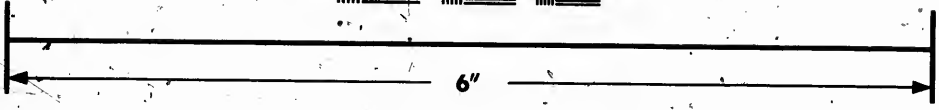
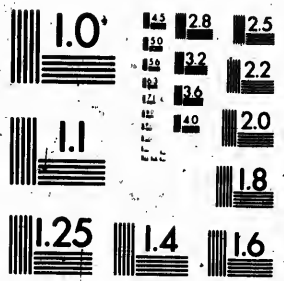


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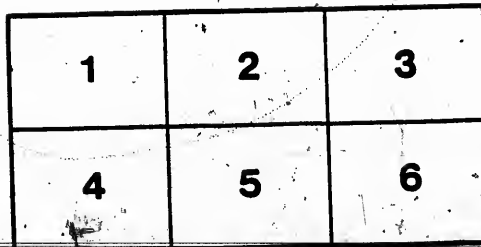
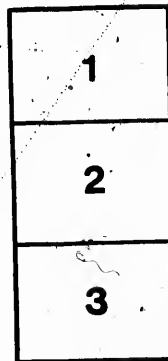
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# MR. W. T. WISHART'S LETTERS

The following is a list of the letters of Mr. W. T. Wishart, a member of the Halifax Board of Health, and a prominent member of the Halifax Presbyterian Church. The letters are arranged in chronological order, and are of great interest to those who are interested in the history of Halifax, and in the life of Mr. Wishart. The letters are written in a clear and concise style, and are of great value to those who are interested in the history of Halifax, and in the life of Mr. Wishart.

## THE SABBATH

The Sabbath is a day of rest and devotion, and is a day when we should turn our hearts to God, and seek His blessing upon our lives. It is a day when we should refrain from all worldly pleasures, and devote our time to the study of the Scriptures, and to the performance of good works. The Sabbath is a day when we should be at church, and hear the Word of God, and receive the Sacrament of the Lord's Supper. It is a day when we should be at home, and spend our time with our families, and with our friends. The Sabbath is a day when we should be at rest, and enjoy the fruits of our labor. It is a day when we should be at peace, and free from all cares and anxieties. The Sabbath is a day when we should be at joy, and glad in the Lord our God. It is a day when we should be at love, and kind to all men. The Sabbath is a day when we should be at hope, and confident of the life to come. It is a day when we should be at faith, and trust in the Lord our God. The Sabbath is a day when we should be at prayer, and communion with our Heavenly Father. It is a day when we should be at praise, and thanksgiving to our Lord and Savior Jesus Christ. The Sabbath is a day when we should be at rest, and enjoy the presence of our Heavenly Father. It is a day when we should be at peace, and free from all cares and anxieties. The Sabbath is a day when we should be at joy, and glad in the Lord our God. It is a day when we should be at love, and kind to all men. The Sabbath is a day when we should be at hope, and confident of the life to come. It is a day when we should be at faith, and trust in the Lord our God. The Sabbath is a day when we should be at prayer, and communion with our Heavenly Father. It is a day when we should be at praise, and thanksgiving to our Lord and Savior Jesus Christ. The Sabbath is a day when we should be at rest, and enjoy the presence of our Heavenly Father.

AUG 20 1855

THE NEW BRUNSWICK MUSEUM

HALIFAX

PRINTED BY JAMES BARRETT

1855

## TO THE READER.

The following "review" of a series of letters, over the signature W. T. Wishart, impugning the ordinance of the Christian Sabbath, and published in the Saint John Morning News, first appeared in the Halifax "Presbyterian Witness," and the circulation of that valuable journal was not so extensive in that part of the Province of New Brunswick in which the "News" was most extensively read, a few friends of the Truth, regarding the "review" as a most valuable contribution to the cause of religion, as well as a sweeping and triumphant refutation of the erroneous and dangerous doctrines which called it forth, came to the conclusion, to have it republished in Pamphlet form, at their own expense, for free distribution, in order to extend as much as possible its circulation. Satisfied that it will not only prove an antidote to the poison, but also impress the minds of many, who may never have thought closely on the subject, with correct views of the important place which THE LAW as well as THE GOSPEL occupies in the economy of grace. The "review" ministers a severe, withering, but well merited rebuke to the author of the Letters reviewed, in that lofty ironical strain, which proves the writer to be at once master of his subject and his antagonist, and calls up to the mind the caustic rebuke of Elijah to the prophets of Baal, while it lays low the awful tendency of the dogmatism which it combats, closes with its adversary, and wrests from him the weapons with which he has sought to corrupt the truths of Divine Revelation, turning them with destructive effect on his own head.

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## REVIEW OF MR. W. T. WISHART'S LETTER ON THE SABBATH.

I perceive, by late Nos. of the St. John "Church Witness" and "Morning News" just come to hand, that W. T. Wishart, ex-divine of that city, after years of unsuccessful agitation to induce some person to notice his sublime system of Theology, has at length succeeded in finding a pretext for distinguishing himself as scripture surveyor extraordinary—and "hidden"-truth-excavator general by "stretching a surveyors line from Genesis to the end of the Revelations—and marshalling on either side," after having excavated them, those "fractions" of *hidden* truth which are "not complete in themselves" and which can only be done systematically by such *spiritual* beings as this Sabbath desecrator—Matthew Henry and others" having only "fearfully, accidentally, and by fits and starts "fitted together" a few of these fractions the work of excavation requiring a system and survey wholly beyond their fearful and fitful imagination—the glory of marking an epoch in the science of Theology being reserved to immortalize the *acute, accomplished, and learned* Wishart of the nineteenth century. These "incomplete fractions" this *spiritual Geologist* intends to fit together for the purpose of "yielding nutriment to the faithful;" and having done this, he proposes leaving the rest of *divine truth* being the "letter" or "top covering" to "deform and damn human nature" until such time as he abrogates, so awfully so "rapid and so complete" as he intends to do it, that "edifice of devilish masonry (the holy christian Sabbath) that bell plague that has deformed human nature" for ages! One, on hearing such language used to describe the holy Christian Sabbath, is forcibly reminded of the following utterance of the Spirit of God: "The carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be." "Evil men and seducers wax worse and worse deceiving and being deceived." "O full of all subtilty and all mischief thou child of the devil and enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" But, of course, Mr. Wishart cannot "come within the circle" of such Scripture delineation of character, being himself a "minister not of the letter but of the spirit," and having been employed for years in excavating "fractions which are not complete in themselves" and *fitting* them together to furnish nutriment for the faithful regarding such employment as much more "rational" than to "nip, squeeze, and bawle his poor little toe the Church Witness." The gentlemanly, christian, and logical notice taken by the "Witness" of Wishart's vagaries, is only equalled by its condescension in noticing a person whose only reply was a threat to pour out upon his opponents that vituperation and spleen so long pent up by the *silent contempt* of an *insulted* community. Had the "Church Witness," before coming into contact with W. T. Wishart, only looked into "Goldsmiths animated nature," he would have found that there is a species of *fire* which can only be touched with safety by "keeping in the breath," or if touched otherwise must be touched frequently in rapid succession by which means the *fire* all is *electric fluid* and becomes quite *harmless*. What can the foolish man's object be in advocating Sabbath desecration? What good could possibly follow, were his wicked scheme consummated? Surely the man *must be insane*; even if he is for granted that all he has said concerning an "inward spiritual Sabbath" is strictly correct, why do away with a literal Sabbath? In what

Sabbath hinder or prevent this spirituality of mind w—  
 Would not all the saints in heaven and on earth, if met to  
 assembly, proclaim with united voice that their spirituality  
 promoted instead of retarded by the return of the holy Sab-  
 bath of ministers? There are three points in the N. T. a letter which he regards  
 bath of the Sabbath, namely: the typical character of the Sabbath—the antitype  
 as Sabbath supposed to be revealed in Hebrews, 4th chapter—and Paul's  
 of 1st Cor. xii. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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In my delight I should have perished in my affliction for all things are righteousness. What law could this have been? See Hart's letter, for that ~~is~~ instead of quickening—and yet we know he did not live under ~~it~~ the administration of the law. The Spirit's ministrations were not ~~in~~ these days—these are ~~our~~ *own* views we are shut up to the ~~conviction~~ *conviction* that the law which produced these wonderful effects upon the ~~life~~ *life* of not only David but of all saints of the Old Testament economy,—and ~~therefore~~ *therefore* will ~~be~~ *be* “the impudence to say that he cannot reason.” I demand ~~where~~ *where*, in the Book of God, such things are said of, and such effects ascribed to, the “*caral*” ordinances” the types shadows or sacrifices of the “*spiritual*” economy which “could never make comers thereto perfect,” and which are styled “*beggarly elements*,” a “burden which neither we nor our fathers were able to bear.” A law producing such effects under a legal economy has some demands upon our consideration, especially if it perpetuates *itself* by producing precisely the same effects after its *death* is proclaimed, and men warned not to touch the *dead body* or it will kill them. But does not the Spirit of God call it the letter? Yes verily, and sealed letter too—a letter the *seal* of which can be broken by none but by the Spirit himself, for *sin* has sealed it—but a letter, which when unsealed reveals the character of God—the true character and condition of man—and the nature, character, and tendency of sin;—and not only man's inability to save himself, but his determination to destroy himself. How could we know sin but by the law? Paul “had not known sin but by the law, for he had not known lust except the law had said thou shalt not covet;” “where there is no law there is no transgression of the law.” Did the advent of the Lord Jesus Christ render the law less *spiritual* or its *instrumentality* less *necessary*? Is not the law the same *holy* thing that it was when stamped upon the moral nature of man, in the day that he was made in the image of God, which consisted in righteousness and true holiness; but man has lost this image, and by consequence lost all knowledge of the spirituality of the law, but in the day of regeneration this lost image is restored; the letter is *unsealed* and then the *righteousness* of the law is fulfilled, proclaimed, made manifest, and vindicated by those “*who walk not after the flesh but after the spirit*.” To honor and fulfil this law Christ died;—to open the eyes of the blind that they might see its *holiness* the Spirit of God came;—that through that law, the holiness of the Godhead, the source from whence it emanated, might be more fully revealed than under the former economy. Hence the *present* dispensation is emphatically called the *ministration* of the Spirit, while it is the *same* Spirit working by the *same* instrumentality, and producing the *same* effects, under *both*. This “*letter*” then is the Spirit's *instrument* by which he has worked—and by which he will continue to work—and with which he will not *dispense*,—and by which he will “*make the simple wise*,” to the end of time. But does not the letter kill? Yes, says Paul, it does kill—it killed me—and *thus* possessed me of the same mind that was in David, for “*I delight in the law of God after the inward man*” yes it was the *instrument* of my death—“*for I through the law became dead to the law that I might live to God*.” Happy death! “*I am dead nevertheless and I live*” I am dead to all my former hopes of obtaining life by the *deeds* of the law; for “*by the deeds of the law shall no flesh be justified*”—dead to all *Pharisaical* hopes of being able to obey the requirements of a law so *holy*, so *just*, and so *good*.—I therefore believe in “*Christ who is the end of the law for righteousness to every one that believeth*,” but he is not the *end* of the law, its *destruction*, for he came not to “*destroy*” but to *fulfil* the law for it is *indestructible*.—*Heaven* and *earth* may pass away but one jot or tittle shall in no wise pass from the law until it is fulfilled. But it kills in another sense—it *condemns* *and* *condemns* *death* already passed upon all who do not believe in the Lord Jesus Christ;—“*he that believeth not is condemned already*,” therefore, as well might

at the hands of the judge who passes upon him the seal of the culprit without having obtained a reprieve under the seal of his sovereign of the man who has broken the law of God, which condemns the sinner to death, to expect life from that law until he obtains that pardon in Jesus Christ and *under* his seal. Having now traced the letter of this law to its *kill*, but makes alive accordingly *in company*—this law is which the Sabbath holds such a prominent place in—this law from which Christ himself says "one jot or tittle shall in no wise go away;" I demand of Wishart in what part of the Scriptures do we find doctrine taught that *faith* *absolves* our obligations to the law of God as a *rule of life*? And I also ask any man who has read his letters, if their evident tendency, nay their *literal* teaching, is not to establish such a doctrine! Paul anticipating such a *caviller*, asks the question, "Shall we sin because we are not under the law but under grace? God forbid." Wishart replies "*Certainly!*"—those who are in Christ the true temple are at perfect *liberty* to *profane* the Sabbath—nay they ought to do so—I have already proved that the "day" God made (Psalm 118th) and the Sabbath named by Isaiah meant "Christ," and not the Sabbath at all—I therefore *cast away* the *legal* law which enjoins keeping the Sabbath holy to the Lord; I will not suffer that it (the holy Sabbath) should be *bound* on my *shoulders* or those of my *yellow* beings. I do know, that the Lord Jesus when on earth declared that he was Lord of the Sabbath—which according to my *rule* of interpretation makes him Lord of himself! After this, who will say "that I cannot reason." I do every thing *systematically*; for example, if I find the Sabbath "in company with the ten commandments"—I call it the "letter that kills;" if in "company with *weekly*, *monthly* or fifty year Sabbaths" I call it a "type and a shadow" &c.; if "in company" with a "stone" or a "gate" I call it "Christ" as already shown; if it is *seen* in *vision* in the "Isle of Patmos," I in that case *look the Greek and make* JOHN instead of being in the "Spirit on the Lord's day" look through a *vista* down to the end of time,—although the *best* Greek Lexicographers have rendered the word "Lord's day," and to put it beyond *dispute*, add "or Sunday." In fact I sometimes call it a "hell plague that has deformed and damned *human nature*." What does my friend mean by *nature*? Is it the *moral* or *physical* nature of man? if the *moral*,—most men have been *led* to believe that it was *sin*, and not the Sabbath, that *effected* its *deformity*;—if the *physical*, should we ask any person who may suffer *some inconvenience* from *physical* deformity, how he came by it, I am of opinion that he would not tell us he came by it from *keeping the Sabbath*; and if pressed for the *true cause* would be *compelled* however *reluctantly* to assign something else than *Sabbath sanctification* as the *cause*.

As his *seventh* letter contains the substance of all the others—is the *most plausible*, and therefore the *more dangerous*,—just as *counterfeit* coins pass *current* in *proportion* as they approximate in *appearance* to the *genuine*;—it shall now have my *particular* attention—as he is "willing that the discussion should be a little more *narrowed still*," and that his "antagonist should *consider*" that he is "prepared to *confine* the *question* within the first *thirteen verses* of" the 4th chap. of Hebrews.

In glancing over the surface of this letter, a person cannot fail to be struck with the *tameness* of the production compared with its predecessors—and is ready to conclude, that the *Fish* has lost its "electricity"—it breaths such a spirit of moderation—and contains so many *abstract* truths apart from their *application*. The thought crosses the mind of the Scriptures student, has not Wishart, since writing his 3rd letter, been on a *tour* to the "land of Uz," and held a *conference* with Job's three friends so notable for speaking the truth in the *abstract*, and not less so for *perverting* those truths in applying them to Job for the purpose of *branding* him as a hypocrite. Any person who has read the book of Job, and there seen Job's defence of himself, and his three friends' defence

God's moral government—would be struck with surprise in con-  
 sidering the 8th verse of the last chapter of that Book on finding that  
 he told them that his "wrath was kindled against them," he orders  
 Job and he would pray for them, but he would "deal with them  
 as they deserve," yet many of the troubles which befall the righteous are  
 exceptional,—but their approach to God is not so, and his mercy  
 their sin, and need of an intercessor—  
 Just so with Wishart's seventh letter.  
 ty response in the soul of the believer.  
 we find these truths brought forward for the purpose of ~~being~~ away with that  
 sacred day of rest, upon which, in the ordinance of his own house, God mani-  
 fests himself more abundantly to the soul of his own children, than these truths  
 lose all their *unction*, and the *perverter* of these truths has reason to *fear* lest  
 God "deal with him after his folly," which he certainly will do unless a *greater*  
 than Job pray for him. The greater part of his seventh letter goes to establish  
 the important and blessed doctrine, that the true rest of the child of God is ob-  
 tained by "faith in Jesus Christ;" but O how *pericious*, and *perverse* of all  
*faith*, (except the faith of devils), is his *conclusion* drawn from such glorious  
 premises—"I am not under a Sabbatical day—I do not hold a ritual Sabbath,  
 because God has given me an antitype, has fully described to me a doctrinal  
 moral and inward Sabbath." This is his own summing up of all that he has  
 written concerning the life of faith in the soul, namely, that faith in Jesus  
 Christ *abolves* all obligation to obey the moral law of God—and hence he is  
 not bound to keep the fourth precept of that law which *enjoins* the Sabbath  
 day to be kept holy to the Lord. No wonder that he himself should become  
*frightened* at such a conclusion, which he sees *inevitably* flows from his teaching;  
 and therefore modestly *ventures* the *hint*, in the first of this letter, that "when  
 the preachers and people of this place (St. John) say of me that I do away with  
 the Sabbath I consider that they mistake or misrepresent my intention." How  
 "I" "mistake or misrepresent" is ~~not~~ *not* wish to do away with  
 the Sabbath *not* is. Had he said with a Sabbath, a Sabbath found *where*  
 but in his own *diseased* *imagination*, we could easily believe him; with this *vi-*  
*sion* of his own brain he does *not* wish to do away—for he seems to be *fearful*  
 that "it has little chance of being soon *descried*," because "society is in such a  
 condition that it cannot see the Sabbath that he has provided from Scripture."  
 Let us hope that it never will "be *descried*;" of this I am certain; that the  
 child of God kept by his power through faith unto salvation never will "*des-*  
*cry*" it. This *then* is the Sabbath that he would not do "away with." But  
 should *any* *one* *deliberately* determine to do away with the Christian Sabbath,  
 let him *read* the *concluding* sentence of his third letter where the Christian Sabbath  
 is *thus* *designated*, "I assert that it is an instance of the letter that killeth, and  
 that it is a notable part of that edifice of devilish masonry that has been grimly  
 rising for ages, that hell plague that has deformed and damned human na-  
 ture, and whose abrogation is to be so awful, so rapid, and so complete," and all  
 his doubts will vanish—and he will at once discover how badly *error* holds to-  
 gether, and what a consistent "reasoner" and writer Mr. Wishart is, when he  
 so fully contradicts his own statements by telling us that he does not want to  
 do "away with the Sabbath," while he explicitly charges upon it that which  
 can only effect, namely, the damnation of "human nature." What! do  
 away with that which has "deformed and charned human nature." Why,  
 the "house mind of every housekeeper, mechanic, or trader" would revolt at  
 such conclusion. By the bye, this is the first time that it ever entered into my  
 "house" mind, that to be a "housekeeper trader or a mechanic" disqualifies  
 one from understanding the mystery of faith. It occurs to me that *some* *where*  
 in *Scriptures* this question is asked, "hath not God chosen the poor of this  
 world rich in faith and heirs of his kingdom which he hath promised to them

that love him? It is also said, that "not many wise men after the flesh, not many mighty, nor many called, but few are chosen." These poor people who are rich in faith are addressed, "Beware of the leaven of philosophy which is through philosophy to comprehend it: for God's wisdom is not in words, but in power, and is made manifest to them that love him." It therefore speaks of the leaven of philosophy which is through philosophy to comprehend it: for God's wisdom is not in words, but in power, and is made manifest to them that love him. It therefore speaks of the leaven of philosophy which is through philosophy to comprehend it: for God's wisdom is not in words, but in power, and is made manifest to them that love him.

... in unravelling of father re-  
 ... this may appear evident, let us now  
 ... (as he calls it). The very first  
 ... sixth position is that a distinct an-  
 ... type or doctrinal equivalent has been assigned for the literal Sabbath of the  
 ... Old Testament." What that 'antitype' is, his letter informs us, namely, "rest-  
 ... ing in Christ by faith." Now admitting, for a moment, that the "Sabbath of  
 ... the Old Testament" was the Type of the antitype which he has given us—  
 ... namely faith—then where does his position land him? All agree that the an-  
 ... titype swallows up the type—or in other words the type immediately ceases to  
 ... be a type, and disappears the moment the antitype is come. What then is the  
 ... conclusion from his premises? Why simply this, that Abraham, Isaac, Jacob,  
 ... Moses, Samuel and the prophets, David, and all the Old Testament Saints,  
 ... whose faith is recorded in the New Testament, and both the type and the an-  
 ... titype existing harmoniously together in social concord—had both the "equi-  
 ... valent" and the thing for which they held that equivalent—for they had both  
 ... faith and the Sabbath! This is a most singular position—it has two legs quite  
 ... dissimilar—as "diverse" from each other as Pharaoh's "lean and fat cattle;" a  
 ... type and an equivalent rendered synonymous. One of them has no existence  
 ... in Theology, the other is opposed to the rules of justice and equity; no just  
 ... man would take and persist in holding an equivalent, and yet hold on to the  
 ... thing for which he had received that equivalent—and no man ever saw or ever  
 ... heard of such a thing as the other leg—namely a type and antitype existing to-  
 ... gether. The want implies the non-existence of the thing for which it is given, and the right of  
 ... the holder of it to give up that thing while it is so held. What an unjust man  
 ... David must have been, when after having been "encompassed by the sorrows  
 ... of death," he could thus address his soul, "return unto thy rest O my soul, for  
 ... the Lord hath dealt bountifully with thee." How he had Wishart's equivalent  
 ... for the "Sabbath of the Old Testament," and how he never entered his mind to  
 ... give up honestly the thing for which this rest was equivalent—but persisted  
 ... in holding on to both most tenaciously. Yet he would even assert, that the obtaining of the antitype and equivalent would even  
 ... more firmly to the type, the thing for which he had received that equivalent—  
 ... and that the possession of this equivalent produced a more firm hold on  
 ... upon the mind of its possessors to this day—and some would even say  
 ... it is the want and not the possession of this antitype and equivalent which  
 ... to giving up the type or Sabbath. However, probably Wishart thought  
 ... ness" thought that faith was only an entrance upon that rest which is  
 ... Hebrews iv. chap. 3rd verse, "We which believe, do enter into that rest, and still  
 ... finding himself encompassed with many troubles, having "fears without and  
 ... fightings within," rejoiced in this faith, as the earnest and foretaste of that rest  
 ... that "remaineth to the people" of God, where the "wicked cease from  
 ... ling" and where the weary have an eternal and an uninterrupted rest. His  
 ... view of the subject seems to be in strict accordance with what the  
 ... heaven commanded John to write:—Revelations xiv. chap. and  
 ... "Blessed are the dead which die in the Lord from henceforth; yes  
 ... Spirit, that they may rest from their labours and their works do follow."  
 ... What means this? says Wishart, the living rest from their labours  
 ... have to labour) as God did from his" (whose work was finished).







