

Our Contributors.

A SHORT WAY OUT.

BY KNOXIAN.

"Too many Church courts, too many committees, too many schemes, too much machinery." Such is the cry we sometimes hear, especially when money is wanted. It came only from those who are afflicted with Plymouth tendencies, or from those who don't want to give money for any church purpose it would not be worth noticing, but sometimes it comes from people who have no sympathy with Plymouthism, and who do give more or less for Church purposes.

At first blush it would seem that the cry has something in it, especially in the month of June. During this month the governing bodies of all the churches meet, the daily papers are loaded down with ecclesiastical reports, and the average man when looking over his favourite paper is perhaps tempted to think, if not to say, that the churches need too much machinery to carry on their work.

There is another time when the same thought may come into the mind of a man a good deal above the average. We mean the time when the collections are to be divided among the schemes. There is a tidy little sum to be apportioned, but when you have given a few dollars to each scheme, there does not seem to be much given to any. Then it is that even a good elder may think that it would be better to have fewer mills and more grist for each of them.

There is little, if any machinery in the Presbyterian Church not sanctioned by the New Testament. It is clear as the noon-day sun, that there were deacons and elders and Presbyters in the Apostolic Church. Our Master's last words were: "Go into all the world and preach the gospel"; and no man of sense need be told that mission work cannot be carried on without proper machinery. The work of preaching and the people themselves demand an educated ministry and the ministry cannot be educated without colleges. Go over the whole list of our schemes, and it will be found that most of them are essential not only to the prosperity but to the very existence of the Church.

But if we have got on wrong methods—if there is too much machinery, we may get out of the trouble by a delightfully short and easy way. Why not abolish all the machinery and put the whole thing in the hands of a Pope. Perhaps the Reformation was a mistake. Knox and the Reformers may have been misguided men. No doubt they meant well, but they did not see the burdens they were laying on the people when they brought Church government back to a Scriptural basis. Government by a Pope was unknown in the Apostolic age. Had the Apostles known the Pope method perhaps they would never have put the early Christians to the trouble of electing elders and deacons to manage Church affairs. Apostles and Reformers may have done wrong in saddling us with the responsibility of managing our own Church business. They did not know how busy men would be in this nineteenth century. Let us go back. Let us have a Pope who will manage the whole thing himself and tell us what we must do.

Just see the amount of Church machinery that might be abolished if we had government by a Pope. At one stroke we might do away with Deacon's Courts, Sessions Presbyteries, Synods, and Assemblies. The salaries of the clerks would be saved. Committees might be abolished. The Pope, with the assistance of, perhaps, one or two deputies, could do the whole business.

Think of what might be saved in printing. There need be no Blue Book. The money might be sent to the Pope direct, and he would, of course, disburse it as he thought proper. All the people would need to do, under this new and economical method, would be to send the money in.

There would be no trouble about calling ministers. As soon as a congregation became vacant the Pope could send a priest along by the next train. If he suited the people, good and well, if not, the people would have just have to put up with him.

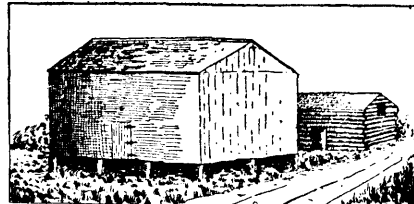
There is a good deal of anxiety felt at the present time about the election of a couple of professors for Knox College. Anxiety of that kind would be saved if we had a Pope. His Holiness could send on a man and that would end the business. The College Board, and the students, and the other professors might not like him, but what of that? Their business would be to submit. In fact, under the new system, Church life would consist mainly in two things—submitting and praying. That would be delightfully simple. Nobody could, then, complain of too many meetings and too much machinery.

Congregational meetings would be abolished under this new system, and that would save a lot of work in the way of drawing up reports and business of that kind.

Of course there might be a little friction in getting the new system into operation. At the very outset the question would come up: Who is to be Pope and how is he to be

services were held on the Sabbath, June 9th, conducted by Drs. J. K. Smith, for twenty-one years minister of the Church; G. L. Mackay, the distinguished Formosan missionary; and Principal McVicar, of Montreal, who was associated with the congregation and its first minister the great Dr. Bayne. Immense congregations greeted the speakers, and deep interest and great enthusiasm were manifested. Many old members of Knox Church were present from a distance, and not only the local newspapers, but the Toronto daily papers gave full reports of the proceedings, as did many other newspapers. On Monday evening, the programme covered a discussion of the origin, vital forces, and achievements of Canadian Presbyterianism. Tuesday evening the ladies held a reception—the largest ever seen in the congregation and most admirably managed. It was followed by a public meeting devoted to reminiscences of Knox Church, its men, women, and ministers, and congratulatory addresses from a number of ministers and others. The celebration concluded on Wednesday evening by an "At Home" programme, led by the minister, and at which all the speakers

the Disruption movement in Canada. He had spent the previous year amid the stirring scenes of the Disruption movement in Scotland, and he brought back with him the fire and faggots to start the Canadian blaze. He was succeeded by Dr. John Thomson, who was a man of scholarship, culture and gentle character, and of great ability. His pastorate was short, lasting only three years. Dr. J. K. Smith, now of Port Hope, succeeded, and spent twenty-one years in the pastorate of the congregation. Under him the great Russell & Carroll revival occurred, which

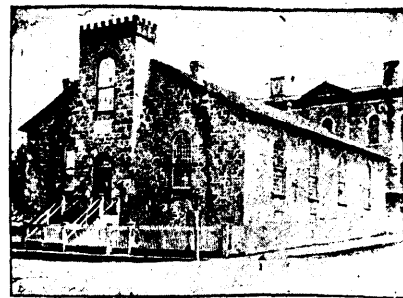


Wm. Biggar's Barn, in which Knox Church held services at first.

greatly changed the character and life of the congregation. Dr. Smith was succeeded by the present minister, Dr. Jackson, who was called from a large Pittsburgh congregation in 1888. The growth of the Church has been continuous and vigorous. Dr. Bayne founded it. Dr. Smith found it with about 500 members, and left it with 900. Dr. Jackson has seen the nine hundred increase to 1,230. The statistical report presented by Dr. Torrance to the Assembly in London shows that Knox Church is wonderfully prosperous. Last year no less than 195 new members were added on profession of faith, by far the largest number added by any of our churches, and we doubt if the number has been exceeded at any time by any Church in our bounds. No less than 38 adults were baptized on profession of their faith. This is wholly unprecedented in Canada in any paedobaptist body that we know of. Last year was an exceptionally hard one financially, but Knox Church appears to have been increasing in this grace also. They gave to the schemes of the Church more than during any year in their history with two exceptions—1889 and 1892, and the congregation had a balance to the good.

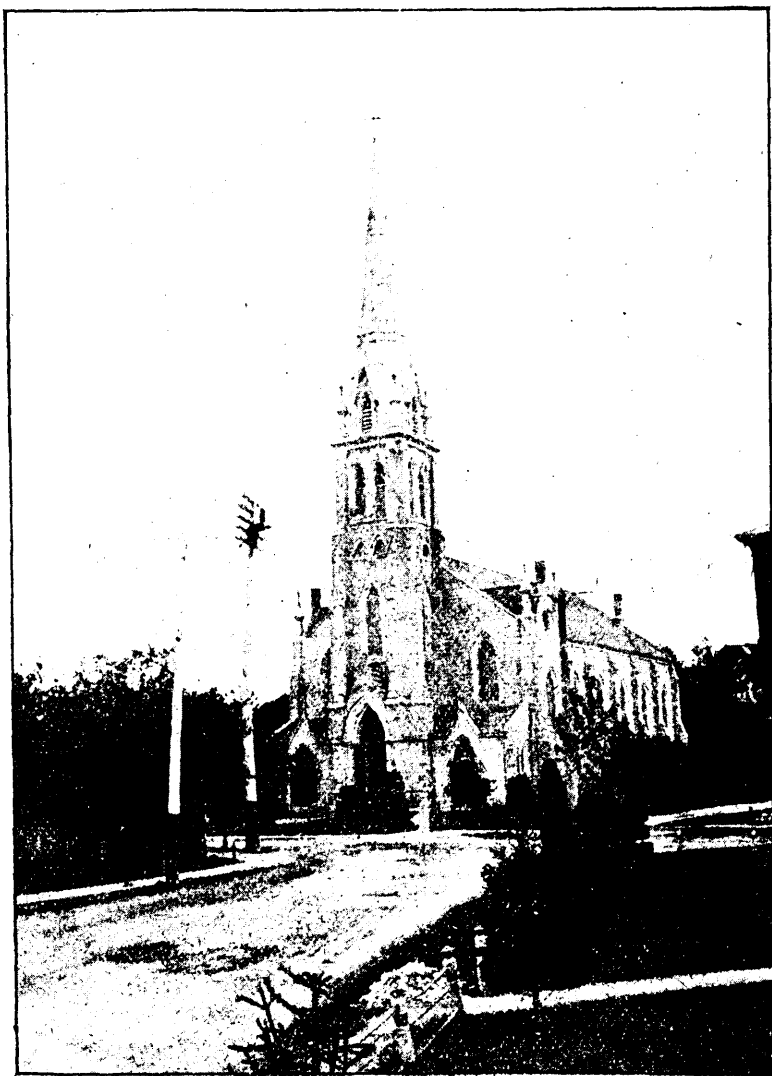
But while Knox Church does well to rejoice over the prosperity which has attended it, and by which it is still marked, it needs to be reminded of great responsibilities. The Church is too large for the best work being accomplished through it; no minister is capable of giving it the care and training needed. When Dr. Jackson came, he found it embroiled in the "Holiness" trouble. So far his work has been blessed and prospered.

THE CANADA PRESBYTERIAN would unite its hearty congratulations and good wishes, along with all other friends, to Dr. Jackson and his people, on the attainment of their jubilee as a congregation, and on the great prosperity which has attended them. May their life and work be more blessed and a blessing in the coming time. A great congregation has its difficulties, its dangers, its perils, and its trials, as well as its responsibilities. May great grace and great wisdom be given to pastor and people, and the hand of the Lord always be with them.



The First Building of Knox Church on Market Square, Galt.

The memorial volume will, in addition to the addresses delivered at the jubilee services, contain a sketch of old St. Andrew's Church, a sketch of Knox Church, and sketches of its ministers and the important movements with which the congregation has been identified together with much interesting information about the men and women of the past. The volume will be illustrated and supplied to subscribers at cost price. No copies will be published except for subscribers, whose names will be printed in an appendix.



THE PRESENT BUILDING OF KNOX CHURCH, QUEEN'S SQUARE, GALT.

elected. Perhaps those who are tired of the system that our fathers fought and died for, may favour the Church with some practical suggestions on these points. Any number of men might want to get the office of Pope—some want it even now—but the difficulty would be in selecting a good man without holding meetings, making speeches, voting and doing the things that have to be done under the present system.

KNOX CHURCH, GALT.

This interesting and important congregation had a most enjoyable time recently in celebrating its fiftieth anniversary. The event excited most unusual interest because of the character and position of the congregation, because of its unique history, and because of the splendid programme for the celebration. The programme was the best arranged and most complete of any we have seen, and this fact was frequently referred to by the speakers. It was gotten up in neat pamphlet form. For frontispiece was a neat engraving of the church. Three

were members of the congregation representing its different departments of life and activity. On the programme were the three Moderators, of the General Assembly, of the Synod of Toronto and Kingston, and of the Presbytery of Guelph, in whose bounds Knox Church is situated, as well as the venerable and efficient clerk of the latter court. Two representatives of the 'Auld Kirk' and one of the old United Presbyterian as well, were on the programme as brethren representing different existing divisions. We are glad to learn that the addresses are to be published in full in a memorial volume, as our space will not allow of our giving even an abstract of them. They were all worthy of the occasion and the circumstances, and will make an attractive volume to all interested in the history, life and work of our Canadian Church.

Knox Church has only had four ministers in its fifty years. The first was the illustrious Dr. John Bayne, who was not only *facile princeps* of the Canadian pulpit in his time, but has never been excelled by any Canadian preacher. It was he who led