

THE
EVANGELICAL REPOSITORY

AND

United Presbyterian Review.

OLD SERIES,
VOL. XXXIX. }

APRIL, 1863.

{ NEW SERIES.
VOL. I.—No. 11.

CONSCIENCE AS AN ATTESTATOR OF FUTURE ACCOUNTABILITY, AND CONSEQUENT IMMORTALITY.

BY REV. WM. T. FINDLEY.

There is no form or mode of existence, animate or inanimate, organized or unorganized, which does not involve in it mysteries too profound to be fathomed, complexities too intricate to be resolved, and attributes and relations too numerous and hidden to be comprehended to the utmost by the finite capacities of the human intellect. The Newtonian prism may prove that the different colors combined in a simple white ray of light are distinguished by different degrees of refractive susceptibility; but to follow up that ray of light to its prime source in the sun, and to analyze its constituency there, and divest it of its mystery of subsistence, we are not able. The effort only brings us in contact with a still greater mystery, and puts more eminently at defiance our analytical power, amid the intolerable splendour of that vast created orb. Returning again to our own humble sphere, the earth, we find that ray of light instrumentally working wonders all around us, and within us,—resurrecting vegetable life from its wintry grave, and clothing the plain, the hill-side, and the forest, with their luxurious green; painting the violet in unassuming magnificence, and clothing the lily in its glory greater than that of Solomon; crimsoning the blood that courses through the arteries of animal organization, and which blushes into the emblem of health upon the cheek of youth. What an inherent power is here, and how varied are its manifestations! We see it glittering in the crystal and in the pearl; dancing upon the restless waters, and reflected everywhere. Yet we cannot find it out.

Again; Electricity flashes in the clouded summer firmament. The eye is pained with the red glare of its zigzag pathway, as it instantaneously thwarts from cloud to cloud, and the heart is startled at the voice of its pealing thunder, as it falls suddenly upon the ear, and rolls away with deep, trembling intonations into the far distance.

Here the mind of man, ever inquisitive to understand, if possible, the

PSALM 99.

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. (31.) He sits between the cherubim,
Let earth be moved and shake. | He sits between the cherubims,
Let th' earth be moved and shake. |
| 8. Thou answer'dst them, O Lord our God;
Thou wast a God who gave
Pardon to them, though on their deeds
Thou yet wouldst vengeance have. | Thou answer'dst them, O Lord our God;
Thou wast a God <i>that</i> gave
Pardon to them, though on their deeds
Thou wouldst vengeance have. |

PSALM 100. L. M.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 4. Enter his gates with thankfulness,
And in his courts his praise proclaim;
To him be thankful, and him bless,
And always praise his holy name. | O enter then his gates with praise,
Approach with joy his courts <i>unto</i> ;
Praise, laud, and bless his name <i>always</i> ,
For it is seemly so to do. |
| 5. Because the Lord our God is good, &c. | For why? the Lord our God is good, &c. |

SECOND VERSION. C. M.

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 4. Enter his gates with thanks, and in
His courts his praise proclaim,
To him express your thankfulness,
And ever bless his name. | Enter his gates and courts with praise,
To thank him go we <i>thither</i> ,
To him express your thankfulness,
And bless his name <i>together</i> . |
| 5. Because the Lord our God is good
His mercy's ever sure;
And unto generations all
His truth shall still endure. | Because the Lord our God is good
His mercy faileth <i>never</i> ;
And to all genera- <i>ti-ons</i>
His truth endureth <i>ever</i> . |

The difficulty in the L. M. is the misplacement of the accent on "unto" and "always." The italicised syllables in the C. M., sufficiently indicate the propriety of the amendments. The prose of verse 4 reads, "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name."

—•—

THE PROPOSED AMENDMENTS OF THE METRICAL VERSION OF THE
PSALMS AMENDED.

BY WM. S. RENTOUL.

MESSRS. EDITORS:—I propose, with your leave, to offer a critique on the proposed amendments of the Psalm-book, published in your March number. It is to be presumed they proceed from the Committee of the General Assembly on the Emendation of our present version. I purpose only friendly criticism; and I shall be happy if anything which may fall from my pen should aid in any degree to promote the end proposed—the improvement of our Psalm-book. It does not appear unreasonable to suppose, that correspondents outside of the committee may be able to suggest some improvements even on the proposed amendments published by the committee; and that, if such should be the case, the committee may adopt them in their report to the Assembly. However that may be, the proposed amendments are now spread before the church, and are open to fair and candid criticism; keeping always in view the instructions by the Assembly to its committee. As your space is precious, I may not indulge in farther preface; but shall at once plunge into the heart of the subject. The reader will please have the March number of the *Repository* by him for reference, to enable him the better to comprehend these observations.

PSALM 1ST. The committee propose changes on but two verses of this Psalm; namely, the third and sixth. Both we consider real improvements. The change of *for why* into *because* in the sixth verse,

will be cordially approved. And the committee's third verse is very pleasing for its melody, and appears to convey the sense so nearly, as to leave scarcely anything more to be desired. The only thing that has occurred to this writer is, whether "Whose leaf *shall never die*," is not an affirmation too strong. Alexander translates it, "Its leaf shall not wither," just as it is in our English Bible; and gives as the sense, that it (the tree,) shall not lose its beauty. We would not be hypercritical, however. Nothing is farther from our intention; yet we have been rather confirmed, than otherwise, in the validity of this criticism, by the opinion of one of the best scholars in the ministry of our church, with whom we have conversed on the subject. I shall conclude these observations as to the proposed changes on the first Psalm, by presenting a version of the third verse, which has, at my request, been kindly furnished to me by the esteemed minister referred to, and which was composed by him some years ago as a substitute for our present version of that verse. Good as the committee's is, we do think this is even better. Indeed, it is melody itself; and its adoption would obviate the above objection, if it has any weight.

He's like a tree that planted is,
Where living waters glide;
Which in its season yields its fruit,
And green its leaves abide.

BY REV. J. D. SCULLER.

PSALM 2D. On this Psalm likewise, the committee propose changes on but two verses; namely, on the sixth and ninth. As to the ninth verse, notwithstanding what is said by the committee in the notes, we think that *sherd* might be let alone. Every one understands that a "potter's sherd" is just a *potsherd*. There is no obscurity, nor is there anything tending to excite contempt in the expression. If, indeed, *vessel* could be substituted for *sherd* without deteriorating the euphony of the verse, the change would be an improvement. But this is by no means the case. On the contrary, the substitution of *vessel* obliges the rest to occur on *them* instead of *shalt*, which is a material change for the worse. It also compels the retrenchment of the pronoun *thou*, which is, with much propriety, repeated in the third line as it now stands, but which is missed for the worse in the committee's verse. Let the eye and ear judge.

THE COMMITTEE'S VERSION, V. 3.

And as a potter's vessel, *them*
Shalt dash in pieces *small*.

THE PRESENT VERSION, V. 3.

And as a potter's *sherd thou* shalt
Them dash in pieces small.

Verse 6th.—To the committee's proposed substitute for the 6th verse, we have three objections to make, any one of which we judge valid, taken alone; how much more when united. (1.) Notwithstanding what is said in the notes by the committee in favour of the retention of "*Yet notwithstanding*," in the first line, we consider the word "*notwithstanding*" altogether superfluous, and besides unsuitable in poetry, however it might do in prose. We are willing to test this point, by asking the most unlearned reader to turn to the prose version—"Yet have I set my King upon my holy hill of Zion,"—and putting it to him, whether he would be willing to consent to the interpolation of *notwithstanding* after *yet* in the prose version. Every one who has any perception of euphony, would at once

reject the proposal. But if "yet notwithstanding" would be felt so offensive to the ear in the prose version, how much more is it so in the poetical or metrical version? Nothing save the astonishing power of habit, could blind us to so plain a violation of all good taste. Euphony is also violated in the first line by the rest being placed on *Him*.

Yet notwithstanding I have *him*.

(2.) The proposed substitute of the committee is destitute of rhyme. *King* and *him* are not rhymes. (3.) The pronoun *Him* in the first line, both of the present version and that proposed by the committee, *has no antecedent*. This the reader can at once see, from the translation given by the committee themselves in their notes—"Yet I have set up *my King* (not *Him*;) I have anointed Him on Zion," &c. This we consider a radical grammatical error, certainly far more so than the (supposed) error pointed out by the committee in Ps. 15: 5, (see *Repository*, p. 657, top.) This is a verse which has already given the committees of the church a great deal of trouble; and as it has been found impossible to amend it well in the present form, we think it would be the part of wisdom to consent to the substitution of an entirely new verse, provided the sense of the original be well presented. We have, after comparison of various versions, with considerable labour constructed a substitute, which we will respectfully present alongside of the committee's:—

OUR VERSION, V. 6.

Yet have I set, to do my will,
My King, as Sov'reign owned:
Him, on my holy Zion hill,
Supreme have I enthroned.

THE COMMITTEE'S VERSION, V. 6.

Yet notwithstanding, I have *Him*
Set up to be my *King*:
On Zion Mount, my holy hill,
I have anointed *him*.

NOTE.—*Have I* would be better than *I have*, in the committee's last line.

PSALM 3D. We consider the committee's change on the fifth verse of this Psalm a great improvement. I might be allowed to suggest whether the substitution of *thou* for *who* as the first word of the second line, with a semicolon at the end of the first line, would not be a minor improvement on the committee's verse.—The change on the eighth verse is also good. No man, indeed, who now writes poetry, would use the word *appertain*; but since it is in the good old version, let it stand. We should not try entirely to renovate an old garment. A stitch here, or a patch there, is all that can ordinarily be done. It is only when a part of it is utterly bad, that it must be cut entirely out, and an entirely new piece put in instead.—The committee's change on the seventh verse we consider an entire failure. The first and third lines of their verse have, indeed, all the words crowded into them necessary to give the sense; but that is all that can be said. Both these lines are in utter disregard of euphony and good taste. The final *thou* in the first, and *thou* again in the third line, are very objectionable. The present verse, but for *stroke*, is infinitely better. We offer a substitute; and to enable to judge of the correctness of these criticisms, we append also the committee's version.

OUR VERSION, v. 7.

Arise, Lord! Save me, O my God!
 My foes have felt thy stroke;
 Their cheeks are smitten by thy rod;
 The wicked's teeth are broke.

Or,—

Their cheeks thou smitten hast; and thou
 The wicked's teeth hast broke.

THE COMMITTEE'S VERSION, v. 7.

Rise, Lord! *Save me, my God, for thou*
 Hast smitten with thy stroke
My foes all, on the cheek, and thou
 The wicked's teeth hast broke.

PSALM 4TH. The committee propose no change on this Psalm; and very little, if any, seems necessary. We would be pleased to see a little improvement, however, on the second verse; which might be easily done without material change. The last line is deficient in euphony, and derogates from the dignity of the verse. Neither is "O ye, *the sons of men,*" in the first line, happy. These faults might be easily remedied, perhaps to advantage, thus:

How long, ye godless sons of men,
 Will ye love vanities?
 How long my glory turn to shame?
 How long seek after lies?

PSALM 5TH. The proposed change on the sixth verse of Psalm 5th, pleases us very well indeed. This is all that the committee propose on this Psalm. Quere, is not the word *toward*, verse seventh, quite obsolete in poetry, in the sense there used? Here it demands the accent on the second syllable; but let it pass. There are, indeed, several other objectionable words or expressions in this Psalm; as *ill*, verse ninth; *quelled*, verse tenth; and *make shouting noise*, verse eleventh; but these, we presume, are left untouched in obedience to the limitations imposed by the Assembly. After all, they are not, perhaps, out of keeping with the antique character of the version.

PSALM 6TH. In each of the versions of this Psalm we have changes proposed in five verses.

1st Version; long measure.—Verse 2, line 2d. Here, the committee propose, simply because the present version requires *vexed* to be read and sung in two syllables, a substitute, which would convert a good euphous line into one so harsh and dissonant, that it would be almost impossible to read it:

Heal me, because my bones vexed be.

But *vexed* needs, as it appears to us, only an accent over the *ed*, to show that it is to be pronounced in two syllables. No farther change is necessary. And so in the second version.—The proposed change on the third verse suits very well in both versions.—Verse sixth is very well amended in both versions. Perhaps *through* would be preferable to *in wo*.—Referring to the ninth and tenth verses, first version, it is probably a typographical error to have printed *prayer* as two syllables, line second, instead of as one, thus—*pray'r*. We would also call attention to the circumstance, that there is no rhyme in this stanza. *Graciously* and *suddenly* are not rhymes in any sense. What a happy deliverance would it be to get rid of this, the most rugged and harsh stanza in our whole Psalter, by constructing a new verse which might present faithfully the sense of the original, and be at the same time pleasing and harmonious! Let us try.

OUR VERSION, v. 9, 10.

God hath my supplication heard;
 My pray'r with grace accept will he:
 Ashamed and vexed be all my foes;
 Through sudden terror let them flee.

COMMITTEE'S VERSION, v. 9, 10.

God hath my supplication heard,
 My pray'r received most *graciously*;
 Shamed and sore vexed be all my foes;
 Ashamed and turned back *suddenly*.

NOTE. For the change of tense in the second line of our version from the past to the future, it is sufficient to point to the prose version and the second metre version, both of which have the *future*.

We may just notice (as my allotted space will not allow of more,) that the committee propose no amendment on the seventh verse, second version, the second and fourth lines of which read,—

Line 2d. Mine eye consumed is, (five syllables.)

Line 4th. That *be* mine enemies.

This is, of course, by oversight.—Also “did hearing give” is retained, verse ninth, not by oversight, but by design. But we must hasten on to

PSALM 7TH. The first change here, verse seventh, is good; also the first line of the committee's verse eighth. But we much prefer the second line of that verse as it now stands;

“My judge, Jehovah, be;”

That is, O Jehovah, be thou my judge! Surely there is nothing wrong in *be* here; as the committee, in their notes, notice that the prose version is “Judge me, O Lord,” which is equivalent to *be* my judge, O Lord, or Jehovah. The recurrence of *Jehovah* at the beginning of the second line in the committee's version is not happy.—Lastly, the retention of the contracted word *vi'lent*, verse 16th, is not good. This is a *violent* contraction; it does *violence* to correct taste. Moreover, *mischief*, in same verse, which requires to be accented on the last syllable, is left untouched. Probably the committee do not see those flaws “in the present lights.” The change of *pate* to *crown* is very well.

PSALM 8TH. The change on this Psalm, verse second, is good. Perhaps the obscurity—“For thy focs' cause,”—in the same verse, might be obviated.—We are surprised to see “*under's feet*,” verse sixth, retained. Surely, if this calls for no change, nothing does.

PSALM 9TH. Here the changes made are good. But the bad grammar contained in the words, in verse sixth—*Thou cities raz'd*, is left untouched; and in verse fifteenth, first line, accents and euphony are still to continue to be violated.

PSALM 10TH. The proposed changes are good, only we prefer merely to mark *oppressed*, verse eighteenth, with an accent to indicate that *ed* is to be pronounced as a separate syllable, to the interposition of *so*. In the sixth verse, *moved* should also be marked with an accent. In the fourteenth verse, the vicious accent in *mischief* is left untouched. The grammar of *findest*, verse fifteenth, is at least questionable. See the prose version.

PSALM 11TH. No change is proposed. Perhaps it might be desirable to remedy the defect of rhyme in *ye* with *high*, first verse; as thus:—

I in the Lord do firmly trust;
 How is it so that ye
 Say to my soul, Like to a bird,
 Unto your mountain flee.

And the vicious contraction *vi'ence*, verse fifth, last line, might be thus corrected:—

His eyes do see, his eyelids try
Men's sons. The just *he'll* prove:
But his soul hates the wicked man,
Who *violence* doth love.

NOTE. Alexander translated it,—“Jehovah the righteous *will* prove.”

PSALM 12TH. The only change proposed is an improvement. Quere; might it not be well, in verse fourth, to correct the unmeaning expression—*our lips are ours*, meaning our lips are *our own*, as it is in the prose?

But here we must pause for want of space. Glancing our eye forward, we would but say now, that there are a great many proposed changes which meet our cordial assent; to others we except. If permitted another opportunity to talk to the readers of the *Repository*, we promise that they shall hear from us again in continuation of these criticisms. Meanwhile, we would take the opportunity to say to our Christian brethren; let us, dear brethren, avoid all passion or ill temper on this subject of amending our dear old version. On this subject let us all cultivate the Christian grace of charity. Let us all practise that precept which is found in the thirty-fourth Psalm, fourteenth verse, and which requires *no amendment*—unless it be the amendment of our hearts and lives in accordance with it:

“Seek peace;
Pursue it earnestly.”

W. S. RENTOUL.

Philadelphia, March 11th, 1863.

THE ANTICHRIST.

WILL IT BE LOUIS NAPOLEON?

We transfer the following to our pages from *The Prophetic Times* as exhibiting a matter of no little interest to the students of prophecy. We are not to be understood, however, as endorsing the views here presented. The theory is certainly plausible; yet we are by no means satisfied of its correctness.—Eds.

That there is to be some great, blaspheming, despotic military power, under which the Roman empire is to be in some sense revived, which is to exercise a most cruel tyranny over the whole civilized world, and which is to lead forth the combined armies of nations to a scene of unprecedented disaster in connexion with the reappearance of Christ, is plainly taught in the prophecies of Daniel, Paul, and John. It is this power which is styled by eminence “*The Antichrist*, that denieth the Father and the Son.” It is also the growing belief of many expositors, that this power is the Napoleonic headship of the great Roman dominion, especially as that headship has been revived in the present Emperor of the French, Napoleon III. The general grounds upon which this belief is entertained may be stated somewhat as follows:—

1. Napoleon III. answers to the description which makes this great blaspheming power the septimo-eighth head of the seven-headed and ten-horned Beast of the great Roman dominion. The seven heads of this Beast were not only “seven mountains,” upon which the centre of Roman dominion was

THE
EVANGELICAL REPOSITORY

AND

United Presbyterian Review.

OLD SERIES,
VOL. XXXIX. }

MAY, 1863.

{ NEW SERIES.
VOL. I.—No. 12.

REVIEW OF HENGSTENBERG ON FREEMASONRY.

BY REV. JAMES HARPER.

(Continued and concluded.*)

It has already been intimated that the object expressly aimed at by Dr. Hengstenberg, in his articles on Freemasonry, which constitute the volume under review, is to prove that a minister of the Gospel cannot consistently be a member of the Freemason society. In support of the proposition, that participation in Freemasonry is morally incompatible with the nature and functions of the ministerial office, the author adduces several considerations, the general tenor of which is, that, in its spirit and tendencies, the Freemason system is deistical, and therefore hostile, although sometimes only in a covert way, to the church of Jesus Christ. Two of these considerations, brought forward by the author, have already been submitted to the readers of the Repository, and we now proceed with the analysis thus begun:—

3. A third argument, employed by Dr. Hengstenberg to prove the essential infidelity of Freemasonry, is derived from the symbolism of the order. He adduces documentary evidence to show that the Masonic system claims to be the gospel needed by the world, and promises to all who shall faithfully conform to its spirit and directions, a safe conduct to the skies. He farther endeavours, and, as we believe, with a good measure of success, to prove that in its symbolic mummery, by which it aspires to educate the world, the order betrays a studied avoidance of the peculiar doctrines of Christianity, presenting, instead, little else than deistical principles and heathenish morality. It may, however, be more satisfactory to give the author's own remarks on these points:—

“The want,” says he, “of all deeper religious import is also placed beyond doubt by the symbolism of the order. In it nothing is represented of what Christ has done for, and bestowed upon, us; all pro-

* Die Freimaurerei und das Evangelische Pfarramt. Aus der Evangelischen Kirchenzeitung. Zweiter Abdruck. Berlin: Gustav Schwabitz. 1854.

THE "AMENDMENTS PROPOSED TO THE METRICAL VERSION OF THE PSALMS," EXAMINED.

(CONTINUED FROM PAGE 745.)

MESSRS. EDITORS:—As there is much ground to pass over, and as brevity and condensation are specially urged upon me, your readers will please impute to these reasons any seeming abruptness in my criticisms.

PSALM 13TH. The change proposed on verse 5th is good. No other is proposed, nor is necessary.

PSALM 14TH. No change proposed by the committee. It may be noticed, however, that while the committee propose no change on the 4th verse of this Psalm, they report a proposed change on the 4th verse of Psalm 53d, which is identical with that here; (see Repository, p. 726.) The committee's new verse for this one in Psalm 53d, is certainly better than that here, and should be duplicated here. Its 3d line—"Who eat my people *up* as bread"—is much better; and the grammar also is improved.

PSALM 15TH. On this Psalm the committee propose but a single alteration. We respectfully think that their change is entirely unnecessary, and spoils what is excellent. All that is requisite is to accent the second syllable of *moved*. The committee, we consider, are often arbitrary and in error in proscribing, as in the present instance, the pronouncing of *ed* as a separate syllable. Here, we affirm, it is poetical and melodious; and the line is far more poetical than the line which they propose. The committee allege that "the verb 'shall be moved' in this line [as it now stands,] wants a *subject*." We answer, the "subject" (or *nominative*, as we called it in the old-fashioned times when *we* were at school,) is not expressed but understood, and that what the committee seem to suppose a grammatical error is only an elegant poetical ellipsis. The committee's supplement of *He* only mars it.

Notes. (1.) Our version reads, "who doth *thus*," not *this* as stated. (2.) *Doth* wherever it occurs, as here, should not be written *do'th*. This is a blunder that has crept into some of the American editions. It is not found in the English and Scotch editions. Out of eleven editions which I have just consulted, three only have *do'th* here, and these three are American; while eight have *doth*, two of them being American and six English editions. (Let the publishers note this, and amend their plates!)

PSALM 16TH. The committee propose three changes on this Psalm. That on the 5th verse seems good, also the interposition of *there* to fill the measure, verse 10th, last line. The change on the 8th verse we think wholly uncalled for. We would say, let *moved* be marked with an accent on the last syllable. That is all that is requisite. In the 3d verse of this Psalm there is a bad line, the 2d, which might be improved—*where* is objectionable, and *delight's* is a vicious contraction.

PSALM 17TH. No change proposed by the committee, yet certainly there are several expressions in this Psalm which call for amendment under the instructions of the Assembly; for example, in verse 3d we have *prov'dst*, *visit'dst*, and *found'st*, all in the same verse, which are all bad, and one of them—*visit'dst*—is unpronounceable. We have

toward in verse 2d and *call-ed*, verse 6th, which last might be improved by reading,

Upon thee have I called, O God.

Note. A curious question I may here take occasion to moot, viz. : what is the grammatical construction of the 2d line of the 8th verse of this Psalm :—

In thy wings shade me close?

We have noticed that ministers invariably (so far as we know,) pronounce "close" here as if written *cloze*; if that is correct, then *close* must be a verb, and a contraction for *enclose*. In that case, "in thy wing's shade" must mean, *in the shadow of thy wings*, and so *wings* in the line should have an apostrophe (') after it, yet in all the versions in my possession, both English and American, there is not one marked with an apostrophe.* Alternatively, if "close" here does not mean *enclose*, it must stand for *closely*, and is an adverb. The use of the adjective for the adverb is a common practice in poetry. In that case it should be pronounced with the hissing sound of *s*, and not the sound of *z*. And in that case also, "shade" becomes a verb, signifying, *hide or cover*; and the line would read thus in prose—*Shade me closely in thy wings*; and if this latter, moreover, is the proper reading, then a pause of the voice is called for after *wings*, instead of after *shade*. We shall not decide this question; but will only say, that if the former of these constructions is the correct one, then *the Psalm-Books are all wrong*, for they should have an apostrophe after *wings*, which none of them has; and if the latter is the correct construction, in that case *the preachers are all wrong*; for they, if I mistake not, invariably pronounce "close" *cloze*, and make no pause after *wings*! We trust we shall be excused for this digression, in consideration of having furnished so curious and interesting a nut for the doctors to crack! I confess I incline to think that the books are wrong, and the preachers right.

PSALM 18TH. On this Psalm the committee propose changes in nineteen verses, or sixteen different stanzas. A number of these seem to me good, and to be real improvements; others deteriorations. But, as the committee may reasonably call on us to be more specific, we will be so. We consider, then, that by these changes, ten of the stanzas are materially improved in the poetry, and six are made decidedly worse. In the former, we specify the changes on verses 2, 8, 18, 24, 30, 33, 34-35, 37, 41, 46. These are all improved, we think; while the following, we think, are made much worse; verses 4-5, 7, 9, 14, 25-26, 49. As for the improved stanzas, they speak for themselves. Let the candid examine them, and accord praise when due. It is less agreeable to us to point out the changes of the other class, yet the surgical operation must be done, even though the sensitive nerves should wince. We trust it will be accorded to us, at least, that we have not the most distant inclination to touch the personal feelings of any one. The objection I have to the committee's stanza, verses 4-5, is that the structure of the stanza as it now stands would be entirely changed, without any real benefit. This stanza has a very bad, or rather no

* One American edition has an apostrophe between the *g* and the *s* in wings, thus—wing's; which is absurd.

rhyme. This has been already pointed out by the polished editor of the *Christian Instructor*; *seized* and *surprised* won't do, as a rhyme. The committee's 3d line of this stanza, however, is an improvement, and should be adopted. We would suggest then, to let *prevent* stand, and by a foot note, explain that it means *anticipate*.—Verse 7th, line 3d; here we would let *mov-ed* alone, only add the accent. But if thought necessary to change it, instead of the tame and weak repetition of *then* (which already occurs in the first line,) we would propose to read,—

The hills' foundations moved and quaked.

It is an earthquake that is here described, and “moved and quaked,” we think, is unobjectionable.

Verse 9, line 1st.—Here, because the word *bowed* has to be pronounced *bow-ed*, a change is proposed, which is anything rather than an improvement. Let any one try it:

COMMITTEE'S VERSION.

The heavens, also, he bowed down.

PRESENT VERSION.

He also bow-*ed* down the heav'ns.

Now, the proposed substitute must be read with the emphasis on *he*, as the sense would seem to require, or it must not. But if you emphasize or accent *he*, the effect is quite ludicrous; and, if you do not, the line has no cadence nor poetic flow; but would be indescribably bad prose. All this to change *bow-ed* into *bow'd*, observe! We maintain that the present line is excellent in comparison with its new rival; but if it displeases modern taste, suppose we read:

The heav'ns he also down did bow.

Verse 14.—“*Scatter did*” will not do!—Verses 25–26. Better let *wight* still flourish to characterize “Rouse's version,” than adopt the bad verse proposed. It has a bad rhyme. The first line gives us a bad for a very good and musical one—and the whole verse is changed for no benefit.

NOTE.—We observe that our present version is stated to read *prov'st*, line 3d, of this stanza. The real reading, however, is *kyth'st*, as all English and Scotch editions show. We know the word “*prov'st*” has been substituted in Mr. William S. Young's American Edition, but not by ecclesiastical authority. We consider *prov'st* an improvement, and, unless the committee press their proposed verse, it would be well to present it as a proposed amendment, and have it authorized by the Church. The last proposed change that we do not like in this Psalm is that on verse 4^o, line 2:

COMMITTEE'S SUBSTITUTE.

The heathen *all among*.

PRESENT VERSION.

The heathen *folk among*.

We say, the present is by much the better line. For our part, we do not kick at “*folk*,” it is of German origin, and is in every-day use among the Germans, as their *Volkes-blatts* (newspapers) give us daily demonstration. *Folk*, in this line, means *nations*, which, perhaps, is not generally known. (*Volk*—nation. German Dictionary.) Why not change it to—

The heathen *tribes among*?

PSALM 19TH.—Changes are proposed on three verses. That on verse 13 is good. The substitute proposed for verse 9 is bad for its poetry, especially the 2d line.

NOTE.—Our present version does not read “all together,” as stated, but “altogether.” We shall offer a substitute; to cure the flaw in the words *forever* and *altogether*, which would make no perceptible change in the construction of the stanza :

Unspotted is the fear of God,
And doth endure *for aye*;
The judgments of the Lord are true,
Yea, righteous all are *they*.

NOTE.—“*Aye*, always, ever, continually; *for aye*, for ever—used in poetry.” Webster.—As for the proposed change, “which is only suggested” by the committee, in the *sense* or *translation* of verse 3d, we leave that, as it becomes us, to our learned doctors. But, if adopted, we hope the new translation will be versified into an English, and not a Hebrew, idiom, and in better *rhyme* than that which is presented. If the present sense is to be retained, the stanza requires no change.—We note the following flaws left unnoticed in this Psalm, viz.: the vicious contraction, *From's*, verse 5, and *right-e-ous*, verse 13. These should be corrected. And should not *tuous*, in the word “presumptuous,” be marked with a circumflex to indicate that these two syllables are to be pronounced as one, else the line altered?

PSALM 20TH.—We make no objection to the substitute offered. We note, as to this Psalm, that *sanctuary*, in verse 2d, line 2d, ought to be contracted, *sanctu'ry*, to reduce the line to six syllables. We notice, further, that the committee seem to keep in good liking with *bow-ed*, in the 8th verse, line 2, of *this* Psalm!

PSALM 21ST.—Verse 1st is but poorly amended. If the bad poetic word *veh'mently* were changed for a better equivalent, it could be easily improved.—Verse 2, line 1st. The proposed substitute is prosaic enough, and might easily be made better. So, also, as to verse 3d. Verse 8th, as it stands, is, we think, quite unexceptionable. The substitute offered is poetically bad. The committee, by its arbitrary proscription of such well authorized poetic forms, would destroy some of the best and most melodious verses in the Psalm-book; for example, Psalm 84th, verse 1st, and Psalm 43d, verse 3d. The “divine art” of poetry has a language of its own, which is not to be mutilated by the unkindly knife which we apply to prose compositions. And we cannot but think that those who sometimes mistake poetical beauties for deformities are illy qualified for the delicate task of revising the poetry of the ancients. The arbitrary proscription of *ed's* and *be's* by our Church committees is truly amusing. It is like the rage of Irishmen against Orange lilies!—We note that in verse 9th, *ov'n* is left untouched.

PSALM 22D.—We are happy to say that the changes proposed on seven verses of this Psalm are good as to the poetry. It is for the doctors to say if “sure” is the most suitable qualifying word of “generation,” in the 30th verse. If thought not, almost any word of one syllable can be substituted—as *pure*, *just*, &c.

PSALM 23D.—Every one, almost, is so much in love with this Psalm, as to be able to see no blemish in it. The committee propose only one change—on the first line of the fifth verse. The addition of *well* to eke out the line, is pretty *well*; but we think the original line of the

celebrated Francis Rouse is far more poetical and equally faithful, and we should be glad to see it adopted :

My table thou hast *richly stored*.

We have taken the liberty, indeed, slightly to transpose Rouse's words, which read, "Thou hast my table," &c., as we think, for the better.

NOTE.—Rouse's collocation of the same words that are in our 3d line is more poetical. He reads, "My head with oil thou dost anoint," instead of "My head thou dost," &c., as in our version. Rouse's whole verse, indeed, is much superior to ours :

Thou hast my table richly stored,
In presence of my foe ;
My head with oil thou dost anoint,
My cup doth overflow."

NOTE.—The erroneous *Scottish* contraction in the first line of this Psalm—*I'll*, for *I shall*—is not touched. We know this cannot be done without making a radical change in the stanza, and we consider it wise in the committee to let it alone ; for, we suppose, they would get no thanks for their pains. Still, it is wrong.

But a glance at the number of the pages this article has already reached, admonishes us that, to use a *Scottish* proverb, we have gone the whole length of our *tether* ; this article has already reached its proper and defined limits. We thank the editors of the *Repository* for the courtesy already extended to us. We do not intend farther to trespass on their courtesy by further pursuing these criticisms on the "amendments" now before the Church. Perhaps it had been more prudent in us not to have entered on the task. Having done so, however, we would not shrink from the protracted labour, if we thought it was well bestowed. But, besides being unaware whether our labour is acceptable, we confess we do not find it the most agreeable. While there are, in the changes presented, many improvements which it affords us pleasure to point out, there is, as in former similar attempts, so much of bad poetry in many of the proposed changes, that it becomes painful to expose these seriatim ; and we suppose it would become distasteful to the reader, if further prosecuted. We have overtaken twenty-three Psalms, and omitted nothing in these which we think required notice. They are fair samples, we think, of the committee's work.

Perhaps we may be permitted a closing sentence, by way of stating our views of what should be done. We once thought, as some still do, that a *thorough* revision of our old Psalm-book could be successfully accomplished. We do not now think so. The difficulty of executing the task without deteriorating the poetry—the great opposition to **any** material changes on the book—and the danger of disturbing the peace of congregations for a very partial good,—these considerations have brought us to the conclusion that the old Psalm-book had better be let alone, or, at the most, only a very few touches be made on it, so as to remedy a few of its grossest flaws, and only such as can be done almost imperceptibly. Then let the strength of the churches be enlisted in an earnest and sustained effort to prepare or obtain a good, new, modern version ; and, when that is obtained, let it be added to our Psalm-book, and let full freedom be allowed to use both versions toge-

ther, as congregations and ministers may see it to be for edification. In this way, and in this way only, as we conceive, can the peace of the Church be secured; the legitimate aspirations of our progressives gratified; and the churches which maintain the principle of an inspired Psalmody convince other churches that that principle is a *practical* one—that in adopting it they can sing the inspired praises of God in the poetry of their own age—that it is no longer necessary that they should employ the obsolete, quaint, and often harsh, idioms of the poetry which was in vogue more than two hundred years ago. Do we not owe such a modern version to the Church of Christ of our day and generation?

WM. S. RENTOUL.

Philadelphia, April 4th, 1863.

SPECIMENS OF A NEW VERSION OF THE PSALMS.

The following have been forwarded to us by Rev. Dr. Beveridge, as specimens of a number of Psalms that have been prepared by a committee of the General Assembly. We have not examined them sufficiently to be able to speak with confidence as to their exhibition of the ideas of the inspired Psalms. We think, however, that no one who is familiar with the prose version will fail to recognise in them the features of David. We are much pleased with the poetic taste which they exhibit. If these, and a few others that have been published can be regarded as fair specimens of the labours of the committee, we think they should receive the careful consideration of the church.—EDS.

PSALM LXXII. L. M.

O Lord, thy judgments give the King,
His royal Son, thy righteousness;
He to his people right shall bring;
With judgment shall the poor redress.
The mountains high shall bring us peace,
The hills with righteousness shall flow;
The poor and needy he'll release,
And proud oppressors overthrow.

Till sun and moon no more are known,
They shall thee fear through ages all;
He'll come like rain on meadows mown,
As showers upon the earth that fall.
The just shall flourish in his day;
While lasts the moon shall peace attend;
From sea to sea shall he bear sway,
And from the river to earth's end.

To him shall bow who dwell in wilds,
Down to the dust his foes shall bend,
The kings of Tarshish and the isles,
Sheba and Seba gifts shall send.
All kings shall down before him fall,
His laws by all shall be obeyed;
He'll save the needy when they call,
The poor and those that have no aid.

The poor and needy spared shall be,
The needy's soul saved by his might,
From fraud and violence set free;
Dear shall their blood be in his sight.
He'll live; before him shall be laid
Of Sheba's gold an offering;
For him shall constant prayer be made,
And they his praise shall daily sing.

On hill-tops sown a little corn
Like Lebanon with fruit shall bend;
New life the city shall adorn,
She shall like grass grow and extend.
His name forever shall endure,
It shall continue like the sun;
And men shall find his blessing sure.
All nations praise the Blessed One.

Now, blessed be the name of God,
Jehovah, Israel's mighty King;
Let all the earth his goodness laud,
And evermore his praises sing.
O bless him, all ye sons of men,
For wonders he alone hath done.
Amen, forevermore, Amen.
So end the prayers of Jesse's son.

PSALM CXXXIII. 7s & 6s.

Behold, how good, how pleasant,
And how becoming well,
When brethren all united,
In peace together dwell!

'Tis like the precious ointment
Upon the head that flows,
And down the beard of Aaron,
O'er all his garments goes.

Like dew which on Mount Hermon,
And Zion's hills descends,
There God commands the blessing,
The life which never ends.

PSALM CIII. 8s & 7s.

O, my soul, bless thou Jehovah,
All within me bless his name;