

## REPORT.

"The law of the Sabbath through all times and dispensations, identical in principle and invincible in force, is the proper statute of religion. It would be difficult to find another certainly so direct. Only man could be thus addressed. He is marked out for the duty of piety and worship, given to the new man Adam. It expounded his nature, unfolded his capacity, and publicly stamped him a religious being. It was briefly announced, but it is full of inferential meaning. It is prophetic and germinant. Doubtless much accompanied it, interpreted and enforced it, which it fell not within the province of the historian to record." In harmony with these views of the late Rev. Dr. Richard Winter Hamilton, and corroborative of them, it may be observed that Jehovah set apart one day in seven, and in successive dispensations fitted it to be the memorial day 1st, of Creation, 2nd, of Redemption, and 3rd of Sanctification, to the glory of the Father, the Son, and the Holy Ghost. The separation of this day from all other days, and the association of it with the sublime doctrine of the Trinity, which distinguishes Christianity from all false systems of religion, invests it with peculiar dignity, and makes it of great practical value. Every recurring Sabbath the child of God is graciously reminded of the cardinal truths upon which his salvation depends; truths "which the angels desire to look into." "Holiness unto the Lord" is enstamped upon it as its very essence; and every Sabbath-sun, as it rises, should awaken every Christian to the distinguished privilege of keeping holy the Sabbath Day. That the Lord's Day and the Lord's Supper are singularly precious in our Saviour's sight appears from the fact that the Greek adjective *Kuriake*, which, united with day, signifies day pertaining to the Lord, is applied by way of eminence to these two ordinances only, and nowhere else in the New Testament. Therefore they should always be observed in strict conformity to the rule laid down by Him. The place of the Fourth Commandment, defining the duties of the Sabbath, is central, like the keystone of an arch, one side abutting on the first table, and the other on the second table of the law; it being the paramount duty of all men to do as enjoined by our Saviour in the words uttered by Him in answer to the scribe, Mark xii, 28-31, "Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" this is the first Commandment, and the second is like, namely this, "thou shalt love thy neighbour as thyself." If the key-stone, the Sabbath law, which binds the two great commandments together, were removed, the whole structure would soon fall into ruins. Its proximity on the human side to the Fifth Commandment, the family safeguard, ought not to be lost sight of. The due observance of the one is intimately connected