

THE FIRST PSALM IN SEVERAL VERSIONS.

A little while ago there appeared in this paper a new version of the first Psalm, the one indeed which was accepted by the joint committee of American and Canadian churches. For the sake of the comparison we print again the first stanza of that version.

How blest is the man who walketh not
Where wicked men would lead his feet,
Who standeth not in sinners' way
Nor sitteth in the scorner's seat;
Nor in God's law is his delight
His meditation day and night.

Along side of this we may place the same passage as it appears in the version now used in our churches.

That man hath blessedness
Who walketh not astray
In counsel of ungodly men,
Nor stands in sinners' way
Nor sitteth in the scorner's chair,
But placeth his delight
Upon God's law, and meditates
On his law day and night.

To follow this we may take selections from two old versions, both of which at one time appeared in the Church of England Prayer Book. First that of Sternhold and Hopkins:

That man is blest that hath not lent to wicked
men his ear
Nor led his life as sinners do, nor sit in scorner's
chair,
But in the law of God the Lord doth set his
whole delight
And in the same doth exercise himself both day
and night.

The purpose of their collection is stated as follows:

"Set forth and allowed to be sung in all churches, of all the people together, before and after morning and evening prayer, and also before and after sermons; and moreover in private houses, for their godly solace and comfort, laying apart all ungodly songs and ballads, which tend only to the nourishing of vice and the corruption of youth."

The other is by Tate and Brady; Tate being "Poet Laureate" of his time.

How bless'd is he who ne'er consents
By ill-advice to walk:
Nor stands in sinner's ways, nor sits
Where men profanely talk?
But makes the perfect law of God
His business and delight?
Devoutly reads therein by day,
And meditates by night.

The following version is worth reproducing in its complete form. It is given by the late Dr. Ker as a modernized form of the earliest version of the first Psalm known in Scotland, in the native tongue, and is by Alex. Montgomery who lived in the reign of James VI.

That man is blest,
And is possessed
Of truest rest,
Who from ungodly counsel turns his feet;
Who walks not in
The way of sin,
Nor comes within
The place where mockers take their shameful
seat;
But in God's law to go
He doth delight;
And studies it to know
Both day and night.
That man shall be-like to a tree
Which by the running river spreads its shade;

Which fruit does bear—in time of year;
Whose root is firm, whose leaf shall never fade.

His actions all
Still prosper: all
So doth not fall
To wicked men; whom as the chaff and sand,
Winds, day by day,
Shall drive away
Therefore I say

The wicked in the judgment shall not stand
Neither shall sinners dare,
Whom God disdains.
To enter the assembly where
The just remains

For God most pure, keeps record sure;
He knows the righteous heart and converse aye;
But like the fire—kindles his ire
'Gainst wicked men, till they consume away.

If we add to these specimens of metrical translation the paraphrase given by Prof. McFayden in his admirable book on The Psalter, we shall see a little of the varied work that has been put upon this one of the simplest of the psalms.

"The truly happy man is he who never entered or the perilous path of godlessness—that path which begins in dallying in evil and leads by sure steps to the deliberate scorn for religion. But his heart is set upon the Scriptures, and over them he broods continually. The destiny for such a one is bright—like a tree, fruitful and fair, with roots that are nourished by water from rivulets, and leaves that never fade. All that he does he brings to a happy issue.

Far other is the destiny of the godless. They are light as the chaff blown about by the wind, and when the winds of judgment begin to blow, they shall not be able to keep their feet, nor shall they have any place in the assembly of the righteous. For, while Jehovah watches over the way that the righteous takes, the way of the godless vanishes out of sight. J.

HISTORY OF P.E.I. PRESBYTERIANISM.

This volume, published last year, is a thoroughly readable one, embodying a series of historic facts which cannot fail to be instructive, as well as interesting, not only to the people of the Island, but also natives of that "Gem of the Gulf" of St. Lawrence who are to be found in every province of the Dominion, and in many of the States of the American Republic.

The author of the work is a native of West River, Pictou Co., N.S. He was educated at the Presbyterian seminary—now the Presbyterian Theological College, Halifax, N.S.—when it was located at Durham, N.S. He was ordained and inducted into the pastoral charge of the congregation of Richmond Bay and Alberton, P.E.I., on the 9th of November, 1853, a fact which reminds us that Mr. MacLeod celebrated his ministerial jubilee at Vancouver, B.C., a little over a year ago. He remained there six years and then returned to Nova Scotia, in which he held several successive charges up to 1871, in which year he was called from New Glasgow to Zion Presbyterian church, Charlottetown, P.E.I., where he remained for eighteen years, and then crossed the continent in 1889, to British Columbia, where he is still doing efficient service as an evangelist under the auspices of the Presbytery.

It will, therefore, be seen that Mr. MacLeod is eminently fitted by his acquaintance with Presbyterianism on Prince Edward Island: By Rev. John M. MacLeod. The Winona Publishing Company, Chicago, Ill. Price \$1.50.

ance with the Island, his ministerial labors, and his services as Presbyterian clerk, to give an accurate as well as very readable history of P. E. Island and Presbyterianism. He deals with the numerous Presbyterian fields in the Island consecutively, and embodies in article by Rev. John Currie, D.D., of Halifax, on the development of Presbyterian colleges in Nova Scotia, adding a half dozen sermons by prominent pastors of P. E. Island, all of whom with one exception, have passed away to their eternal reward.

In his chapter on Zion church, Charlottetown, Mr. MacLeod makes the following appropriate reference to Hon. David Laird, for many years a ruling elder in that congregation:

"I need not tell the people of this island, or indeed of the Dominion of Canada, of the Hon. David Laird, a man who is known from the Atlantic to the Pacific, and everywhere honored and esteemed on account of his undoubted ability and sterling integrity; a man who has filled, with credit to himself, some of the highest positions in the gift of his country, and who, as an elder, as a worker in the Sabbath school and prayer meeting, has few superiors. He was for some years the efficient Minister of the Interior, in the Dominion Parliament; from this position he was appointed governor of the Northwest Territories, a most difficult position, on account of the cosmopolitan character of the population. There were a great many Indians in the Territories who regarded the white man as an intruder and looked upon him with a jealous eye, and more than once have they risen up in rebellion. To govern the people successfully, required a great deal of tact, ability, firmness and kindness. Mr. Laird proved himself to be just the right man in the right place. He is now chief Indian Commissioner for the Dominion. It is men of Mr. Laird's stamp that, in these times are needed in the administration both of the affairs of church and state."

The Chicago Interior, alluding to certain complaints, makes the following suggestive remarks: "Before anybody complains of the borrowings from the Episcopal Prayer Book in the new Presbyterian order of service, he should look a little into liturgic history and find out how much of the Episcopal Prayer Book was 'borrowed' from Presbyterians. Almost the only close similarity between the Episcopal service and this suggested Presbyterian service is in the use of the same form of 'general thanksgiving,' and that form was written by a Presbyterian minister, Edward Reynolds—a member of the Westminster Assembly, and indeed one of the committee that prepared the first draft of our Confession of Faith. Haven't Presbyterians some right to that?"