

Volume 41
Whole Number 1040

NEW YORK, AUGUST 24, 1904.
Published Weekly. \$2.00 per year.

New York
121 Tribune Building.

CHRISTIAN NATION

"INTO HIS MARVELOUS LIGHT"



CHRISTIANITY

"OUT OF DARKNESS"

"GIVE ME A LEVER LONG ENOUGH,
AND A PROP STRONG ENOUGH,
I CAN ... MOVE THE WORLD."
— ARCHIMEDES.

TRUTH

CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

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Digest of the Week's News.

The Czarina of Russia has given birth to an heir to the throne. This has caused great rejoicing all over the country. The christening of the child, on August 23, is expected to be the occasion for more reforms, one of which will be public whipping of offenders. In case of the Czar's death, Grand Duke Michael will act as regent until the heir comes of age.

On August 18, Senator Hoar was reported to be dying. His trouble was lumbago, which, in his rundown condition, was too much; for he is nearly seventy-eight years of age. He has been in the U. S. Senate since 1877, and has always been on the side for righteousness.

Secretary Hay's daughter Helen, wife of Payne, is mother to a son, born on the 17th. She was married two years ago last February and has a daughter a little over a year old.

Premier Balfour, on August 17, delivered at Cambridge in the Cotton Exchange, before the British Association for the Advancement of Science, an address on "Reflections Suggested by the New Theory of Matter," in which he declared that as natural science grows, it leans more, and not less, upon an idealistic interpretation of the universe. He is president of the association.

The Japanese have practically hemmed in Port Arthur. Five hours bombardment of the forts on August 17 brought no reply. Terms of surrender were offered the Russians, and General Stoessel replied by attacking the Japanese, who are said to have lately lost 20,000 men.

Miss Eva Booth has been notified to hold herself in readiness for a transfer from Canada to a new field of labor. It is surmised that she may succeed Commander Booth Tucker in the United States.

C. M. Schwab is credited with saying that he "will make the Bethlehem plant the greatest armor plate and gun forging factory in the world," thus rivaling the Krupp concern.

Although the nine year old Mannino boy had been missing for over a week, the police failed to find him, but he was returned to South Ferry on the night of the 18th. The police force of New York City has been proven useless so far. The Italian Chamber of Commerce has taken action and is determined to put a stop to the dreadful crimes that have brought the Italian name to such dishonor. They suggest that more Italians be put

on the police force in the city, as Italians alone know the way to discover the habits and personality of other Italians.

George A. Rowlandson, of Mount Vernon, N. Y., a veteran who carried the flag up San Juan hill, after the regular bearer had been killed, was drowned at Rye Neck, on August 17.

Directors of the French exhibit in the Palace of Fine Arts at the World's Fair announced that the 24 by 18 foot tapestry representing Napoleon Bonaparte distributing food to the lepers in Jaffa had been purchased for a French hospital in New York. The price paid was \$14,000.

The Japanese Consul General at Shanghai informed the Taotai of Shanghai that a Japanese fleet was coming to seize the Russian cruiser Askold and the torpedo boat destroyer Grozovoi in that port. Great Britain does not consider this condition of affairs as worth consideration by the powers. The Japanese have informed Great Britain that they will not give up the Ryeshitchni.

Bloodhounds have been set upon the trail of a young negro in South Carolina who killed a white man.

Two negroes were burned alive at Stateboro, Ga., on August 17, after they had been convicted of taking part in the murder of a white family of five. The lynchers, all well known men, are allowed to go free. Eleven other negroes await trial for the same murder.

Alexander Agassiz, the celebrated scientist, of Cambridge, Mass., was elected president of the International Zoological Congress, now in session at Berne, on August 18.

The wife of Chief Justice Fuller died suddenly of heart disease while sitting on a portico on August 18, at her summer cottage at Sorrento, Me.

AMONG THE DENOMINATIONS.

By Rev. J. H. Pritchard.

When in 1900 the United Presbyterian Synod and the Free Church General Assembly coalesced as the General Assembly of the United Free Church of Scotland there were some twenty-four ministers of the Free Church who refused to unite with the new organization. The United Presbyterian church brought into the union 637 ministers and 199,000 members, and the Free Church contributed 1,149 ministers and 206,000 members. With the twenty-four ministers of the Free Church who held aloof from the union were 5,000 communicants. These twenty-four ministers sued in the courts for the property of the Free Church, contending that they represented the old organization. Their case was lost in all the lower courts. So they appealed to the House of Lords, the supreme ecclesiastical court of the realm. By a majority of two, the House of Lords, on August 1, decided that the union was illegal. By this decision, all the property of the church, something like \$50,000,000 value, is turned over to the twenty-four ministers with their 5,000 members. The property consists of 1,000 church buildings with their manses, the three great theological schools at Edinburgh, Glasgow, and Aberdeen, all the mission property in Scotland and in foreign coun-

tries, and the endowments of the church, yielding some \$10,000,000 annual income. Naturally the decision has dazed the United Free Church. Possibly it will result in the nullification of the union.

In Wooster, Ohio, the Presbyterian Church has homes for the children of foreign missionaries. The cost to the parents of the children is \$150 to \$175 a year. The remainder of the expenses are provided for by individual subscriptions. Thus the children of missionaries in the foreign field receive an education in the home land while their parents continue their work abroad. The home is under the care of the Foreign Mission Board in New York.

Professor A. H. Sayce, of Oxford, in his recent book, "Monument Facts and Higher Critical Fancies," marshals the facts of recent archeological discovery and shows their bearing upon the conclusions of Old Testament critics. He recognizes the legitimate field of higher criticism and the service such criticism has rendered. "Within the lawful domain of philology the work of the critic has been fruitful. We have learned much about the text of the Old-Testament scriptures which was hidden from our fathers, and, above all, we have come to take a truer and more intelligent view both of the text itself and of the literature to which it belongs. We have learned that the Old-Testament scriptures are as truly a literature as the classical productions of Greece or Rome; that they were written by men, not by machines, and that they reflect the individual qualities of those who wrote them, and the coloring of the various ages at which they were composed. . . Nevertheless, between the recognition of the human element in the Old Testament and the 'critical' contention that the Hebrew scriptures are filled with myths and historical blunders, pious frauds and antedated documents, the distance is great." But he contends that "the more archeological and less philological our evidence is the greater will be its claim to scientific authority." The general trend of the work is well illustrated by the professor's treatment of the contention current for more than half a century that writing was not employed in Moses' day for literary activity and education throughout the of being an illiterate one, was an age of high literary activity and education throughout the civilized East. Not only was there a widespread literary culture in both Egypt and Babylonia which had its roots in a remote past, but this culture was shared by Mesopotamia and Asia Minor, and more specially by Syria and Palestine." * * * "Moses not only could have written the Pentateuch, but it would have been little short of a mira-

actually continued use among the modern Jews.

A.—INSTRUMENTS OF MUSIC AND THEIR USE BEFORE THE DELIVERANCE FROM EGYPTIAN BONDAGE.

The Invention of Instruments of Music.

Instruments of music were invented and used at an early date of the history of mankind, for Jubal "was the father of all such as handle the harp and organ," Gen. 4:21. The inspired writer undoubtedly desires to give Jubal the credit of being the inventor of all stringed and all wind instruments. The Hebrew words "kinnor" and "ugab," translated "harp and organ" in A. V. and "harp and pipe" in R. V., should, according to best authorities, be translated "stringed and wind instruments." (Footnote: Comp. Saalschuetz, p. 2., Forkel, p. 101, Pfeifer, p. 4.)—Though the invention of instruments of percussion is not recorded, it preceded naturally the invention of stringed and wind instruments. Vocal music was the first music known to man. Soon time was marked by either stamping the foot or clapping the hands. Then little pieces of wood, which were knocked against each other, took the place of the hands and the foot, and the first step towards the invention of the first instruments of percussion, the symbols and the tabrets, were made. These instruments of percussion, and probably the wind instruments too, were soon fashioned of metal, for Jubal's brother Tubalcain was "an instructor of every artificer in brass and iron."

Preservation of Instruments of Music During the Deluge.

It is not improbable that Noah and his family preserved the then known instruments of music by taking them into the saving ark at the beginning of the deluge. But Josephus, in Antiquities I. 2, 3, gives an explanation of the preservation of all acquired knowledge, which according to the opinion of leading scholars, included the knowledge of instruments of music. According to Josephus, two pillars, one of brick, the other of stone, were erected by the descendants of Adam, who believed in Adam's warning concerning the coming of the great flood, and on these pillars were inscribed all their discoveries for the instruction of those who should people the earth after the deluge. The pillar of stone, Josephus adds, "remains in the land of Siriad to this day."

While Josephus speaks primarily of astronomical knowledge, there is no reason to deny the possibility of such preservation of all knowledge, including that of instruments of music.

Spread of Their Use in the Time of Jacob.

After the deluge the use of musical instruments became more and more general, until in the time of Jacob instrumental music was considered an almost essential part of amusement. For such is the import of the words with which Laban reproaches Jacob, saying, "Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me that I might have sent thee away with mirth, and with songs, with tabret, and with harp?" Wind instruments are not mentioned by Laban, but it would be preposterous to conclude from that fact that wind instruments were no longer used.

(To be continued.)

CHRISTIAN PRINCIPLES

"Ye Are My Witnesses Saith the Lord."

Purity of Doctrine and Worship. "God is a Spirit, and they that worship Him must worship in spirit and truth."

Political Loyalty to Christ the King

The Separated Life "Wherefore, Come out from among them, and be ye separate, saith the Lord."

The Open Life

The Covenanted Life "Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

"Kiss the Son."

"In secret have I said nothing."

HYMNS.

Rev. D. C. Faris.

Both Matthew and Mark, in telling of Christ and His disciples going out into the mount of Olives, say that it was "when they had sung a hymn" (Mat. 26:30. Mark 14:26.)

Paul exhorted the Ephesians, and the Colossians also, to sing "psalms and hymns and spiritual songs." (Eph. 5:19. Col. 3:16.)

With these places in mind, most people think it is without reason that we claim that the Book of Psalms is the only divinely appointed manual of praise, when, in our Testimony we say, "these Psalms, to the exclusion of all the imitations and uninspired compositions, are to be used in social worship." (R. P. Test., chap. 24, sec. 8.) Those who think that the passages of Scripture above referred to authorize the singing of what they call hymns have, as a reason for their opinion, a misunderstanding—giving to the word hymn the meaning which common modern usage attaches to it, and not the signification which was in the mind of the sacred writer. They have always heard the word hymn used as in definition 3, of the Standard Dictionary, viz: "A lyric poem or song and derived from the Bible, used in religious worship: opposed to psalm." But this is not the ancient meaning. This signification of the word hymn did not come into use until long after the time of Christ and His apostles.

In what sense did the inspired writers use the word hymn? If we can find out their use of the word we shall then be able rightly to understand the Spirit's exhortation as to what we are to sing.

From the time, at least, of Hezekiah it had been an ordinance in Israel that they were to "sing praise unto the Lord with the word of David, and of Asaph the seer"—the Book of Psalms (2 Chron. 29:30). The Jews still did so in the days of our Savior. It is agreed that it was their custom, in the observance of the passover, to sing the Greater Hallel, consisting of psalms 113 to 118 inclusive; and it is generally admitted that that, or some part of it, is the hymn which Christ and his disciples, following the common usage, sang on the occasion of that passover at which the Lord's supper was instituted. The evangelists, in making their record, have spoken of it as a hymn; for the psalms were then also called hymns.

Almost three hundred years before the

first book of the New Testament was written the Old Testament had been translated from Hebrew into Greek. In the time of the apostles this translation, which is called the Septuagint, was read by the Greek-speaking Jews; and Christians, speaking the Greek language, used it as we use our English Bible. The apostles, in making quotations from the Old Testament, used the Septuagint much the same as we use our King James' version. The Septuagint is still in existence. By consulting it, we find that in the titles of the psalms the same three Greek words, which Paul uses in writing to the Ephesians and to the Colossians—psalms, hymns, songs—occur very frequently. Some are called by one of these names, some by two of them, and one (the 76th) by the three names.

In our prose version the seventy-second psalm has twenty verses. The last is, "The prayers of David the son of Jesse are ended," showing that this is the close of the book, which in Hezekiah's day, was called "the words of David." This verse, as found in the Septuagint, when translated into English reads, "The hymns of David the son of Jesse are ended." So the Christians to whom Paul wrote, telling them to sing hymns, knew all those seventy-two psalms as "the hymns of David."

The next book of psalms, beginning with the seventy-third, is probably what Hezekiah called "the words of Asaph the seer." The first eleven psalms of this collection bear Asaph's name, and coming first would give his name to the whole book. In it the songs are likewise designated by the same three words—psalms, hymns, songs. The common usage, it then appears, in the days of Paul, was to speak of the songs in the Scriptures, as psalms, or as hymns, or as songs.

What then could those, who used the Septuagint as we use our Bible, think when the Apostle gave them the exhortation, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," but that he intended that they should sing those "psalms and hymns and spiritual songs" which they had in their sacred Book?

Is it then without a scriptural reason that we claim that the Bible psalms alone ought to be used in singing the praise of God, since the Lord's people were directed, in both the Old Testament and the New, to use them for this purpose?

When we have songs which "the Spirit of Christ inspired" (Compare 2 Sam. 23:1, 2 with 1 Pet. 1:10, 11) that in them we might sing of "the sufferings of Christ and the glory that should follow," are we not authorized to pass by all uninspired compositions, and to cling to those "spiritual songs" that have divine appointment?