

new) The glory of Jehovah shall
Endure when ages run ;
The Lord Almighty shall rejoice
In all that He hath done.

PSALM 34: V. 5.

(old) They look'd to Him, and lightened were :
Not shamed were their faces.
This poor man cried, God heard, and saved
Him from all his distress.

(new) They looked to Him, and lightened were :
Their faces were not shamed ;
This poor man cried, God heard, and him
From all distress redeemed.

A few instances in which old words, or
expressions are modernized:

PSALM 1: V. 6.

(old) For, why? the way of godly men.
(new) Because the way of godly men.

PSALM 9: V. 7.

(old) God shall endure for aye.
(new) The Lord for ever shall endure

PSALM 65: V. 10.

(old) Her rills thou wait'st plentifully
Her furrows settlest :
With show'rs Thou dost her mollify,
Her spring by Thee is blest.

(new) Its ridges Thou dost water well,
Its furrows down dost press
Thou mak'st it soft with plentiful rain,
Its springing thou dost bless.

PSALM 46: V. 7.

(old) The Lord of hosts upon our side
Doth constantly remain :
The God of Jacob's our refuge,
Us safely to maintain.

(new) The Lord of hosts is on our side
Our safety to maintain
The God of Jacob doth for us
A refuge high remain.

The following changes are more important,
even to the extent of some change in
the meaning :

PSALM 89: V. 18.

(old) For God is our defence, and He
To us doth safety bring :
The Holy One of Israel
Is our almighty King.

(new) For to the Lord belongs our shield
That doth us safety bring :
And unto Israel's Holy One,
The man that is our King.

PSALM 102: V. 13.

(old) Her time for favor which was set
Behold is now come to an end.

(new) The time is come for favour set,
The time when Thou shalt blessing send.

As a whole, the proposed changes seem
to be improvements on the old version ; but,
if adopted, there will be some awkwardness
experienced when part of a congregation
sing from the old Psalm Book and part
from the new one. J. Y.
Toronto.

REV. JAMES McCOSH, D.D., LL.D.,
EX-PRESIDENT PRINCETON
COLLEGE.

The following sketch by Professor Hume,
of University College, Toronto, of the
Rev. Dr. McCosh, referring largely to
his literary work, will supplement very suit-
ably our previous brief notice. [ED.]

Following upon the death of Oliver Wen-
dell Holmes, so lately chronicled, comes the
announcement of the decease of another
widely known thinker, and writer Rev.
James McCosh, D.D., LL.D.

To many who were not unacquainted with
Holmes' writings it was not well-known that
he had been intimately connected with
Harvard University, but no one who knows
of Dr. McCosh can hear his name mentioned
without thinking of Princeton College. For
many years he occupied the important posi-
tion of President of this institution which has
long been recognized as one of the great
strongholds of Presbyterianism in America.
The conservatism for which Princeton is
noted and of which it is proud is no doubt
largely due to the influence of Dr. McCosh's
character and teaching.

He was born and educated in Scotland,
and, like so many Scotchmen, "took naturally
to metaphysics." For some years he occu-
pied the position of Professor of Logic and
Metaphysics in Queen's College, Belfast,
Ireland, and was afterwards called to Prince-
ton College, New Jersey, U.S.

Dr. McCosh was a prolific writer. One
of his earliest works was entitled "The
Method of the Divine Government, Physical
and Moral." He was joint author of an-
other work, "Typical Forms and Special
Ends in Creation." He contributed many

articles to the Princeton Review and publish-
ed a large number of works on Psychology,
Logic and Metaphysics.

In his philosophical views he followed
closely along the lines of the well known
historical Scottish school. He found fault
with Sir William Hamilton for not keeping
more closely to the methods of the earlier
Scottish thinkers and allowing "Continental
speculation" to influence him. The addi-
tions which he himself contributed to the
teaching of this earlier Scottish school were
mainly in the field of descriptive psychology.
He also wrote a very sympathetic history of
Scottish philosophy as "a labor of love." All
his writings have in view the refutation
of that theory of the mind which endeavors
to reduce it to a series of impressions deter-
mined by the external world. He attempts
to vindicate the validity and importance of
native powers and intuitive principles in the
mind. It is generally conceded that he was
more successful in his polemical writings than
in his attempts at independent construction.

His arguments against the writings of
John Stuart Mill attracted a good deal of no-
tice and assisted in calling attention to some
of the contradictions and inadequacies of this
very popular and influential writer. Since
this discussion was carried on with so much
vigor, the battle ground of opinion has ad-
vanced to new positions. The philosophical
successors of Mill have availed themselves
of the theory of evolution to strengthen their
position. The attack on this position is
most successfully made by the adherents of
the "Continental" speculation, along some of
the lines Dr. McCosh censured when he de-
tected their traces in Sir William Hamilton's
writings.

Whatever differences of opinion there
may be about the sufficiency of the philoso-
phical arguments Dr. McCosh brought for-
ward to defend the principles, or, as he term-
ed them, "fundamental truths," in which
he believed, many will grant that the truths
themselves are of paramount importance,
and, with the rapid advancement in theory
that has taken place during the last fifteen
years, it is no discredit to Dr. McCosh to
state that the controversy is now waged over
new issues. We should judge a thinker
by what, in his own time and in his circum-
stances, he succeeds in accomplishing, not
by what is left undone for his successors to
complete.

As an educationist, Dr. McCosh, in con-
junction with the late Prof. Francis Bowen,
of Harvard, and President Noah Porter,
of Yale, stood staunchly for the importance
of philosophical studies as a means of mental
training, as an essential element in a uni-
versity curriculum, as the prerequisite for suc-
cessfully undertaking the study of theology
and as indispensable to every educated man
who desires to solve the social problems of
his time, and assist in modifying custom
and introducing a higher civilization.

In his declining years it must have been
a great source of satisfaction to him to see
that, though there was not much likelihood
of the United States taking his advice and
setting up a national philosophy, based on
his "realism," still the leading universities
had come to recognize that the studies he
valued so highly, so apt to be neglected in
a young country hastening to get riches,
were of fundamental importance for the
highest culture and true advancement. It
must also have been gratifying to him to see
installed as a successor one in whom he
had full confidence, Dr. Patton.

Dr. Patton, we need not add, is well
known to the readers of THE CANADA
PRESBYTERIAN.

JAMES GIBSON HUME.

THE GREAT ORATORIO.

The plan and sale of seats for Handel's Ora-
torio on Thursday, Dec 8th, opened at Nordheim-
er's on Saturday last, and it is assured that Massey
Hall will be filled to its utmost capacity, judging
by the subscription list which is almost filled.
This great work really deserves to be encouraged
as it requires great labour and perseverance to
produce such a great classical work with amateur
home talent. Signor Vegara deserves great credit
for his ability in bringing this concert to such a
successful issue. The rehearsal held on Thursday
last was a triumph for both principals and chorus,
and those who have not already secured seats
should do so at once.

"THE SYRIAN CHURCH IN INDIA."

This is the title of a work recently pub-
lished by Wm. Blackwood & Son, Edin-
burgh. The author, the Rev. George Milne
Rae, was formerly a professor in the Chris-
tian College, Madras, and is now the Secre-
tary of the Colonial Committee of the Free
Church of Scotland. The existence even of
a church in Southern India, dating from the
earlier centuries of the Christian era, and
numbering at present some 400,000 adhe-
rents, is probably a fact entirely new to
many intelligent Christians among us. That
this church should have maintained a con-
tinuous life during more than twelve hun-
dred years in the midst of surrounding
heathenism is a most encouraging evidence
of the permanence of the results of missionary
effort. Mr. Rae shows beyond doubt that
the traditional account of its origination by
the apostle Thomas is untenable. He makes
it evident that it is an off-shoot from the
Syrian Church in Persia, wide apart though
the two regions are. The distinctive fea-
tures which belong to it are traced with clear-
ness and, what appears at least, conspicuous
fairness. The narrative of its conflicts with
heathen and Romish adversaries is vividly
related. This story is full of interest and
not without its lessons for ourselves. Many
curious customs are brought to light, and
many facts, not often accessible to ordinary
readers. The book is the result evidently of
much pains-taking enquiry and must be re-
garded as a valuable contribution to a portion
of church history such as could have been
made only by one whose residence in India
had rendered him familiar with the life of
the East, and who, in addition, had access
to the various sources of information and
knew how to use them. It should not
want readers. Mr. Rae's style, it may be
added, is clear, vigorous and scholarly. The
publisher's name is itself a pledge for the
presence of the qualities which go to make a
handsome volume. JOHN M. KING.

PRESBYTERY MEETINGS.

Presbytery of Maitland met at Wingham, Nov.
25th, Rev. J. Malcolm, Moderator. The annual
report of committee on Young Peoples' Societies
was read which showed that in many of the con-
gregations Young Peoples' Societies are formed
with excellent results. The Convention of Young
Peoples' Societies, held at Brussels on 19th inst.,
was reported to have been most interesting and
profitable. Attention was called to Section VI.
and Resolution V. of the Assembly's report on
temperance. The Presbytery agreed to record its
gratification at the appointment of Miss Kate Camp-
bell, of Molesworth, as a Foreign Missionary and
at her designation to the Indore field on the 24th
October last. The Presbytery would follow Miss
Campbell with earnest prayers for health, use-
fulness and success. The sum of \$1,400 is expected
from this Presbytery for Home Mission Fund this
year and for stipend Augmentation Fund \$550.
These funds are commended to the liberality of
the congregations. The Rev. Prof D. M. Gordon,
B.D., Halifax, N.S., was nominated Moderator of
next General Assembly. The following charges
are entitled to send commissioners to the General
Assembly: Teeswater, Cranbrook and Ethel, Wal-
ton, Knox Church, Ripley, Knox Church, Brussels,
to send ministers; and those entitled to send elders
are: Dungannon and Port Albert, Belgrave and
East Wawanosh, Wroxeter, Huron, Kincardine
townships and Bervie. The Assembly's remit
year's probation was approved, as was also the remit
on Aged and Infirm Minister's Fund and the remit
on amalgamation of certain committees. The remit
on appointing Jewish Standing Committee was
not approved of. The Committee on Young
Peoples' Societies were requested to bring down
a draft constitution for a Presbyterian organization
of the Young Peoples' Societies at next meeting.
—JOHN MACNABB, Clerk.

RHEUMATISM CURED IN A DAY.

South American Rheumatic Cure, for Rheu-
matism and Neuralgia, radically cures in 1 to 3 days.
Its action upon the system is remarkable and
mysterious. It removes at once the cause and
the disease immediately disappears. The first dose
greatly benefits. 75 cents.

We have pleasure in calling attention to the
advertisement of the Provincial Building & Loan
Association in this issue. We have been favored by
the management with complete copies of their
literature, which certainly is in language such as
can be understood by anyone. The principles, as
laid down, are clear and concise, and the several
classes of stock places it within the reach of all.
We recently noticed an article in the *Ensign*, the
only paper in Canada published in the interest of
Building and Loan business, which, after explain-
ing the conditions necessary to secure strength,
and public confidence in this class of investment,
concludes with the following remarks:—"We
have noted the progress of the Provincial Building
& Loan Association, Toronto, since its inception.
It comes up to the standard that we have defined.
Its principles are correct and intelligently applied
to the objects to be obtained. Its management is
representative of the best financial and business
ability and integrity of the Queen City, and has in
the face of many difficulties (among which not the
least has been an unfriendly press), evidenced their
faith and enterprise by placing it in a short time in
the front rank of mutual associations in Canada."

Christian Endeavor.

DIFFERENT WAYS OF REJECTING CHRIST.

REV. W. S. MCTAVISH, B.D., ST. GEORGE

Dec. 16—Mark xv. 6-14; Heb. vi. 4-6.

The text gives a clear, calm and cir-
cumstantial account of the way in which the
Jews rejected Christ. They were asked by
Pilate to decide whether Christ should be
released or crucified, and instantly they
cried out, "Let Him be crucified." When
Pilate said to them, "Why, what evil hath
He done?" they demanded more loudly
than ever that He must be crucified. Per-
haps we never read this thrilling story with-
out wondering at the ignorance, the cruelty,
the heartlessness, the bitter enmity, the
bigotry, and the wickedness displayed by
the Jews on that occasion. They were
asked to say whether the blessed Saviour or
a robber should be released, and in the
blindness of their rage they demanded the
release of the robber, Barabbas. Strange,
very strange!

But the topic properly indicates that there
are various ways of rejecting Christ, and so
we may consider what they are.

I. Some reject Him openly and defiantly.
They have read the works of infidels
and agnostics till their minds are now
steeped with infidelity. No matter how
Christ is presented to them, they imagine
they can give a satisfactory reason for re-
fusing to accept Him as a Saviour. They re-
ject the idea of a personal Saviour; they
try to explain away the inspired story of His
life; they belittle the claims which he has
upon them. The Sadducees of Christ's day
might be taken as a type of this class.

II. Some reject Him scornfully. When
told that they may have the salvation which
He offers by simply trusting Him and sur-
rendering themselves to Him, they scorn to
receive it on those terms. If they could
only do "some great thing," something that
would bring them into prominence, some-
thing that would nourish their pride, some-
thing that would win them renown, they
would willingly do it; but salvation on the
terms which the gospel proposes they will
not have. The conduct of Naaman, the
Syrian, when told by the prophet Elisha to
go and wash in Jordan and thus be cured of
leprosy, might be taken as typical of the
way in which many now reject Christ and
the blessing of salvation which He offers.
The attitude of the Pharisees long ago to-
ward Christ is also typical of the attitude of
many now toward Him.

III. Some reject Christ thoughtlessly
and heartlessly. When Christ, through
His servants, invites them to the Gospel
banquet, they offer trivial excuses for their
refusal to accept (Luke 14:18). If they can
amuse themselves with some mannerism in
the one who, in Christ's name, extends the
invitation, they thoughtlessly conclude that
they need not pay any attention to His mes-
sage. They may be perishing of thirst but
they refuse to drink because water is not
brought to them in a golden goblet. The
Athenians who prided themselves on the
elegance of their language, and who regard-
ed themselves as superior to all other men,
might be taken as a type of this class, for
when Paul was preaching in their city, some
of them said, "What will this babbling say?"
(Acts 17:18.)

IV. Somereject Christ reluctantly. They
hold perverted views of the Christian life,
and so imagine that if they accept Christ
they must bid a sorrowful farewell to all
their joy and pleasure. They know not that
if Christ closes up those channels which
carry only filth into the soul, He will open
up others which will bring lasting joy and
satisfying pleasure. They would be pleas-
ed to secure a title to a mansion in the
skies, but because Christianity seems to
them gloomy and unattractive they sorrow-
fully reject the Author of it. The rich young
ruler, who came to Christ, might be taken
as a type of this class. Others again know
that they ought to accept Christ and yet
because they fear ridicule they regretfully re-
ject Him. Many of the chief rulers might
be taken as a type of this class (John 12:42,
43).

V. Some reject Christ through pro-
crastination. They do not expect to die in
their sin, but foolishly supposing that they
may be in a better condition, or in a better
position to accept Him some other time,
they go on until death overtakes them. If
Felix was sincere in what he said to Paul
he might be taken as a type of this class.
But no matter how or why men reject Christ,
their fate is sealed. They cannot escape if
they even neglect the great salvation (Heb.
2:3).