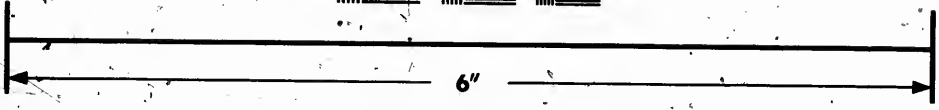
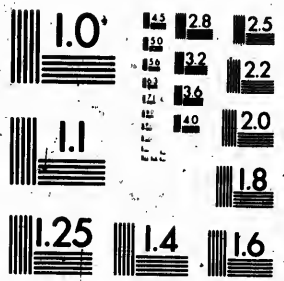


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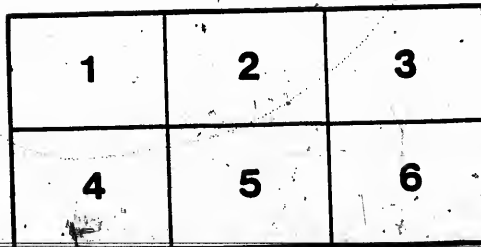
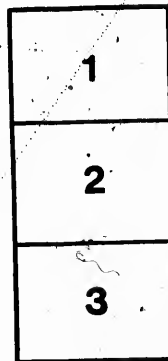
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MR. W. T. WISHART'S LETTERS

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 well worth reading.

THE SABBATH

The Sabbath is a day of rest and devotion, and is one of the most important days in the week. It is a day when we should turn our hearts to God, and seek His blessing and grace. It is a day when we should refrain from all worldly pleasures and amusements, and spend our time in prayer, meditation, and the study of the Scriptures.

AUG 20 1855

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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 advocates, 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, upon his mind; even if he were granted that all he has said concerning an "inward spiritual Sabbath" were 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-
 gether in assembly, proclaim with united voice that their spirituality
 is 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
 as the typical character of the Sabbath—the antitype
 as is shown, 2nd Corinthians, iii. chapter and 6th verse, where he says, that God
 made us able ministers of the New Testament not of the letter but of the
 spirit for the letter killeth but the spirit giveth life” How strong these holds
 are for his purpose we shall see presently. To throw dust in the eyes of the
 unwary by perverting those Scriptures which establish and enjoin the observ-
 vance of the Sabbath, that he may the better fortify those holds, is evidently his
 drift and object, in the use of those opprobrious nay blasphemous epithets ap-
 plied to the Lord's day. The following is a specimen, “have not you read in
 the law how that on the Sabbath day the priests in the temple profane the Sab-
 bath and are blameless?” His explanation of this portion of Scripture runs
 thus: “The dwelling in the temple screened the Levite from the literal Sabbath;
 the dwelling in Christ absolves the believer who is the Levite or priest of the
 New Testament from the same carnal ordinance.” In other words, as dwel-
 ling in the temple screened the Levite from a literal Sabbath, and was his war-
 rant for profaning it; so all who are in Christ the true temple, being the priests
 and Levites of the New Testament, are at perfect liberty to profane the Sabbath
 with the utmost impunity; nay it is their imperative duty to profane it and thus
 abrogate for ever that which has “deformed and damned human nature”—in
 fact that there is no literal Sabbath to be kept by the believer—only rest in
 Christ—only dwell in him by faith, and he will screen you from all blame while
 wantonly violating his own holy law which he came not to destroy but to fulfil!!
 Wishart's style of explaining Scripture would seem to say this—“the want of
 proper knowledge of types, metaphors, and the Greek, has kept Christians in
 bondage for eighteen centuries—for example in the 118th Psalm there are three
 metaphors descriptive of Christ, namely a “stone,” a “gate,” and the “day
 God hath made;” two of these only the “stone” and “gate” have been disco-
 vered up to the present time. Old “obtuse” divines and simple minded Chris-
 tians all the while regarding the “day God had made” as a perpetual ordinance
 of divine appointment instead of a Type, but I can see no difference between
 an ordinance and a type—at all events I am determined by the aid of the Greek
 types and metaphors to sweep away not only the Sabbath day but also (not be-
 ing ignorant of the devices of the wicked after effecting this salutary change)
 the Lord's day. I therefore metamorphose the “day” into “Christ” and thus
 do away with the “day God hath made” on which his people “rejoice and are
 glad,” that I may find a warrant for teaching my people to “profane” the Chris-
 tian holy Sabbath, and at the same time to rest in Christ by faith, and thus sys-
 tematically enjoin upon them to break the fourth precept of the moral law of
 which the ten commandments are the sun in the moral firmament—and to
 which all divine truth tend as their common centre—even that law which as-
 serted its holiness by demanding the death of Christ as the only terms on which
 the transgressor could be freed from the penalty due to its transgression—that
 law, which David “hid in his heart lest he should offend God”—that law of
 the Lord which is perfect converting the soul” (as the instrument, the spirit of
 God being the agent)—that law, which “is pure enlightening the eyes”—that
 law by which “his servants are warned and in the keeping of which there is
 a great reward”—that law, which “brought quickening” to David and which
 when revealed in all its spirituality, in all its exceeding length and breadth by
 the Spirit of God to his soul, forced from him the exclamation: “O how lovely
 is the law.” I here see an “end of all (human) perfection, unless thy law be

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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 the 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 breathes 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



