

Contributors and Correspondents.

PRESBYTERIAN WRONGS.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—It is an encouraging and hopeful sign in our church that so many are disposed to avail themselves of your columns to discuss questions intimately connected with the life and progress of our body.

Perhaps no subject is of more importance 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.

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

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 elocution.

We are also enlightened upon the "sort of men who should be appointed as professors." "The General Assembly is pursuing a wrong course in this respect."

The above statements, so far as they reflect upon the action of our General Assembly, and upon the character of our present professors or lecturers, are both absurd and untrue.

Again, our poor, blundering General Assembly commits "another error in regard to the age of men who are fit for professors."

mont. "Index" himself testifies, and no doubt he knows, that our professors are men of "well-known ability."

"It is a desirable thing," he says, "that men placed in such a responsible position should be well tried; and yet he says that a man is best fitted to enter upon a professorship a year or two after he has completed his own collegiate course."

Again, under this important question of age we are told in one sentence that, "as a professor a man can be nothing but useless, unless he has been an extensive and thorough reader."

"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.

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 institution, 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 he has something consistent, practical and rational to propose, and not the mere confusions of a heated imagination.

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 calculated to shake, will, I hope, be accepted as my apology for so long a letter.

VINDEX.

ROMANISM IN ENGLAND.

By 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.

Rome. French intercourse has introduced French religion along 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.

We only proposed to ourselves to describe the state of Ritualism and Romanism in England, and indeed there is little to say about them in the other parts of the United Kingdom. The spirit of Catholicism has made no advance in either Ireland or Scotland. In Ireland there have been very few conversions to or from Romanism within the present century.

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. It was a movement of the whole people.

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 religion. Their advancement in a wrong direction, however, is more seeming than real. The movement towards Rome is prompted by a desire in many 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.

Each departed friend is a magnet that attracts 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 groans, 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.—Froude.

As long 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.

THE HUMAN VOICE.

BY REV. J. T. DURVA, D.D.

Lecture delivered before Brooklyn Tabernacle Free College.

There are defects in our books on elocution. They are altogether too scientific. We cannot understand how to use the eye, without understanding the anatomy of the eye; so you can understand how to use the voice without understanding the anatomy of the vocal organs.

In a blue Presbyterian town in New England—where the sky is always blue—Mr. John B. Gough was invited to lecture on temperance. In the afternoon Mr. Gough was to speak before a convention with others, and in the evening was to occupy the whole hour to himself.

1. We must have plenty of atmosphere inside the lungs, with muscular capacity to draw it out with force, profitably. Make an even tone by breathing steadily, breathe deeply, expelling slowly, and practice exercises that give depth of breathing.

Apply the vocal organs to the work. In reading single vowels must be pronounced. Any sound is hardly articulated. There are five pure tones. Example: a, e, i, u, o, in all, a, in father. A tone is an unmixt sound. It begins, continues, and ends the same. They are made with the vocal organs open. Practice all these.

In Webster's dictionary you will find the vowel sounds at the top of the pages—a, e, o, i, u, and the various diphthongs. A vowel is a single letter, or a double letter, or two letters, or two sounds, but a single letter will find a difference between the letters as named and the sounds. The French is troubled by *ou* in cough, plough, &c.

Practice with full lungs, head erect, mouth wide open, from the low tones to the high, from the high to the low, in an even continuous tone, sweeping up from the lowest to the highest, and from the highest to the lowest. The larynx travels up as the tone ascends. The vowels are as they sound, not as they are named.

Take a sentence, and give the vowel sounds as they occur in each word, and you will learn to speak correctly. I know a prominent divine and an eminent literary and theological reviewer who pronounces "Lord" *Lard*, giving o the sound of a *u* in 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 correct pronunciation. Hear thoroughly educated men and Prof. Raymond is a good model to imitate. If such men pronounce differently from the common usage, they can always give a good reason for it.

The vowel sounds do not teach you how to pronounce words. Vowel sounds are open sounds. Consonant sounds are closed, or cut sounds. The consonants have a sound as c in country. Consonant means *sounding along with*. There are two things to consider: What is the sound of each consonant, and how does it blend with each vowel?

I have trained a class of boys two years in singing and vocal exercises by giving the sounds of each word separately, then to sing them separately letter by letter, as follows: b, a, every one of the consonants with every sound of a. Then with every sound of e, and so on through all the vowels, making a thousand exercises. Then turn the other way, giving every vowel sound of each vowel with each consonant, a, b, and o, n.

This is the rule for distinct articulation. The consonant sounds must be distinctly sounded. Short, instant, complete utterance of the consonant. This is articulation. Initial sound, the sound and vanishing sound, b, o, nd, make as clear as possible the initial sound and prolong the vanishing sound. Put the *u* over on the vowel sound, and prolong the vanishing sound, *u-ight*. Beech prolongs the initial 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 *u* and the r.

I knew a minister who made a bright seal ring on his finger who made a display of it by putting his hand with hand relief before his face when kneeling in the pulpit in silent devotions before commencing. He would leave out the r as follows: "He that hath yaks to yab, let him yab." "He that hath ears to hear, let him hear." Ministers should have bright and intelligent wives sitting in the church to correct them, so that the minister can get a little sermon after he gets home. Grasp all the sounds 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 u. Such men are those who eat roast beef and wear side whiskers and those who imitate them.

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: he will suffer. The Lord is what? "My Shepherd." Pauses must be after the complete ideas. The mind must stop just an instant to rest, just as the heart stops just an instant to rest

between each beat. This is all the rest it 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. Emphasis must come where the *idea* comes. Just as the cracker on the end of a whip, let there be a sting at the end.

THE SELF-EVIDENCING NATURE OF DIVINE TRUTH.

By THE REV. JOHN CAIRD, M. A.

The evidence on which Divine truth bases its claim to our reception is one cogisable and appreciable by all. It appeals not to man as an educated or intellectually 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 reasoning 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 heart. No one who listens to the message of Divine truth can excuse his neglect or rejection of it by pleading intellectual incapacity—by saying that he is incapable of following out a process of historic proof, or of weighing elaborate arguments, and investigating subtle trains of reasoning. If the truth as it is in Jesus were a philosophy, such an excuse might be valid. If it required, in order to the reception of it, the same powers which qualify, for instance, for the intellectual and critical study of the higher mathematics or metaphysics, then would its evidence be utterly beyond the range of the vast majority of men, and the humble and illiterate might justly be exonerated from all responsibility for their ignorance or belief. But the Gospel is no philosophy. The truth of Christ is to be verified, not by the critical intellect, but by the common heart and consciousness of humanity. Wherever there is a heart that throbs with the common 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 awe and love to the great Father; the poor day-laborer, whose intellect never ranges beyond the narrow limits of his daily toils; the weak, worn sufferer, stretched on the bed of pain, incapable of the faintest approach to consecutive thought or reasoning, bereft of almost every other power but the power to love and pray—these as much, nay, more than the most erudite assemblies of high and philosophic, constitute the auditors it claims. It is true that the highest minds may fitly occupy 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 over to be distinguished from the powers that are needed in order to theorise. It may imply much intellectual 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 intellect 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 rule and unlettered poverty dwells. And so it is not the scholar's or the theologian's requirements that best qualify for apprehending 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 consciousness of spiritual need, the yearning after pardon and reconciliation with God, the orphan instincts of the spirit towards 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. Honor to those who bring their genius and intellectual lore to the service and illustration of the truth! But 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 guidance of the Spirit of God, and the truth will constitute to you its own evidence. I will carry conviction to the heart of heart. As you listen to it, the music of a heavenly voice steals upon the inner ear; 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 discernment 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 reward; it has given me the habit of wishing to discover the good and beautiful in all that meets and surrounds me.—Coke-ridge.

The pilot who is always dreading a rock or a shoal must not complain if he remains a poor fisherman. We must at times trust something to fortune, for fortune has often some share in what happens.—Montaigne.