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C. BLACKETT ROBINSON, Editor and Proprietor.

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TORONTO, FRIDAY, APRIL 5, 1878.

## CHURCH EXTENSION IN TORONTO.

LAST Thursday evening the annual meeting of the Church Extension Association in Toronto was held in Knox Church. The chair was taken by Mr. Blaikie, the President of the Society. A large number of the ministers of the city occupied seats on the platform. The evening proved to be very wet and unfavorable for such a gathering, but as evincing the interest which the Presbyterian community take in the work of the Association, we are glad to say that the audience was eminently representative and full of promise.

The society in question, though young in years, has proved its efficiency by the important work it has already accomplished. A beautiful church has been erected in Brockton. In this field services are regularly conducted by the students of Knox College. The attendance is very promising indeed. On a late occasion the anniversary sermons were preached morning, afternoon and evening, by Rev. Messrs. Wallace and Mitchell, and Professor Caven respectively. There was a large assemblage at each of these services, and liberal collections were taken up. There is an excellent Sabbath School under the superintendence of Mr. Winchester, this gentleman alone having a class of young people that enjoys an average attendance of two dozen. There is a good prospect for this church in the future. We hope soon to hear of a regular ministry being provided for Brockton. With a pastor regularly placed over this church, we cannot but anticipate a large growth both of the congregation and the Sabbath School. Were there no other evidence forthcoming of the good which has already been accomplished by the Toronto Church Extension Association, the Church of Brockton would be an ample testimony. But with pleasure we learn that the labors of the Society have not been confined to the West end of the city. Another important district in the East end, viz., Leslieville, has been occupied by the Association. There they have purchased a beautiful site, and they are now, along with the aid procured from loyal Pres-

byterians in the district, erecting what will prove to be a very admirable church building. Services have been held regularly for some time in a public hall, which have also been conducted by students of Knox College. There is also a large and promising Sabbath School in connection with this station. In the course of the summer, the new building will be opened for the public services of religion, and very soon we shall hear of this new organization enjoying a pastorate of its own. Besides these, the Association have before them the purchase of other sites which will prove of great service for the extension of Presbyterianism in the city. A Sabbath School has also been begun in the North-eastern section. The work has been commenced in faith, and no long time will need to pass away before like precious results are gained for other parts of the city.

It should be widely made known that membership in this Association is constituted by the payment of an annual fee of one dollar. This shows that the Society does not look for large sums from individuals. It depends rather for its success on having a large number of subscribers. Were the members of the Presbyterian Church in Toronto to subscribe each a dollar a year, there would be more funds on hand than what is required by the immediate wants of the Association. But so far the Society has been held back by the large number who have not become its members. Were even a fourth or a third of the membership of our Toronto churches to become subscribers to the extent of a dollar per annum, there would be no lack of funds for the prosecution of the good work. It is to be hoped as the times improve, that a greater interest will be taken by members of the various churches in the work of the Society. There will be ever an increasing necessity for such an association. New districts are constantly growing up, that are by distance shut out from the existing churches, where new centres are being provided for Presbyterian organizations. The work of the Church Extension Society is also prospective in its character. Were they able now to purchase lots in localities which may in the course of years be reasonably supposed to grow into large populations, there would be in the end a great saving of funds. Sites which may now be bought on most reasonable terms, will in the course of time rise in value along with the neighboring property, and it may not be so easy at a future period to purchase suitable ground for the erection of necessary churches. Let a sufficient number become members of this association, and there would at once be ample means to provide for the future exigencies of Presbyterianism in the city.

We trust that such publicity has now been given to this excellent undertaking, that none will prove laggard in giving their annual subscription to the Association. It is a great and promising work in which we are thus called to engage, and it will be gratifying in the end to all those who now take part in it. During the ensuing year, let the hearts of the office-bearers be made glad by the quick and ready response of all to take part in their work.

Steps are being taken in the Free Church of Scotland for the formation of a "Duff-Memorial Missionary Institute."

## SUBSTITUTION.

A COMMUNICATION in our present issue calls attention to some difficulties felt in connection with the substitution of Christ in the room of his people. We believe the writer to be honestly seeking after the truth, and shall be glad to hear from any who may feel able to throw light on the subject which is engaging his mind. In the meanwhile we venture to make a few remarks that occur to us on this important subject.

Our correspondent refers to illustrations employed to explain the doctrine of Substitution. Two of these he regards as satisfactory to human reason and in accordance with earthly analogies. A third, however, he pronounces unsatisfactory. Now, we are disposed to think that the difference between the first two illustrations and the third is not so great as at first would appear. The objection alleged against the last will apply also to the former. If, in spite of that objection, human reason does not rebel against the former, why should it not also accept the other? For what reason does the debtor go free when his surety has made payment for him? Why does the laggard soldier escape when a volunteer takes his place and does duty for him in the field? Simply because in such cases we look to the *thing* which is due, without having regard to the *person* who pays it. The creditor cares not by whom the money is paid so long as the debt is cancelled. The sovereign cares not who fills the place in the ranks so long as the full quota of men is furnished. But look to the *persons*, and is there not the same difficulty as in the third case, where the guilty is allowed to escape and receives benefits procured for him by an innocent substitute? The difference is one of degree and not a difference of kind. If I am a debtor, I *ought* to make the payment in my own person, and my surety *ought not* to lose his money. Why should I, shirking my duty and taking my ease at home, reap the benefits and be crowned with the laurels won by another who took my place in front of the enemy?

Passing this, however, and coming to the special question put by our correspondent, we are inclined to doubt whether in human affairs any *perfect* analogy can be found to the substitution of Christ. The vicarious sufferings of Christ constitute a mystery into which angels desire to look. It is not to be expected that in the ordinary course of earthly procedure, or even in the ordinary administration of the Divine government, we shall easily find anything exactly parallel. The substitution of Christ is, we conceive, an event quite unique and out of the ordinary course. History contains no record of any occurrence exactly similar in all the past. Prophecy gives no hint that anything even nearly approaching to it will occur in all the future.

Does it then offend man's sense of justice? Is it contrary to human reason that God should deal with the holy and righteous Saviour as if he had been guilty, and with the sinner as if the latter had been righteous? "How," our correspondent asks, "can the suffering of the innocent substitute satisfy the broken law? The criminal remains a criminal still, and nothing done by another can undo the crime or wipe away the stain." We answer with Hodge that "penal satisfaction does not *ipso facto* liberate; the acceptance is a