

our Church psalmody. I need not take up time in answering all the objections which might be raised to its introduction into our churches and schools, I simply say, give it a fair trial and you will be satisfied of its value and usefulness as thousands are of all classes of society in Great Britain and elsewhere. It is very important that in church psalmody the best music should be used and such as is found to be inferior cast aside. It should be as Calvin says, "Such as we can sing in the presence of God and His angels." In selecting and adapting tunes we should avoid such as are secular in style, full of florid and jig-like rant, such for example as the tune "Helmsley," which, by the way, is an adaption from an old hornpipe; or the tune "Eastgate," with its irregular rythm, disjointed phrases, and repeating lines; such as these should be avoided and such as are perfect as possible in all their parts adopted. The careless use of such tunes with lines or parts of lines repeated has sometimes led to rather ridiculous exhibitions. Some of you have heard the story of the precentor who sang the last line of a hymn, "And catch the fleeting hour," in this way,— "And catch the flee—And catch the flee—And catch the fleeting hour;" or this line, "Send down salvation from above," when similarly treated—"Send down sal—Send down sal—Send down salvation from above;" or this, "Oh! for a mansion in the skies,"—"Oh! for a man—Oh! for a man—Oh! for a mansion in the skies."

I presume we need not waste time discussing whether or not we are to be allowed the use of harmony in church music, of course, living as we do under the influence of the power and beauty of vocal harmony we do not dream of returning to the bare antiphonal melody of the Hebrew or early Christian Church; but if there should be any such in our Church as plead for melody, pure and simple, let them listen to Luther's quaint logic on this point. Luther had just published a "Book of Spiritual Songs for Children,"—the first ever published for the young—quite a number of the hymns and tunes in this collection being Luther's own compositions. His friend Carlstadt objected very strongly to the introduction of harmonized tunes in this book, on the scriptural ground that as there was but "One Lord, one faith, one baptism," so there ought to be but one part in singing; to which Luther replied that "by parity of reasoning Carlstadt ought then to have but one eye, one ear, one hand, one foot, one knife, one coat, and one penny." Harmony in vocal music was first introduced about the eleventh century. About the year 1020, flourished the talented musician Guido of Arezzo, who it is said invented the staff, and introduced sound principles of reading vocal music. Since these early times the light and shade, concord and discord of harmonic relationships have gradually developed into the acknowledged laws of musical science.

(To be continued.)

NOTES FROM PRINCETON.

MR. EDITOR,—The sixty-sixth commencement of Princeton Theological Seminary took place on Tuesday, the 23rd inst. For the month previous hard work had been the "order of the day." The work of the whole session had been reviewed in daily recitations with the different professors; and examinations commenced on the 15th and continued every day till Monday, the 22nd. The seniors, however, have their last examination on the Saturday previous, and are graduated on Tuesday following. The commencement (graduating) exercises are held in the Seminary chapel at 9 a.m. Seats are reserved for the graduating class in the centre row of pews. As soon as the audience is seated, the class file in and take their places. An address is then delivered to the candidates for graduation. Dr. J. E. Rockwell gave the address this year. He was interesting and practical, dealing with some of the elements of success in ministerial life. After the address the President of the Board of Directors hands to each graduate his certificate as his name is called by the Secretary. The new graduates then sing the "class hymn," the venerable Dr. Hodge offers the closing prayer, pronounces the benediction, and shakes hands with each member of the class. This last grasp of the "old Doctor's" hand is courted by each man, and is looked upon as a benediction from the heart of a man that every graduate of Princeton Seminary venerates and loves. The graduating class this year numbered thirty-three. It had representatives from all parts of the country from Mississippi to Kansas.

It had one member from Nova Scotia, and two from the British Isles, an Irishman and a Scotchman. One of its members is already on his way to Persia as a missionary. Several others are ready to go when the Church is ready to send them.

The graduating exercises are followed by a meeting of the Alumni association for the election of officers and other business, and conference as to the welfare of the Seminary. They adjourn at one o'clock to the Alumni dinner, and by the time the last train leaves Princeton that evening the Seminary buildings look deserted and lonely.

In connection with the close of the Seminary year are several interesting meetings. The first, which indicates the approach of the close of the term, is held about the 4th of April, at which time the annual address is delivered before the Religious Contribution Society, the missionary society of the Seminary. This year the Society listened, with much interest and pleasure, to Rev. Bishop Nicholson, of the Reformed Episcopal Church of Philadelphia. On Wednesday preceding commencement, is held the Union Prayer-Meeting. Mr. John MacMillan, of Maghera, Londonderry, led the meeting this year. On Saturday evening a conference prayer-meeting is held, at which one of the professors presides. On Sabbath the Lord's Supper is celebrated in the chapel. This is the only occasion on which this service is held in the chapel, and there is an added solemnity from the fact that it is a parting service. In the evening the annual sermon is preached in the First Presbyterian Church of the town. Dr. Paxton, of New York, preached the sermon this year, and was listened to, as usual, with marked attention.

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THOUGHTLESS CONVERSATION.

BY REV. J. CARMICHAEL, MARKHAM.

It may with truth be said that the disposition of mind necessary to listen profitably to words of purity and instruction is the counterpart of that which is necessary to speak instructively the language of religion and morality. Be this, however, as it may, evidently the one is as capable of improvement as the other, but evident it is that all who hear do not profit by hearing. This arises from various causes, one of which is here noted.

The nature of man leads him to give an attentive ear to that which is uttered by his fellow-man. This is the outcome of his desire of knowing—the index of his desire of knowledge. This desire is a wise provision of the Creator, and indicates that it is one of, if not the principal, means by which He designs the happiness and welfare of his creatures. This desire is termed inquisitiveness, and is in a greater or less degree characteristic of all men. Even the angels are not free from this propensity. It is the incentive to knowledge whether sacred or profane. It urges to the investigation of natural and spiritual phenomena and prompts man to listen to what concerns his interests here and hereafter. In the proper exercise of this propensity lies our true happiness. But all the powers of man's rational nature are perverted, and hence the eagerness with which mankind listen to the most debasing remarks, or to language which is pre-eminently detrimental to their true welfare. It is what we hear, in a great measure, that determines our conduct for good or evil. What we hear gives us thoughts. Thoughts control our actions. Our actions make us what we are. Take an illustration from many that may be adduced: Is a man patriotic? What makes him so? That in youth he has time and again listened to stories extolling the valor of his country's sons; of their heroic bravery, exhibited either in defence of their rights, their homes, or their religion; because he has listened oft to their renown as poets, orators, or statesmen, or as men famous in arts and sciences. The language which he has constantly heard in praise of his country and countrymen has filled his breast with patriotic sentiments, and these beget in him an intense love of fatherland. Be it remembered that sentiments are powerful as influences over men in all the relationships of life. It was the terse remark of a shrewd and observant politician that he cared not who made the laws of his country if he could but make its songs. He thus showed his conviction that it is what men continually hear that influences them for good or evil.

Let us confine our observations in this direction to the noticing of the effect which may naturally be expected to be produced on the minds of the members

of a family who are continuously listening to language which is defiling. A domestic atmosphere polluted with vile language must assuredly permeate the every thought of those who breathe it. Immorality will, in forms more or less hideous, mark their every step as they advance onward on life's journey. Or take a family, the heads of which have some respect for religion, and who it may be are members of the Christian Church. Let its younger members be listening day by day to language which is intended to paint the hypocrisy of this one or of that one prominent as a member of the church, and the result will be pernicious in the extreme. Or let them be ever listening to language portraying the acts of fraud practised by Mr. A, to the deceit so apparent in Mr. B, to the niggardness that controls the conduct of Mr. C, or to the want of sympathy that manifests itself in Mr. D, and the result will be, if not so degrading as in the former instance, as instrumental, however, in producing evil consequences. Language uttered in this way poisons the young, and influences most powerfully for evil their after life. It begets in them a distrust of the power of religion over the heart and affections of men. It causes them to suspect and mistrust their fellow-men. And ten chances to one but they end life looking upon man as the embodiment of all that is vile and deceitful.

It is what is listened to at home that determines the character of its inmates—pre-eminently so. Impure language first polluted the atmosphere of the Roman household, ere it debauched the nation. If less was said in the family circle of wealth and riches, there would be less restlessness evinced by the young in the pursuit of them, and more attention would be given to religion.

How can parents hope to see their sons and daughters dedicating themselves to the Lord while they themselves are on all occasions vilifying the members of Christ's mystical body, or even parents thus hope who are occasionally breathing out utterances derogatory to the character of professing Christians. The language of religious instruction is lost on youth thus schooled. Hence the dislike or apathy of many of the young to their entering under the banner of the cross. Doubtless comments of this kind are in most instances made without thought, from a forgetfulness of the command that we are to judge not; from a forgetfulness of the bad results which are sure to follow the constant disparaging of the characters of upright men. Parents are jealous of allowing their children to associate with those whom they fear may by their language corrupt them. They will keep them from the streets lest what they there hear may defile their minds. And yet they themselves are alas too frequently guilty of doing that which they are apprehensive others may do. On the other hand a family in which love to God is the predominant feature of its elder members will, as sure as the sun sends forth his light at high noon, ever be listening to language both profitable and wholesome, and productive of good for all time. No aspersions of character will be heard, no railing at the lukewarmness of Christians or at the indifference of friends; no scoffing at the slips of a frail but sincere Christian who is earnestly seeking to live nearer to his God. Nothing of this is heard, because as are their thoughts so is their language, and their thoughts are seasoned with that charity which suffereth long and is kind. Members of such a family profit much by hearing instruction; and it is they who in every congregation encourage and aid the minister in the discharge of his arduous but not unpleasant duties.

Nations have been enslaved by the want of attention to the character of those whom they were constrained to hear. Parents should see to it that their children are not spiritually enslaved by want of attention to the character of the language they use in their homes.

THE METIS GRANT.

MR. EDITOR,—Absence for two weeks past in the South, has prevented me seeing or replying to Mr. Wright's letter of date April 12th. In that letter, Mr. Wright insists, that I shall give to the public through your paper, whatever I have to say on the matter that may affect him personally. Hitherto as he puts it, "I have been restrained by a sense of what is becoming and proper, from reporting conversations that took place in the Committee." But as Mr. Wright characterizes my reticence as "unfair" and "unmanly," and considers that I am acting in an "unbrotherly way," I