

Contributors and Correspondents.

Students at Princeton.

DEAR SIR,—As I am one of those unfortunates from Canada, attending Princeton Theological Seminary, I wish to say a few words in reply to the letter of "A Canadian Minister in the United States," which appeared in last week's PRESBYTERIAN.

His statements are calculated to leave wrong impressions, and to strengthen the prejudice against us which already is strong enough. No, he didn't put things in just their right light. Let us see.

The "pecuniary aid" argument hardly comes with good grace from "A Canadian Minister in the United States." What brings Canadian ministers over there to settle? Well, I wouldn't like to be too plain, but the salaries there are a good deal bigger than they are in Canada, you know.

The argument regarding Sabbath Schools and Mission work applies to New York. Of course there is ample scope, as he says, in Toronto for Sabbath School work; but who ever heard of students there getting five dollars per Sabbath for teaching a class?

As to hearing great model preachers—well, no doubt, there are good preachers in Toronto and Montreal, but there are preachers in New York and Brooklyn who are world-renowned, and many of us did go over just to have a chance of hearing them now and then, and who can blame us? And in Princeton we have a course of sermons delivered us by the ablest ministers of different denominations from all parts of the country.

Your correspondent says he was in New York Seminary two or three days and in that time was able to judge of the efficiency of the professors. We infer from his letter that he didn't go to gauge Princeton at all, and yet he passes judgment. "A Daniel!" Now, every student of theology knows, or ought to know, that the different subjects overlap. And he tries to make out that a few professors can do better work than a complete staff. Nonsense! Without making any "invidious comparisons," it is an acknowledged fact that the ablest professors are in Princeton. In Knox each professor has to take two or three subjects.

He says, "the only written examinations at Princeton, is at the close of session." Of course, are there any written examinations at Knox before the close of session? Speaking of the Princeton examination papers, he says: "the sample of the papers we examined appeared to be a fair test of what might be expected to be learned from the course." What "might be expected" he doesn't say. But remember we have eight months, attendance upon lectures every working day in the week. At Christmas only ten days vacation. Having such able experienced men for professors, in that time we "might be expected" to learn something. And the papers are such "a fair test" that for example last session they covered the whole ground gone over, and were put in such a way that the students had no chance without having a thorough mastery of their subjects. Do you know that they do with students who don't work hard? Pluck them. Do they ever pluck any? Yes, and make them take the work over again. If any students in Knox think we go to the States because of the easy examinations, just let them come over to Princeton for a session and see. My letter has grown longer than I intended. Hoping you will give it an insertion. I am, yours, etc., A CANADIAN STUDENT IN THE UNITED STATES.

Dresden, May 31st., 1875.

The Rev. Dr. Robert Buchanan, of Glasgow, was buried in the Necropolis of that city, on the 18th of May, (the anniversary of the Disruption) in the presence of a very large and deeply solemnized assemblage of mourners.

Immersed in Wind and Fire.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—The Rev. Prof. Crawford in his examinations of the Rev. Mr. McTavish's pamphlet on Baptism, uses the following language:—"The disciples on the day of Pentecost were not sprinkled with, but immersed in the emblems of the Spirit, that is in the wind and fire. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them." (Acts ii. 2-3.) Then the emblems of the Spirit, the wind and the fire, which accompanied the Spirit filled the house where the disciples were; so that they were literally immersed in these emblems.

How any person who reads attentively the passage in Acts above quoted, can interpret it as Prof. Crawford does, is to me most surprising. Let us notice, first, what is said about the wind. The term of comparison "as of" which Luke uses, clearly shows that what came from heaven and filled all the house, was not a rushing mighty wind, but only a sound like that caused by one. The word "it" refers to the sound, and is the subject of the verb "filled." Let us look, for a moment, a tone or two other passages, in which language of a like kind is used. In Acts ix., we are told that there fell from the eyes of Saul "as it had been scales." This, of course, does not mean that real scales fell from his eyes, but only the appearance of them. In Revelation i. 14, 16, John thus describes, in part, the appearance of the Lord Jesus, "His eyes were as a flame of fire," "His voice was as the sound of many waters," and "His countenance was as the sun shined in his strength." No one, for a moment, supposes that John means that His eyes were really a flame of fire, that His voice was really the sound of many waters, and that His countenance was really the sun shining in his strength.

The argument against Prof. Crawford's theory drawn from Luke's own words is, I think, sufficient to convince any intelligent person. The following one confirms it. Admitting, for the sake of argument, that a wind filled the house, it was not a gentle breeze, such as is most refreshing on a sultry day, seems to be as generally supposed by those who hold what may be termed the wind theory. It was "a rushing mighty wind"—in other words, a whirlwind or tornado. It was in air, with a raging torrent, which carries away all before it is in water, such for example as that one caused by the bursting of a dam which lately destroyed so much property and life in the United States. There is a description of the effects of a "rushing mighty wind" which Elijah witnessed on a certain occasion—"It rent the mountains, and brake in pieces the rocks." Now, had such a wind filled the house in which the disciples met on the day of Pentecost, it would have done to it, as Samson did to the Temple of Dagon. Let such a wind find entrance into any building, and the truth of Punch's remark that in the hour of danger, absence of body is better than presence of mind, would at once be seen.

It was, therefore, only a sound like that of a rushing mighty wind which filled the house. How the disciples could be immersed in sound, I am not ashamed to confess that I cannot understand. I have heard of a Popish relic which was some of the sound of the bells of Jerusalem kept in a bottle. It appears to me to be as easy to bottle sound, as to immerse a person in it.

Let us now, in the second place, notice what Luke says about the fire. Prof. Crawford says that it was real fire. There are Luke's own words—"There appeared cloven tongues like as of fire: and it sat upon each of them." That is, there appeared what was like fire, in the form of cloven tongues, of which there were as many as there were disciples, and one sat on each of them. What has already been said regarding the term of comparison "as of" applies equally well here. If we believe that real fire came down on the disciples at Pentecost, we must also believe that a real dove came down on Christ at His baptism. Prof. Crawford says that the fire as well as the wind filled all the house, and they, the disciples were immersed in both. It is only of the sound as of a rushing mighty wind that Luke says "it filled all the house. Of the cloven tongues as of fire he says, "it sat upon each of them." Admitting that he speaks of real fire, how could the disciples be immersed in that which sat on each one singly? How could Christ be immersed in the Holy Ghost, which, at His baptism, came down on Him as a dove?

Those who believe that the disciples were immersed in wind and fire on the day of Pentecost, cannot reasonably find fault with the Papists for interpreting as they do, the words of our Lord, "This is My Body." The latter have better authority for their belief, than the former have for theirs.

If both the wind and the fire filled the house, they, of course, did so at the same time. Well, how did they fill it? Did they separately do so? That is an impossible thing. Did the one fill one half, and the other the other? It is quite unreasonable to suppose so. Were they united together like milk and water? This is another impossible thing. Had this been the case, the fire could not have been seen in the form of cloven tongues.

The disciples received the Holy Ghost Himself when—as Prof. Crawford expresses it—they were immersed in His emblems. Now, there were many others

in the house at the same time. Of course, they, also, were immersed in the wind and fire, and received the Holy Ghost. It is quite likely that the wind and fire filled the house all the time the meeting lasted that day. Those then, who came in after the disciples began to speak with other tongues, were also immersed in the wind and fire, and received the Holy Ghost. Of course, then, all who heard the disciples preach that day, were as much inspired as they were. What need then, was there of any one preaching to them? Some of those who heard the disciples speak with other tongues were amazed. Yet they received the Holy Ghost as truly as the disciples did. Others said in mockery that they were drunk. Yet they received the Holy Ghost as truly as the disciples did. No doubt, many who heard the disciples preach that day, died in their sins. Yet they received the Holy Ghost as truly as the disciples did. T. F.

Anti-Christ of Revelation.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Referring to my last letter, which you were kind enough to publish, I beg leave to transcribe a few passages from that remarkable book, "The Rise and Fall of the Papacy," by the Rev. Robert Fleming, Mr. Fleming, it seems to me, is the best and safest interpreter of the Revelation. But he would isclaim altogether the character of "interpreter," for he gives his thoughts the title of "guesses." The lectures were preached in 1700, and afterwards published by him at the request of his congregation. Yet he "guessed" rightly the French Revolution, as will appear from the following:

"So that there is ground to hope that, about the beginning of another such century, i.e., 1800, things may alter again for the better; for I cannot but hope that some new mortification of the chief supporters of Anti-christ will then happen; and perhaps the French monarchy may begin to be considerably humbled by that time, that whereas the present French king takes the sun for his emblem, and this for his motto, 'Nec pluribus impar,' he may at length, or rather his successors, and the monarchy itself, (at least before the year 1794) be forced to acknowledge that, in respect to neighbouring potentates, he is even *Singulis impar*."

How terribly this was fulfilled, we looking back on the French Revolution, know. But to pass on to the next, the fifth vial, we quote again:

"The fifth vial, (Rev. xvi. 10, 11.) which is to be poured out on the Seat of the Beast, or the dominions that more immediately belong to, and depend upon the Roman See, that, I say, this judgment will probably begin about the year 1794, and expire about the year 1848; so that the duration of it, upon this supposition, will be the space of fifty-four years; for I do suppose, that seeing the Pope received the title of Supreme Bishop no sooner than the year 606, he cannot be supposed to have any vial poured out upon his seat immediately, (so as to ruin his authority so signally as this judgment must be supposed to do,) until the year 1848. . . . But yet we are not to imagine that this vial will totally destroy the Papacy, (though it will exceedingly weaken it,) for we find this still in being and alive when the next vial is poured out."

We have here another remarkable "guess," for any student of history knows that when the great Napoleon overran Europe, those nations including France suffered terribly. But that is not all. The Pope himself was taken and kept a prisoner for years, until he did the bidding of the conqueror. That was one weakening. And again in 1848, the present Pope was obliged to flee from Rome, and call in the help of French bayonets to seat him on his throne, stained as it was by the blood of his own subjects.

Thus, so far we have found Mr. Fleming's "guesses" to tally with the events. And as it is agreed by him and other writers on Revelation, that the sixth and seventh vials are continuous, one running into the other, and as the result of both bringing about the destruction of Mahomedanism and Popery, we will see what he says as to these. The sixth vial is poured out on the great river Euphrates, the Mohammedan Antichrist, and commences in about 1848, and the destruction of that power ends about 1900. In the next century, therefore, we may look for the destruction of the Papacy, for, according to Mr. Fleming, the seventh vial will be a short and complete one, but will not finally terminate till the year 2000.

Meantime, as a preliminary of this destruction, according to history, we may look for an apparent energy and even success on the part of Popery. The energy we see manifestations of already. Even in the Province of Quebec it is putting forth demands subversive of religious and civil liberty. In Spain it is doing the same. But it is needless to particularize. Wherever Popery has set its foot there it is encroaching. And it will gain ground too; how far, none of us can tell. But the warning thrown in Rev. xvi. 6, would seem to indicate that there is great danger lest it should recover in great measure its ancient power, and practice its former cruelties.

Yours respectfully, C. C.

Last Generation of Venial Sinners.

As purgatory is for venial sinners, and will only last until the day of judgment, (according to Roman Catholic teaching), I wish to know where the venial sinners then living of the last generation will go, as nothing impure can enter heaven, and as this world is to be burned up. An answer to the above will console a Roman Catholic thinker, Box 2586, Toronto. Christian Guardian, please copy.

Idolatry of Romanism.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—The eccentric Carlyle somewhere asserts, that man of the nineteenth century—notwithstanding his advancement in the arts and sciences,—is, in point of morals, as barbarous as he was in those centuries designated as the "dark ages." This statement much surprised me at the time; but I recently witnessed a striking illustration of his assertion. It occurred in Wilamstown, a small village in Glengarry—a county associated in the minds of those in the West with the customs and traditions of Old Scotia. The inhabitants are Scotch, and in religion are Presbyterians and Roman Catholics,—the latter in many portions of the county in the ascendancy. Last Sabbath was a great day here, as elsewhere, in celebrating the festival called "corpus christi," which contrasts greatly with the vaunted enlightenment of this our century, and of this gospel Dominion. It appeared to be a gala day, anticipated with anxious expectation on the part of the deluded devotees. All aided in the work of preparation to make it a success. Beautiful branches of spruce and pine were planted on both sides of the street, around a large square; a magnificent arch was erected at the door of the convent, under which was placed an altar decked with all sorts of filagree work, to please the eyes of the young and the uncultured. Early on Sabbath morning the sun rose with his wonted splendor, and his beneficent rays had hardly dissipated the gloom, ere numerous men could be seen at work completing the preparations which had been commenced the day previous. At ten o'clock the crowds, which had gathered from all parts, hastened to the church, when, for two long hours, they were regaled with Latin prayers and awful mysteries, known only to the priest, who, as usual, performed his work so perfunctorily as to evidence that he at least was not religiously exercised, knowing, perhaps, the whole ceremony to be a dead formality, and the festival an imposture to please the senses, and enslave the souls of those who could believe that a poor sinful man can, by a few Latin words, change the wafer into the real person of Christ, (soul, body, and divinity.) At twelve o'clock, as the bell began to toll, the crowd poured out of the church, and after being duly arranged, commenced to march around the square. First in order came the women dressed in their finest, many of whom bowed their heads with mock solemnity, while they counted their beads or muttered some formal prayer, while others deemed it a good opportunity to display their toilets and the latest fashions. This motley crowd was followed by the convent girls. They were dressed in black, with flowing robes of white thrown over their heads, which fell in graceful folds to their feet. They were preceded, I might mention, by six children, arrayed in white garments, and crowned with garlands, each of whom as she passed, strewed flowers upon the road.

Next in order came the grand canopy. As this is the most important part of the procession, let us briefly examine it. In the centre we see the priest robed in flowing vestments. Raising his eyes towards heaven, he clasps the sacred Pyx. Over him is held a beautiful canopy of silk, while in front are two young men walking backwards each carrying a censer filled with incense, offers it to the wafer-god. This part of the procession is followed by a large crowd of the sterner sex with bowed heads and reverential looks. The procession wends its way to the convent, when the priest proceeds to the altar, and, at the tinkling of a little bell, the people fall on their knees in adoration, while the priest elevates the wafer. At last the rites were ended, and the people dispersed, well satisfied with their one day's idolatry. Many of them return to their homes, while not a few remain to finish the day in wild carousal. Thus was the day spent at Wilamstown; but I am informed that further back in the county, these proceedings are carried on in a much more pleasing way, where they have the accompaniment of violins, drums, and even cannon. As I watched the procession filing past, with banners flying and incense burning, while all the people bowed their heads in awe, I could not help comparing it to one of the heathen processions which used to take place in Rome, when they sacrificed to gods of their own creation. Here, under the mark of Christianity, they offer a sacrifice to Christ, which is unwarrantable, and the thought flashed through my mind that if Christ himself were to appear, would he be found in such a procession? Or pleased with such marks of adoration? Oh! deluded and superstitious people! we expect naught else from you in Roman Catholic countries, where priestly influence is dominant, and where you are bound down with chains of ignorance; but in Canada, our own fair Dominion, that such idolatries should be practised and countenanced, is enough to send a thrill of horror and dismay through the nerves of every true believer. Oh! may the time soon come when the antichrist will be revealed in all his hideousness, and when the people will learn to place confidence in the teaching of the Scriptures, and forsake the great Mother of Harlots. Yours truly, J. W. C.

The Scriptural Mode of Baptism.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Mr. McTavish's treatise on the Baptist question I have not seen. To A. McP. it seems not satisfactory, and he seems troubled about the mode. Let us make a few remarks on the subject. Baptism represents purification. A wafer, the body cleansing element, washes away pollution, so in baptism the water symbolizes soul cleansing. The believer by faith has a fountain opened for sin and uncleanness. It is the sign and seal of the washing away of the pollution of sin. *A priori*, we would expect the mode of applying the symbol not to be a matter of vital importance. The quantity or quality of the bread in the other sacrament no one regards as of vital moment. A small quantity of water will symbolize the great truths taught in baptism, as well as all the waters of our lakes and rivers. Why, then, all this disputing about the quantity? Not the mode, but the spirit in which it is celebrated, is of vital importance. Christianity is for the whole world, and its ordinances for all climes and seasons. In this neighborhood a Baptist minister made some converts last winter. They longed to make profession of their faith by immersion, but of necessity, had to wait for spring. Is Christianity only for the summer season and warm water, and not for winter as well? In certain states of health it would be at the risk of life. Is it only for the healthy? But what saith the Scripture? The validity of baptism by immersion, we do not dispute. That it is the ordinary Scriptural mode we confidently deny. Let us appeal to God's Word. In Dan. iv. 88, it is said of the over-proud king in his insanity, "his body was wet with the dew of heaven." The Septuagint reads "was baptized with the dew of heaven." That was not baptism by immersion. The Greek of Mark vii. 4, reads "except they baptize they eat not," etc., and "the baptism of cups and pots, brazen vessels and of tables." There too, we have baptism, but not by immersion. Similar is the testimony of Luke xi. 88. The Pharisee marvelled that Christ "had not first washed before dinner." The Greek reads "baptized before dinner." It seems to us absurd to suppose that immersion is here meant. John the Baptist said of the coming Saviour, (Matt. iii. 11), "He shall baptize you with the Holy Ghost and with fire." Read immerse you with the Holy Ghost and with fire." To us this seems hardly less blasphemous than absurd. Space forbids us to enlarge. We think we have shown that baptism is not necessarily immersion. Did the Apostles ever immerse? Is immersion a Scriptural mode? We doubt it. L.

Ministers and Churches.

On Monday, the 81st May, a very pleasant gathering took place in the Presbyterian Church Bradford, when an address and a purse with \$154 in gold were presented to the Rev. D. B. Cameron, on his leaving that district for another field of labour. The address was couched in the most affectionate terms, and was responded to by Mr. Cameron in a similar way. Mr. Cameron carries with him the affection and respect of all around Bradford.

The congregations of Norwood and Hastings have addressed a cordial and unanimous call to Mr. Thomas Fotheringham, preacher.

The Presbytery of Guelph met at Knox's Church, Acton, on the 7th inst., to induct the Rev. D. B. Cameron, late of Bradford, into the pastoral charge of the Presbyterian Congregation there. There were six members of Presbytery present, four ministers, and two elders. After an excellent sermon by the Rev. Mr. Bryan, of Glenallan, the Rev. T. Wardrope, of Guelph, put the usual questions to Mr. Cameron, the pastor elect, and then by prayer inducted him as minister of the congregation. The Rev. A. D. McDonald, of Elora, then addressed the minister, and Mr. Wardrope the people. After prayer by the Rev. R. Torrance, the meeting was closed with the apostolic benediction. As they retired from the Church, the congregation welcomed the newly inducted minister. A tea meeting was afterwards held in the Temperance Hall, where a substantial repast was followed by excellent addresses by the chairman, Archd. Campbell, Esq., Kuowhead, the Rev. Mr. Bryan, Rev. R. Torrance, Rev. T. Wardrope, Rev. D. B. Cameron, and Rev. A. D. McDonald. At the close of the meeting the people dispersed, much delighted with the proceedings of the day. It is proper to mention that the office-bearers informed Mr. Cameron that they are prepared to pay a quarter's stipend in advance. Their example in this should be followed by all congregations in similar circumstances. Indeed Presbyteries should use their influence to secure some payment in advance when a minister is induced.