

H. J. Hintermeister

Christian Advocate

# CHRISTIAN NATION.

"**RIGHTEOUSNESS EXALTETH A NATION**"



## 20th. CENTURY PRINCIPLES OF GOVERNMENT

God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitutes a truly Christian Nation.

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NEW YORK, AUGUST 28, 1901

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NEW YORK, AUGUST 28, 1901.

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## The Joint Committee of Revision of the Metrical Psalter.

The work that is being done by the Joint Committee on the Revision of the Metrical Psalms is of importance, not alone to the denominations represented in the Committee, but to the whole church of Christ, for the Psalms are the only divine book of praise, and are used in worship to a greater or less extent by all, and exclusively by many. It is therefore desirable to have a metrical version true to the original text, felicitously and poetically expressed, and wedded to music perfectly suited to the sentiment. Dr. Wm. J. Dey, acting chairman of the Committee, now in session at Knox College, Toronto, in an article on another page, gives good reasons for believing that the present effort, under God's guidance, may produce such a Psalter.

The initiatory move for the work now under way was made by our own denomination, and the Christian Nation has kept its readers well informed as to the progress of the Committee. After the original organization of the Committee, with Dr. E. R. Craven as chairman, the Rev. W. J. Coleman furnished our readers with an interesting history of the many metrical versions of the Psalms from the earliest to that of our own Church and since then the various meetings of the Committee have been noted, and its work briefly reported. To-day, the Rev. Dr. Wm. J. Dey, of Simcoe, Canada, gives us a valuable article covering the whole subject; and for this article as well as for the portraits forming our group of the Committee, our readers are indebted to the further kindness and labors of Mr. Coleman; but in order to relieve Mr. Cole-

man of the embarrassment of seeming to be anxious to see himself as others see him, we should add that the group was supplied at our repeated solicitation, and in arranging it he has very modestly placed himself last.

\* \* \*

## The Committee's Present Session.

Writing from Toronto, Aug. 23, Mr. Coleman says: There are ten members of the Revision Committee now in attendance. These are Rev. Wm. J. Dey, chairman, Prof. John Scrimger, D. D., and Mr. Robert Murray, all of the Presbyterian Church in Canada; Drs. J. C. K. Milligan and D. R. Miller of the United Presbyterian Church, Rev. Mr. Groen of the Christian Reformed Church, Dr. J. D. Steele, Sec., of the Reformed Presbyterian Church, N. S., Dr. D. McAllister and Rev. W. J. Coleman of the Reformed Presbyterian Church, O. S., and Dr. J. T. Lowrie of the Presbyterian Church, North.

Dr. E. A. Collier of the Reformed Church (Dutch) and Dr. T. P. Stevenson are expected soon.

The work of revision began with the 73d Psalm. The Committee meets in the Board Room of Knox College, which is a theological seminary of the Presbyterian Church in Canada. We are provided with free rooms in the building and we board in its dining hall. Every courtesy has been extended to us by the Professors here, and two members of the Canadian Hymnary Committee have come in to sit with us.

Toronto claims to be the most progressive city of the Dominion, has 200,000 people, and is a well-governed town. There is a great deal of public spirit among its citizens, and it is more of the modern improvements and less of the modern vices than most cities of its size. It is an educational center of Ontario and has several colleges, at the head of which is a well-supported University. Canada is at its best in Toronto.

\* \* \*

## The Committee With Church Connections.

E. R. Craven.....Philadelphia, Pa.  
\*John T. Duffield.....Princeton, N. J.  
S. T. Lowrie.....Philadelphia, Pa.  
Presbyterian, General Assembly.  
William J. Day.....Simcoe, Canada  
John Scrimger.....Montreal, Canada

†Robert Murray.....Halifax, N. S.  
Canada Presbyterian.  
\*W. J. Robinson.....Allegheny, Pa.  
J. C. K. Milligan.....New York  
D. A. McLenahan.....Allegheny, Pa.  
D. R. Miller.....Adamsville, Pa.  
United Presbyterian.  
E. A. Collier.....Kinderhook, N. Y.  
Dutch Reformed.  
J. N. Trompen.....Ramsey, N. J.  
Holland Church (Reformed).  
S. B. Houston.....McConnellsburg, Pa.  
Associate Presbyterian.  
J. D. Steele.....New York, N. Y.  
D. Steele.....Philadelphia, Pa.  
M. Galley.....Philadelphia, Pa.  
Thomas Watters.....Pittsburg, Pa.  
Reformed Presbyterian, G. S.  
W. J. Coleman.....Allegheny, Pa.  
D. McAllister.....Allegheny, Pa.  
T. P. Stevenson.....Philadelphia, Pa.  
Reformed Presbyterian (Covenanter).  
\*Deceased. †Layman, Editor.

\* \* \*

## An Honored Group.

Short as the time has been since the organization of the Committee, two of its members have already passed away, viz.: Rev. John T. Duffield, D. D., and Rev. W. J. Robinson, D. D., of the United Presbyterian Church. Dr. Robinson never actually served on the Committee, but had much to do with arranging for it, and was one of the chief men in preparing the U. P. Psalter, which has been of great service to the Committee. Two ministers, whose names appear on the Committee, are not in the group; one of these has not served, and the other is a new member whose portrait did not reach us in time. With these exceptions, the group is complete. Its worth for framing and preservation will correspond with the value of the Committee's finished work, which promises to be great, and will increase as their Psalter wins its way in the affections of God's people.

\* \* \*

## Northfield and the Divine Law of the Sabbath.

The great Northfield leader has passed away, yet the equipment remains, and the aim is to give spiritual uplift. Controversy on views that divide the evangelical bodies is, it is said, put aside. Yet to us recent writings seem to be essentially controversial, in face of the standards of great religious bodies, and perilous to great civil interests, in the maintenance of the Sabbath. We refer to the organ of the Chicago Bible Institute and Northfield Extension, "The Record of Christian Work." This Northfield monthly is full of good matter, but the fly is in the ointment. The August number has the contribution from the Northfield pastor, Rev. C. I. Scofield, Biblical Notes and Queries. To Rev. W. St. J. R., Canada, he replies:

"1. We cannot enter into the discussion of controverted doctrines which have divided evangelical Christians." But to Rev. G. W. B., St. Louis, Mo., he writes:

"2. The believer is not under the law neither (1) as a means of salvation; nor (2) as a rule of life; nor (3) as a means of sanctification." He quotes Romans 8:4. Clear as is No. (1), yet in No. (2) he himself is divisive.

In his reply to Mrs. W. W. R., Minnesota, he most seriously offends. We quote in part:

"Briefly two kinds of Sabbaths have been known among men. There is, first of all, God's Sabbath, the seventh day. God 'blessed the seventh day and hallowed it,' (Gen. 2:3), when he had finished his creation work; but the Sabbath was not given to man till 2,500 years after creation. \* \* \* It was not a day of religious observance, except when it coincided with the annual feasts, and even then its character of rest from toil was preserved. \* \* \* Not one line of Old Testament Scripture associates it with temple going, or other religious observance."

"Then, secondly, the New Testament (in the gospels) shows us a perverted Sabbath. The synagogue, an institution unknown to revelation, had been set up by men after the captivities, and in connection with the synagogue the scribes and Pharisees had turned God's sweet day of 'cessation,' when families and neighbors might have time for innocent social intercourse, into a stern, hard, ritual day. \* \* \* This perverted Sabbath came into observance again under the Puritans, who made it even sterner, sadder, more forbidding and burdensome than the pharasaic Sabbath had been. Unfortunately the divines of the Protestant Reformation followed Rome in confusing together the two wholly different days \* \* \* —the hybrid receiving the name of the Christian Sabbath." That is enough to quote, except that the prevalent "Sunday desecration" is ascribed to this confusion as the "inevitable re-action!" He styles the Puritans "stern fanatics."

Is not that wonderful from a centre of religious influence, and under the same head where is found the declaration: "We cannot enter into the discussion of controverted doctrines which have divided evangelical Christians?"

Some of our people have gone, may go to Northfield for spiritual help. They will need to have a knowledge of Scriptures and of history to keep their footing in such mire as the above, lest they stumble to their confusion.

A contributor to the same August number urges pastors to go to Northfield: "Many a pastor has gone to Northfield to have his whole ministry changed. He has met God there, received a new view of him and of his work, and gone back to his parish with new life and power in his ministry. \* \* \* The veil between Northfield and the Heavenly City is so thin one can easily imagine the absent leader watching carefully each session of the conference."

Well may we pause when such views are put forth—incorrect as to the pre-Mosaic period, incorrect as to the Jewish observance of the Sabbath, incorrect as to the rise of the synagogue, incorrect as to the Sabbath and Jesus, incorrect as to Rome and the Sabbath Day, incorrect as to the Puritans and the Sabbath Day.

### Should The Elder Be Moderator of Session?

By Rev. F. M. Foster, Ph.D.

The writer is not able to determine certainly whether the series of articles on "Ecclesiastical Orders" are a further argument in support of the once discussed proposition—"Should the Elder be Moderator of Session?" The author

appears to be maintaining that an educational qualification for the ministry should not be required, nor "call" from the people to preach the gospel; but the "desire" of some enthusiast, who is to be ordained on his own judgment of fitness, should be sufficient. The author seems to maintain, also, that ministers, not in the pastorate, thrust out, it may be, by an unconverted membership, or because of the unfaithful teachings of a preceding pastor; or because the Lord's money is diverted to other things instead of, first of all, the support of His ambassadors who would gladly labor in His service—should not have a "seat" in church courts. Just what he would do with professors in the seminary; with ministers who are presidents and teachers in colleges; with stated supplies; with ministers carrying on special lines of reform; with ministers temporarily laid aside through exacting service, or by old age, and whose love for Christ and devotion to His cause may far exceed the love, devotion and work of those who succeed in holding on to the pastor-

ate, and whose judgment is of far greater worth—is not so clear.

Along with this special pleading, which needs but superficial examination to be rejected, is the theory that the Elder should be Moderator of session; that the ambassador of Jesus Christ should take his seat in session as a member only who is to take his turn as a member of higher church courts; that the number of elders in a church court should be regulated by the number of elders in the Session and by the number of members in the congregation, etc., etc.

As the Brother's contentions are all outside of Presbyterianism; similar in kind, and suggest conclusions which, once the theory that the Elder can moderate session, appear to legitimately follow; and as they savor greatly of Congregationalism, and, in some respects, of the doctrines of the Friends and of Plymouth Brethren who hold that anyone, moved by the spirit to so do can administer ordinances, it is not necessary, at present, to consider them further.

## A Digest of the Week's News.

**Prince** Chun, brother of the Emperor of China, is ill in Switzerland.

**The** widow of Chief Justice Stephen J. Field died from heart trouble August 25.

**A** force of eight hundred Venezuelans is reported on the way to invade Colombia.

**The** Duke and Duchess of York have left Africa and are on their way to Canada.

**Queen** Alexandria has requested all the ladies of the realm to buy their coronation gowns at home.

**Advices** from Japan say that an early break-up of the Cabinet, due to internal dissension, is likely.

**Preparations** are completed in London for the Methodist Ecumenical Conference; many bishops and ministers have arrived to attend the sessions.

**The** Rev. Hugh Black, of the United Free Church, Edinburgh, Scotland, will preach three Sabbaths in September in the Brick Presbyterian church, this city. A call to fill the pulpit may follow.

**Edward** Kimball, who died in Chicago the other day, was the man who first turned the thoughts of Dwight L. Moody to evangelistic work. He had raised church debts to the amount of \$10,000,000.

**Owing** to the trouble between France and Turkey concerning the former's dissatisfaction with Turkish restrictions, M. Constance sent the Sultan a letter which brought about the desired arrangements.

**It** is believed that at the expected meeting soon to take place between the Czar and Emperor William, the subject of peace in South Africa will be discussed and that mediation may be determined upon with Great Britain. France is expected also to use her influence in behalf of peace.

**In** response to a largely signed petition, recently forwarded to the Home Office, asking for the release of Earl Russell, now serving a sentence of three months' imprisonment for bigamy, Mr. Ritchie, the Home Secretary, writes that he can see no reason why he should interfere, and that the health of the prisoner is satisfactory.

**The** "Lokalanzeiger" says the Czar has conferred on Field Marshal Count von Waldsee the Andreas Order, with diamonds and swords, being the highest Russian decoration, and only the third time the order has ever been conferred with swords. The incident is regarded as emphasizing the excellent official relations between Germany and Russia.

**Miss** Alice Roosevelt, the Vice President's daughter, who was operated on at Roosevelt Hospital a week ago for an ulcerated tooth, is reported out of danger.

This is the first intimation given that she was in danger. His son also had an operation performed at the same hospital, and the Vice President and wife have taken a room there in order to be near their children.

**President** Shaffer said that the Amalgamated Association would like to have Bishop Potter, Archbishop Ireland and Seth Low act as arbitrators in the steel strike, and would accept their decision; the steel corporation succeeded in partially manning the Star Tin Plate Works in Pittsburg with non-union men; large crowds of strikers assembled about the mill, but there was no disorder.

**All** sorts of rumors are afloat concerning the South African war, but little that is definite is made known. The British war office stated last week that a convoy of the Boers containing supplies had been captured, and Lord Kitchener reports that Del la Rey has issued a counter proclamation to all Boers warning them against Kitchener's proclamation and declaring that the Boers will continue the struggle.

**In** the Philippine Islands heretofore education has been confined to the few, as in all Roman Catholic countries, the common people and girls being excluded from its benefits. The Filipinos are precocious and very anxious to obtain a good education and English has been introduced into all the schools. Dr. Barrows of Manila reported under the date of May 4, among other things the following: "The question of religious instruction in the schools has been settled, and without friction or any loss in the attendance of pupils. Upon receipt of an official copy of Act No. 74 of the Philippines Commission, which forbids any religious instruction by the teacher, a comprehensive order was issued forbidding the practice of religious devotions or their employment as means of punishment, the discontinuance of all teaching of the catechism or religious doctrine, and the removal from the school house of all books containing such matter and the removal from schoolrooms of crucifixes, religious emblems, sacred pictures, placards, etc. These orders were, in every case, immediately and exactly complied with. There was no protest from either parents or teachers, and, as above stated, no diminution in the attendance, the school year closing with the largest attendance in the history of these public schools. To many of the teachers the change was apparently welcome. The schools of Manila will open (in June) with a definite course of English studies, a force of native teachers who have some acquaintance with American educational ideas, and who, I believe, are fully in sympathy with our aims, and with an adequate number of trained American teachers."