

economy arranged for them, and when that argument is supported on the authority of texts in the Epistles, (Rom. xiv. 4. 6. Col. ii. 16. 17.) If we have nothing to do with the Decalogue because we are not Israelites rescued from Egyptian bondage, by the application of the like rule, we have nothing to do with Epistles addressed to Greek stranger's and Jews and Proselytes residing in Rome, and to some other Jews and Greeks in Colosse in the first century. This kind of reasoning contradicts the principle enunciated in the words, "whatsoever things were written aforetime, (surely the Decalogue among the rest,) were written for our learning," and, if carried to its logical issue, would deprive us of Revelation altogether.

There is also mis-statement amounting to untruth when it is affirmed, "The Decalogue was buried with Jesus Christ—when he rose from the dead." If Dr. McLeod had said the Decalogue was buried with Christ—when He descended into the grave—he would have avoided a blundering inaccuracy of speech; and he would have suggested a precious Gospel truth. For we can well admit that, as Christ was laid in the tomb, there was *entombed with Him*—holy law and glorious gospel—life and hope for man. All good for man was in Christ—and therefore lay buried with Him. But the grave could not hold Christ. He rose again. And with Him rose all the good that was in Him—Law and Gospel—Precept and Promise—Salvation and the keeping of a Sabbath in earth and heaven.

Just as the Sabbath law stands in the Decalogue, between the First and Second Tables, binding them together, essential to the honoring of them both,—or as the pedestal on which they both rest, without which rest they fall; so, with philosophical precision, does it stand in the nature of things—in the nature of man as an intelligent creature of God and connected with his kind; while further the sinfulness of fallen man and his need of God's teaching and mercy, though not the condition which necessitates the Sabbath, certainly makes the Sabbath a more necessary and precious gift of grace from the Father in heaven. For if there be a God or Saviour for us and fellow-sinners to know, and seek and obey; if we are all brethren all needing each others help—needing the common salvation, and lying together under obligations to honour our Lord, and to serve one another; then we must have a common worship of the one God and Father of all. We must learn His will concerning us; we must learn our duties to each other—we must singly and together learn all the words of His law, and listen to His gospel, and if so, then there must be a stated meeting-time and a sanctuary—a sacred day and a sacred place for holy convocation—a holy day for rest from secular toil, for the mutual recognition of our brotherhood, and for combined worship and approach to our Father in heaven.

So necessary for us is the Sabbath—for our physical and moral well being, that had not God ordained it, the instincts of our nature once quickened by a hope in God—or a sense of our need of God, would have suggested and led to its institution—and made it the pearl of days.

PATRICK GRAY, Convener.

FIFTH REPORT OF COMMITTEE ON STATISTICS.

Your Committee have pleasure in being able to state, that the Returns are more numerous and complete than on any previous year. This gratifying result they trace partly to the general prosperity, which has visited the Province, and partly to the growing impression, that an annual exhibition and description of the external condition and financial state of the congregations within our bounds, are fitted to benefit both ministers and members, by promoting a healthy emulation and imparting a stimulus to duty and diligence.

Your committee cannot, moreover, refrain from bearing testimony to the efficient aid desired from the careful and cordial co-operation of the various Presbytery Clerks. The Paris Presbytery still occupies the desirable position of presenting the most complete Statistics. That of Stratford approximates it very closely, and is almost equalled by those of Kingston, Brockville and