

dence that it was intended to be perpetual. Moreover, why should the sixth and seventh and eighth commandments be considered as still in force if the fourth be abolished? The same Power that authorized those, authorized this one. The same code which contains those, contains this one. Does not the same obligation, then, which binds us to observe those bind us to observe this one also? In addition to this, we maintain that the Sabbath law has never been repealed. A law that was solemnly given in Eden, reaffirmed at Sinai, and observed and enforced by the holy prophets, must necessarily be binding still if there be

no evidence of its repeal. Christ and His disciples took particular care to teach that many of the ceremonial laws, such as those relating to circumcision, sacrifice, etc., had come to an end, but they are silent regarding the Sabbath. Is it reasonable to suppose that such would be the case if the Sabbath were regarded by them as a temporary institution?

The change in the time of observance, which is often urged as an objection against the Sabbath, does not affect the question in the least, since there is nothing in the first appointment of the day binding its observance to any particular set of twenty-four hours.

Contributed and Selected Articles.

THE REV. WILLIAM RINTOUL, A.M.

MORE than half a century has passed since the formation of the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland. The organization of that body, which took place in Kingston on the 8th of June, 1831, was an important event in the history of Presbyterianism, and did much to draw together and consolidate ministers and congregations previously separated and isolated. It had the effect, too, of stirring up the Church of Scotland, and, it may be, indirectly other churches, to give more attention to the new provinces across the Atlantic, and to send out more ministers and missionaries to cultivate the wide though sparsely settled field. In looking at the list of ministers who formed the first Synod in 1831, I find that not one of them is now living. The ministers still living whose names go

farthest back on the roll of the Synod are: the Rev. Duncan McMillan, of Komoka, who has now retired from the active duties of the ministry, and the Rev. Thomas Alexander, who is still actively engaged in pastoral work at Mount Pleasant and Burford in the Presbytery of Paris. On the roll of 1834 there appears the name of W. T. Leach, now Archdeacon Leach, LL.D., of Montreal, Vice-Principal of McGill College.

The Rev. Wm. Rintoul, of whom it is intended to give a brief sketch, was present at the first meeting of the Synod, having been appointed by the Glasgow Colonial Society to be the first pastor of "St. Andrew's Church, York," now Toronto, in July, 1830. He had previously been the minister of a Presbyterian Church at Maryport, in the north of England. But his heart was set on missionary work,