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TORONTO, FRIDAY, MARCH 22, 1878.

PRESBYTERIANISM IN TORONTO.

LAST Sabbath might almost be regarded as Presbyterian day in this city. It witnessed the removal of two of our congregations from their well-known sites, and the opening of buildings which have just been erected for them. The Gould Street congregation held their regular Sabbath services in the Sunday School room, and will continue to do so until the fine church on Gerrard Street which is now going up is finished. The congregation of old St. Andrew's also occupied their new building on Jarvis and Carleton Streets for the first time. It is gratifying to say that the three services held in each of these buildings were largely attended, and that they were of a very interesting and instructive nature.

The building of the Gerrard Street Church which was opened for the first time on Sunday last is well worthy of the careful attention of congregations who are thinking of erecting new structures for themselves. At first sight it appears as though some mistake had been made in appropriating one and the same room for both Sunday school and prayer meeting. And certainly if there could have been two rooms of about equal size for these without sacrificing the accommodations on the first floor, it would have been better in the end. But it was evidently a question with the congregation whether they would sacrifice the lecture-room, and provide suitable apartments for the varied work of a large and active congregation. They have done well in this, securing thus a number of parlors to be occupied by the ladies' society, young men's association, Sunday school teachers, and by managers and session. The infant class room is a perfect gem, being in semi-circle form, and having semi-circular seats. Having a room specially adapted for this work, the teacher is at liberty to make the class recite or sing, or to illustrate on the blackboard or by picture lessons, without disturbing the other classes. The rooms and passages are all beautifully carpeted and matted. As we sauntered through these the other day we could not help contrasting all

this with some of the churches in the mother land, which had the bare ground for the floor and had no heating apparatus, and where beyond a little vestry for the session there was no extra accommodation whatever. Are we wise in having these comfortable parlors and beautiful school-rooms? Unhesitatingly we answer, it is the best thing a congregation can do. It is better for the Church to entertain her young people than to leave theatres to do so. It gives a home-like feeling to the congregation. The work of instruction and benevolence will go on with much greater enthusiasm than otherwise. The Church in fact can have its own literary treats, its own concerts and socials, and it will become a grand absorbing power to the world without. It draws by the influence of a superior attraction. The Rev. Mr. King and his congregation are to be congratulated on having secured such ample and splendid accommodations for the social work of the Church. When the main building is also completed, they will have a structure in all respects worthy of them and suitable for the great work they are doing in this city.

The congregation of old St. Andrew's have contented themselves meanwhile with the erection of their church, leaving the Sunday school buildings and one of the towers to the future. The site upon which they have built is a valuable one. The building is solid and massive, and is well designed for the ground on which it stands. The platform is on the long wall to the east, placing the speaker at an equi-distance from the intersections of the other three walls. The seats are circular, rising on an inclined plane from the platform to the walls. A splendid organ is placed in a recess behind the platform. The entire floor is carpeted and beautiful gas pendants fall from the ceiling, and also from beneath the gallery. One has the feeling of cosy comfort when looking around and seeing nothing but soft carpets and crimson cushions. Of course, there is wisdom in furnishing a church in this way. Most of the people who go to it have just such furnished parlors at home; and those who have not will be none the worse of a soft seat on Sundays. It makes the church attractive; and while perhaps there is some truth in the saying that in Toronto it is no longer a question as to what minister you will go and hear, but as to which church is newest and most comfortable, this is not to be greatly deplored in a city which is so well supplied with able preachers. It is certain that the sermon will be none the worse because of the cosy surroundings, and we question but that cushions are even less favorable than bare boards to that sound sleep which the poet associates with moral and religious discourse. For such is the depravity of human nature that if it will sleep during sermon, it will do so in spite of every obstacle. Rev. Mr. Milligan and the congregation of old St. Andrew's are also to be congratulated upon entering their new building under such favorable auspices, and we trust they will experience such a large amount of success that they will soon be compelled to go on with the remaining portion of the building. They will never be right till they do so, and the sooner they are able to do it the better.

It is a question with many whether we are not in danger of having too many Presbyterian churches in Toronto. So far as existing

churches go, we do not think that there will be too many in the long run. It is just possible that Presbyterianism in the city was suffering because of not keeping abreast of the times. Methodism and Episcopacy and the Baptist Church were making great headway in the matter of beautiful churches, comfortable accommodations, and instrumental music. But the Presbyterian Church will not suffer for want of these now. That is quite certain. But it is interesting in this connection to look at some of the churches in this city. There is Bay Street, from which Gould Street and the Central Churches sprung. We believe its membership is larger than ever it was. Meanwhile the Gould Street Church is itself an overflowing one, and has given off some shoots which have taken root in other parts of the city and are growing into sturdy congregations. The Central Church was organized in 1875 with fifty-five members. We learn from its pastor that at the Communion on Sabbath week one hundred and thirty communion cards were taken up at the table. Taking the proportion of attendance, there will be thirty or forty more members on the roll. So that in that short time the membership of this church has more than tripled. The pastor states that the increase has come from within itself and to a large extent from families coming into the city, and that to an almost inappreciable extent has there been any addition from other Presbyterian congregations. This is surely very gratifying, and also the fact that the Charles Street Church, the nearest to the Central, has been growing all the time, as is shown by the amount it raises for missionary and benevolent purposes. We believe that Presbyterianism is destined to take a high and commanding place in this great growing city, and these new church erections are accomplishing a great deal in this direction.

THE TRUE ISSUE.

[From the stand-point of the "Evangelical Churchman" the "true issue" between the Ritualists and the Low Church party in the Church of England is stated as follows:—]

DOES the Church of England recognize a human priesthood, or does she not? This is the real question at issue between us and the sacerdotalists. For this latter term is the correct name for those who are seeking to subvert the Reformation, and to bring back again the corrupt doctrines and superstitious rites of the Church of Rome. "Ritualists" is a misleading term. There must be ritual in Christian worship; all depends upon the character of the ritual, whether it is "unto edification," or sensuous and symbolical of false teaching. "Puseyites" is correct, for without doubt Dr. Pusey was the founder of the sect, although some of his younger followers have, through lack of caution and of that due "reserve" which he himself inculcated, gone apparently beyond him. "Tractarians" is a *soubriquet* which they have accepted for themselves, but like the last mentioned title, it fails to define their position or to explain the irreconcilable opposition of Protestant Churchmen. But the term "Sacerdotalists" sets forth at once the key of the position, the real nature of the controversy. It is so accepted by men on both sides. Thus Dr. Pusey himself says, "that upon the principle of Sacerdotalism hangs the future of England's Church." But in this very sacerdotalism, de-