Eastor and Reople.

Principal Caird on Ecclesiastical Distinctions.

The inaugural services at Parkgrove Congregational Church, Paisley Road, Glasgow, of which the Rev. Palmer G. Grenville, LL.D., is minister, took place Grenville, LL.D., is minister, took place the other day. Principal Caird occupied the pulpit in the afternoon, and selected as his text Matthew xx. chapter, 26th, 27th, and 28th verses. At the close of the discourse the rev. Principal said:—I have gladly yielded to Mr. Grenville's request that I should express my cordial sympathy that I should express my cordial sympathy with his efforts by taking part in to-day's services, and by asking the members of my own or other Churches to come to his help. Nor, I will take leave to add, in doing so, would we betray any lack of loyalty to that particular section of the Christian Church to which we ourselves Christian Church to which we ourselves may belong. The natural result of experience and reflection on all candid natures is, I think, along with a growing love of truth, a growing tolerance of intelectual and formal diversities, and, if not an utter indifference to ecclesiastical distinctions, at least an incapacity of sympathising with the head-strong zeal of those who make to much of them zeal of thosse who make to much of them. We can only be truly religious men by in-dividual conviction: but whether we are Churchmen or Dissenters, members of this or the other ecclesiastical communion, is determined, I believe, very much by the accident of birth and hereditary connection, or, at most, by a temper of mind which makes one kind of Church institution or organization more congenial to us than another. It was said, I think by Coloridge, that every man is born either a Platonist or an Aristotlian. Perhaps that affinity of nature to which he referred finds an even more marked illustration in mat-ters of Church polity than in philosophical thought. It comes, I believe, very much to this—that there is no absolute or authoritative criterion of what is true or false, rightor wrong, in such matters, but that for each individual is the best kind of Church government by which be finds himself best able to serve God and to do good to men. If, by the turn and temper of his mind, or by the old and venerated traditions, or by the dear associations of childhood, a man finds that in a particular Church the needs of his religious nature are best met, and that through its instrumentality he can work with greater freedom and ardour in the cause of our common Christianity, then, so far from moving heaven and earth to make preselytes, I would not cross the street to induce that man to leave his own Church communion and come to own Churen communion and come to mine. My Christian brethren, it is because I believe that yours is a form of ecclesiastical life which specially suits the genius and temper, or, if you like, intellectual and spiritual affinities, of some minds—because I know that it is hallowed by managing and and the minds. ed by memories as sacred and traditions as noble and venerable, and names as illustrious as those of the religious community to which I belong—and, above all, because I believe that in this great city because I believe that in this great city there is crying need for the agency and coperation of all good and earnest workers in the common work of warring with ignorance and vice, of reclaiming and Christianising the multitude around us—it is for these amongst other reasons that I have gladly taken part in the services of today. I offer my humble congratulations to this congregation, and to its realous and able minister, on their growing prosperity as a church; and I pray God yet more abundently to bestow upon them the influence of His grace and love, to inspire them with ever-increasing real and energy and success in His service.

Feeding on God.

and success in His service.

at is the grand endeavor of the gospel to communicate God to men. They have un-dertaken to live without Him, and do not see that they are starving in the bitterness of their experiment. It is not, as with bodily hunger, where they have a sure instinct compelling them to seek their food, but they go after the husks, and would fain be filled with these, not even so much as conceiving what is their real want, or how it comes. For it is a remarkable fact that so few men, living in the flesh, have any conception that God is the necessary supply and nutriment of their spiritual nature, without which they famish and die. It has an extravagent sound when they hear it. They do not believe it. How can it be that they have any such high relation to the Eternal God, or He to them? It is as if the tree were to say—What can I, a mere trunk of wood, all dark and solid within, standing fast in my rod of ground—what can I have to do with the free, -what can I have to do moving air, and the boundless wea of light that fills the world? And yet it is a nature made to feed on these, taking them into its body to supply, and vitilize, and color every fibre of its substance. Just so it is that every finite spirit is inherently related to the infinite, in him to live, and move and have its being. It wants the know-ledge of God, the eternal manifestation of God, the approbation of God, a consciousness lighted up by His presence, of His fullness, to be strong in His might, to rest in His love, and be centered everlastingly in His glory. Apart from Him, it is an incomplete creature, a poor, blank fragment of existence, hungry, dry and cold. And still, alas! it cannot think so. Therefore Christ comes into the world to incarnate the divine nature, otherwise unrecognized, before it; so to reveal God to its knowledge, enter Him into its faith and feeling, make Him its living bread, the food of its eternity. Therefore of His fulness we are called to feed, receiving of Him freely grace for grace. When He is Him freely grace for grace. When He is received He restores the conciousness of God, fills the soul with the divine light and sets it in the connection with God which is life—eternal life.—Dr. Bushnell's Sermone on New Life.

Tross who merely accumulate or pre-serve wealth are its servants. Those who expend it upon tuemselves become its vic-tims. Those only who use it grandly are its masters.—Chief-Justice Bradley.

Ancient Hymns.

Most of our hymns are of modern somposition. At the outbreak of the Reforma tion there was a new departure in hymnology, and the victories of the true doctrine were gladdened with bursts of sacred song. Luther was tuneful as well as orthodox. His "En festeburg," a "Strong Tower is our God," will last as long as the 46th Ps., of which it is a metrical translation. In England, Sternhold and Hopkins, Tate and Brady, Wests and Company 1217 with, John and Charles Wesley, have greatly on-

John and Charles Westey, have greatly our riched our pashnody and hymnology. Bonar is rather a beautiful spiritual lyrist than a writer of hymns proper.

Dr. Schaff, who is fond of subject, says that the psalms of scripture were the first sacred songs, and will outlast all others. The all other hymner compositions, hymns Like all other human compositions, hymns

have their day.

How seldom do we now hear the favorite strains that thrilled vast and solemn assemblies in our boy-hood! Some of them come back to us with great sweetness and power; as

O tell me no more Of this world's vain store.

The words and the tune are forgotten by the Church of to-day.

A few of our hymns will probably last, as a few have come down to us from antiquity. The Odes of Horaco and to our dar could hardly have been sung to our modern tunes. The Gregorian chants were modern tunes. The Gregorian chants were suitable for either prose or poetry. But in course of time compositions came into vogue in which accent rather than quality guided the verse. Rhyme was superadded, and the foundation of our modern hymn-

ology was laid.

The most noted of the Latin Hymns is the Dies Irac. It is attributed to Thomas of Celano, a Franciscan monk of the thir teenth century. It has never been sung generally by Protestants. A few verses translated by Sir Walter Scott have found a way into our hymn books under the heading of

"The day of wrath, that dreadful day."

In the Romish burial service it appears

in the original Latin, as for instance in Mozart's famous Requiem Mass.

No translation of this Ode has ever seemed to us to equal the original. There is a weird terror in its simple stanzas that you can never forget, but it evaporates in the process of translation. One reason is that most translators insist on copying the measure of the original and reproducing the three-line rhymed stanzas. This measure is comparatively easy in the Latin where rhymes are as plentiful as the leaves in Vallambrosa's vale. But in English it is troublesome, especially when you are confined to the thought of another.

It is questionable whether a simple translation, closely following the Latin, would not give the English reader a better idea of the simple grandeur of this famous ode than all the versified renderings that we

It is worthy of remark that our fellow countryman, and sometime antagonist, Gen. John A. Dix, has furnished one of the very best of all the English translations. He is said to have written it at Fortress Monroe in the second year of the late civil war. I will quote the stanza that used to effect Dr. Sam Johnson so much,

Quaerens me sedisti lassus, Redemisti, crucem passus; Tantus labor non sit cassus

Gen. Dix renders thus:

Worn and weary thou hast sought me By thy cross and passion bought me-Spare the hope thy labors brought me

A nearly literal rendering would be,

Seeking me thou sattest wearled, Cross-enduring didn't redeem me. Not in vain be so great labor !

The reader will notice that in Gen. Dix's version one allusion is almost if not quite lost. Jesus sat wearied at Jacob's well. He was not seeking to save the woman of Samaria merely; every devout heart will cry, He was seeking me, even me

I have translated the first two verbs by the past tense of the English instead of the perfect. The Latin admits of either of these two tenses, but the sense seems to me to suggest the past. The distressed spirit exclaims. Thou didn't yonder in the past redeem me. Let that mighty work not prove fruitless now.

The Duty Done.

A Presbyterian minister tells the follow.

ing story:

He was at one time pastor of a church in a town where the richest, and in every way the most prominent man, was noto iously a neglecter of religion, and openly hostile to the ministers. Seeing the old man in his carriage before a store in the place one day, he felt a strange impulse place one day, he lett a strange impulse "to go near and join himself to his chariot," and ask the liberty of visiting him, that he might preach the Saviour. Fearing a scene, he refrained, and was conscience-smitten. Six weeks later he met the carriage on the street again, and the problem was annually and the same was annually and the same was annually to same was impulse was renewed, and the same words impulse was renewed, and the same words suggested. He immediately consulted one of his judicious deacous, who advised him not to visit him. He would be driven from the door—there would be a scandal, and he would become the object of derision. But he could not rest. He felt it was God calling him. derision. But he could not rest. He let it was God calling him "to go near and join" the Godless old man, and in disobedience to advice, the next day he approached the stately mansion trembling. He saw the old man, and was seen by him. The door was opened. He expected insult. Instead, two trembling hands were extend. Instead, two trembling hands were extended in welcome, and the strange words uttered, "I have been looking for a visit from you for six weeks. I have been longing to know more about the Lord I have so long rejected." The wife and daughter were selled in, and there he "preached unto them Jesus," and all three soon afterwards believed, and "went on their way rejoing." When one is prompted by the Spirit to speak, it is safe to hope and believe that the Epirit is prompting to hear.

A long life without rest and peace in God, is nothing but a long martyrdom,—

God.

e arrà sustains thee, Since thy Fath Peaceful be; Woon a chastening hand restrains theo,

It is He. know His love; in full completeness, Fills the measure of thy weakness; If He wound thy spirit sore,

Trust Him more

visnout murmur, ancomplaining,

In His hand Lay whatever things thou canst not

Understand. Though the world the folly spi rneth, From thy faith in pity turneth. Peace the inmost soul shall fill, Lying still.

Like an infant, it thou thinkest Thou canst stand— Childlike proudly pushing back The offered hand— Courage soon is changed to fear, Strongth does feebleness appear; In His love if thou abide,

Ho will guide. Fearest sometimes that thy Father Hath forgot?
When the clouds around thee gather.

Doubt Him not: Always hath the daylight broken, Always hath the comfort spoken. Better hath he been for years Than thy fears.

Therefore, whatsoe'r betideth, Night or day, Know His love for thee provideth

Good alway. Crown of sorrow gladly take, Grateful wear it for his sake, Sweetly bending to his will-Lying still.

To his own the Saviour giveth Daily atrough:
To each Christian soul that liveth Peace at length.

Weakest lambs have largest share Of this tender Shepherd's care: Ask him not, then," when," or "how," Only bow.

Repetitions of the Bible.

"God speaketh once, yea twice, yet man perceiveth it not." Even children must have noticed the repetitions of the Bible. There appears no attempt to economize reom, for the Book of Numbers could have been compressed into the twelfth of the space. Here everything is related with the precision of a catalogue or legal document. The same might be said of the Acts, where space, so to speak, is more precious. In a measure this is due to the facts that the Bible, as far as its human writers were concerned, is not one book but a collection of books overing a long space of time in their production, and without any mutual understanding, each author putting down what he considered necessary for his own purpose. Then again, reiteration was characteristic of the Orientals as seen in their poems, of which the Bible is the most beautiful specimen. The reason of most beautiful specimen. The reason of all this is ebvious. Are not children taught by iteration and reiteration? We impress knowledge and conviction on their mind by repesting many times the same thought in the same words. To complain of this repetition in the Bible is most unreasonable. It proves conclusively that the Bible is an old and genuine book, and that it was neither written in our time or country. The object the inspired writers country. The object the inspired writers had in view was to render a deeperimpression. It is in the words of the text—"God speaking once, yea twice." The Lord in ancient times would send a prophet again and again with the same message to warn the people, and this heaping up of line up-on line left them without excuse in the day of their trouble. It was the same in gospol times, and it is so in our own day. God sends to the people preacher after preacher, saying the same things, and there is nothing more grievous to God and to the minister than to see people growing hard under an awakening ministry. Every prescher repeats, or ought to repeat his testimony, although a skilful preacher will vary his method and language This is rendered necessary by the very nature of moral and religious truths, and the inaptitude of the human mind to receive it in its purity. People don't like monotony and limitation, and this should be avoided, because it is not of God. The clear and faithful reiteration of cardinal truth is of God, and becomes the strength of the teacher and preacher of Jesus Christ.
John the Baptist's ministry was a repetition, calling upon the people again and again to repent. But there was variety in his preaching. Paul well knew the need of saying the same thing more than once. Curist Himself, above all others, repeated His sayings freely. He did not deliver Himself once for all in a studied manner, but had recourse to the topic again and again.—Donald Fraser, D.D.

Poor Men's Wisdom.

The Royal Preacher says he once knew of a small city, whose name he does not mention, which had only a feeble garrison to protect it. It was suddenly put under the severity of a siege. Attacked by a large army, and menaced with much skill of engineers in bulwarks, the downfall of its splendid ramparts was just at hand. among the citizens an inconspicuous labor-ing man was opportunely disclosed, who conceived a new plan of defence, so wonderfully ingenious in construction, and so easy to push into rapid employment, that it proved successful even at first trial. He delivered the city.

And that was the end of it. Nobody "remembered that same poor man." Want of social standing ruined all his chances. His valiant service went just for nothing, because he was not rich. All his helpful activity was accent his helpful activity was accepted, but re-

his helpful activity was accepted, but received without reward or record.

The old, familiar story: a humble artism summoned by a mighty exigency to the head of affairs, and then abruptly dropped, after he had been exhaustively used. In that impertinent little town it appears that property-qualification was one of the conditions of permitted public excellence. His subsequent history is not related. No one can doubt that this extemporaneous

soldier was most eminently disgusted with the ingratitude he met. If he declared in his haste that the entire commonwealth might be blown to splinters thereafter and not a wave of trouble should roll across his peaceful breast, nobody wouldes in-the heart really to blame Jould he expect? petuosity. But - Jat 1 Parato success is a public offence. A citizen's fame is a city's disgrace."

One of our best lessons from this inci dent is that which suggests itself carlies and plainest. The story was published about a thousand years, more or less, be-fore Jesus of Nazareth was born. So we learn that the communities in Solomon's time were agitated by the same interminable questions and apparently actuated by the same envious and illogical temper as When anybody newadays does a outs. When anybody nowadays does a noble thing, or says a good one, people are apt to take all the dew off from it, and all the sunshine out of it, by asking the quiet irrelevant question—Who is he?

King Solomon seems to have felt some-

what the soreness of the scandal. He remarks: "Then said I, wisdom is better than strength; nevertheless, the poor man's wisdom is despised, and his words are not

heard.

Consideration is the first gospel grace "Blessed is he that considereth the poor." Let us respect honest worth for its sake, and dignify manual labour. Let us be quick and generous in recognizing real value in a man. Let the rich be willing to accept wisdom from a citizen clad in homeaccept wisdom from a citizen clad in homespun. And then, on the other hand, let
the poor keep themselves worthy of respect. Let laboring men have dene with
the hypocrisy of demanding hours for
study, and spending them on the corners
or at the gin-shops. Let them read profitable books, as they say they will if the
time be allowed them. While the libraries
are crowded, then mechanics and artisans
will be a force. "The words of wise men
are heard in quiet more than the cry of
him that ruleth among fools."

For there is no limit to the influence of
an honest, intelligent Christian, no matter

an honest, intelligent Christian, no matter what may be his calling, if he has given his heart to Christ, and is willing cordially to give his "wisdom" to his fellows.—Chris-

tian Weekly.

Origin of the Basilican Churches.

If the temple was unsuited to Christian purposes the basilica, the hall of justice, was of all building the best suited. The basilica was in fact the temple turned inside out. As the temple consisted of a walled building surrounded by external colonnades, so the basilica consisted of internal colonnades placed inside a walled building. Exactly as in the temple, the colonnades in their various forms long remained the only architectural feature, and it was a standing difficulty to know what to do with either the outside or the roof. Both at Rome and at Ravenna we are constantly struck by the mean and shapeless outside of buildings which are of a truth all glorious within. It is only in St. Appollinaris at Classis that we meet with the first feeble approach to the later Romanesque forms of external ornament. But the temple thus turned inside out became, in the form of the basilica, exactly what was needed for Christian uses. -There was the long nave ready to receive congregations which needed to assemble within and not without their houses of worship. There was the apse or tribune with its rows of official seats, ready to become the official seats of the bishop and his clorgy; there were the cancelli ready made to part off the holier part of the building from the less holy. In those basiless which had the chalcidice or transept, the symbolical form of the cross was already impressed on the buildings in heathen times. The basilica was in every point a ready-made church it could at once be used as such, and it could become the model of new churches built after its likeness. And out of the basilica have grown all the forms of churches commonly used in Western Europe. The main internal features of all are the same; the chief difference is that Northern architects learned to give their buildings an external outline to which Italy even in its best days, in the days of Plea and Lucca, always remained a stranger. The bell-tower, which in Italy stood apart, became part of the building, and was multiplied in number; the crossing, unmarked in the ancient basilica, was marked by the central cupola or tower. By these means the unadorned outside of the old basilica grew into the varied outlines of Caen and Ely and Lichfield, and into the outlines more varied still of Worms and Bamberg and Gelnhausen. To have thus turned the basilica to Christian uses was almost a greater triumph than to have done the like by pagan temples. To destroy the temples and to consecrate the basilicas was the most speaking expression of the facts that the pagan worship had come to an end and that the empire itself had become Christian. When the seat whence the heathen indge had handed over the martyr to the sword or to the lions became the seat from which the bishop arose to celebrate the Christian mysteries, no more speaking embodiment could be needed of the triumphant climax, "Christus vincit, Christus regnat, Christus imperat." It was a sign regnat, Unristus imperat. It was a sign that the Roman Empire was beginning to deserve its later title of Holy, a sign that the Chief Pontiff of idols was passing into the advocate of the Universal Church.—

E. A. Feeeman's "Historical and Architectural Sketches."

THE most heart-rending of all the troubles and agonies of life is to know that some trusted friend has deceived us.

THE same Bible that gives us the Ten Commandments enjoins that charity, which believeth all things, hopeth all things.— Guthric.

"DID it ever strike you," said one,
"what grand men ought to be, who have been praying so many years? If prayer to us has been a reality, if beside being petition it has been communion with God, how near Him we eight to be by this time, and how like Him we eight to have become. Communion with Christ should make us Christ-Mee."

Sabbath Hypochondria.

A writer in the Christid remedy of a malthe symplom church members, which he sails "Sabbuth Hypochondria." It is known by late lying abed on Sabbath, slopping around all forenoon in the week-day Clothes, and is worse in hot or cold weather.
We might add that damp weather provokes
it to great acuteness. Its causes are late
hours on Saturday night, great worldly care,
hour times appeals for practice, support hard times, appeals for pastors support, and plain preaching. It is very contagious. The cure is given as follows:—Where the disease was caused by too plain and prac-tical preaching the minister should be dismissed, and one secured who, thought less orthodox, should present a sugar-coated Gospel, which could never give offence. Where the low spirits and want of energy are occasioned by the real or imaginary under-estimation of the patient's worth by the church and community, administer, in rapid everysides. rapid succession, large doses of commenda-tion, increasing the doses necessarily as this remedy begins to lose its effect. A bugle should be furnished the diseased at the expense of the congregation, and while this is being blown in self-praise, every one should smile his approbation, or cry out, "Amen!" Everything irritating in connection with the congregation ought to be removed out of his sight. No pressing appeals for money should be made in his presence, and he should be allowed, in every thing, to have his own way. When the case is incurable the only thing left to do is to use diligently Gospel disinfectants to prevent the spread of the contagion, since "evil communications corrupt good manners."

A Religious Railway.

For some time past paragraphs have appeared in the Romish press to the effect that a Signor Pierotti had obtained from the Sultan of Turkey the authorization to construct a railway from Jaffa to Jerusalem, that he had obtained the blessing of the Pope or his undertaking for a consideration, and the permission of the College of Cardinals to solicit funds from wealthy Cardinals to solioit funds from wealthy Catholics for the undertaking. According to the circular of Signor Pierotti the object sought is to facilitate the transport of Roman Catholic pilgrims to Jerusalem, and as a means of placing Roman Catholic missions on a par with those of other Christian sects in that city. It is not stated whether Roman Catholics are to have a monopoly of the line; but perhaps his re-ligious feelings will be satisfied with trans-porting his co-religionists in first-class carriages, and other Christian denominations in third-class cars or luggage vans. The idea of a religious railway is certainly novel, and breaks upon the mammon-worshipping world with all the force of a new sensation; and breaks upon the mammon-worshipping world with all the force of a new sensation; but nevertheless, it must be a great satisfaction to find Romanists consenting to transform pilgrimage into a pleasant railway excursion. However, we have not heard that the capital has been raised, and the whole idea may only live in the devout imagination of Signor Pierotti.—Weekly Review. Review.

Random Readings.

WE do not believe immortality because we have proved it, but we forever try to prove it because we believe it.

WHAT are Raphael's Madonnas but the shadow of a mother's love, fixed in permanent outline forever?

Make a little fence of trust Around to-day; Fill the space with loving work, And therein stay.

Look not through the sheltering bars Upon to morrow. God will help thee bear what comes Of joy or sorrow.

A LowLy Christian woman said that she found it very easy to pray always, for everything suggested to her a new prayer. When she awoke, she prayed that she might finally awake to the resurrection of the just. When she arose, she prayed that she might at last rise in Christ's likeness. When she washed, she prayed that the blood of Jesus might wash her soul. When she ate, she prayed that she might be fed with spiritual food. Thus every duty, every day, suggested prayer.

FAITH and hope, though distinct, are vitally united. They come from the same source, are sustained by the same evi-dence, are exercised on the same realities. Faith is the perceiving; hope the anticipating faculty. Faith sees heaven opened; hope says you are on your way, to it. Faith cames by hearing; hope by experience. Faith has respect to the truth of the Word; hope to its fulfilment. Faith looks to doctrine and promise; hope to reward. Faith is founded on what is in heaven !—Stanford.

DR. ARNOT tells of a machine in the Bank DR. ARNOT tells of a machine in the Bank of England into which gold sovereigns are thrown in bulk, that it may be seen if they are of full weight. "As they pass through, the machinery, by unerring laws, throws all that are light to one side, and all that are full weight to another." In the day of final testing every work and every worker will be weighed, and stamped, and assigned a place according to God's unvarying standard. "Be not deceived; God is not mocked; for whatsoever a man God is not mocked; for whatsoever a man soweth that shall he also reap."

Ir a church have good principles as the Ir a church have good principles as the basis on which it rests, it must expect opposition as it tries to maintain and propagate them. This being so, every member of it ought to feel called upon to put forth all his energies for the purpose of repelling absult and pushing forward its enterprises. In this there is often a mistake. A Christian says, "My church has an unexceptional creed, such as the gates of hell hall never he able to desiroy, therefore I ceptional creed, such as the gates of hell shall never be able to destroy, therefore I need not be anxious about it, for God will take eare of his own." History, philosophy and common observation all tell us his mistake. It can only exist and succeed through the energetic action of those who are its members, and when that is withheld it will be in danger of destruction.—United Presidents.