

INDUCTION OF THE REV. D. MCKERACHER.

Address of the claims of the Presbyterian Church on the liberal support of her missions, at the ordination of the Rev. Donald McKeracher as Missionary to Prince Arthur's Landing 29th July, 1874, by Rev. R. Wallace

My friends, I have been appointed by the Presbytery of Toronto to address those assembled on this interesting occasion of the ordination of a missionary to Prince Arthur's Landing.

It was my privilege to visit Timudee Bay early in July 1853. I preached at Port William and at Current River, seven miles east on the Bay. I was the first Presbyterian, if not the first minister of any Church that preached in those places. All present at the Fort were Presbyterians, and all Macs or Highland Scotch, as nearly all the leading employees of the Hudson Bay Company were in former times. At Current River thirty-four of the thirty-six present were Presbyterians. persons connected with one of the mines of the Montreal Company.

I thus saw that it was the special duty of the Presbyterians to look after that region, and reported so to Mr. Reid and the students of Knox College. Soon after Dr. Topp visited the same region and preached, and on our united report Mr. Vincent, Student, was sent up to labour to the close of navigation. Ever since that district has been supplied during the summer either by students or ordained ministers visiting for a short time. But the great difficulty has been the withdrawing of the supply during the winter, and the danger that in consequence our people should be drawn into other Churches, for although the majority continue Presbyterians, the people of other Churches have gone in and both Episcopal and Methodist ministers have been stationed there all the year.

In order to obviate this difficulty our Church has wisely resolved to station our ordained missionary at Prince Arthur's Landing all the year, besides appointing other students in the neighbourhood, one at Silver Islet, and the other Mr. Donald Tait to visit several mines in a circuit of about 30 miles. Mr. Tait is just the man for that arduous work patient, earnest and able, he will do good work.

Prince Arthur's Landing to which our excellent brother Mr. McKeracher has been appointed, is a most important point to occupy by an able and faithful representative of our Church, for it is the key to the whole extensive region of the North West, which before many years will team with a vast population. Passing as I did some 30 miles up the Kaministiquia, I saw evidence of great fertility of soil in a most luxuriant vegetation, and this improves all through Manitoba, and the fertile Belt of the Saskatchewan, where, before long we will not only equi a Presbytery, but a Synod with several Presbyteries, if we do our duty to the Presbyterians and other settlers, who are about to make that region their home.

What are seven or eight ministers for Manitoba? They should have a score even now to occupy the chief points of settlement, to prevent our people from being drawn away by other Churches, as has been largely the case, in the older districts of Canada during the last fifty years. We should also have eight or ten missionaries in British Columbia to meet the wants of the settlers along the line of railways about to be commenced, as well as to supply the older settlements of that Province with the means of grace. If we are to do our duty to our own Church, we must not only double but greatly multiply the number of labourers during the next few years. How is this to be done, but by our people in the older districts, and especially in the towns and cities of Ontario and Quebec taking a far deeper interest in this splendid field for missionary enterprise which the great Head of the Church is opening up before us. He is beckoning us onward saying to us by the events of His Providence go in and take possession for me and for the interests of my Kingdom. We understand that a Church is to be erected at Prince Arthur's Landing and as our people there are few, and these not even settled residents, but away a great part of the time prospecting, and generally with little money to spare, we trust Mr. McKeracher's effort to erect a Church will receive the liberal aid of the friends of our Church throughout the country.

And in order to show why we as Presbyterians should take a deep interest in the extension of our Church, into the regions beyond, permit me briefly to invite your attention to the special claims of the Presbyterian Church on the sympathy and liberal support of her people in her efforts to extend her influence and usefulness throughout our vast Dominion. We should take a deep interest in the extension of the Presbyterian Church not merely because it is our Church, but more especially because we have good grounds for believing it to be Apostolic in doctrine and polity, promotive of good order and liberty, and well fitted when wisely and faithfully worked, to promote the divine glory, as well as the progress of vital Christianity.

I The system of doctrine which we teach we believe to be substantially that taught by our Lord and His Apostles, and the early Christian Church, as fully set forth in the doctrinal epistles of Paul, and afterwards embodied in the system of Augustine, which gave form and substance to the teaching of the Reformers in the 16th century. At the time of the Reformation there was entire agreement in doctrine in all the Symbols or Confessions of Faith of

the several Churches; the Helvetic Confession; the Confession of the Churches of Switzerland, the Gallic Confession; the Belgic Confession; the Confession of the Churches of England Scotland, the Confession of the Church of Bohemia; and the Confession of the Lutheran Church were all in harmony on every question of doctrine; and they all taught the system of doctrine held by the Presbyterian Church, called Calvinistic. The leading principles of the Calvinistic system were held by the strictest Lutherans, though in details they were not always concurrent.

The Reformed Churches of England, Scotland, Holland, Belgium, Prussia, and several other German States, and Switzerland were represented in the Synod of Dort, which was called by the States General of Holland, carefully to consider and set forth anew the Scriptural system of doctrine, owing to the dissensions occasioned by the opinion of Arminius. Every member of this body of representative and earnest Christian men took a solemn oath that he would determine all points on which he gave a judgment by no other authority than the Word of God, contained in the Holy Scripture. After months of serious, prayerful study, from November 1618, to April 1619, the harmony of the sentiments of these eminent theologians, on the great vital doctrines of Christianity is truly wonderful. They unanimously agreed in condemning the Arminian doctrine and in sanctioning the Calvinistic system which they declare was held by all the Churches of the Reformation up to that time. The intercourse between the members of the Synod was of the most delightful kind. The truly excellent Bishop Hall, one of the representatives of the English Church, says, that the society which he there enjoyed was more like a heaven upon earth than anything which he ever witnessed.

This system was again adopted by that large body of learned men, the Westminster Assembly, composed chiefly of leading men who held office in the Church of England and of the ablest congregationalists of the age, besides delegates from the Church of Scotland. After several years, (1643-51) given to the most thorough and prayerful examination of every point of doctrine, they came deliberately to the same conclusions as the Reformers and the Synod of Dort. There probably never was such a learned and devout body of Christian men, who for years earnestly and conscientiously endeavoured to ascertain the mind of the Holy Spirit in the Word. No wonder that the system of doctrine thus drawn from the inspired Scriptures has held its ground during the last 230 years, and is now substantially the faith of the majority of evangelical Christians throughout the world. There may be slight differences as to the modes of expression as between the old school and the new in the United States, but they unitedly agreed to accept the Calvinistic Westminster Standards as setting forth their views in theology. Is it reasonable for any one man of learning to set aside by a day's discussion, the solemn earnest and prayerful examination of every question, by such a large body of the ablest minds that have advanced the Christian Church? We admit that there are difficulties connected with the system; but so there at least equal, if not far greater difficulties with the Arminian system. We must be content to receive revealed truth in the humble spirit which divine inspiration demands and wait until in the full blaze of heavenly light we see light clearly. This system of doctrine is exhibited in the admirable writings of the many able and excellent theologians and preachers of the 17th century, such as Owen and Charnock, Howe and the Henries, Adams and Bunyan. It teaches all things were made for the divine glory, that this was the chief end God had in view in the great work of redemption; that man is entirely alienated from God as a fallen creature, and justly exposed to his eternal displeasure. The plan of man's recovery from this state is from first to last a system of unmerited grace. The mediation of Jesus, including his whole work, is the means of bringing men back to God; that men are justified fully through the merit of the Saviour's sacrifice, and the invisible agency of the Holy Spirit applying the benefits of that sacrifice, and causing the sinner to accept a free pardon and salvation. Hence the provisions of mercy are gratuitous not only depending on the Sovereign grace of God, but the disposition to accept these provisions is produced by the sovereign interposition of the Divine Spirit.

2. As to Church polity our Presbyterian system is the same in its leading principles the polity of the Synagogue. It is admitted by many of the leading and learned writers of different Churches, that the Apostles under divine direction, followed the order which they already found in the Synagogue, in the appointment of the ordinary officers of the Christian Church; that they had a Board of Elders who presided over the affairs of each Synagogue, and this Board though not precisely the same as the modern Presbyterian Session, was very similar in its leading features.

Early the term Bishop was used, but merely to designate the office of pastor, and to denote that he shepherds or feeds the flock, as distinguished from ruling merely. The Elders were rulers in the Church, but one of their number also preached or laboured in word or doctrine as the pastor of the congregation. He was also moderator of the Board of Elders as in the Presbyterian Church Session at present; and to him was given the title Bishop or Pastor that was shepherd of the flock. But there was no Diocesan Episcopacy, that is a Bishop over other Bishops, for a long time. It is admitted by many the most learned and candid writers of the Episcopal Church of England that Bishop and Presbyter are used as synonymous terms, or at least as applicable to the same persons in the Primitive Church, or the perfect partly of the ministers of the Word, that there were but two orders, Elders; who were of two classes pastors or Bishops, and ruling elders and Deacons. This is evident from the fact that Paul addresses only two orders, Bishops and Pastors, and Deacons, (Phil 1:2-3). Thus Paul called together the Elders of Ephesus and charged them "to feed the flock of God over which the Holy Ghost had made them Bishops." And Peter exhorts the Elders to

feed the flock of God taking the Episcopal oversight thereof, not of constraint but willingly; that is the elders are directed to discharge the office of Bishops, and not as being "Lord's over God's heritage." This rule Diocesan Bishops violate for the claims to be called my Lord Bishop and thus rank as "Lord's over God's heritage."

With reference to Apostolic succession their most learned and candid writers such as Chillingworth, Bishops Stillingfleet and Hoadley, and Archbishop Whately declare that it cannot be traced; and if it could it would be of as little value as circumcision to the Gentile Converts in the estimation of the Apostles at the first Synod at Jerusalem (Acts, 15-21).

Tyndal, Craumer, Jewel, and the leading Reformers of the Church of England held the Presbyterian system; the parity of the ministers, as in accordance with the New Testament; and so do Whately, Alford, and the ablest writers of the present day.

How, then, was Prelacy introduced? As wealth and pride increased, the pastors of the large city churches claimed precedence over the poorer brethren, and the people came gradually to confine the term Bishop to the pastors of the leading churches. They claimed the right to preside over the Church Courts, and to ordain and rule over the pastors of the smaller churches; and thus gradually, during the first three or four centuries, Episcopacy arose in the Christian Church. It was, however, a corruption of the simple and Primitive Presbyterian polity, and was long resisted by the Presbyterians or pastors and elders of the Church.

One method taken by the ambitious city pastors, or Bishops, to strengthen their influence and increase their power, was to appoint some of the most pliable and ambitious Deacons to a higher office in the Diocese; hence arose the office of Archdeacon. The Deacons, having control of the monies, could greatly help on the ambitious Bishops, who wished to ride into power over the shoulders of their brethren, and thus the process went on for centuries, until the modern system of Prelacy, or Diocesan Episcopacy, was established by the Church of Rome, from which the Church of England has derived it (Campbell's Lectures on Ecclesiastical History, Mosheim, Neander, Gibbon, Killan, &c).

In England the Christian ministers and people were not permitted to reform the Church as they wished, and establish a polity similar to all the other Churches, according to their convictions of what was not Scriptural, but a system taken from Rome, was forced upon them by that English Pope Henry VIII, and his equally arbitrary daughter, Queen Elizabeth. The English Reformers held that the Presbyterian polity established all over the Continent, and in Scotland, was the Scriptural system, and if left to themselves, would have established it in England also. But they were not men of such decision of character as the Scottish and Continental Reformers, and thought it was expedient for the sake of peace, and in order to get the Reformation established, to accept what the monarch was willing to grant. Hence the doubtful, the vicious principle was adopted, of changing as little as possible of the ritual and forms of the Church of Rome, instead of seeking, like the other Reformers, to found the Reformed Church upon the principles clearly laid down in the Word of God. The result of that spirit of expediency is seen in the present day in the sad state of the Church of England, divided into three hostile factions, contending against each other, and the true servants of Christ utterly unable to purge the Church, either of the remains of Popery, or of the equally insidious and dangerous rationalism which dates to lay such hands upon the Ark of God—the divine inspiration of His Word. Well had it been for Protestantism and Evangelical Christianity if the Reformers of England had been as determined as the other Reformers to purify the Church from Prelacy, as well as every other legacy of Rome, and had taken their stand by the side of their brethren upon the infallible Word, and made all things new, or fashioned everything "according to the pattern shown them in the Mount." The revolution of ages shows that the course taken by the other Reformers was the wise and the right one. Thus "wisdom is justified of her children."

The Presbyterian polity was adopted by all the Churches of the Reformation except the Church of England. It was the polity of the Paulicians of the East, and the Waldenses and Albigenses of the West, during the dark ages, when the Church of God was like the woman of Revelation, who fled into the wilderness and was sustained by her Divine Head so that the gates of hell could not prevail against her. It was adopted by, and is now the polity of more than one-half of Protestant Christians, of about thirty-four millions of Presbyterians proper, and over twenty millions of Lutherans, who are also Presbyterians—having their District and General Synods—in all, fifty-five millions of Presbyterians. And it was the British and Colonial Methodists, the Presbyterians would number about sixty millions, or two-thirds of the Protestant Christians. Their relative influence was seen at the Evangelical Alliance at New York, for about one-third of all the members were avowed Presbyterians, and if we include the Lutherans, more than half of the members. The fundamental principles of the Presbyterian polity are the unity of the Church, the parity of the ministry, and the representation of the people in all Church Courts. It holds that the Church of Christ is Catholic or Universal; that it is composed of all those that profess the true religion, with their children. It owns as branches of this one true Church all Churches that hold the Head and proclaim salvation through Christ only; it acknowledges their ordination and administration of ordinances and sacraments as equally valid with its own; it is thus unexclusive, unsectarian. It owns all as brethren who believe in the Lord Jesus Christ, and keep His command. At the same time, it holds the unity of the Church; that while each congregation should possess a large amount of liberty in the management of its own affairs, it is bound to be associated with other churches or congregations in the same land, in a federal bond, and to be subject to a General Court, formed of the representatives of all these Churches, and to submit to the regulations of that body, made according to Scriptural authority and example, even as the Apostles

delivered to the Churches the decrees of the first Synod at Jerusalem. The necessity and importance of this bond of Union (Acts 16, 4) was seen by the leading Congregational ministers of New England, and by Owen and John Angell James in England, and the various Churches are coming more and more to adopt the Presbyterian system by which the people are represented in the Church Courts or governing bodies, and by which they are also bound together by common ties and common interests as one family.

3. We should do all we can to support and extend Presbyterianism throughout our Dominion, because its representative system is promotive of good order and liberty wherever it is established and flourishes. In proof, we need only advert to the fact that the nations most distinguished for these—Holland, Switzerland and Scotland—are Presbyterian. Wherever Presbyterianism prevails, there tyranny cannot succeed. Presbyterians have given more martyrs to the cause of Christ, and of civil and religious liberty, than all others. Millions of the early Christian martyrs were Presbyterians. For many centuries the Waldenses contended for the rights of conscience, for liberty to worship God according to His Word, and thousands of their noblest men, women and children shed their blood in defence of these rights. In the same cause hundreds of thousands shed their blood on the plains of Holland, among the hills and valleys of Southern France, and in Italy, Spain, Bohemia and Hungary. Thousands of Scottish Covenanters suffered fire, imprisonment, exile or death for the same principles, until at length, as the result of those labours and suffering, the principles of civil and religious liberty were established in those countries where Presbyterianism got a footing. Presbyterians have ever sought to combine the two principles of liberty and order. The genius of Presbyterianism is altogether opposed to anarchy or disorder. It seeks to subject man to God's authority and God's law, and to those civil and ecclesiastical regulations which are clearly or legitimately derived from the Word of God, or in accordance with it. Look at the Constitution of the Church Courts, and you will see that they are admirably fitted to promote good order and justice, and to secure the rights of all. (1.) The Session, composed of pastor and elders or representatives of the Christian people, familiar with them in the business of life. (2.) Then above the Session is the Presbytery, composed of the ministers of a certain district, and a representative elder for each congregation in that district. They meet to deliberate about the interests of the churches within that district, upon the principle that they are not isolated or independent of each other, but all bound together by common ties as the several members of one family, and by mutual interests and affections. If any member of a congregation thinks he has not got justice, he can bring his case before the Presbytery, and there he is likely to get justice from men who are not personally concerned in the local circumstances, but are judges whose duty it is to do justice to all the people. (3.) Above the Presbytery is the Synod, embracing a larger district and looking after wider interests. (4.) And above that again the General Assembly, having a general supervision of affairs of the whole Presbyterian Church of the land. Appeals can thus be made from the lowest to the highest Court, and it would be strange indeed if a large body of ministers, and representative elders from a whole country, did not do justice in any case brought before them. A minister is tried by his peers, and every possible safeguard is provided in order to secure justice to all. Surely the rights and interests of individuals are far safer in the hands of a large body of grave, earnest, well-trained men, than in the hands of a single Bishop, or the entire membership of a congregation, most of whom have little knowledge or experience as to how difficulties should be sifted or decided. During an experience of many years, I have often admired the conscientious care and patience with which cases are sifted and justice done to the humblest member of our Church. This system presents great advantages for carrying on the work at home and abroad. In the first place, each Presbytery is charged with the duty of looking after the wants of its own immediate district. And then the Synod sees after a wider field, and the General Assembly, the collected wisdom, is enabled to consider what is needful for the whole country, and how the interests of Christ's kingdom may be best promoted at home and abroad, what foreign fields are most important, or have the highest claims upon missionary effort. The Presbyterian polity thus commends itself to our minds as at once in accordance with the leading principles of the Jewish Synagogue, and the Primitive Church, and with reason and experience as the wisest and safest system of Church polity. It is one which has had the approval of the wisest and ablest assemblies of theologians that have met since the Reformation, as well as of Luther, Calvin, Zwingle, and a host of Reformers, who had deeply studied the history of the Christian Church.

(4.) If this system be wisely and faithfully worked, it is fitted to promote the divine glory, as well as the progress of vital Christianity and the best interests of society. Owing to its free and representative system of government, it has the means of purifying itself when corruption creeps in, as seen in the purging of the Irish Presbyterian Church of Arminism. The system of doctrines taught, when faithfully and earnestly preached, has been accompanied with great revivals, so that thousands have been converted within a few months in different countries of Europe and America during many centuries; the Divine blessing has most manifestly rested on the preaching of the doctrines of grace, or salvation by grace through faith in the righteousness of Christ only, in various ages and in many lands. And during the last two centuries God has signally sealed this preaching with His blessing in the gathering of multitudes to the Saviour's fold. Faithful Presbyterian preaching is fitted to instruct the intellect, enlighten the understanding, form the judgment, arouse the conscience, and convert the soul, as well as bring up strong, manly, robust Christians, not easily driven about by every wind of doctrine; in short, to estab-

lish a sound, enlightened, earnest Christianity in the midst of the land. Then let all seek to promote the Divine glory and the Saviour's kingdom, by doing all they can to advance His Scriptural form of Christianity throughout the Dominion of Canada, by their liberal contributions and prayers.

[As the hour was late, there was only time to deliver a portion of the address, and it is now published in the hope that it will stir up some to take a deeper interest in our missions in the North-west.]

Book Notices.

ST. NICHOLAS FOR AUGUST
Is an excellent "hot weather" number. It contains "The Affair of the Sandpiper" a story of adventures on the water, by Elizabeth Stuart Phelps. "A Whaleman's Ghost," a story of the ocean, by J. H. Woodbury; and even a poem, telling in a very quaint and amusing way, "How a Little Bird went to Sea." There are large installments of the two serials, "Fast Friends," by J. T. Trowbridge, and "What Might Have Been Expected," by Frank R. Stockton. As the first of these is a story of the North and the other of the South, the adventures of the boy-heroes are not at all similar. Natural History receives a good deal of attention in this number. The Zoological Gardens of London are described, with eight pictures of their occupants; there is a story in French (for translation) of a Pet Monkey; the exploits of some "Missionary Insects" are told; there is a sketch of the life and adventures of a Snail; and certain ants that raise crops and some birds that lay out streets are described by the lively and wise "Jack-in-the-Pulpit." Mrs. Jane G. Swisshelm contributes "Wilhelmina's Little Brown Sister," a sketch for the far West; and Mrs. A. M. Diaz has a thoroughly New England sketch, "The Moving of the Barn," with funny amateur pictures. The poems, "In Summer Time," and "The Little Doll that Lied," are each marked by a peculiar quaint humor that will be sure to make them widely read and quoted, and the first is most exquisitely illustrated by designs by the author. Besides all this there is a beautiful frontispiece; short stories by Charlotte Adams and Lizzie W. Champney; a practical article on Wood-Carving and the usual excellent special departments.

SCRIBNER'S MONTHLY FOR AUGUST.
The paper in Scribner's for August which will probably be most widely read is entitled "Recollections of Charles Sumner," and is the first of a series by Mr. A. B. Johnston, who was long and intimately connected with Mr. Sumner as his private secretary. Another timely article is Kate Field's sketch of the manuscript of "Our Mutual Friend," recently sold in this country. William Henry Goodyear advances some original theories in regard to Pisan architecture in a fully illustrated article entitled "A Lost Art." Mr. Saxe gives us "Some Epigrams of Martial," Mr. Stoddard prints his second paper on the ancestry of "Some British Authors," and there is a sketch of Whitelaw Reid, with a portrait.

Mr. King's "Great South" installment deals with "The Cotton States," chiefly Georgia, and the illustrations reflect the life of that region. Mr. B. F. Taylor has another of his "Old Time Music" series, entitled "The Old State Road," and illustrated by Sheppard.

The Mysterious Island and "Katherine Earle" are continued, and there are poems by H. H., Mary E. Bradley, and Nelly M. Hutchinson. "Cinnabar City," by James T. McKay, is a thoughtful story of Western life. Dr. Holland writes of "Charles Sumner," "Prof Swing," and "The Old Cabinet" is entitled "With Malice toward none, with Charity for all." The other departments have the usual interests and variety.

MARRIED.

At Muscatine, Kansas, U. S., on the 13th instant, at the residence of Geo. M. Richardson, brother of the bride, by the Rev. Mr. Joid, Presbyterian minister of that place, Mr. Peter McTavish, of Wellesley, Ontario, to Miss Jennie Richardson, formerly of Saugeen, Ontario.

Official Announcements.

DURHAM.—At Durham, on last Tuesday of July at 11 a.m.
OTTAWA.—The next quarterly meeting of the Presbytery of Ottawa will be held at Admaston, on the 1st Tuesday of August, at 6 p.m.
PARIS.—This Presbytery will meet in River Street Church, Paris, on Tuesday the 11th August, at 11 a.m.
HAMILTON.—This Presbytery is appointed to meet in Maenah Street Church, Hamilton, on the 2nd Tuesday of next October, at 11 a.m.
KINGSTON.—Presbytery of Kingston, will meet at Chalmers Church, on the second Tuesday of October at three o'clock p.m.
The Presbytery of Montreal, will meet at Montreal, in Presbyterian College, on the eight day of October next.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustentation Fund—James Croil, Montreal.
Ministry, Widows' and Orphans' Fund—Archibald Ferguson, Montreal.
French Mission—James Croil, Montreal.
Joville Mission—Miss Macfar, Kingston, Ont.
Manitoba Mission—George H. Wilson, Toronto.
Scholarship and Bursary Fund—Prof. Ferguson, Kingston.