

CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

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Announcement for Synod Attendants.

THE Committee appointed by Synod to make local arrangements for meeting at Winona Lake, 1910, desires to make the following announcement:

All Synod meetings will be held in the chapel of the Westminster Hotel, which is equipped with numerous rooms suitable for committee meetings and which is centrally located in the built-up portion of the Assembly grounds.

Two hotels and six well-established boarding houses will be in operation during the meeting of Synod, with facilities for accommodating about four hundred people. The hotels are The Westminster and The Inn, five minutes' walk distant from the Westminster. The rates of the former, specially reduced for attendants at the Synod, are \$9.00 per week for rooms on the first and second floors, and \$8.00 for rooms on the third floor, and 25 cents per day added for rooms with bath; at the latter the uniform rate is \$1.25 per day. For many reasons the former of these hotels is to be preferred to the latter. It is the building in the chapel of which Synod meets, the furnishings in the rooms are better and the hotel itself more beautifully situated.

At boarding houses, rates were as given below last year and will probably be the same this year. All these houses are pleasantly located and are near The Westminster, in the chapel of which Synod is to meet, none being more than two or three minutes' walk distant. All are established houses and accommodations are indicated by prices. They are as follows, the rates quoted being per week: The Franconia, \$9 to \$12; The Heights, \$6 to \$8; The Garfield, \$7; The Swiss Terrace, \$7 to \$10; The Florence, \$6 to \$9; The Otterbein, \$7.

In addition to the above, the Misses Fowler and Hays of our Southern Mission, will be in charge of The Marganelle, beautifully situated just across the bridge on the island, not more than five minutes' walk from the Westminster chapel in which Synod meets. Miss Fowler writes: "We expect to be at Winona in time for Synod

and will take roomers and boarders during that time. If we can get people who do not object to several occupying the same room, provided they are comfortable, we can take about twenty-four roomers. Our rates will be \$6 per week, room and board, \$4 per week for board alone, or 25 cents for single meals."

There being no committee on the Assembly grounds with which to correspond in advance of Synod's meeting, it will be necessary for those desiring to make arrangements before arriving to correspond with the hotel or house at which he wishes to stop. To insure accommodation it will be best to engage quarters in advance. It will be of no advantage to write Synod's Committee. Write, addressing the house or hotel you choose, and ask for such reservation as desired. Those selecting The Westminster as a stopping place should write *soon*, as the rooms there are now occupied and will have to be vacated for members of Synod desiring to stop there. Those selecting The Marganelle should address Miss Mary E. Fowler, Selma, Ala., care of Knox Academy.

The chapel will be for the use of Synod for Sabbath as well as for week-day services. Each delegate should bring with him one or more Psalm books for use in the praise service.

As for railroad rates, the regular tourist fares to Winona will be in effect as early as May 15. This rate is for round-trip tickets only. The minimum rate is for a two weeks' ticket, which will be quite sufficient to cover the time necessary to attend the meeting of Synod, including both going and coming. These tickets are on sale at railroad stations covering an extensive territory within the Trunk Line, Central and Western Passenger Associations, and other associations as well, for aught we know. Those purposing to attend Synod should avail themselves of these rates. If local agents cannot sell tickets, have these agents obtain information as to the nearest point at which they can be purchased.

J. S. MARTIN, *Ch. Com.*

All Shades of Thought.

Readers are given large latitude in this Department to express their views on subjects of general interest relating to the public good.

Plea for the Old Scotch Version.

To the Readers of the Christian Nation:

We plead for the old Scotch Version of the Psalms, usually known as the Rous Version, unchanged. The addition of fifty "Second Versions," as provided by Synod, should be sufficient for variety of music. Many would have been better satisfied with twenty "Second Versions."

We make this plea, not in captious spirit, and with due regard for the earnest labor which the Committee on Revision has done, and is doing. But the purity of worship in God's house is of transcendent importance. It rests on divine commandment. Anything that looks toward weakening the doctrine is to be rejected.

People who argue for "New Versions" would feel aggrieved, and probably justly, if it should be suggested that "New Versions" have been stepping-stones to hymn-singing. Revisionists are surcharged with the idea that they have produced or found something better; in variety of metre; and which admits of "better music." The remarkable feature of the matter is, the next man thinks his is better still. Nor is this strange, as there are so many Versions to choose from, and to aid in making another. It even appears that our own Committee recommended to last Synod fifty "Second Versions": and within ten months they published to the Church that they were mistaken in eight of them and withdrew them. Perhaps on more mature consideration, the other forty would be cancelled also.

Nor is there anything remarkable in the procedure. There are more than One Hundred and Twenty-five Versions of the Psalms in metre. As you read one, you are "sure that is the best." As you read another, you are "sure that it is better." and both have aimed to set forth the Original text in verse. Crowley's Version dates farthest back. It was published in 1549, and was used but little in public worship. In 1564, Sternhold and Hopkins issued their Version. It was used in some branches of the church for one hundred and fifty years. Ainsworth's Version was published in 1612, and was somewhat used. The Bay State Psalter was published in 1640. It was published in America. These are the noble words found in the preface: "If therefore the verses are not always so smooth and elegant as some may desire and expect, let them consider that God's Altar needs none of our polishings; Ex. 20: for we have respected rather a plain translation, than to smooth our verses with the sweetness of any paraphrase."

The Bay State Psalter was carried through twenty-seven editions in ten years.

Almost contemporaneous with the Bay Psalm Book was "Rous's Version." It appeared in 1643, and was published "for general use" by order of the House of Commons. The Book was revised by Rous in 1647. The New England Psalter, 1650, was largely a revision of Rous's Version.

Rous's Version was revised by the Church of Scotland in 1649, thus: "The Commissioners of the General Assembly, having with great diligence, considered the paraphrase of the Psalms in metre, sent from the Assembly of Divines in England by our Commissioners while they were there do appoint them to be printed and published for public use after the first day of May 1650."

This Revised Rous Version, known as the Scotch Psalter, is the Version, and the only Version of Psalms, that has been in continuous use for two hundred and fifty years, (250.) It has, as has King James' Version of the Bible, left all others in incontestible inferiority. It has seen all others, excepting those of recent years, laid away in Museums. The long time The Old Scotch Version has been in use; the many generations of the best saints the world has seen which have sung it in moor and glen; in conventicles; at the stake; on the scaffold; and in peaceful public and private worship for two hundred and twenty-five years since, provide ample justification for a most earnest plea to allow that Version to stand unchanged.

We make no apology for urgently insisting that this shall be done.

Any movement looking to revising that which has stood the test for two hundred and fifty years should be regarded with the utmost caution and deliberation. The Versions that have appeared in recent years have been satisfactory for only a short time. The United Presbyterian Psalter was adopted by the General Assembly of the United Presbyterian Church in 1871. Up to that time, the Scotch Version had been used. The component parts of the U. P. Church had used the Scotch Version from their first organization—nearly two hundred years. The Version of 1871 had been used for hardly thirty years, when clamor for "something more up to date," and which would "admit of better music" became more determined; and independent of the Joint Committee, a U. P. Committee produced a Version (afterwards adopted, with few changes, by the Joint Committee) which many of the ministers of the United Presbyterian Church say is but little better than hymns outright. And whole Presbyteries, without a dissenting voice, are voting in the affirmative for that Version. The Version of 1871 lasted barely a generation until it suffered crucifixion at the hands of those who gave it birth.

Our own Church adopted a Version in 1889, not twenty-one years ago. It was accepted by a part of our congregations. It was not in use seven years before a Committee was appointed to help make another. The Version which the Joint Committee made was rejected by Synod. Thereupon Synod appointed a Committee to report "fifty Second Versions" to be added as "Second Versions" to as many Psalms of the Old Scotch Version. This Committee sought of Synod, and received permission to report changes, and substitutions, in The Old Scotch Version.

It is to this last that we venture to interpose objection.

There is more in changing Versions than the act itself. There is a subtle moral force and devotion to principle which may suffer wreck. Once you change your Psalm-Book, it is easy to change to another; and then to another; and finally, there comes a spirit of indifference as to whether a Version is literal, or a paraphrase. The United Presbyterians are in this last stage. Fifty years ago, hands, in that Church, would have gone up in utter rejection of tendency to corruption of worship, and with voluble utterance of devotion to the Songs of Zion. Now one of Watt's Paraphrases of a psalm is in the Book they are adopting. Such results follow changing Versions, the use of Bible Songs, Anthems, etc. It is the first step that gives footing to a tendency which may soon become irresistibly strong. "The English speaking

world", say the Editors of the Scofield Bible, "gives no indication of accepting a version of the Bible other than the Authorized Version, though several have been produced." Almost contemporaneous with that Version is the Old Scotch Version of the Psalms; and we give it as our judgment that no other will be sung for a very long time. We have, with some care, examined Versions and for closeness to the original, for use of almost the very words of the prose, no version can stand in comparison with the Old Scotch Version. Rufus Choate says of the Rous Version: "An uncommon pith and gnarled vigor of sentiment lie in that old version." Sir Walter Scott says of it—"homely, plain, forcible, intelligible, and very often possessing a rude sort of majesty which would perhaps be ill exchanged for mere elegance."

We plead for the Old Scotch Version unchanged.

(Rev.) F. M. FOSTER (Ph. D.)
New York.

James, Darwin and Jesus.

To the Readers of the Christian Nation:

These three are competing for first place at the present time, though some of us are in no doubt as to which is greatest. Some time ago James of Harvard stirred the shallow depths of many teachers and not a few preachers with his warmed over utilitarianism which he baptized Pragmatism and these men have been loudly calling "Pragmatism" ever since over those possessed with other spirits, though only a few of these have come out so far. The fact is that the "spirits" have known Pragmatism a long time.

John Stuart Mill taught it under another name, and it was two thousand years old in his day. Nevertheless, when Professor James announced his progeny in many pages of beautiful English, a lot of striplings, for whom the Bible was too strait, claimed to be pragmatists. That few of them knew what it meant scarcely interfered with their enthusiasm. It was from Harvard, and disagreed with the Bible, and therefore every scholar was in duty bound to accept it.

According to Pragmatism the good is the useful, and that sounds all right. But how can you know the useful? Evidently only by using it. I cannot learn much from any one else, since there is no general rule and his food may be my poison. Therefore, I must do it in order to find out whether it is good to do, or not, and one can never tell whether he should have done an act or not until some years afterwards when he can study its effects. The test of Pragmatism is like the ancient one for mushrooms. The investigator ate it and if he lived it was mushroom, while if he died it was toadstool. The good thing according to Darwin is that which survives. Each man is to struggle and if he survives the other fellow in the fight he knows that he did right, but if he gets used up in the fracas, he knows that he did wrong. But what good does it do him to find that out after the thing is over. It cannot tell him, or any one, how to survive, because there is no rule as to how or when to fight. It is the question of mushroom and toadstool over again. Neither pragmatism, nor evolution, offer any standard of conduct except some time after date. It is little comfort, however, to the grandparent that his grandson knows what he should have done.

At this point Jesus has the advantage of James and Darwin. He could tell men how to survive, and not simply with Darwin put a prize card on the winner. He could even go farther than to tell men how to win, because he could furnish the strength and skill for the contest. Nearly any one can tell

which runner gets in first and thus survives as the fittest, but that knowledge is of no possible use in the race. That is the difficulty with the ethics of our Colleges and Universities, for the most part. It offers no guidance for the journey, nor uplift by the way. It can only promise to make record of the winner. Our Colleges and Universities need to discover Jesus. Perhaps some wise Harvard Professor will make this discovery some time, and then all the mental parrots of the pulpit and the classroom will train their tongues to speak his language.

The lack of our times is not too much scholarship, but too little. When some new teacher jumps up and loudly asserts that he is a scholar, and the son of one, and that wisdom is going to die at his funeral, a whole lot of men are afraid to question his claim lest it might be said that they are not scholars, and therefore they join in his chorus. What the time needs is men who are able to think for themselves and are able to give a reason. Then will the "isms" and "fads" be cast into Hades and men will use the gift which is in them. We have had more than enough of irrational rationalism and unscientific science. The simple direct teachings of Jesus meet every question in our lives.

(Rev.) JAMES COLEMAN.
Mercer, Pa.

Liverpool, England.

To the Readers of the Christian Nation:

On the 17th of March (St. Patrick's Day) a social evening of more than ordinary interest was held in our school room. The members of the congregation met to honor our late treasurer, Mr. W. M. Armstrong. For sixteen years he has attended to the finances of the church, discharging his duties faithfully. A committee of our young ladies provided the tea and all the nice things that help to make a social evening. After tea our minister, Rev. E. Teaz, presided over quite a large gathering, and in a few suitable remarks introduced the business of the meeting, calling upon our session clerk, Mr. Wm. McClay, to make the presentation. In doing so he voiced the feelings of all present that such services deserved some recognition, and on behalf of the congregation asked Mrs. Armstrong to accept a gold bracelet and Mr. Armstrong a marble clock suitably engraved as reminders of past services. In few words they both thanked the givers of the beautiful presents. Speeches of a complimentary character were then made by Messrs. Reynolds, Duthie, Fulton, Thompson, J. Sturgeon and the writer. The musical part of the evening was enjoyed by all, the program was impromptu and the following took part: The Misses Armstrong, Miss Teaz, Messrs. Homer Teaz, Thomas Crail and J. Sturgeon. A hearty vote of thanks was given to the young ladies for providing the tea. Miss Stevenson responded, saying it was only a pleasure, and they would be too pleased to render their services at any time. A very happy gathering was brought to a close at 10 p. m.

Our Band of Hope held their closing meeting on the 21st of March. The young folks had a good time and many of them received prizes for good attendance, taking part at the meeting and for good conduct. The season has been very successful.

THE CHRISTIAN NATION at hand contains the notice of Mrs. Browne's death. I had the pleasure of being in their home years ago and I agree with all that has been written about her. My sympathy goes out to Mr. Browne and family, whose kindness I ever remember.

Yours truly,
JOHN J. DRAFFIN.