

most prominent of which is the Rev. Dr. McKenzie, who was inducted into that charge in June, 1835, and who for thirty-seven years ministered faithful and with phenomenal success as will appear in the following narrative. The other portraits are the two succeeding pastors Rev. Gustavus Munro, M.A., inducted Aug. 1873, and the Rev. G. C. Patterson, M.A., inducted May, 1892 --and Rev. G. L. MacKay, D.D., Moderator of the General Assembly, best known as the veteran missionary of North Formosa. These portraits are all delicately tinted and well executed with one exception. Dr. MacKay, we think has received less than justice at the artist's hands.

On either side in upright columns is the roll of men who from that congregation have entered the ministry of the Presbyterian Church, thirty-eight in all. Several of these were called away before they had finished their college course, but in every case had rendered more or less service in the home mission field. There are about thirty of them still in active service. We notice that of the thirty-eight, twenty-two are Macs., and of these twenty-two, nineteen are MacKays. There are Sutherlands, Rosses, Murrays, Campbells, etc., all of which suggest the Scottish heather.

We are not aware that any other congregation in the Dominion has given so many sons to the ministry of the church if so, we would be glad to hear from them to extend our congratulations. What was there about that congregation that made it so fruitful in this respect? Was it the influence of Mr. McKenzie's ministry, who laid the foundations and built thereupon for thirty-seven years? Mr. McKenzie was an accomplished scholar and an eloquent preacher. A man of splendid character whose influence was never impaired by any thing in deportment unworthy of his office. Few men maintained a loftier standard of ministerial character. Much of the credit is due to him and to his successor, Rev. Gustavus Munro, whose able ministry, for eighteen years has been succeeded by that of Rev. Mr. Patterson, who has begun a promising pastorate in the same vineyard. But there was another and perhaps even a more potent influence. The earlier settlers brought with them from Scotland as their chief heritage a supreme reverence for the Sabbath and sanctuary services, and the universal practice of family worship. There were few families in these earlier times in which the day was not begun and closed at the family altar. In spite of all the cynical may suggest, such communities breathe a wholesome atmosphere and everybody much solid piety. With such a congregation the minister may well be endowed with sacred eloquence and the young people shall rise up and call him blessed. These early Fathers we understand are all gone. May the prayer expressed in the Paraphrase which they loved to sing be answered.

"God of our fathers, be the God
Of their succeeding race."

Resignation of Rev. Dr. John S. MacIntosh, pastor John S. MacIntosh, of the Second church of Philadelphia, Pa., has announced that he will resign his pastorate on July 1st, 1895, owing to the financial difficulties of the church. In accepting his resignation the trustees of the church express the deep sense of obligation under which the congregation rests for Dr. MacIntosh's faithful, untiring and devoted pastorate given the church during the fourteen years he has been its pastor; and its sincere regret that he deems it wise to sever those relations.

An Illustrious A writer in the *Scotsman* calls attention
Presbyterian to the fact that Sir Walter Scott was
Elder. ordained an elder in the parish church of Duddingstone, near Edinburgh, when the Rev. John Thompson, the celebrated landscape painter, was minister. Shortly after ordination at Duddingstone he was chosen by the magistrates and Town Council of Selkirk as their ruling elder to represent them in the General Assembly. He was again appointed in 1807, and on both occasions took up his commission. He acted as a member of Presbytery as well, for in the Kirk session-book of Duddingstone, at the date of December 25th, 1805, there is an entry to the effect that Walter Scott was then chosen to represent them in the Presbytery of Edinburgh and Synod of Lothian and Tweeddale. Another thing to connect him with the religion of his country was his interest in its psalmody. In 1827 he was consulted by Principal Bard on a movement then afloat for a revision of the Scottish metrical Psalms. He did not encourage this movement, and his answer is characteristic. "The expression of the old metrical translation," he said, "though homely, is plain, forcible, and intelligible, and very often possesses a rude sort of majesty, which would be ill exchanged for mere eloquence. There are the very words and accents of our early Reformers, sung by them in woe and gratitude, in the fields, in the churches, and on the scaffold. The parting with this very association of ideas is a serious loss to the cause of devotion, and scarce to be incurred without the certainty of corresponding advantages."

The Points of In a recent able lecture Rev. Dr. Kerr
Calvanism. describes the points of Calvinism thus: The five points of the Calvinistic system were enumerated--original sin, personal election, limited atonement, irresistible grace and final perseverance. These, Dr. Kerr contended, made a coherent system, and presented logical solidarity, unapproached by Arminianism or any other religious creed. Calvinism emphasized God, placed Him on the throne, and claimed for Him the absolute right to rule without any consultation of the creature. If He were to fashion His decrees and carry on His administration according to the will of men, then He was a vassal and not a potentate. Several objections to the Calvinistic system were considered, as that (1) It was dogmatic; (2) cramped liberty of thought; (3) was opposed to revivalism, etc. The lecturer attributed the rise of Methodism, not to the Arminianism of Wesley, but to the out-and-out Calvinism of Whitfield. Calvinism was the mightiest of all factors in the progress of civilization and the formation of free governments. Paul, Augustine, Luther, Wycliffe, the Reformation creed, the Westminster Assembly, the Thirty-Nine Articles, the Reformers of Holland and France, the Puritans, confessors and martyrs, were all Calvinists. All Calvinists were in favor of all States acknowledging God, and conducting their administration in His fear. Froude, Hume, Taine, Carlyle, Bancroft--though not themselves Calvinists, have yet attributed to Calvinism the liberties of the world. The Calvinists were the unflinching opponents of the Papacy, foes to the Ritualism, which is the bulb of Romanism, and the haters of tyranny, religious and civil. "The fire," wrote Motley, "which had consumed the last vestige of royal and sacerdotal despotism, had been lighted by the hands of Calvinists. And Ernest Renan says that Calvin succeeded "because he was the most Christian man of his generation."