Contributors and Correspondents.

PRESBYTERIAN WRONGS.

Ridflor Unition American Philipsterman.

DRAK SIR,-It is an encouraging and hopeful sign in our church that so many are disposed to avail themselves of your columns to discurs questions intimately connected with the life and progress of our body. I cannot but express my appreciajudgment you have displayed towards those who have sought through your paper to make known their opinious pro and con up-on controverted subjects. Nothing can be better for our church than the fullest and freest discussion of all subjects affecting its interests, provided this be done with good taste and so as not to circulate erroneous impressions respecting it. In both of these respects the last letter of "Index" is gravely at fault. Your paper is now read by a large, and I trust an over-increasing number of readers, and any erroneous impres-sions conveyed are therefore the more carefully to be guarded against.

Perhaps no subject is of more impor-tance to the future well-being of our church than the condition of its colleges, and none is occupying a larger share of the earnest and thoughtful attention of the most experienced and best minds in the church. One would naturally conclude from the supreme complacency and assurance with which "Index" speaks, that he is one of these, and yet there is a crudeness in his suggestions, a rashness in his assertions such an evident want of acquaintance with the practical difficulties to be met, as show too clearly the "prentice hand." If "Index" is not yet a member of any of our church courts, it is to be hoped that he soon may be, and then, sir, we shall see what we shall see. If he has already a voice in these matters he writes of with such confi-dence, we ought surely all to pray that he may be long spared to the church, for it is evident wisdom will die with him.

Let me point out some of the crude theories advocated with such self-sufficient confidence in the last letter on Presbyterian

Our whole church is solemnly warned that it is making a great mistake in appointing a professor of Systematic Theology until we have first one on Homiletics, Pastoral Theology, and a teacher of elecution. It is the art of preaching that is now the important thing. That it is an important thing all admit; but it will require something more than the assurance of "Index" to satisfy our church that it is more important than the matter. Indeed, to have professor of Systematic Theology at all has become an altogether needless thing, for "Dr. Hodge has written a book upon that for "Dr. Hodge has written a book upon that he has something consistent, practical and subject which will lorever render lecturing ratio al to propose, and not the mere con upon it by men of ordinary ability a waste | fusions of a heated imagination. of time." Why have any professors of all? of time." Why have any professors at all?

Are there not hundreds of first-class books upon every one of the subjects taught in the college? Such an argument is transparent absurdity.

We are also calightened upon the "sort of men who should be appointed as pro-fessors." "The General Assembly is pur-suing a wrong course in this respect." It is looking for a "popular preacher," or any "old minister that turns up will do." "The matter of scholarship seems scarcely ever to come into notice in the ordinary talks in church courts, and out of them, as to who shall be professor."

The above statements, so far as they reflect upon the action of our General As-sembly, and upon the character of our present professors or lecturers, are both abourd and untrue. He must mean the last General Assembly, for the one that is to meet in a few months has appointed no one as pro-fessor. Does "Index" mean to say, and expect to be believed, that in the appointment made at last Assembly, it thought only of a popular preacher, or took any old minister that turned up, without any regard to scholarship? "Index" himself shall be the judge. In letter fourth he pronounce our present professors to be "men of wellknown ability." The whole church agrees with him in this opinion, but how does it agree with the charga he makes against the "Index" be so kind as to reconcile these last statements with his first? If he wishes his opinions to have any weight he must preserve at least the appearance of consis ency. There are some University Medalwe are informed, now amongst our students. Perhaps one of them, or more, would in the opinion of "Index" be the right sort of men.

Again, our poor, blundering General Assembly commits "another error in regard to the age of men who are fit for professors." The principle generally adopted is, that a man must have grown gray in the labors of the pulpit before he can be entrusted with the responsibilities of a professorship." We do not suppose that "Index" would have men appointed or not appointed to professorships by the color of their hair, gray or not gray. He would not have aged mon appointed, we understand. There is no doubt a good medium to be observed in such appointments between youth and old age. Except in one instance, I do not " latow that our church has ever appointed an aged man to be professor. Perhaps "Index" will be so good as to instruct our Assembly how it im, prevent men from growing old? And if this cannot be done would he recommend that when men have given the best of their days and the prime of their strength to the church they should be thrust aside at last for the crime of being old men? We have not in our colleges a single professor who is on old man in the ordinary sense of the word. "Indox" is especially illogical and inconsistent under this head. "The error that is made," he says, "is the age of their who are fit for profeetors." In connection with this he says, "It is very undesirable that they should have

mont. "Todes" Limself testifies, and no doubt he knows, that our professors are men of "well-known ability." "Prof. Cavancould not be replaced by a better man if you scarched the world over," is his own statement. Where then is the error? Is it in our Assembly? No. It is in making vague, rash, ill-considered statements to be circulated throughout the church within circulated throughout the church, which will not bear a moment's examination in the light of facts. There is the error, and Index" is guilty of it.

"It is a desirable thing," he says, "that ruen placed in such a responsible position should be well tried;" and yet he says that a man is best fitted to enter upon a pro fessorship a year or two after he has completed his own collegiate course." This is what he means by well tried. One year or two of successful trial in the ministry, "Index" fancies, would warrant our church in appointing a man to a professorship. This is to be the improved mode to recure infallibly the right sort of men, and will grard our church against error in the fu-ture. This does look rather verdant.

Again, under this important question of age we are told in one sentence that, "as a professor a man can be nothing but uscthorough reader." And we are asked to believe that one year or two after a man has completed his collegiate career, he in a made this extensive and thorough course of reading, and accordingly is qualified for a professor! I hope, sir, that our cloude will be preserved from such mushroom professors, No. but this is not what "Index" means. In the next sentence he tells us "The young professor has his life-time before him to read." I hope for the credit of his logic that "Index" is not a medallist. First, a man is useless for a professor unless he has been an extensive and thorough reader, and one reason for appointing young men for professors is not because they have read extensively and thoroughly, but to give them time to read.

"There is a third error." we are told.
"and it is a fundamental one." It is just
as much an error as those this incipient
reformer has already dubbed as such. It will not bear examination one whit better, if as well, and as I am weary of such stuff, and you must be and your readers, I know you will forgive me,—even "Index" himself will,—if I pass it over.

Let us by all means have Knox College, or anything else connected with our church fully and freely discussed. We do not hold up Knox College as a perfect institu-tion, or say that it is all we need or should like to see it; but before any man makes out such a sweeping indictment against the whole church, of error in its past or present management, and sets himself up with such self-satisfied assurance as a reformer, as a guide to the blind, let him make sure that

My deep sense of the importance of the subject of theological education, and the necessity that our church should have confidence in the college, in its professors, and in its management, which the last letter of "Index" especially was calculatee to shake, will, I hope, be accepted as my apology for so long a letter.

VINDEY.

ROMANISM IN ENGLAND.

Bu J. W., B. A.

Having in a previous paper considered ritualism in England, let me now take a glance at Romanism. At the beginning of the present century the population of England was about 9,000,000; it is now about 18,000,000. At the same time the number of Roman Catholics was about 800,000; it is now nearly 1,000,000,—that is, while the whole population has been doubled, the Roman Catholic part has been trebled. Most of this increase would be acccounted for by immigration from Ireland, so that the number of converts to Romanism pure and simple is not alarwing. It is said that about 700 ministers have gone over from action of the General Assembly? Again he about 700 ministers have gone over from says, "Our college is not only good, but of the Church of England within the last 30 of this exodus are not hard to trace. When men have gone so far as Ritualism, self-interest, or a clinging to religious traditions and associations, or a shrinking from the breaking of social ties, may prevent them from going any farther, but their position is entirely untenable. And so, some feeling this, have allowed no motives to restrain them from doing what they believed their conscience urged them to do. Some have been influenced by strong prejudice against Protestantism on account of the bad character of some of its founders and patrons in England. And one does not wonder that they should have such feelings, and that they should be strengthened in their determination to renounce Protestantism by them. Every investigation into history is showing Henry the Eighth and Elizabeth in a worse light. He was a cruel, licentious tyrant: she was an imperious virage, with a brow of brass and a heart of steel. At the time of the reformation there was a strong influence of God's spirit at work, but statesmen and churchmen too tried to direct it and turn it to their own benefit; and at the same time there were many carnest, straighforward men connected with the movement who did not come as often to the front as those of a worse character: and, that men should leave one church because some of its founders were heartless hypocrites, and go to another where cruelty and hypocrisy were reduced

Rome. French intercourse has introduced French religion clong with French alliances. And then there is the desire to get rid of responsibility in the matter of religion; and Romanism professes, if we leave the business to her and pay her well, to insure our salvation. Rome has religious wares to dispose of, and she is not ashamed to puff them. And if a quack puffs loudly enough, no matter how worthless his articles, he will sell some. John Bright lately told of a man who went down to Buckinghamshire to sell pills that were good against the earthquake, and so gullible are they there that he found many buyers. The state of the Roman Cathelic church in England accounts for some of the late conversions. It has been on its good behaviour, and has been surrounded by hostile critics. It has been saved the temptations that wealth and prosperity have brought with them in other countries. It has, in England, the sympathy that generous men give the weak in their contests with the strong.

We only proposed to ourselves to describe the stat of Ritualism and Romanism in England, and indeed there is little to say about them at the other parts of the United Kingdom. The spirit of Catholicism has made no advancement in either Ireland or Scotland. In Ireland there have been very few conversions to or from Romanism within the present century. Romanism and Protestantism have been like two hostile camps; the deserters incurred disgrace. and ran the risk of death. When the laws pressed so hard on Romanists in Ireland, some who cared nothing for religion professed Protestantism, but that is nearly over now. And we cannot wonder that few Romanists have professed Protestantism in Ireland since the penal laws were repealed. For them to do so was to embrace the religion of those who had oppressed their country and tried to stamp out their race. There is a little of the spirit of Ritualism in the Episcopalian church, but it does not seem to be increasing. It has lost its as-cendancy but retained its Protestantism.

In Scotland there is little of Popery to note. The lovers of truth, of liberty and of plunder united to pluck it up by the roots. The reformation there was thorough. was a movement of the whole people. There is a small Roman Catholic church there, and a small Episcopalian one, but they seem stereotyped. Before closing this article we may make

a few general remarks. While men are advancing in knowledge and civilization it seems strange that some of them should be going backward in religiou. Their adrancement in a wrong direction, however, is more seeming than real. The move-ment towards Rome is prompted by a desire in mary to obtain a religion more spiritual than they suppose can be found in a church that they look upon as a department of state machinery. It is a revolt against the Erastianism of the establishment, though, like most revolutionists, those who change the English for the Romish system make their position worse. Another point we would observe is the fact that will have struck many, that a large part of those who have gone to Rome are females. We are in the habit of compilmenting the female sex upon the fact that women were the most ardent admirers and true friends of our Saviour, and the earliest staunchest supporters of our religion. But it seems a rather left-handed compli-ment to tell them that the bulk of those texcepting the clergy who, some cynics say, form a sex by themselves; who have gone over to Romanism were of their sex. B as we remarked, many of those changed their profession were influenced by good and generous impulses, although wrongly directed. And women are more likely to give way to those impulses than men are. Many, no doubt, have fallen in with Ritualism or Romanism on account of the music and millinery, charmed with the grandeur of the coremonies and the gorgeousness of the decorations of the priests and churches. But many have been looking for a religion deep and spiritual, such as they at least thought they could not find in the English church. Another remark may be made, which is this—that dissenters' churches have furnished few of this far as the Assembly has gone then in this matter it has selected men of a very high order of attainments for their work. Will the fact in proportion. The causes tablished church always had, some of the seeds of Popery always ready to spring into life when outward circumstances were favorable. It seems at the first glance a strange thing that men and women of culture and learning should return to the superstitions of a past age, but it is such a thing as history would lead us to expect. The tide of error has ever been ebbing and flowing. Religious earnestness has been continually mixing itself up with human folly. Clouds of superstition have been always rising to darken the face of the Creator from man, but ever and anon the rays of truth have dispelled them.

> Each departed friend is a magnet that at-tracts us to the next world, and the old man lives among graves.—Richter.

> The wheel of fortune turns incessantly round, and who can say within himself, I shall to-day be uppermost?-Confucius.

God is glorified, not by our grouns, but by our thanksgiving; and all good thought and good action claim a natural alliance with good cheer.—Whipple.

The essence of true nobility is neglect of self. Let the thought of self pass in and the beauty of a great action is gone, like the bloom of a soiled flower.—Froudc.

Aslong as love prevails in the house space of the breadth of a sword is satisfactory; as soon as it disappears sixty hand-breadths are not sufficient.—Talmud.

Hypocrisy is folly. It is much easier, safer and pleasanter to be the thing which a man aims to appear than to keep up the appearance of being what he is not.—Cecil.

where cruelty and hypocrisy were reduced constant in the previous work, where cruelty and hypocrisy were reduced their powers with previous work, to a system, only shows the inconsistency in their minds from want to a system, only shows the inconsistency in their minds from want to a system, only shows the inconsistency in the partridge fluttering in a net, which she breaks not, though she breaks not, though she breaks lier wings. Jersmy Taylor. Nothing is more unreasonable than to enTHE HUMAN POWER

BY REV. J. T. DURYLA, D.D.

Leclure delivered before Booklyn Taber nacle Free Coll or.

There are defects in our tooks on elecution. They are altogether an scientific. We can understand how ... use the eye, without understanding the matomy of the eyo; so you can understand to w to use the l voice without understanding the anatomy of | THE SELF - EVIDENCING NATURE the vocal organs. We become confused by studying too much.

In a blue Presbyterian to ain New England—where the sky is ab blue-Mr. lecture on temperance. In the afternoon, Mr. Gough was to speak before a concention with others, and in the evening was to occupy the whole hour to himself H- was cautioned by the good and pies to ople of the town, not to be so theatrical he was in other towns. He broke out on his friends like a bull-dog, saying you on an dramatic. Yes, they said, it won't do to you "to act off things" in this town. Vi. Gough said he would follow the advice . ' his friends in the afternoon to see how it ventel work. He ! toed the mark and stood at sign with head , up and began his speech out the first he knew his hand would fly no sear by intuition, and he made poor was or it. In the evening his friends besought or had to be a little more "theatrical," and speak after his own style. The illustrates the unistake of own style. The illustrates the following too many rules. The mistake of following too many rules. The many rules are like spikes in the benefit procession of the following too many rules. The many rules were a philosophy, such an excuse might be valid. If it required, in order to the reception of it, the same powers which qualicationally represented by rules, we may suited by a study of the bighov mathematical study of the bi general principles.

1. We must have plenty or atmosphere inside the lungs, with musual capacity to diaw it out with force, protectedly. Make an even tone by breathing scadily, breather sibility for their ignorance or belief. But

Apply the vocal organs to the sork. reading single vowels must be Any sound is hardly articulate five pure tones. Example in all, a. in father. A tone is in It begins, continu d ends the same. They are made with a al organs open. Practice all these - mi-

In Webster's dictionary owel sounds at the top or vowel sounds at the top or priges—a, e, o, i and u, and the varior dishongs. A vowel is a single lette diphong is a by (ou) in cough, plough, e i wit.

Practice with full lungs, he merct, mouth vide open, from the low to a so the high, from the high to the low, me an even continuous tone, sweeping up a me the lowest to the highest, and from the manest to the lowest. The laryna travel up the tone ascends. The vowels are as they sound, not as they are named.

Take a sentence, and my the yowel sounds as they occur in east word, and you will learn to speak corre it. I know a prominent divine and an control and a hterary | der to theorise. It may imply much inteland theological review the pronounces Lord" Lard, giving o the second of a in all. Italian language gives the sound the same as the letter, the same always in the same letter. You need to listen to good speakers and readers to get corresponding advantation. Hear thoroughly educated in a ad. Prof. Raymond is a good model to mat. If such men pronounce differently from the common usage, they can alway to a good

The vowel sounds do not such you how to pronounce words. Vox 1 sounds are epon sounds. Consonant sound are closed, or curt sounds. The consents have a sound as c. in country. Construct means sounding along with. They to things to consider: What is the sound of each consonant, and how does a blood with each vowel?

I have trained a class of _iii- two years in singing and vocal exercises by giving the sounds of each word separat to then to sing them separately letter by letter, as follows: th, a, every one of the consonants with every sound of a. Then write every sound of e, and so on through all the vowels, making a thousand evereises. Then turn the other way, giving every your sound of ing after pardon and reconciliation with each comment a, b, and God, the orphas instincts of the spirit to-

This is the rule for distant introduction. The consonant sounds have he listinctly sounded. Short, instant con- complete sutterance of the consonant Tus is arti-culation. Initial sound, to sound and vanishing sound, b, o, nd, make possible the initial sound and prolong the vanishing sound. Put the pure on the vowel sound, and prolong the ranishing sound, meight. Beech prolongs the matal sound. This is wrong. Tone sound must be prolonged. Some persons can not prolong sounds. Mr. Butler the head of a railroad company, could not on and the r.

I knew a minister who vor- a bright seal ring on his finger who made a display of it by putting his hand with handle rehief before his face when kneeling in the pulpit in silent devotions before communeing. He would leave out the r as follows: "He that hath yahs to yah, let him hear"! Ministers hath ears to hear, let him hear I Almsters should have bright and int the art wives sitting in the church to crives them, so that the minister can get butle sermon after he gets home. Grasp all the sounds together, and you have a word. Still you don't hear the word. together, and you have a word. Still you don't hear the word: compromise, advertisement. You must have a knowledge of accent. You must take every opportunity to listen to the best speakers. Some speakers have personal peculiarities. Some say either, neither, with long: Such men are those who eat roast beef and wear side whiskers and those who iminate them. whiskers and those who imitate them.

Next you must know how to group the Next you must know how to group the words into sentences from others. Words that complete one idea must go together: "The Lord"—he can act be suffer. The Lord is what? "My Shepher?" Pauses must be after the complete ideas. The mind mus stop just an instant to rest, just as the heart stops just an instant to rest. hotween each beat. This is all the rost a gets in the twenty-four hours. You may often pause after the nominative case, but never after the verb that governs the objective case till you get to the objective case.

Just as many questions as you can ask of a sentence, just so many groups you can make in a sentence. Emphasia must come where the idea comes. Just as the oracker on the end of a whip. let the o be a sting at the end.

OF DIVINE TRUTH.

BY THE REV. JOHN CAIRD, M. A.

The evidence on which Divine truth bases its claim to our reception is one cognisable and appreciable by all. It appeals not to man as an educated or intellectually not to man as an entented or intersectionly accomplished being, but to man as man. It requires no intellectual efforts for its recognition. It addresses itself not to any faculty in man, which is developed only in the minds of the few, not to his logical or reasoming powers, but to that higher reason, that moral nature, which is common to all. Its appeal in one word is namely, not to the head but to the heat. No one who listens to the message of Divine truth can excuse his neglect or rejection of it by plead-mg intellectual incapacity—by saying that is incapable of following out a process of historic proof, or of weighing elaborate arguments, and investigating subtle trains of guided by | cal study of the higher mathematics or me taphysics, then would its evidence be utterbeyond the range of the vast majority an even tone by breathing steadily, breather sphility for their ignorance or bolief. But deeply, expelling slowly, and practice everthe Gespel is no philosophy. The truth of cases that give depth of breathing the critical content of the content o ork. In intellect, but by the common heart and mounced. consciousness of humanity. Wherever there are there is a heart that throbs with the comhat, a, in | mon sensibilities of our nature-wherever there is a soul capable of love, and pity, and tenderness, and truth-there is a fit audience and sufficient attestation for the Gospel. The lisping babe that stammers forth its first prayer of wondering awo and leve to the great Father; the poor daylaborer, whose intellect never ranges beyoud the narrow 10una of his daily toils; the weak, worn sufferer, stretched on the vowel is a single letter of two terms, it is two double letter, or two terms, it is two sounds, but a single letter two will find a bed of pain, incapable of the faintest approach to consecutive thought or reasoning, proach to consecutive thought or reasoning, bereft of almost every other power but the letter to lave and proach these as much, power to love and pray-these as much, nay, more than the most crudite assemblies of high and philosophic, constitute the au-ditors it claims. It is true that the highest minds may fitly occapy their ratiocinative powers in the investigation of the evidence, and the systematic study and development of the truth. But let us never confound the gifts and acknowledgments necessary for the theologian with those of the believer. The powers sufficient to perceive, and know, and relish, are ever to be distinguishlectual power to draw out and digest the theory and laws of music, but many who know nothing of the subject theoretically can sing and be delighted by song. And to make a man relish music, a good ear is better than all the analytic powers in the world. It may demand the most subtle mtellect to discuss metaphysically the theory and laws of beauty, but no such powers are needed to gaze with delight on the glory of the grass and the splendour of the flower. In investigating the problem of the foundations of morals, metaphysical minds of the rarest order have been employed for ages; but to honor an unselfish or noble act, to perceive and hate baseness and selfishness, to appreciate what is pure and lovely and of good report, needs qualities which no skill can confer, and yet which may be found in the garret or hovel where nude and unlettered poverty dwells. And so it is not the scholar's or the theologian's acquirements that best qualify for appre-hending and appreciating the evidence of the truth as it is in Jesus. These may be indispensable for the theoretical analysis and development of the truth, but the wards its lost Father, the contrition, the humility, the meek trust and self-devotion of an awakened and earnest soul,-these are the qualities which, apart from all theological talents and attainments, constitute the humblest, rudest mind that possesses them a deeper critic of Divine truth than the profoundest intellect or rarest scholarship. The truth of the Gospel, hid from the wise and prudent, may be revealed to babes. Ages of intellectual study will not serve to teach that of the Gospel's truth and power which may be learned by one upward glance of a tearful eye to the great Deliverer's feet. Henor to those who bring their genius and intellectual lore to the service and illustration of the truth! Rut be your gifts of reason what they may, to you. as capable of knowing it—as bound to receive it,—the Gospel appeals. Open your heart to it—yield up your spirit to its blessed teachings—pray for the grace and guid ance of the Spirit of God, and the truth will constitute to you its own evidence. It will carry conviction to the heart of heart . As you listen to it, the music of a heavenl voice steals upon the inner car; a beauty that is not of this world-a beauty more glorious far than that which sits on mountain, and stream, and forest, will shine forth upon the inner eye of faith, in the discern-ment and recognition of which the truth will 'commend itself to your consciousness in the sight of God.'

> Poetry has been to me its own exceeding great roward; it has given me the habit of wishing to discover the good and beautiful in all that meets and surrounds ne. - coleridge.

The pilet who is always dreading a rock or a tempes must not complain if he romain a poor fisherman. We must at times trust something to fortune, for farture has often something to fortune, for farture has often

ar tal set aller hall a term