

THE CANADA PRESBYTERIAN.

\$2 00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
Office—No. 5 JORDAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

WESTERN GENERAL AGENT.

MR. JOHN MACAULEY is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power. Mr. Macauley in all the congregations he may visit.

International Scheme of Lessons

FOR 1883.

Specially adapted for Presbyterian Sabbath Schools.

MAILED FREE FOR 60C. PER 100.

C. BLACKETT ROBINSON, PUBLISHER.
5 JORDAN ST., TORONTO.

TORONTO, WEDNESDAY JANUARY 31, 1883.

FOR 200 years Baptists have proclaimed to the world that *baptizo* means "dip, and nothing but dip, mode, and nothing but mode." The man who dared to doubt or deny this was blandly told that what he needed "was not more light but more honesty," a very charitable and loving statement, coming, as it did, from men who consider themselves too holy to sit down at a communion table with Robert Murray McChesney. Our friend, Mr. W. A. McKay, has forced an admission from his opponent, the editor of the Christian "Standard," that will astonish the old-time immersionists who were brought up on "dip, and nothing but dip." The editor says:

"Immersion is independent of mode; it denotes complete effect, controlling influence, by whatever means it may be accomplished. It may be by submerging (without, however, any limitation as to time), by affusion, by drinking to excess, by drowning, by overwhelming argument, by drugs, by gluttony. It is folly to contend for one unvarying mode in the face of such varied instances."

The editor then goes on to say he is "not sure," but he might also put in "sprinkling" as one of the modes in which the "complete effect" denoted by *baptizo* may be produced. Coming from the editor of an immersionist paper with 20,000 subscribers and probably a hundred thousand readers, such an admission is surprising as well as pleasant. We heartily congratulate our Woodstock friend on wringing such an admission from his opponent.

JUST here is the right place to say that Mr. McKay has conducted the discussion on the Baptist question with an amount of scholarship and ability that puts him in the front rank of polemics, so far as this subject is concerned. Let any candid man who has access to the "Standard" take any copy and compare Mr. McKay's letter with the "Standard's" accompanying editorial point by point, and apart from any pre-conceived theory on baptism, he must admit that Mr. McKay is more than a match for his antagonist. In one respect the "Standard" man surpasses all controversialists, living or dead; that is, in the faculty of looking a difficulty boldly in the face and passing on. However, it is pleasant to have him substantially say that Baptism means immersion, and that "*immersion is independent of mode.*" No doubt he had to be cornered and well punished before the admission came. The day may yet come when our Baptist friends in Ontario will see the folly of contending that *baptizo* is a modal word.

A NEW YORK lady when going to a meeting at which Dr. John Hall was to be the principal speaker, was asked why she went to hear her own minister as she had an opportunity of hearing him every Sabbath. Her reply was, "Dr. Hall is a great big sunbeam. I hear him as often as I can. It does me good." Dr. Hall is a great big sunbeam, and there is little doubt that his "sunbeam" qualities have had a great deal to do with his success as a minister of the Gospel. All history goes to show that a complaining, hopeless, fault finding, morose spirit ruins a preacher's usefulness.

Truth takes its tone from the man who preaches it. The temper in which it is uttered gives it colour. The Gospel may be preached in such a spirit that it ceases to be the Gospel. Men can't be scolded out of sin. Of course it is comparatively easy for Dr. Hall to be a sunbeam. Ten thousand a year and a small army of willing workers to help, do a great deal to promote a "sunbeam" spirit. A miserable church, a small quarrelsome congregation, useless office-bearers, and a salary that keeps the family at starvation point, do not help a minister much in cultivating the "sunbeam" spirit. It is hard for a minister to write a "sunbeam" sermon while he hears his wife scrape the bottom of a flour barrel in the next room. Reader, do you help your minister to cultivate the "sunbeam" qualities, or do you help to worry him?

WE often hear it said that "ministers move about a great deal these times." Denominational fences are not as high as they once were, and the clergy not only move from one locality to another, but from one denomination to another, more readily than they used to do. This may be true, but our Church is immovability itself compared with some others. In the thirteen years since the Re-union the Presbyterian Church of the United States has received from other churches no less than seven hundred and sixteen ministers, or an average of fifty-five each year. They came chiefly from Scotland, Ireland, England and Canada, with a very few from the Continent. Many came from other Presbyterian bodies, a considerable number from the Congregationalists, and a few from the Methodists, Lutherans, and Episcopalians. It seems almost incredible that any church could assimilate seven hundred ministers in thirteen years, but our American neighbours have marvellous assimilating powers. The number of ministers trained during these years ranged from 125 to 140. More than one-third of the increase has been imported. Our neighbours rather like this immigration. One of their leading journals says it is doing much to modify the original type, and making Presbyterianism more flexible, generous and comprehensive. Is there not a danger that there or here immigration may "modify the original type," too much and make Presbyterianism too "comprehensive?" It is the boast of Episcopalians that their Church is broad enough to embrace any type of theology. Hitherto Presbyterians have not had any special ambition in that way.

PRESBYTERIANISM IN THE NORTH-WEST.

THE letter on another page appealing for missionaries for Manitoba ought to be read by others besides those to whom it is specially addressed. Mr. Robertson makes an excellent mission superintendent. He fully appreciates the growing magnitude of the great North-West. He has a clear perception of its urgent demands on the Presbyterian Church, and the wisdom of meeting as far as possible these demands now. Mr. Robertson has also the excellent faculty of being able to state his case in a clear and forcible manner. Personally he gives good evidence that he is imbued with the self-denying spirit that ought to animate the pioneer missionary. Being thoroughly conversant with the field and its pressing wants, he is in a position to plead earnestly on its behalf, both by word and example. The younger men in the ministry, and those about to enter on the work may well give conscientious heed to the appeal so forcibly presented to them.

Mr. Robertson states that he applied to seven brethren in the ministry, inviting them to labour in the North-West and all of them declined. He turns now more particularly to the younger men, from whom an encouraging response may naturally be expected. It is true the romance of pioneer missionary labour is not now so attractive as it once was. Direct and speedy communication, so helpful in all respects, has destroyed the illusions that great distances generally created. The difficulties encountered are understood to be inconveniently real, and call for much endurance and patient self-sacrifice. No wonder then that young men of lofty aspirations are much more disposed to look rather to the inviting fields of labour in the older and more settled parts of Ontario, than to the necessitous districts of Manitoba and the territories. And yet this pioneer work has special claims on those entering on the active duties of the ministry. Men of enlarged experience may do very useful work in the

new provinces, and their presence is no doubt desired, but to those consecrating themselves, in all the glowing ardour and enthusiasm of youth, to the service of the Gospel, in what is evidently destined to become the most important part of Canada, the Church must chiefly look. Not a few of the promising young men now in the colleges regard the claims of the North-West with favour, and more would doubtless do so were it not for the fact that at present a good many of our congregations exhibit a manifest preference for young men who have just completed their theological training. Why this is so we do not now discuss, we only refer to the fact as one reason why some of those specially fitted for the hardy toil of the missionary naturally prefer what appears to be a more congenial sphere for the exercise of their gifts.

However natural may be the desire to evade difficulties, to choose the pleasant path in preference to the rough and thorny way, no true-hearted and earnest minister can expect, wherever his lot is cast, that his course will be exempt from hardship and trial. Cesar Malan told Fred. W. Robertson in his young days that his would be a sad ministry. So in the days not very distant the conditions of the age will make larger demands on those who serve God in the Gospel of His Son than several now imagine. It is not a question of preferences, but one of duty. The aspirant for the sacred office has to ask himself the question, what is the field in which I can by Divine aid render the most efficient service to my fellow-men; where and how can I best advance the interests of the Master? If the call from the North-West is fairly and prayerfully pondered, there is no doubt that a large accession to the earnest mission band now labouring there will result. Young brethren devoting themselves to this important work have a noble career before them. The work of the ministry is its own exceeding great reward in any sphere, but to be honoured in laying the foundations and building up an advanced Christian civilization in the North-West is a task in which the most gifted might be eager to engage. If faithful in their trust they will obtain a present and a future reward. The work of moulding the religious life of a new country with a mighty future before it, will appeal most powerfully to those graduates who have best improved their present opportunities, and whose hearts are moved by considerations of Christian patriotism.

The cause and prospects of Presbyterianism in the North-West appeal to the Church as a whole. From all the older provinces, and from the mother lands multitudes trained in the good old ways are pouring into the towns, and settling over the prairies of what was only a short time ago the great lone land. We owe it to them, we owe it to ourselves that the Church be thoroughly furnished for the performance of this work that lies nearest to her hand. Who that is acquainted with the earlier history of Presbyterian mission work in this province, more especially in the western peninsula, does not still bewail the little that was done by the first Presbyterian settlers for the spread of the Gospel. Happily the Church of to-day has much larger resources at her command, and is more keenly alive to her duty. Her responsibilities are great, may her endeavours correspond!

PRINCE JEROME'S MANIFESTO.

BEFORE the death of Leon Gambetta there seemed no reason to suppose that the stability of the French republic was menaced. Events that have occurred since do not indicate that it is now in danger. The Duclerc ministry seems ill suited to meet present emergencies, but there is no apparent reason to suppose that the existing order of things in France is on the eve of subversion. The Bonapartist fiasco has only occasioned a ripple on the surface of French society. It has not even proved a nine days' wonder. The manifesto of Prince Jerome Bonaparte has enjoyed no more political significance than the letting loose of the tame eagle at Boulogne, by Louis Napoleon, when he was looked upon as a madcap adventurer. The people apparently smiled, shrugged their shoulders, and went on their way, while the Government promptly acted as if in nervous fright. Danger to the republic can scarcely be apprehended from the Imperialist faction. Its efforts are paralyzed by internal discord. Prince Jerome is not trusted. His son, Prince Victor, has the prestige of being the choice of the ex-Empress, and the will of the late Prince Imperial designated him as the rightful claimant to the throne of the Empire. Each has its parti-