

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.**"

Vol. 41. Whole No. 1040
Published Weekly. \$2.00 per year.

NEW YORK, AUGUST 24, 1904.

New York
121 Tribune Building.



PUBLICATION OFFICE: TRIBUNE BUILDING, NEW YORK.
JOHN W. PRITCHARD, Editor and Manager.

OFFICE IN SCOTLAND: 73 WEST REGENT ST., GLASGOW.
DAVID RICHMOND, Manager.

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-

cle had he not been a scribe. . . Egypt, where the Israelites dwelt so long and from which they fled, was a land of writing and literature, and the Canaan which they invaded was even more so, for here their literary cultures met, as it were, together—the culture and script of Egypt, the culture and script of Babylonia, and the culture and script of the Philistines from Crete.” This, says Dr. Sayce, is established by the clay tablets discovered at Tel-el-Amarna.

Editorial.

THE CHRISTIAN NATION is published to secure the acceptance of the Word of God by individuals and nations as their Rule of Life, the Basis of Law, and the one efficient uplifting power for all races of men. We desire to hear from and to co-operate with all persons, everywhere, who are working for the same end.

FUGITIVE THOUGHTS.

No true life is a failure.

* * *

Meekness is self-control.

* * *

Who can comprehend the power of an endless life!

* * *

Satan cannot blind the mind of a true believer in God.

* * *

Sin is to be dreaded more than small-pox or yellow fever.

* * *

The first duty of every soldier of the cross is to obey orders.

* * *

No one should sorrow who knows that his sins are forgiven.

* * *

One of the most frequent causes of regret is neglected opportunities.

* * *

The greatest saints have been most earnest in seeking an interest in the prayers of others.

* * *

He who steadfastly beholds the glory of the Lord will be made a partaker of that glory.

* * *

The higher men rise in the Christian life the more certain is it that they will be a target for the darts of the enemy.

* * *

There is no absolute rest for the body this side of the grave, or for the soul this side of heaven.

THE LIVERPOOL COUNCIL.

The reports from this, the Eighth Council of the Presbyterian Alliance, are in the main favorable. Dr. A. G. Wallace writes in the United Presbyterian:

Modern criticism of the Bible is a living subject, and it was expected that some sharp discussion would be brought out; as there was some complaint at the last Council that there was restraint upon the freedom of discussion, and it resolved that no grounds for complaint should be found in this meeting. After each paper, there was time for discussion, and it was fully used. The papers read

were conservative; but in the discussion, some very advanced positions were taken by men in prominent positions. The speakers were promptly met and fully answered. The sentiment of the Council was overwhelmingly conservative. It has been gratifying that it is so, and gives one greater confidence for the future. At this meeting the advanced “higher critics” are not in evidence.

Thus far the Council has been much more interesting and profitable than the one held in Washington, five years ago.

The London correspondent of the same paper made note of the proceedings as to the Council: “That Council, I may just add, is held to have been a great improvement on any of its predecessors. The topics were up to date and of present day interest and were discussed with a promptness that made the meetings frequently very lively. Some surprise was felt at remarks made in public and in private by some American delegates, that they had looked forward to an attempt by the ‘Liberal’ party to capture the Alliance, and that those topics had been put into the programme to secure such a result. Such a possibility had never been heard of by the British brethren who arranged the programme, and which had obtained the full approval of the American Committee, so that such a suspicion as to the good faith of brethren should not have been entertained, much less proclaimed, without some reason. But judging from the opinions expressed generally, we are sure that no such suspicion is held by any one today. The opinion of the Council on any matter is but that which

has been expressed by the majority of the delegates, and if any Church is uneasy as to what the Council may say or do, it is its business to consider the known views of the men whom it sends as its delegates and representatives.”

There was ground for these forebodings in the dissatisfaction of some foreign members of the Washington Council in 1899, with the opening sermon of Prof. De Witt, and in the evasive course taken by the great Scotch Assembly with Professor Smith of Glasgow. Our own Church had become quite disgusted with the former indifferent use of the Psalms, and the studied avoidance of the moral issues of the day. The introduction of hymns into the praise of the Presbyterian churches of Great Britain and Ireland had also increased the fear that the accord would be broken. But it turned out otherwise, as we have seen.

The Reformed Presbyterian Witness for August has this from a writer as to the Council to the Belfast Witness, who speaks of Dr. John Watson’s sermon, and then says:

“Then followed something which made me thankful that the Covenanters are of the Pan-Presbyterian Alliance. At the Glasgow Council in 1896 the Covenanters, steadfast in their principles, insisted that only psalms should be sung at meetings of the Council. This is followed in Liverpool, and at the close of his sermon, Dr. Watson gave out to be sung one of the psalms contained in the selection in our hands.

God’s law is perfect and converts the soul in sin that lies. I, for one, felt that it is with ‘the soul that lies in sin’ that we have to deal, and that the sermon we had heard gave very little indication of how that soul was to be dealt with. The Psalm was a splendid antidote to the sermon.”

CONTRIBUTIONS.

Instruments of Music in the Old Testament.--A Study.

By REV. LOUIS MEYER, Hopkinton, Iowa.

Prefatory Note.—The following works have been freely drawn upon in the preparation of this study.

1.—Forkel, Universal History of Music. Lipzig, 1788.

2.—Pfeifer, The Music of the Ancient Hebrews, Erlangen, 1779.

3.—Saalschuetz, History and Criticism of Music amongst the Ancient Hebrews, Berlin, 1829.

4.—Duschak, History and Exhibition of the Religious Services of the Jews, Mannheim, 1866.

5.—Koeberle, The Singers of the Temple in the Old Testament, Erlangen, 1899.

6.—Singer, The Keys of the Traditional Songs of the Synagogue, Vienna, 1886.

7.—Ackermann, The Synagogal Song in its Historical Development, Berlin, 1894.

8.—Du Contant de la Molette, A Treatise on the Poetry and the Music of the Hebrews, Paris, 1781.

9.—Schor, Palestine and the Bible, Liverpool, 1900.

10.—Rothschild, The Jewish Service in Its

Historical and Critical Development. Abzey, 1870.

11.—Dessauer, The Service Explained, Budapest, 1878.

12.—Illawatsch, The Jewish Year, Reichenberg, 1887, and others.

Of but few of the numerous instruments of music which were used by the ancient Hebrews, do we know more than the Hebrew name, the translation of which is frequently very difficult and doubtful. The statement that the musical instruments mentioned in the Old Testament were identical with those now used in the Orient, is often made, but it has never been proved. It is plausible, we confess. Modes and manners of life have changed very little in the Orient during the last twenty or thirty centuries, and it is therefore probable that the musical instruments of the Orientals to-day are the same, or almost the same, as those used by the ancient Hebrews. But probability is not certainty. Thus we shall give a description of the instruments of music which were used by the ancient Hebrews, only when we are certain either through pictures preserved upon monuments, or through description given by ancient Jewish scholars, or through the

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?

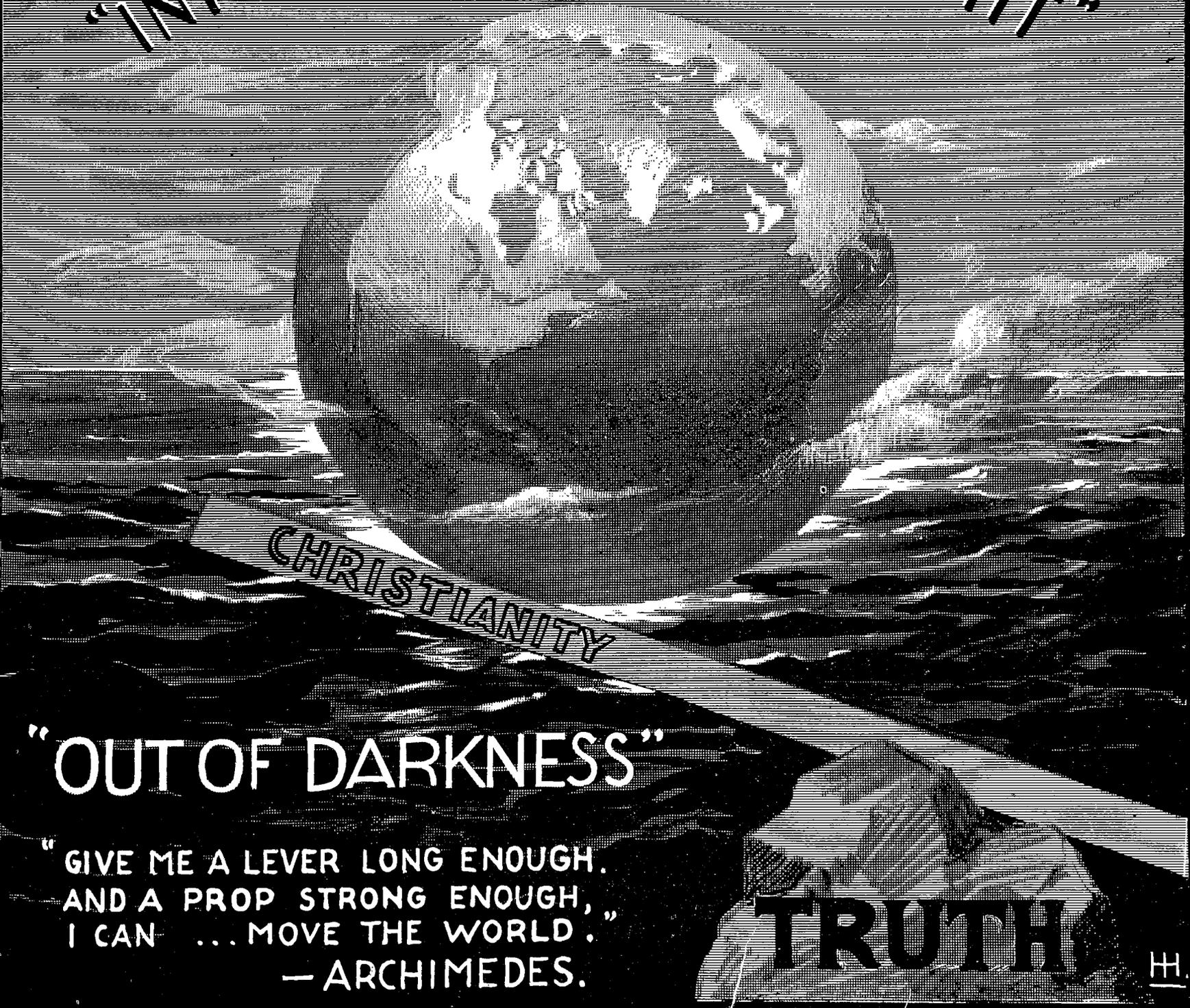
Volume 41
Whole Number 1041

NEW YORK, AUGUST 31, 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.**"

Vol. 41. Whole No. 1041
Published Weekly. \$2.00 per year.

NEW YORK, AUGUST 31, 1904.

New York
121 Tribune Building.



PUBLICATION OFFICE: TRIBUNE BUILDING, NEW YORK
JOHN W. PRITCHARD, Editor and Manager.
OFFICE IN SCOTLAND: 73 WEST REGENT ST., GLASGOW.
DAVID RICHMOND, Manager.
* * *

Digest of the Week's News.

A tornado in Chautauqua County, N. Y., on August 25th, caused great destruction of property, and at Parkhurst's Grove, where a picnic was being held, four persons were killed and two injured.

Only three of the principal defenses of Port Arthur remain in the hands of the Russians. General Stoessel in writing to a friend at St. Petersburg bade farewell, declaring that the Fort would prove his tomb. Boys are said to be fighting in the Russian trenches.

Marshall Field, of Chicago, has been assessed on \$40,000,000 worth of taxable property.

It has just come to light that a crew of ten men had a desperate struggle for life on board the submarine torpedo boat Porpoise, on August 22. The boat sunk to the bottom of Narragansett Bay, a depth of 120 feet, at which it lay for some time resisting all efforts of those in charge to shift its position. When at last the exhausted men succeeded in bringing her to the surface, she was sadly wrecked.

The condition of Senator Hoar is much improved and there is now a chance for his recovery.

Mrs. Maybrick, who was convicted in England for the murder of her husband by poisoning, is now in this country. There has

always been a reasonable doubt as to her guilt, for her husband was addicted to the use of arsenic and other poisons, traces of which were found in his stomach. She has served already fifteen years in prison. She was released in order that she might lay claim to large interests which are now at stake in this country.

Another negro was burned on August 22, in Georgia. It was a most heinous crime of which he has accused, but they shot and burned him at Cedarton without just trial. The South has a dreadful list of these atrocities laid to her charge and some day God will require an accounting.

The assassin of M. Plehove, Minister of the Interior for Russia, has been identified as the son of a merchant named Sasonoff of Onfa. The Governor of Onfa, Bogdanovitch, was assassinated in the public square in May 1903 and his murderers were never caught.

A Russian converted cruiser, said to be the Smolensk, stopped and examined the papers of the British steamer Comedian, off the Cape Colony Coast.

There is a rumor of an amusement trust for Coney Island, whereby all the different shows will be open to one admission plan. We hope that if that takes place it will not open the way for immorality. At present the Island is as a whole almost free from it.

The three men who started to swim the Straits of Dover all failed, the strongest lasting ten hours.

A Chinaman on a ship from Japan found himself unable to land in this country or to go to China on account of his losing his queue and his citizenship papers.

A bridegroom on the Long Island Railroad, on August 21, became insane and opened the draw on the bridge, leaving it so. When a train approached, they waited nearly an hour before they found out what the trouble was, and had to overpower the bridegroom and secure a key from another bridge, as the maniac had thrown his key into the river.

Joseph Leiter and his associates of Chicago are reported to have purchased extensive coal fields along the Sabinas River in Mexico. It is said that there are eight mil-

lion tons of coal blocked out in the field.

Dr. William R. Brooks, director of Smith Observatory and professor of astronomy at Hobart College, has just received the prize medal from the Astronomical Society of the Pacific for his discovery of the latest comet, known as the Brooks comet of 1904. This is the eighth medal bestowed on Dr. Brooks for his astronomical discoveries. Dr. Brooks has now discovered twenty-four comets, a larger number than any other living astronomer.

Editorial.

THE CHRISTIAN NATION is published to secure the acceptance of the Word of God by individuals and nations as their Rule of Life, the Basis of Law, and the one efficient uplifting power for all races of men. We desire to hear from and to co-operate with all persons, everywhere, who are working for the same end.

FUGITIVE THOUGHTS

No true work is wasted.

* * *

Sin is the sum of all evil.

* * *

The way to glory lies through the furnace of affliction.

* * *

Common laborers are needed as well as skilled workmen.

* * *

The place of privilege is often the place of temptation.

* * *

In seeking comfort no one should forget the true comforter.

* * *

Better be a slave of man than a servant of sin.

* * *

He who earnestly seeks a blessing for others will receive a blessing.

* * *

Our salvation does not depend on what we are but upon what God is.

CONTRIBUTIONS.

Instruments of Music in the Old Testament -- A Study.

By REV. LOUIS MEYER, Hopkinton, Iowa.

(Continued from last issue.)

B. INSTRUMENTS OF MUSIC AND THEIR USE FROM THE TIME OF THE EXODUS UNTIL THE REIGN OF KING DAVID.

Among the Egyptians, the Israelites did not forget the use of instruments of music, for Philo mentions expressly that Moses was well trained in theory and practice of the musical art. Thus we find instruments of music mentioned immediately after Israel is delivered from bondage.

Miriam, Ex. 15:20. When the sea, obedient to the command of Israel's God, had given His people a safe passage, but had buried all the Egyptian hosts, then sang Moses and the children of Israel a song unto the Lord and "Miriam . . . took a timbrel in her hand, and all the women went out after her with timbrels and with dances." The timbrel, the modern tambourine, which is used to-day, as it was then, chiefly as a help in keeping time, is, according to the translators of the authorized version, the only instrument of music mentioned here. But we believe that the Hebrew word "simrath," Exod. 15:2, translated "song," means "harp," and that thus the knowledge and use of other instruments of music at that time is established.

Exodus 32:18, 19. It is quite common to state that instruments of music were used in the worship of the golden calf, but the Bible mentions songs and licentious, frenzied dancing only. The Hebrew word "machol" does not refer to an instrument of music.

The use of trumpets, Nos. 10:1-10. It was in the wilderness, when Moses was ordered to make two silver trumpets. From the representation of the silver trumpet, or Khatzozeroth, seen in the bas-reliefs on the arch of Titus, we know that it was straight, long, and narrow, with an expanded mouth. Moses received definite instruction concerning the different signals, viz: "When they shall blow with them (i. e. both trumpets) all the assembly shall assemble themselves to thee . . .;" "If they blow but with one trumpet, then the princes . . . shall gather themselves unto thee;" "When ye blow an alarm, then the camps . . . shall go forward;" "When the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm." These important signals must be such that they could be clearly and quickly understood by all people. In a hurry, it was certainly impossible to discern at a distance, if one or two trumpets were blown; and even if the instru-

ments were of a different pitch an ear not musically trained could not discern between the blowing of one trumpet and that of two. We therefore agree with Saolschuetz and reject the present translation "with them" (i. e. both trumpets), and "with one trumpet." We accept the arguments of Saolschuetz and translate Num. 10:3, "when they shall blow a common short sound, repeated at certain intervals, all the assembly . . ." and v. 4, "if they blow but a long-held, continuous sound, then the princes . . ." Naturally now the question arises, what manner of blowing the trumpet is signified by the Hebrew word "rua," translated "alarm" in vs. 5-7? This question cannot be answered from the passage under consideration, nor from any other passage of the Old Testament. But we think Saolschuetz perfectly justified, when he looks for light to the still continued custom of sounding the trumpet on the Jewish New Year's Day, and we gladly accept the results of his reasoning. According to Saolschuetz's final conclusion, "rua," the alarm of vs. 5-7 is "the eight fold repetition of the tonic in sixteenth notes, with the dominant a quarter note;" "thaka," of verse 3, translated in the authorized version as meaning a blowing with both trumpets, is a blow consisting of "the grace note, the quint a half note, and the octave a quarter note;" and "thaka beachath," of verse 4, is a blow consisting of "the grace note, the quint a whole note held, and the octave a quarter note."

In verse 10, "ye shall blow with the trumpets over your burnt offerings, and over your peace offerings," the translation of the Hebrew "al" with "over" is rejected by Duschak and other Jewish scholars and the translation "for" or "on account of" is accepted, because the trumpet must be blown at every public sacrifice. There is no intimation here, if the trumpet shall be blown before the offering is laid upon the fire, or afterward. Tamid 7:3, however, orders that the trumpets should not be blown, until the libation commenced (compare also Sirach 50:15-18). The ceremony demanded the use of instruments of music, but during the libation, while the Levites sang, the trumpet alone was blown (compare 2 Chron. 29:26-30). In Succa 53:2 we are told that the morning sacrifice was accomplished by three blowings of the trumpet before the song of the Levites commenced, after the first and after the second part of the song which was sung in three divisions. Two priests, who were standing upon the table of fat pieces, also gave the signal that the service of song was to commence. The three trumpet

blows sounded by them are not mentioned in Succa 53:2, because they were voluntary signs, like the waving of the flag mentioned in Tamid 7:3.

Numbers 29:1. "It is a day of blowing the trumpets unto you." The trumpet ordered here to be used is the shopfar, the ram's horn, which is simply hollowed out and emits very primitive and ear-piercing sounds only. It is still the only instrument of music used, during Divine service in the synagogues of the orthodox Jews. By the blowing of the shopfar on the tenth day of the seventh month, which was the Great Day of Atonement, was announced the year of jubilee, when "seven times seven years" had passed by (Lev. 25:8-10). During the whole of the New Year's Day, which was the day of blowing the trumpets, the shofars were blown in Jerusalem and throughout the land. If the day happened to fall on the Jewish Sabbath, it was done in the temple, but not outside the walls of the sacred building. The blowing of the trumpets was not considered a part of the worship, but a call to every pious Israelite to "remember with lively faith and gratitude the Creator of the heavens and the earth, and to think of the approaching Great Day of Atonement."

The remarkable use of the trumpets before Jericho, Joshua 6:4-20, is too well known to be discussed at length.

(To be continued.)

HIGH-STAND YALE MEN.

John W. Seaver, the physical director of Yale University gymnasium, is quoted in recent dispatches as strongly against tobacco smoking. Upon personal inquiry as to the correctness of this quotation Director Seaver clares that "it is not a matter of opinion about my material; it is a matter of fact. . . . No man is allowed to smoke when training for college contests." The following editorial from Harper's Weekly embodies the views of Mr. Seaver. Harper's Weekly says.

"Dr. Seaver, the physical director of the Yale gymnasium, is quoted as saying that he has observed that high-stand men at Yale do not smoke, and that the smokers of the college are of mediocre attainments or low standing. He thinks that either the use of tobacco reduces mental activity in Yale students, or else that the inclination to use tobacco betokens the kind of mind that will be graded low in intellectual contests. He finds by inquiry that the attraction of tobacco for Yale students is mainly social. He computes that the gain in growth is twelve per cent. greater among students who don't smoke, and he thinks he has noticed among Yale students that smoking inevitably lowers the standard of cleanliness, and begets a disregard for the rights of others that seems to have its roots in selfish indulgence."

Dear Lord, help me to obey because I love Thee. May my will be Thine and Thy will mine. Give me that joy of life which can be found only in friendship with Thee. And O cleanse me from all sin, that no weight may hold me back from Thee, for I long to live very near Thee. For Jesus' sake. Amen.

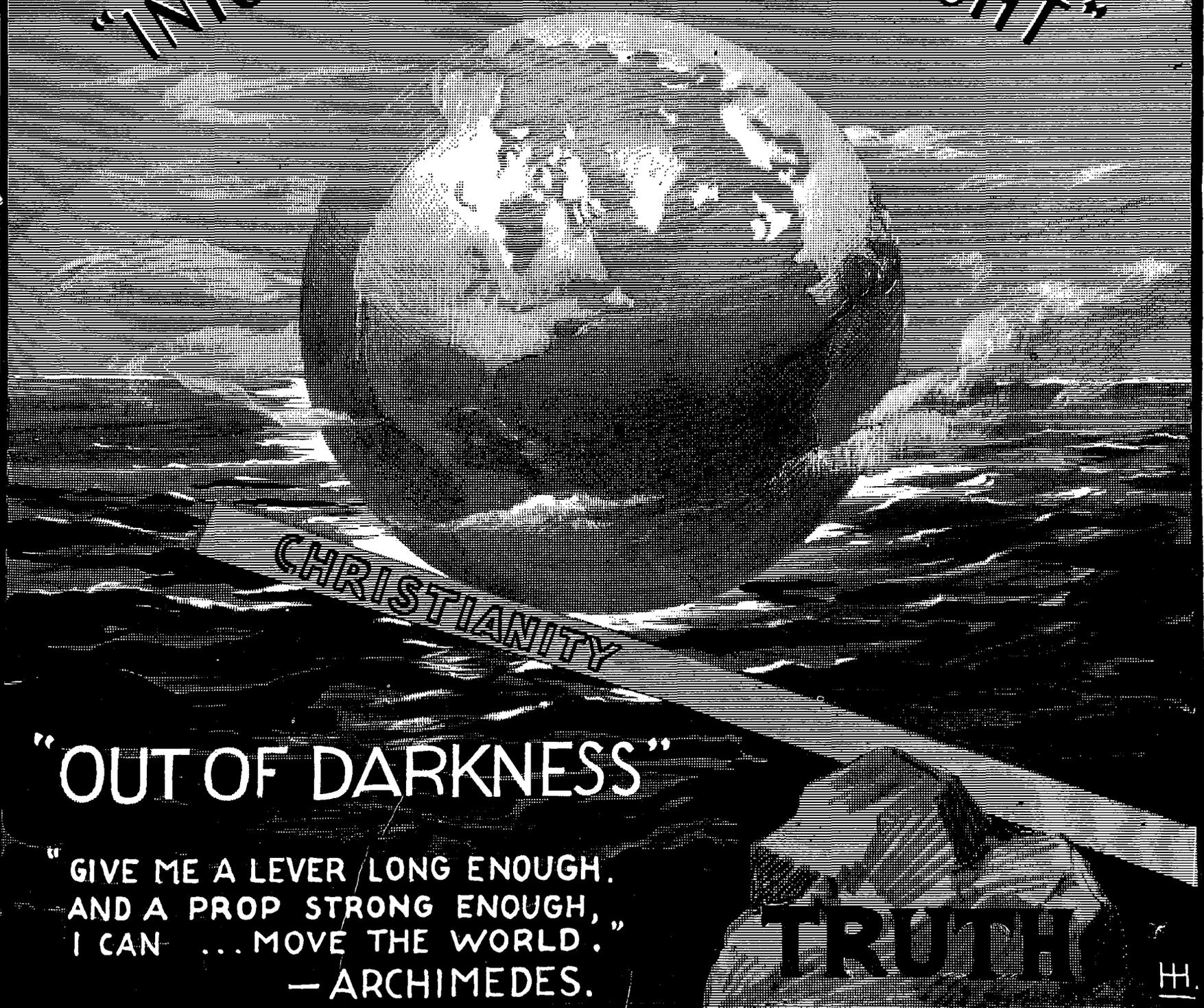
Volume 41
Whole Number 1042

NEW YORK, SEPTEMBER 7, 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

H.

CHRISTIAN NATION

“**RIGHTEOUSNESS EXALTETH A NATION.**”

Vol. 41. Whole No. 1042
Published Weekly. \$2.00 per year.

NEW YORK, SEPTEMBER 7, 1904.

New York
121 Tribune Building.



PUBLICATION OFFICE: TRIBUNE BUILDING, NEW YORK
JOHN W. PRITCHARD, Editor and Manager.
OFFICE IN SCOTLAND: 73 WEST REGENT ST., GLASGOW.
DAVID RICHMOND, Manager.

DIGEST OF THE WEEK'S NEWS.

C. B. Spahr, of "Current Literature" of New York City, disappeared from a channel steamer, the Prince Albert, midway between Ostend and Dover, on August 30. His disappearance recalls that of Frederick Kent Loomis, whose body was afterward recovered. Mr. Spahr was an excellent scholar, receiving his degree from Amherst, his Ph. D. from Columbia, studied for two years at Leipzig, for a time did editorial work on "The Commercial Advertiser," and for eighteen years was assistant editor of "The Outlook." He leaves a wife and five children.

General Kuropatkin, leader of the Russian forces at Liao-Yang, has been forced, by General Kuroki, to withdraw his forces to the right bank of the Tai-Tse river, Kuroki also crossing it and flanking Kuropatkin. This action has been prophesied as determining the domination of Manchuria, and possibly the ending of the autumn campaign. The fighting at Port Arthur continues.

The Columbian University at Washington has changed its name to the George Washington University.

Earl Gray has been appointed and approved of by King Edward as Governor-General of Canada, in succession to the Earl of Minto.

The report compiled and just issued by W. J. Semelroth, of St. Louis, chief secretary for the World's Fourth Sunday School Convention, held at Jerusalem, in April of this year, shows a total of 260,905 Protestant Sabbath schools, 2,414,757 teachers and 23,442,998 scholars in Europe, Asia, Africa, North and South America and the islands of the seas.

The United States leads with 139,817 Sabbath schools, 1,419,807 teachers, and 11,493,591 enrolled scholars. England and Wales come next with a total membership of little more than half this num-

ber, while Greece, the lowest in the list, has only four schools, seven teachers, and 180 scholars.

At least thirteen persons were killed and more than twenty were injured, some probably fatally, in a frightful head-on collision on the Grand Trunk Railway near Richmond, Quebec, seventy-one miles east of Montreal, at 1:30 o'clock, on August 31. Nine bodies of the dead have been recovered from the wreckage, and at least four are still missing. The engineer, who is said to be responsible, has disappeared.

A dispatch from St. John's on August 6 said that outbreaks of forest fires were causing widespread destruction in Newfoundland, and that a number of settlements in different localities had been destroyed. It was estimated, the dispatch said, that \$20,000,000 worth of timber had been destroyed in the interior this season.

The beef strikers want now to cause a general meat famine by tying up all the packing plants, those in the Combine and Independents.

Senator Hoar rests easy and takes some nourishment. There is very little change in his condition.

Ex-Sultan Murad V, who was deposed from the throne of Turkey in August, 1876, when the present Sultan, a brother, ascended the throne. Insanity was claimed as the reason for his continual captivity since then, but it is believed that he was perfectly sane, but given to working reforms in the empire.

Mr. Kemp, a cousin of General Kemp, the Boer commander, has discovered beyond Spelonken, in the Northern Transvaal, the treasure removed from Pretoria before the entry of Field Marshall Lord Roberts. The value of the treasure is estimated at \$1,250,000, of which the government will receive half.

Mrs. Paul Revere, widow of the grandson of the Revolutionary hero, is dying at the Point Lookout Club, Isle-au-Haut, Penobscot Bay.

AMONG THE DENOMINATIONS.

Rev. J. H. Pritchard.

At a time when the efforts of various colleges to found missions in the foreign field are eliciting the thanksgivings of Christian people throughout our land, the opening of the Leysian Mission in City Road, Soudan, by the graduates of Ley's School, comes as an encouraging token of what can be done in this direction. About thirty years ago, the Wesleyans of England founded Ley's School to furnish under Nonconformist auspices similar schooling to that furnished by the Anglicans at Rugby, Marlborough, Harrow and Eton. The alumni of Ley's School have for the past

eighteen years supported "settlement work" among the London masses in the region of Wesley's chapel. This "Leysian mission" has just been housed in a magnificent building costing \$112,000. The auditorium, called Queen Victoria Hall, will seat about 7000 people. At the dedication services notables of all denominations united in wishing the enterprise Godspeed. Dr. Thomas Bowerman Stephenson styles this new building "the finest pile of mission buildings in the Methodist world."

The movement to establish separate courts in the various churches for those congregations whose membership is largely or wholly comprised of colored people receives a deserved rebuke at the hands of those bishops of the Protestant Episcopal church whose work is in the Southern States. As reported in the Christian Advocate, "the nine Southern bishops of the Protestant Episcopal church have unanimously responded to a memorial proposing the appointment of negro missionary bishops for the colored people, that they are convinced that the time has not yet come for such a measure as is suggested. Admitting that the problem involved in the matter is one of great magnitude and difficult of solution, they urge the greatest caution lest a plan which is proposed to meet the needs of a people widely distributed should develop into legislation for a portion of a race and thus become sectional in its application. Further, the colored people themselves in nearly every Southern diocese strongly object to the plan proposed, and in at least two dioceses have made earnest protests against it. A letter on this subject from the negro clergyman and congregation of St. Augustine's Mission, Galveston, to Bishop Kinsolving, of Texas, makes seven points against the proposition: 1. There is no desire among colored church people generally for the appointment of bishops of their own race, and it is believed that the result of a vote in all their congregations on the subject would be overwhelmingly against it; 2. The time has not yet come when a colored man in this country, however well qualified he may be, can serve the Church in the episcopal office on terms of equality with his white colleagues;

CONTRIBUTIONS.

Instruments of Music in the Old Testament -- A Study.

By REV. LOUIS MEYER, Hopkinton, Iowa.

(Continued from last issue).

Instruments of Music used by the Prophets.

1 Samuel 10:5. "Thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them; and they shall prophesy." The Hebrew names of the four instruments mentioned here, which were undoubtedly very common instruments, are nebel, toph, khalil, and kinnor. Nebel is translated viol in Isaiah and Amos, psaltery in 2 Sam., 1 Kings, 1 Chron. and in the passage before us. The viol is the prototype of the modern violin, with one string or more, while the psaltery was a sort of harp, with ten strings stretched across a triangle. The toughest of these strings was at the base, the shortest at its apex. Toph, Arabic Iuff, which is translated Tabret, is the Oriental representation of the modern drum. The small toph was chiefly used by women (Ex. 15:20; Judges 11:34; 1 Sam. 18:6; Jer. 34:4). Khalil, the pipe, was a plain reed either single or double, and played like the modern flute or oboe. It is mentioned also in 1 Kings 1:40 and Is. 30:29. Kinnor, the "harp," was an instrument with many strings, which resembled a guitar and was played sometimes with the fingers, and sometimes with a plectrum or quill. Much stress has been laid upon "they shall prophesy," as if the music produced by these instruments should cause the prophets to predict future events. The meaning here, as in 1 Chron. 25:1-3, is simply, "they shall play."

Use of Instruments of Music at Public Festivals.

1 Sam. 18:6, 7. The women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music." The occasion is one of exultant praise and triumph and the women carry the small tophs mentioned above and "instruments of music." Ancient Jewish commentators declare that these instruments were the ancient triangles, which indeed would make an effective instrument for an outdoor procession accompanied with dancing.

Judges 11:34. A similar scene is described in Judges when Jephthah is met by his daughter with timbrels and with dances. Instruments of music are not mentioned in connection with the song of Deborah, Judges 5, and not in connection with the annual feast of dances which was celebrated by the daughters of Shiloh, Judges 21:21.

Use of Instruments of Music Against Nervous Diseases.

1 Sam. 16:14-19, 23. When the Spirit of the Lord departed from Saul and an evil spirit

from the Lord troubled him, David was called, and whenever he played upon the kinnor, the evil spirit departed from Saul. It is quite unusual that a shepherd should play the kinnor. His usual instrument was the flute or pipe. We need not think that the power ascribed here to the use of an instrument of music is very extraordinary, for a number of similar historical cases are well-established. Pythagoras, for instance, caused his disciples to play upon the harp every evening and every morning, that in the evening the music might quiet their thoughts, and in the morning it might fill their hearts with gladness. After the massacre of the Huguenots, Charles IX. of France was greatly disturbed by nightmares and with dreams. One of the means which he successfully employed against the disorder of his nerves was the music of stringed instruments.

2 King 3:15. The case of Elisha, though rightly belonging under a later period of the history of Israel, might well be mentioned here. Elisha was angry with the princes on account of their evil conduct, but he wanted to overcome these angry thoughts and sent for a minstrel. "When the minstrel played—the hand of the Lord came upon him." It would be preposterous to suppose that the music caused the inspiration. The music calmed the heart and stilled the anger, and when the mind was calm and clear, the Spirit of the Lord came upon the prophet.

C. INSTRUMENTS OF MUSIC AND THEIR USE UNDER KING DAVID.

It is natural that David, who as shepherd, had been so great a lover of the harp and of instrumental music, should do all he could to further the use of instruments among the people over which God had made him king.

David's Private Orchestra.

2 Sam. 19:35. Jewish tradition, as well as ancient Jewish commentators, agree that Bazzilai, when declining the invitation of David to come to Jerusalem, referred to the private orchestra of the king, and Eccl. 2:8 is quoted as proof of the fact that Solomon, his son, continued in the keeping of such orchestra. In the first passage, however, singing men and singing women only are mentioned, so that, while we accept the statement that David kept a private orchestra as very probable, we can only say that the Bible does not prove the fact. Eccl. 2:8 refers undoubtedly to king Solomon's private orchestra.

Use of Instruments of Music in Carrying Up the Ark of God.

2 Sam. 6:5, and 1 Chron. 13:8. When David and the thirty thousand chosen men of Israel went to Baal of Judah, to bring up

from thence the ark of God, and the ark had been brought out of the house of Abinadab, a procession was formed. Singers and musicians were found plentifully in this procession, who, as the king himself, "played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals" (according to 1 Chron. 13:8, with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets). Thus we are taught how many different instruments of music were then known by the Hebrews.

2 Sam. 16:14, 15, and 1 Chron. 15:16-28. When finally the ark of God, after it had remained in the house of Obed-edom the Gittite three months, was to be brought up, a far more splendid procession than the former one was formed. David himself danced before the Lord with all his might, and he and all the house of Israel brought up the ark of the Lord with shouting and with the sound of the trumpet. A more complete description of this festival procession is given in 1 Chron. 15. There we are told that "David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy." Thus the singers (or, probably better, musicians), Herman, Asaph, and Ethan were appointed to sound with cymbals of brass, eight Levites to sound with psalteries on Alamoth, six Levites with harps on the Sheminith to excel, seven Levites to blow trumpets before the ark, and Chenaniah, chief of the Levites, was made the master of the song. And "thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of cornets, and with trumpets, and with cymbals, making a noise with psalteries and harps." Several of these expressions need some explanation. Psalteries on Alamoth are generally thought to be shrill-sounding instruments. In the title of Ps. 46, "upon Alamoth," it is suggested, a choir of virgins is meant, or rather the soprano in which they sing. If this is true, a harp shrill-sounding or high-keyed is meant. However, psalteries on Alamoth may just as well mean instruments for virgins, small and light instruments. Harps on the Sheminith may either be harps upon the octave or harps with eight strings (compare title of Ps. 6). Now all these Levites were merely appointed to lead the song, for the words "to excel" in v. 21 ought to be translated "to lead" and ought to be referred to all the persons mentioned here. Heman, Asaph, and Ethan, were probably the leaders in keeping time with the clear sounding symbols of brass, and were assisted in this under the circumstances very difficult business by the other Levites which are here named. The choir at this occasion consisted of all Israel, and Chenaniah, chief of the Levites, was the chief precentor being assisted by a special choir of singers (v. 27). Seven Levites went before the ark blowing the trumpets. These trumpets were made after the pattern of those mentioned in Num. 10:1-9; and their sounding has little or nothing to do with the song of praise and with the sounding of the instruments used by the other Levites for keeping time.

Thus amidst scenes of joy the ark of God was brought up to Jerusalem and set in the midst of the tent that David had pitched for it.

(To be continued.)

CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

WHOLE NUMBER 1043.
VOL 41

New York, September 14, 1904.

121 TRIBUNE BUILDING
NEW YORK.



THE LATE DR. J. MAUDE GEORGE.

CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

Vol. 41. Whole No. 1043
Published Weekly. \$2.00 per year.

NEW YORK, SEPTEMBER 14, 1904.

New York
121 Tribune Building.



PUBLICATION OFFICE: TRIBUNE BUILDING, NEW YORK
JOHN W. PRITCHARD, Editor and Manager
OFFICE IN SCOTLAND: 73 WEST REGENT ST., GLASGOW.
DAVID RICHMOND, Manager.

Digest of the News of the Week.

Louis Stanislas Deibler, the French executioner, known as "Monsieur de Paris," died at Auteuil, Sept. 8, aged eighty-one. He had beheaded at the guillotine 537 persons. Oh, what a record of blood! His son succeed him in his dreadful work, and his father-in-law and son-in-law to be are both executioners.

A great battle is said to be going on near Moukden, between the Russians and Japanese. The Chinese population is becoming more and more anti-Russian. The Japanese have proved themselves to be wonderful soldiers. At the latest date we hear that General Kuroki's army is advancing east of Moukden, and General Oku's west, evidently with the intent to surround the city. General Kuropatkin was undecided whether to give battle or withdraw.

The Czar is said to be contemplating the formation of two armies, under General Linevitch and General Kaulbars, with General Kuropatkin as commander-in-chief. This is no doubt due to the Japanese victory at Liao-Yang and the unwieldiness of the big force under General Kuropatkin. Prince Peter Sviatopolk-Mirsky as been made Minister of the Interior, in place of Von Plehve, lately assassinated. He is forty-seven years of age, is the direct antithesis of Von Plehve, and is as kind and conciliatory as the former was unyielding and despotic. Besides being of the highest family of Russia, he has won an enviable record as a soldier and statesman.

Dr. G. C. Lorimer, pastor of Madison Avenue Baptist Church, of this city, died at Aix-les-Bains, France, on Sept. 8. He was born in Edinburgh, Scotland, in 1838.

The American consul at Harpool informed Washington that 3,500 Armenians have died from massacre and famine, and that more bloodshed is expected.

Vermont elections show a Republican plurality of 31,584.

The meat strike is at an end, the men gaining nothing whatever for their long loss of work and wages.

President Roosevelt and President Dias of Mexico are expected to take part in a hunt in Texas and Indian Territory in November.

On Sept. 6 the first type-setting machines to be put in Government offices began work.

Magistrate Mott in New York city a few days

ago decided that men could not act disorderly in a saloon, and so discharged the prisoners.

On September 7 five thousand immigrants landed at Ellis Island.

According to the statistics contained in the "Year Book" the Jewish population of the world is 10,932,777. Russia has a Jewish population of 5,189,401; Austria-Hungary, 2,076,378, and the United States, 1,253,216. Germany comes next with 586,948, and then Trukey with 466,361. Of the 600,000 Jews credited to the State of New York, about 500,000 are residents of New York City.

The Methodist Episcopal Church at Statesboro, Ga., has passed resolutions unanimously calling on every participant in the lynching of the negroes and Cato last month to resign membership in the church unless "a public confession of wrong be made with expression of penitence and contrition." The resolutions denounce the burning of the negroes in strong language, and say that the church wants to be put on record as unalterably opposed to mob violence, calling it "a shameless violation of law."

Among the Denominations.

Rev. John H. Pritchard.

The decision of the House of Lords returning to the remnant of the Free Church all property formerly held by the Free Kirk before the union naturally called for immediate action on the part of the United Free Church. Touching the doctrinal phase of the question the commission of the United Free Church issued a statement which in part, is as follows:

"While owning the authority of civil rulers and judges in all things civil, and especially in questions of property, the commission, in view of this decision, and some of the judgments delivered must point out that to make it a rule of law that confessions cannot be revised by the churches that from time to time frame and utter them, is to penalize the action of the Church, and so in effect to deny to her toleration so often as she performs a plain duty. The commission assures their people that no suitable effort will be wanting to procure remedies for what has been almost universally regarded as a great and startling wrong in effect, though not in intention. Meanwhile, considering the situation in which we are now placed, the commission calls upon the Church at large to consider the sacrifices that must be made in order to meet the emergency and to provide for the continuance of the Church's work at home and abroad; and they earnestly invite their people to abound in prayer that guidance, strength and all life-giving influences may be bestowed abundantly upon the whole Church."

An arrangement was made between the two

churches touching the property involved which is to continue in effect till June 30, 1905. This arrangement, in brief, follows:

All records, documents and deeds of properties, heritable or movable, in possession of the Free Church before the union, are to be handed over to the "Free Church."

The Assembly Hall, the general offices and library are to be handed over, but arrangements may be made for the accommodation of the United Free Church on terms appointed by the "Free Church."

As to congregational property, where the "Free Church" had an existing congregation, that congregation is to be put in immediate possession of the church and, where necessary, of the manse, and repayment is to be made of any endowment funds paid to the incumbent.

In churches where there was no present representative of the "Free Church" the congregation may be permitted to occupy the churches and manses until June 30, on the honorable condition that they shall not be used for dogmatic teachings contrary to the principles of the trust conferred by the House of Lords, nor for attacks on that judgment or on the "Free Church."

The trustees appointed to administer the property shall apply the whole of the funds to the carrying on of the existing Foreign Missions, Jewish Missions and Colonial Churches, on the condition that dogmatic teaching by the missionaries be excluded.

It was recommended that the use of the colleges in Glasgow and Aberdeen be allowed to the United Free Church until June 30, but only on condition of the aforesaid honorable understanding as to the liberty of dogmatic teaching.

Normal schools and other educational agencies to be carried on as at present under the control of the "Free Church."

The Aged and Infirm Ministers' Fund to remain unaffected.

As a condition of any such arrangement the United Free Church must give to the "Free Church" access to all sources of information as to the funds or property falling under the judgment, and lastly, that the "Free Church" reserves the full right to follow up formally all the judgment of the House of Lords.

CONTRIBUTIONS.

Instruments of Music in the Old Testament -- A Study.

By REV. LOUIS MEYER, Hopkinton, Iowa.

(Continued from last week.)

G. INSTRUMENTS OF MUSIC AND THEIR USE IN THE TIME OF DAVID.

Instruments of Music in the Tabernacle.

1 Chron. 16:4-7. Immediately after the ark had been set in the midst of its tent, David offered burnt sacrifices and peace offerings before God and blessed the people in the name of the Lord. Then to every man and woman he gave a loaf of bread, a piece of meat, and a flagon of wine. After that "he appointed of the Levites before the ark of the Lord to minister and to remember, to thank and to praise the Lord God of Israel." Asaph was made director and cymbals were assigned to him, while to his assistants, nine other Levites, were assigned instruments after the manner of psalteries and harps. Two Levites were appointed to stand continually before the ark of the Covenant of God. "Then on that day David delivered the management of 'Give thanks unto the Lord' to Asaph and his brethren." That this appointment was not only for this day, but continuous, is made clear in v. 37-42. Here, however, we would leave out the names of Heman and Jeduthun in v. 42 (this is in strict agreement with the meaning and with the Septuagint, and accepted by Saalschuetz, Forkel, and others), and would read the first part of the verse thus, "And with them trumpets and cymbals to play aloud and musical instruments of God." The musical instruments which are mentioned here separately from trumpets, which were the instruments for the giving of signals, and cymbals, which were helpful in the keeping of time, are probably instruments upon which a tune (cantabile) can be played. But it does not follow that they actually accompanied the song. The number of these musicians and singers was four thousand (1 Chron. 23:5).

1 Chron. 25. The most complete description of the institution of music in the tabernacle is contained in 1 Chron. 25: where, however, altogether different names than in 1 Chron. 16: are mentioned. As stated in our discussion of 1 Sam. 10:5, to prophesy here means but to play. The instruments mentioned are harps, psalteries, and cymbals, for v. 5, "Heman the king's seer in the matters of God, to lift up the horn," contains no reference to the blowing of the horn, but to the honor God bestowed on the father of seventeen children. Pfeifer and Forkel have fallen into the ridiculous mistake of counting Heman's three daughters among the singers, and Schutt has based a whole thesis, *De cantriciibus templi* upon this mistaken interpretation. Women

took part in songs connected with public feasts, but were not employed in the service of song tabernacle and temple.

There were appointed 24 divisions which contained 288 musicians, of whom each lot of eleven was under the superintendency of the twelfth, but these 288 were "instructed in the songs of the Lord;" that is, experts and leaders. The total number of all, leaders and singers, was four thousand. This total number was divided into three general divisions under Asaph, Heman, and Jeduthun, which co-operated only at the most solemn occasions, when Heman stood in the midst, Asaph to the right, and Jeduthun to the left, each with his division (1 Chron. 6:). Each of the 24 divisions which consisted of superintendent, 11 leaders, and 154 singers and one of the three chief-leaders (Asaph, Heman, and Jeduthun). A prince of the Levites (as in 1 Chron. 15:22) is not here mentioned. "All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman."

D. INSTRUMENTS OF MUSIC UNDER SOLOMON AND UNTIL THE BABYLONIAN CAPTIVITY.

Solomon. As mentioned above, Solomon had a large private orchestra, either in continuance of one already kept by his father David, or started altogether by him (Eccl. 2:8). The appointments of his father David, for the services in the tabernacle were continued unchanged even after the dedication of the temple. The dedication itself was connected with a grand celebration in which the considerably enlarged choir took part. Then, according to 2 Chron. 5:12, 13, "the Levites, the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, arrayed in fine linen, stood with cymbals, psalteries, and harps at the east side of the altar, and with them an hundred and twenty priests sounding with trumpets. And they were as one man, the trumpeters and the singers, to let hear with one sound, to praise and to thank the Almighty. And when they lifted up the voice, with the sound of trumpets, cymbals, and instruments for song, and with the song of praise to the Lord, for he is good and his mercy endureth forever, then the house, the house of God, was filled with a cloud." When the ark of God was brought into the tabernacle but seven Levites sounded the trumpets before it. These now were increased to one hundred and twenty. Is it not natural to suppose that all other instruments were increased also? The

statement of Josephus, *Antiquities*, VIII. ch. III. 8, that Solomon made two hundred thousand and garments of fine linen for the singers and forty thousand psalteries and harps, however, does not mean that so many singers were employed and so many harps used, for Josephus adds, "these things he dedicated to the treasures of God." The song sung at this solemn occasion, we may add, was the Hallel of David or Ps. 113-118. 2 Chron. 7, 6, "And the priests stood, according to their offices; the Levites also with instruments for the song of the Lord, which David the king had made to give thanks unto the Lord, for his mercy endureth forever, when David praised by their ministry; and the priests sounded trumpets before them; and all Israel stood."

After Solomon's death, when the kingdom had become divided, good and bad kings ruled over Judah. The question if the evil kings used instruments of music in their idolatrous services, is of no interest to us now, but the question, if the good kings continued in their use in the services of the temple, must be answered in the affirmative.

Jehoshaphat. 2 Chron. 20:19-28. In regard to Jehoshaphat, we have no direct statement of the Bible, but we can well suppose the fact from the appointment of singers to go before the army. "And when he had consulted with the people, he appointed singers unto the Lord, and praisers in the holy ornaments, as they went out before the army, and that should say, Give thanks unto the Lord, for his mercy endureth forever." The use of instruments of music is confirmed in v. 28, "they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the Lord."

Hezekiah. 2 Chron. 29:25-30. Hezekiah in the first year of his reign, in the first month, opened the doors of the house of the Lord and re-instituted the religious services. This included the service of praise and song. "He set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet. . . . And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also, and the trumpets, together with the instruments of David, king of Israel. And all the congregation worshipped, and the singers sang, and the trumpets sounded; all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves and worshipped. Moreover Hezekiah the king and the princes commanded the Levites to sing praises unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped."

Josiah, 2 Chron. 35:15. When the pious king Josiah celebrated the solemn passover, which is described in 2 Chron. 35, then "the singers and sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer."

Thus the services of the temple were continued in the manner appointed by David until the days of the Babylonian captivity, a fact which is affirmed beyond doubt by the words of Amos, "Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols (5:23)."

(To be continued.)

Volume 41
Whole Number 1044

NEW YORK, SEPTEMBER 21, 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

H.

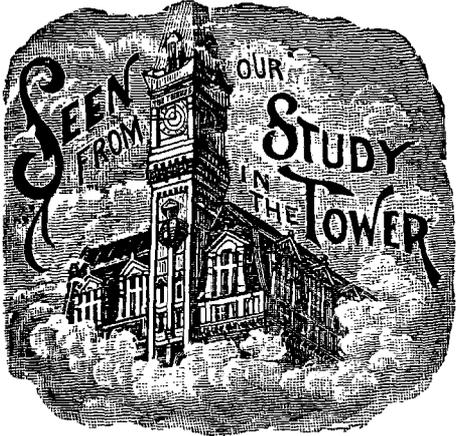
CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

Vol. 41. Whole No. 1044
Published Weekly. \$2.00 per year.

NEW YORK, SEPTEMBER 21, 1904.

New York
121 Tribune Building.



PUBLICATION OFFICE: TRIBUNE BUILDING, NEW YORK
JOHN W. PRITCHARD, Editor and Manager.
OFFICE IN SCOTLAND: 73 WEST REGENT ST., GLASGOW
DAVID RICHMOND, Manager.

Digest of the News of the Week.

Queen Helena, of Italy, gave birth to a son on Sept. 15. His name will be Humbert Prince of Piedmont. This is the third child to the King of Italy, the other two being daughters.

Frank Wayland Higgins has been nominated by the Republican party for Governor of the State of New York.

Coroner Jackson, of New York city, declares that thirty men have been killed and several injured since January 1 by elevator accidents.

A despatch from Lieutenant General Stoessel, commanding at Port Arthur, says that the Japanese are actively constructing fortifications on the Samhon Mountain and at other points, and that they continue to bombard the forts and harbor. The Japanese, the dispatch adds, have issued a proclamation to the Russian troops, demanding their surrender. The Russians in Port Arthur are starving. General Kuropatkin says that strong detachments of Japanese infantry have advanced three miles north of the Yentai station.

The Daily Telegraph's Tien-Tsin correspondent telegraphs to London that he hears from a trustworthy source that the Japanese Foreign Minister has issued a circular announcing that it is Japan's intention to turn Port Arthur, when it is captured, and the whole of the Liao-Tung Peninsula, over to the Chinese, who, the correspondent says, it is understood, will declare Port Arthur an open port. He continues:

On the same authority I am told that Japan will be prepared to entertain peace proposals after she has taken Moukden and Saghalien, on the following basis:

First—That an international syndicate take over the Manchurian railway, and run it as a strictly commercial enterprise.

Second—That Russia pay £100,000,000 indemnity.

Third—That Russia hand over all her ships in Chinese waters to Japan.

Japan would be prepared to lease Saghalien to an American company for £5,000,000.

Fire in Halifax on Sept. 15 did \$500,000 damage, and only a shift in the wind saved the town from a great conflagration.

A special dispatch from Augusta, Ga., to the Chronicle from Atlanta says that the Southern Baptist convention will spend \$15,000 this year for the moral development of the negro race. This decision was reached by a commission appointed at the Nashville meeting of the convention.

The Rev. E. F. Morris, president of the National

Colored Baptist Conference, which is holding its twenty-fourth annual convention, at Austin, Tex., was re-elected to that position by acclamation. In an address to the convention the Rev. Mr. Morris said: The efforts of the demagogue politician to create strained relations between the races, especially at the South, have been a menace to us. Our leaders are exceedingly anxious that the very best of feeling shall continue to exist between the two conspicuous races in the United States. Our race has been forced by conditions to bear the unjust criticisms of an unfriendly press in silence. Ere long an impartial public sentiment will change this condition of affairs.

Mrs. Garfield and Mrs. McKinley receive \$5,000 a year pension each. Mrs. Philip H. Sheridan receives \$2,500, while the pensions of Mrs. Logan, Mrs. McClellan and Mrs. Frank Blair are each \$2,000. Eighteen widows of generals and admirals receive \$1,200 a year, six \$900 and two hundred have pensions of \$600 each.

Two shocks of earthquake were felt at Augusta, Ga., on Sept. 14. A shock was also felt at Malone, N. Y. No damage was done at either place.

August Flebbe, of Carlstadt, N. J., was notified a few days ago that his son was in Bellevue Hospital, New York city. He went to the hospital to deny this, as his son, he believed, had gone to England five years ago, and had died there. He went to see the patient, however, and found him to be his son, but in an insane condition. The son was removed to the asylum at Islip.

Sept. 14th was the third anniversary of the death of President William McKinley. Mrs. McKinley visited the tomb early in the day, and laid flowers on the coffin. Later in the day other floral tributes arrived.

An artist in Brooklyn named Max Friederang claims that while studying in Europe he came upon a manuscript of Michael Angelo which reveals the secret of his art in producing such marvellous and lasting results in paint and plaster. While he will not disclose the entire formula he admits that the paint must be applied while the plaster is yet wet. This artist is about to demonstrate his theory in the practical test of decorating a Catholic church in Aberdeen street, near Broadway, New York.

Senator Hoar is resting comfortably. There is no practical change in his condition.

Prince Herbert Bismarck is supposed to be dying from cancer of the liver.

Rev. G. C. Morgan is expected to return to Northfield next summer.

Among the Denominations.

Rev. J. H. Pritchard.

An exceedingly interesting interview with Charles M. Alexander, the associate of Dr. K. A. Torrey in his recent tour of evangelistic work, is going the rounds of the papers. The interview was had by George T. B. Davis. Mr. Alexander is in this country on his wedding trip, but will again be associated with Dr. Torrey this fall and winter, when the work will continue to be carried on in England. In January of 1906 it is proposed to begin a similar work in our own land. The total number of those who have confessed Christ during the past two years as the result of this revival exceeds 60,000; while in Great Britain alone dur-

ing the past nine months of work 33,000 persons have publicly made profession of their faith. Great interest attaches to Mr. Alexander's description of the musical side of a great revival, as he tells some of the ways he endeavors by song to win men for Christ.

In commenting on the presence in this country at the present time of Rev. Randall Davidson, Archbishop of Canterbury, "The Primate of all England," the Christian Advocate says: "The present archbishop is said to be the only one in the lengthening history of this country who has ever visited the United States while in office. His coming is of interest to the different branches of Episcopal Methodism, whose members never forget that John Wesley, his brother Charles, John Fletcher, and other ministers of mark and devotion who assisted those named, were clergymen of the Church of England, and that their liturgy and many of their forms were derived from that body. Many of the Church of England and the Protestant Episcopal Church regret that the Church of England did not know the 'day of its visitation,' and, countenancing the Methodist revival, admit of such modifications as would allow freedom to men whose motives were pure and whose predominant aims were the salvation of their fellows and the elevation—through genuine conversion and its concomitants—of the world."

Tibet, which has carried the policy of excluding foreigners from her territory to such extremes, seems to be finally opening her doors, or rather having them forced open to missionaries in spite of herself. For three years after the Boxer uprising, the missionaries were excluded from Ta-Chion-lu, the entrance station from China. But now, in response to a formal invitation from the leading merchants of the place, they have returned, and are preaching to audiences which overflow the rooms in which the services are held. Moreover, the chief of the province has offered the missionaries his summer palace for a vacation residence. At Litung, twelve days farther in, where Richardson was murdered in 1898, missionaries have been permitted to come in unobscured. Truly, "Christ's kingdom is the end of history, His character the goal of man. And as we shall look back upon human life from the glorious future, we shall confess that He was the Alpha and the Omega, the beginning and the end, the first and the last, the sum and the substance of this world's long, confused life."

CONTRIBUTIONS.

Instruments of Music in the Old Testament -- A Study.

By REV. LOUIS MEYER, Hopkinton, Iowa.

(Continued from last week.)

Use of Instruments of Music at Feasts.

The words of the same prophet in the next chapter, Amos 6:5, call our attention to the fact that instruments of music were frequently used; and abused at feasts. He speaks of them "that sing idle songs to the sound of the viol, that devise for themselves instruments of song, like David (or, like David's)."^{*} Whether these men were reproached by the prophet for desecrating instruments used in the temple by singing to their music idle songs, or simply for the debauchery, we need not investigate. We simply want to establish the fact that instruments of music were used at feasts, a fact thoroughly confirmed by Isaiah (especially in 5:11, 12) and Ezekiel. For the elucidation of the words, "that devise for themselves instruments of song, like David," we would quote from the so-called 151st psalm which is uninspired, but very old. In it David is represented as saying, "I kept my father's sheep; my hands made the pipe (Greek 'organon' means undoubtedly a single pipe and not the complicated modern organ), and my fingers shaped the psaltery."

Use of Instruments of Music in Lamentation.

While the Old Testament is silent in regard to the use of the flute in the house of mourning, and 2 Chron. 35:25 and Jeremiah 9:17-21 speak simply of lamentation and wailing, and mourning women; Jewish tradition is very clear in its statements concerning the use of the flute at such occasions even before the time of the Babylonian captivity. Its use at a later time is undoubted on account of Matt. 9:23, "when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult."

E. INSTRUMENTS OF MUSIC AFTER THE CAPTIVITY.

Ps. 137 furnishes the most direct testimony that instruments of music accompanied the Hebrews on their march to Babylon. It also proves that they were too sorrow-laden to use them very much, for they hanged their harps upon the willows in the midst of the city where they were kept captives. However, the art of the use of instruments of music was not forgotten, (Nehemiah 7:44, 67.) so that "two hundred and forty and five singing men and singing women," among them "the singers, the children of Asaph, an hundred and forty and eight" returned to the ancient, God-given home.

Ezra 3:10, 11. When the foundation of the second temple was laid, then "the priests stood

^{*}Jewish Bible, "like David's do they imagine their instruments of music to be."

in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals, to praise the Lord, after the order of David, king of Israel. And they sang one to another in praising and giving thanks unto the Lord." We would call especial attention here to the fact that they sang antiphonically at this solemn occasion.

Nehemiah 11:17, 22. Soon after this solemnity, all sacred rites were renewed, and "Mattaniah, the son of Micah, the son of Zabdi, the son of Asaph, was the chief to begin the thanksgiving in prayer." Then "of the sons of Asaph, the singers were over the business of the house of God, for there was a commandment from the king concerning them, and a settled provision for the singers, as every day required."

Nehemiah 12:27-43. When at last the wall was dedicated, the Levites "out of all their places were brought to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps." Solomon's dedication of the temple was the pattern followed, and the occasion was one of great rejoicing.

From that time on the priests and Levites "maintained the word of their God, and the word of the purification, and the institutions of singers and porters, according to the ordinance of David and of Solomon his son."

Changes in the Musical Services of the Second Temple.

The Talmud tells us of some changes in the musical services of the second temple, which statements we do not hesitate to accept as correct, for the part of the Talmud in which they are contained, the Mishna, was written down by the great Rabbi Jehuda, towards the end of the second century after Christ. The most important of these changes seems to have been that which is recorded in Mishna Tamid 7:3, where it is stated that in the first temple the singers and instruments of music sounded together, in unison, but that in the second temple the psalms were sung in several parts and that in the pauses the priests sounded the trumpets. Mishna Erachin 2:6, records that in the second temple the voices of boys were added to the levitical choirs.

The Music at the Daily Sacrifice in the Time of Christ.

In Mishna Tamid 7:3, the music which accompanied the daily sacrifice is at length described. Two priests sounded two silver trumpets, three times each. After this the two priests proceeded to Ben Arsa, the chief of the players of cymbals, and stood upon his right and left sides. Ben Arsa (or rather the successor of Ben Arsa, who had been the first

chief of the players of cymbals and whose name continued in use) then sounded the cymbals. Immediately the Levites commenced the song of praise, and during every pause the priests sounded the trumpets, thus giving the signal for the kneeling of the people.

The glad ceremony of the drawing of water from the pool of Siloam during the feast of Tabernacles was, according to the Mishna and other Jewish traditions, connected with the use of two trumpets, sounded by priests as always, and a levitical choir.

The flute. The Tract Erachin is especially rich in references to instruments of music of which we will record the following: The flute, or reed pipe, was played in the temple during the sacrifice on twelve special days in the year. These special days were: The eight days of the feast of Tabernacles; Pentecost, the first day of unleavened bread, and the days of killing the first and the second Passover. The flute, so Erachin states, was introduced by Moses into the tabernacle service, and not less than two nor more than twelve flutes were permitted in the second temple. One of these flutes alone must close the melody on the special occasions where the flutes were used. The rabbis do not agree concerning the flute-players, some thinking that they were Levites and some that they were servants of the priests. We may add that flutes were used at marriage feasts, and, as already mentioned, at funerals, and that they were used in accompaniment of the psalms of ascent, Ps. 120-134, as the Hebrew pilgrims were going from all parts of the land at their stated seasons up to Mount Zion.

The organ of the Jews.—The tract Erachin also tells us that there was an instrument called "Magrephah" in the temple, making it however not clear whether it was used merely for giving signals or not. Saalschuetz, in an appendix to his history of music among the ancient Hebrews, declares that the magrephah was a real organ, and he is followed by a number of Jewish scholars (especially those who are Reform Jews). Edersheim calls it "a kind of organ," while Ackermann, Pfeiffer, Fetis, and many others do not believe that it was an organ and declare their inability of coming to a conclusion concerning it. Erachin says, "A magrephah was in the temple, it had ten holes (openings), each of which produced ten different sounds; thus altogether one hundred sounds were produced." Another tradition states that each hole produced one hundred different sounds, altogether one thousand. According to Tamid 3:8, the sound of the magrephah could be heard in Jericho. The probability is, that the megrephah was simply a multiple pipe, but it certainly had no keys.

The hydraulic organ. Another instrument, an hydraulim, is mentioned in Tract Erachin, and it is added that it was not used in the temple on account of its harsh sound. Ackermann, probably rightly, supposes that meant a hydraulim, Greek hydraulos, the hydraulic organ of the Greek.

The cymbals. In regard to Ben Arsa, mentioned above in connection with the music of the daily sacrifice, we are given the following information in different places. He was the chief of the players of cymbals and also director of all the musicians, and his name was given to his successors. The cymbals which he carried consisted of two discs of metal which were fastened to thumb and first finger of each hand, and which, struck together, produced a sharp, clashing sound. The one purpose of these cymbals was the signal to commence.

(To be continued.)

Volume 41
Whole Number 1045

NEW YORK, SEPTEMBER 28, 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

H

CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

Vol. 41. Whole No. 1045
Published Weekly. \$2.00 per year.

NEW YORK, SEPTEMBER 28, 1904.

New York
121 Tribune Building.



PUBLICATION OFFICE: TRIBUNE BUILDING, NEW YORK
JOHN W. PRITCHARD, Editor and Manager
OFFICE IN SCOTLAND: 73 WEST REGENT ST., GLASGOW
DAVID RICHMOND, Manager.

Digest of the News of the Week.

It is said in London that the Rev. Stephen Gladstone, son of the Grand Old Man, is about to become a convert to the Church of Rome. He has resigned his parish at Hawarden, and instead of working in the slums of London, as originally planned, he will go immediately to Rome to stay there until spring. The tendencies of the clergyman are High Church.

Lady Curzon of Kedleston (formerly Miss Leiter of Chicago), is in a critical condition, supposed to be suffering from acute peritonitis. She had a daughter born last March, and has never fully recovered.

The Japanese continue to advance on Moukden. General Oyamu's three armies are within thirty miles of it, and it is believed that a battle is imminent.

King Peter of Servia was crowned at Belgrade on Sept. 21. There were no hostile demonstrations.

John W. Gates has started a new steamship line between Port Arthur, Texas, and this city.

The Senate of Havana ratified a treaty of friendship and commerce with Italy, the first entered into with a European nation.

The American Line, which announced an increase from \$7.50 to \$12.50 in the case of steerage rate to Philadelphia on Sept. 22, raised its steerage rates to the United States by way of Southampton from \$10 to \$15.

The Austrian government has ordered twenty-two ocean going torpedo boats from Yarrow & Co., limited, of Vienna.

Manila, Sept. 21.—The Augustinian friars have repudiated the agreement made in Rome between the late Pope Leo, the late Archbishop Guidi, apostolic delegate in the Philippine islands, and former Governor Taft, that the money paid by the United States in the purchase of the friars' lands should remain in the islands, and have requested that the payments to them be made in drafts on London.

The approbation of the Czar of Russia, President Roosevelt and several European sovereigns relative to the trans-Alaska-Siberian railway has been secured, and the trans-Alaska-Siberian French syndicate, of which M. de Loubet is president, considers that when full arrangements with Russia have been made the success of the undertaking will be assured.

Prince Herbert Bismarck died on Sept. 18 at Friedrichshue. He was the eldest son of the Iron Chancellor.

Paul Laurence Dunbar, the negro poet, is ill with pneumonia.

Lyman C. Smith has donated \$100,000 to Syracuse University to erect another building for the College of Applied Science.

Orthodox Jews stoned non-conformist Jews on the "Day of Atonement." Many were injured.

The Archbishop of Canterbury is now visiting in this country.

After three years of patient research two professors of Geneva, Switzerland, have discovered a new anesthetic which promises to revolutionize the practice of dentistry. In reporting this to the State Department, Consul Liefeld, at Freiburg, Germany, states that, finding that the nervous system was influenced by colored light, the professors soon perceived after experimenting with each hue that blue had an extraordinarily soothing effect on the nerves.

The consul says that a tooth may be painlessly extracted with no after effects on the system by shutting up the patient in a dark room and exposing his eyes to a blue light of sixteen candle power for three minutes, causing him to lose all sense of pain, although at the same time retaining his senses.

Among the Den minations.

Rev. J. H. Pritchard.

The London Times is authority for the statement that the Japanese military authorities insist that the interpreters serving foreign war correspondents must be Christians. A pleasing commentary this upon the high esteem in which native Christians are held by their fellow Japanese.

The passion for novelty rather than spirituality which seems to have taken possession of some church organizations and workers finds condemning but logical fruit in an institutional church in Minneapolis which proposes to place among the features of its work a "tavern" and a theatre. The church will add to her efficiency and to her reputation as an instrument for good when she loses her fear of being a "peculiar people."

The New York Tribune tells of a wide-reaching reaction in Germany. "The new movement is to all intents and purposes a pietistic agitation, and is directed against the type of theology that prevails in the universities and the pulpits. It is a protest of the heart against the

head. . . It is largely a movement of the laity, who seem to find their pastors with more university learning and critical and exegetical ingenuity than piety."

The Young Men's Christian Association of Japan have undertaken among the Japanese armies in the field a work similar to that done by the Christian Commission during our Civil War. General Terauchi, the Japanese minister of war, has given the undertaking his hearty approval, and volunteered to erect for the workers a large tent at Hiroshima, where much of their hospital nursing is done. He also promises that as soon as the work can be carried on nearer the front he will grant the requisite permission and aid by a grant of stores from the commissariat. The young men are at present busy raising funds to carry on the work.

The Vanderbilt system of railroads is said to be discouraging railroad excursions on the Sabbath. W. C. Brown, a vice-president of the system, is quoted as declaring: "I have always been opposed to running Sunday excursions, for several reasons. To begin with, they do not pay, financially. I have always held that a railroad company has no right to take hundreds of the scum from a big city and dump them at the front doors of residents in the small towns, spoiling the quiet enjoyment which thousands have in the Sabbath day. Neither does a railroad have the right to take hundreds of young couples away from the influences of the home and send them where the influences are anything but good." Good people in both city and country will follow Mr. Brown's sentiments with a hearty "Amen."

In the American Journal of Theology for July, the Rev. Charles Augustus Briggs, of Union Theological Seminary, makes a plea for graduate schools of theology. Dr. Briggs believes the church to be suffering from the too limited education of her ministry. He declares "The Christian minister is no longer what he once was and what he ought to be, the best educated man in the community. . . . What other result could be looked for under these circumstances than a relative declining in the public position of the clergyman and in the public estimation of the church. It is necessary, if the church is to regain its true position, and if the

CONTRIBUTIONS.

Instruments of Music in the Old Testament -- A Study.

By REV. LOUIS MEYER, Hopkinton, Iowa.

(Continued from last week.)

F.—WHAT KIND OF MUSIC DID THESE INSTRUMENTS OF THE ANCIENT HEBREWS PRODUCE?

It is the general impression that the musical instruments of the Hebrews, especially those used in the services of the tabernacle and temple, were capable of producing musical effects similar to those of a complete modern orchestra. However, the ancient Hebrews had no idea of harmony. Instrumental music, strictly speaking, did not exist. The service of praise was mainly sustained by the human voice. When we read, for instance, "Give thanks to Jehovah with harp; sing praises unto Him with psalteries of ten strings," Ps. 33:2, every ancient Hebrew knew that he was to sing to the Lord and accompany the singing with harp and psalteries. The idea of giving thanks or singing praises with the instrument of music, or through it, was foreign to a mind which knew but music of the most primitive character.

The music of the temple services was in unison, and until the time of Herod all the people at the foundation of the second temple, as mentioned above, and at the dedication of the wall took part in the service of song. At the laying of Jerusalem, the singing was responsive or antiphonal, but both choirs united and the singing in the temple itself was in unison. At the time of Herod the common people were no longer permitted to take part in the service of praise, except by a responsive amen.

Of the instruments of music mentioned in the Old Testament as used in the temple services, the cymbals served only the purpose of giving the signal to commence the service, and the trumpets and the shofar also were used for signals only. The use of the flute we explained above, so that we need speak about kinnon (harp) and nebel (psalteries or viol) only. Of the harp as many as possible, but never less than nine were to be used in the temple choir, while of the psalteries not more than six and not less than two were permitted. Both stringed instruments were quite small and were under no circumstances able to produce an especial effect amidst the full voices of so many men.

The question, what melodies were used by the ancient Hebrews? cannot be answered, for no trace of them remains. However, it is very probable that the chants used in the synagogue today are closely related to the ancient melodies of the temple, and the remark of Ederheim "that in the so-called Gregorian tones we have preserved to us a close approximation to the ancient hymnology of the temple" deserves attention. Many efforts have been made to reconstruct the ancient Hebrew temple mu-

sic. The Hebrew vowels, and Hebrew accents, and even the Hebrew letters themselves, have been used in these efforts by learned men like Speidel (1740), Anton (1790), Haupt (1854), Arends (1867), Delitzsch (1868), Singer (1886), Ackermann (1894), etc. None of these intensely interesting investigations have given absolutely reliable results. We would, therefore, answer the question, What melodies were used by the ancient Hebrews? simply thus: The melodies were simple, plain, and primitive, and undoubtedly closely related to the chants used in the orthodox synagogue today.

G.—WHENCE THE POWER OF THE PRAISE SERVICE OF THE ANCIENT HEBREWS?

With greatest admiration, yea, almost with reverence, the ancient rabbis speak of the praise service of the ancient temple. It is agreed by all that its influence and power was wonderful, so that we well might ask this question, Whence this power? The power lay not in the music itself, for the tunes were most primitive and modern harmony did not exist. Nor lay the power in the instruments of music used. The modern organ with its "deep-swell-ing tones" was not invented. The harps and psalteries were but small, and their tone was at best weak and insignificant. The cymbals, not of a beautiful sound at all, were used to give the token of commencement to the singers. And the trumpets sounded in the intervals and for signals only. The marvelous power, then, is to be found elsewhere than in the instruments of music used. It was undoubtedly the direct blessing of God that made such a simple service so wonderful, and the reason for this blessing was two-fold.

1. The Service Was Actually, Not Only in Name, Consecrated to God.

It was not held to attract men by its beauty, but its one purpose was the worship of God. The idea in the heart of every singer and musician was to glorify God. And as the service was holy, so they took part in it with all their heart, received the blessing of God, and when the mighty volume of sincere praise ascended to the throne of the Almighty, the house was "filled as with a cloud, even the glory of God."

2. The Service in All its Parts Was Accorded to the Appointment of God.

Even in the times when the leaders of Israel wandered away from God, the purity of worship was retained. The psalms, the inspired songs of praise, were sung, and nothing was added or taken away. Thus God blessed the worshippers, for His word is true, "Them that honor Me I will honor."

Hopkinton, Iowa.

opening of the Theological Seminary.

The session of 1904-5 of the Seminary began on Tuesday, September 20, with a lecture by Prof. R. J. George, on the Preparation for the Ministry. Seven students have been enrolled in the First Year class—John Coleman, Allegheny; W. O. Ferguson, Hopkinton, Iowa; E. C. Mitchell, Rushsylvania, O.; W. M. Robb, Morning Sun, Iowa; A. T. Smith, Allegheny; D. R. Taggart, Beaver Falls; A. A. Wylie, New Concord, O.

The prayer of the church is answered in this increase of candidates for the ministry, and thanksgiving becomes us in view of it.

The Central Board of Missions.

The Central Board of Missions met on Wednesday, September 21, 1904, in Allegheny. The treasurer reported for August:

Domestic Mission, Receipts	\$55.35
Fund overdrawn	1,211.51
Southern Mission, Receipts	172.28
Expenditures	123.33
Balance	1,875.69
Chinese Home Mission, Expenditures	105.53
Balance	560.25
Jewish Mission, Receipts	45.64
Expenditures60
Balance	55.77

Rev. H. B. McMillan has yielded to the providence that hinders his work in the Indian Mission and has resigned. He is in California. The school at the Cache Creek Mission opened September 12. Twenty-eight Indian children were taken in. An addition to the church is to be made, to be used for the day school, as well. The fund given by Mrs. M. A. Slater, as a memorial to her son, Renwick G. Slater, and noted on page 119 of the Minutes of 1904, is to be used for this purpose, by arrangement with Mrs. Slater.

Miss Annabel Stewart, of the Selma Mission, has resigned owing to home duties. The vacancy was filled by the appointment of Miss Martin of Cambridge, Ohio.

Attention is called to the need of money for the Jewish Mission. Rev. G. M. Robb has taken up the work. The clerks of Presbyteries should bear in mind that the next meeting of the Board will make the quarterly appropriations.

A good conscience keeps always good cheer; he cannot choose but fare well that hath it, unless he lose his appetite with neglect and slothfulness. It is a shame for us Christians not to find as much joy in God as worldlings do in their forced merriments and lewd wretches in the practice of their sins.—Joseph Hall.

The sweetness of the hidden God is the delight of life.—Frederick W. Faber.

Religion should make us happy, but only as it makes us holy.—T. Calvin McClelland.