

## Our Contributors.

### A DANGEROUS INNOVATION.

BY KNOXONIAN.

The Foreign Mission Committee of the Western Division have introduced the most dangerous innovation that ever threatened the life of the Presbyterianism of Canada. Compared with what they have done the introduction of hymns was a trifle, the introduction of organs a small matter and a proposal to revise the Standards nothing at all. Past innovations were mere changes in the mode of worship that involved no vital principle; this innovation introduced by the Foreign Mission Committee strikes at the very vitals of the Church.

The matter is made worse when you run your eye over the names of the innovators. Among them you find no fewer than seven Macks. There is, in fact, a perfect number of Macks on the committee. Had men named Smith, and Brown, and Jones and Robinson introduced a startling innovation one would not have wondered so much, but when the Macks become dangerous innovators it is high time to ask the old question, "Whither are we drifting?"

Among the Macks we are sorry to find a McKay. In pronouncing this hitherto honored and highly orthodox name give "ay" the sound of "ei" and then you will realize more painfully how far the good man has fallen, or perhaps we should say, how far down the Church has pushed him. McKay is a Zorra man. He comes from the home of Highland orthodox and of George Leslie McKay, from the cradle of fifty Presbyterian ministers and the congregation in which the "men" speak "to the question" on the Friday before communion. What a shame it was for the Church to compel a man brought up as he was to become an innovator.

But the worst is to come. Prominent among the innovators we see a Grant. The right place for a man of that name is at the head of the column leading on the sacramental host to deeds of self-sacrifice and heroism. Whether indulging their "predatory instincts" on the sheep farms of neighboring clans, or dashing forward in the red rush of gallant men at Waterloo, or standing solid as the rocks of their native isle in the thin red line at Balaklava, the Grants have always been in the front. Their proper place is the front. But on this Foreign Mission Committee, for the first time in the history of the clan, we find a Grant beating a retreat. The supplies from the Church magazine failed, and even such men as the Grants and McKays had to retreat for the first time in their lives.

The matter is not mended by the fact that the Grant hails from Nova Scotia, the home of eloquence and Foreign Missions.

There are other names there that give one pain. There, for example, is Warden, a man born and bred in McChayne's city of Dundee, and Moore, our old friend who represented the Ulster battalion, and McDonald, the old-time leader of the Highland Brigade from Huron and Bruce. Worse than all, the commander-in-chief, Cassels, had to turn along with the others, and, tell it not in Gath, his companion in surrender—not in glory—was the old-time commander, the very Wellington of Foreign Mission work and strong Calvinistic theology.

It was a sad day when these men became innovators.

But what did these innovators do? Did they revise the Standards? Not they. Had they attempted anything of that kind there would have been protests, and complaints and overtures and threats and shouting from all points of the compass.

Did they say anything favouring the higher criticism? Never a word. Had they done that there would or might have been a large crop of heresy trials.

Did they lay violent hands on the Psalms of David? They did nothing with the Psalms of David except sing some of them.

What, then, did these men do? Did they say anything that might be construed as favourable to Rome? Did they dare to hint that the willingness of the French people of Quebec to support their Church and respect their clergy are not evidence of the deepest degradation? Did they venture to say that a Roman Catholic should not be entirely condemned for wanting to teach his children a little religion in the schools? No, the innovators did not touch these questions. Had they done so there would have been a great "rising" among the people.

What did they do? Well they took or rather we should say, were compelled to take, the first—distinctly retrograde step that has ever been taken by the Presbyterianism of the United Church—

THEY CUT DOWN THE FOREIGN MISSION EXPENDITURE 25 PER CENT.!

Is that all, does some one ask? We have no argument with a man who can ask that question. The very asking of it shows that the questioner is beyond the reach of argument. His heart is wrong. To a man whose heart is in the work of Christ, the lessening, or crippling of the work is the most painful of all things. The Foreign Mission Committee were compelled by the people to do the most dangerous, as well as the most painful thing ever done by any committee of the Church. If accounts in the Foreign Mission Committee are to be squared by cutting down the work instead of increasing the funds, then the other schemes will soon follow suit, and some of them may go out of existence. The Widows' Fund, the Aged and Infirm Ministers' Fund, and the Augmentation Fund will be among the first to go. When a deficit occurs, somebody will be sure to say, "Cut down the expenditure—the Foreign Mission Committee have cut down theirs." How long can the Church stand financing of that kind? Not very long.

Once for all, let us say the Foreign Mission Committee were compelled by the people to do what they did and that is the most serious part of the business. Had the committee merely blundered the blunder could easily be rectified.

### IS GOSPEL PREACHING SUFFICIENT?

MR. EDITOR,—In a recent issue you quote Mr. Moody's reported utterance that one of the greatest calamities that has ever befallen the Church is that Sunday evening services are given up entirely to preaching the gospel. Sunday night should be given to the conversions of souls. And you ask, "How are souls to be converted but by preaching the gospel?" I shall not try to speak for Mr. Moody, but wish to say for myself that the ordinary method of presenting the gospel is constantly, if not calamitously defective from lack of what is known as the evangelistic method, accompanying the preaching with *personal dealing*. I have little doubt that this is what Mr. Moody means, in harmony with his well-known statement, "For many years I have never cast the gospel net without hauling it in to secure the fish." Put in this way the force of the contention is manifest. Yet is it not equally clearly set forth by our Master in His parable of the great supper? The gospel proclamation, "Come, for all things are now ready!" was a failure till supplemented with personal dealing, individual, urgent, discriminating, suited to the varying cases of the poor, the blind, the halt and the maimed. Our instructions are plain, "Go out and compel them to come in!" Is it any wonder if these are neglected that the results are disappointing? To bring this matter to a practical test I once raised the question in a ministerial association, "How many instances have you known of decision for Christ during the preaching of the sermon?" Only one member broke the silence which followed and he confessed that after twenty-five years' experience he could count them all upon the fingers of one hand, while one testified that in a year's trial of

holding an inquiry meeting at the close of the Sabbath evening service the average had been one each night and that in a small church. Who will deny that these contrasted cases are typical? If so, do they not point to a capital defect not only in our ordinary methods of work, but also in our college training? The college that shall lead the way in evangelistic clinics will take a great stride forward in usefulness and influence in the Church.

WALTER M. ROGER.

Peterboro', Nov. 10th, 1896

### POPE ALEXANDER VI.

The readers of THE CANADA PRESBYTERIAN will, no doubt, like to see a portrait of Pope Alexander VI. (Rodriguez Burgia), of whom they have heard so much. One accompanies this article. It is a photographure of a copy by Rev. T. Fenwick, Woodbridge, Ont., of a medal which he bought in the Vatican some years ago. Alexander VI. caused three medals to be struck during his reign.

The following account of him is translated from Rev. Mr. Dorion's *Petite Histoire de la Vie des Papes*.

"This pope reigned eleven years and seven days, from 1492 to 1503.

"He was only twenty-five years old when he was made a cardinal. He was one of the vilest men who have occupied the pontifical throne. He obtained the tiara by the power of money. Debauched from his youth, he had by a Roman lady, named Rosa Vanozza, five illegitimate children, of whom four were sons—Louis, Cæsar, John and Gottfried—and one a daughter, the famous Lucretia. We are assured that Vanozza had besides four husbands, of whom, at least, three were murdered by her. The life of Alexander VI. was a succession of debaucheries and poisonings. Under him all Rome was afraid of being murdered. We are told that he trampled under foot all laws human and divine. The life of this pope, says Matter, that of his sons, that of his daughter Lucretia, could not be painted by modern history. After the lapse of three centuries, we still blush with indignation and shame when we cast our eyes on the work which, unfortunately, the chaplain Burcard wrote about the life of his master.

"Alexander VI. permitted Louis XII. to divorce Jane, after they had been married twenty years, and marry Anne of Brittany, widow of Charles VIII.

"Cæsar, the son of this pope, after having been a priest, a bishop, and a cardinal, married a daughter of John d'Albert, and became duke of Roumania in 1501.

"The end of Alexander VI. was worthy of his life. He invited to dinner Adrian of Corneto, one of the richest cardinals of his court, and he counted on ridding himself of him by poison. But the cook, won over by the cardinal, served up to the pope the dish prepared for his victim, and Alexander died almost immediately."

### AN OLD ADDRESS.

(Concluded.)

Taking the steamer from Toronto we reach the head of the lake about forty miles distant and land at Hamilton, one of the most promising towns in the Province. The population is nearly 8,000. We have here a congregation of several years' standing, but never having had a minister settled in it, it has not prospered. The membership is thirty-five. A few miles west from Hamilton is Dundas where the Rev. Mr. Christie has a station, and about seven miles beyond that again we find ourselves at West Flamboro,

which is Mr. Christie's headquarters and the seat of the Presbytery of the same name containing the congregations of West Flamboro, St. George, Eramosa, Ayr, St. Catharines, Obiippewa, Guelph, Esquesing, Hamilton, Brantford, Beverley. The last four of these are vacant, and the pastors and date of settlement of the others, beginning with West Flamboro are respectively: Revs. T. Christie, 1838; J. Roy in the same year; Wm. Barrie and A. Ritchie, both in 1842; J. Porteous and C. Fletcher in 1843, and Robert Torrance in 1846. The total membership of these congregations, not including those vacant, is 899.

Here we have a third Presbytery comprising seven ordained ministers who have charge of a membership of upwards of 1,100.

There still remains a fourth Presbytery, the seat of which is London, also comprehending seven ordained ministers with upwards of 1,100 members. The Presbytery of London contains the following congregations with their ministers and date of settlement, with these three vacant, namely, Goderich, Blanchard, Adelaide: London, Rev. W. Proudfoot, 1832; Blenheim, Rev. G. Murray 1834; Proof Line, Rev. J. Skinner, 1834; Mc-

Killop, Rev. A. McKenzie, 1835; Chatham, Rev. J. McFadyen, 1843; Paris, Rev. D. Caw, 1846; Detroit, Rev. J. McLellan, 1847. The membership of these congregations numbers 1,113.

From this brief review of things it will be seen that we have more than the semblance of a Church in Canada. We have a Synod consisting of

four Presbyteries and comprising twenty-eight ministers with upwards of four thousand members, and all this is the fruit under the divine blessing of the labors of a few years on the part of men who have been perhaps somewhat overlooked, but who have been, and still are, laboring indefatigably and successfully in the work of the Lord. Their congregations have doubled and quadrupled on the hands of most of them; in the case of some the increase has been still greater and they are at present all of them calling for help and pointing to fields white to harvest. The missionary who knows these things may repair to Canada full of hope.

Encouragement may also be drawn from the present relative position of our mission. We are not the strongest religious body in the Province. Very far from it. We are not even the most numerous Presbyterian body. Both the Church of Scotland and the Free Church outstrip us in the number of ministers. Still our position is eminently promising. Our principles as a Voluntary Church are more acceptable than the Church and State idea, so that while we preach the same gospel, and should study to act harmoniously together we should not close our eyes to the fact not only that the Voluntary principle is one worth contending for, especially in a new country, but is one which, as held by us, gives our missionaries additional acceptance as the servants of Him whose kingdom is not of this world.

But the missionary's chief encouragement is the promise of his Master's presence now and of His approbation hereafter. Reflect then, beloved brethren, on the promise annexed to the commission under which you act: "Lo, I am with you always, even unto the end of the world. Be strong and of good courage; be not afraid, neither



POPE ALEXANDER VI.  
From a medal purchased in the Vatican.