# Jeachers' Department.

#### Sabbath School Scripture Lessons.

ages, and in some parts of the Church of God, so JANUARY 15th, 1860. little interest should be felt in this matter. It Read-LUKE XXIII. 27-56 : The Crucifixion o has sometimes been assumed that the care and Christ. Exopus xx. 1-23 : The Law given on Sinai. culture bestowed upon it under the old dis-

Recite-LUKE XXIII. 1-4.

12

### JANUARY 22nd, 1860.

Read-LUKE XXIV. 1-24 : The Resurrection o Christ. Exopus xxiii. : The Law given on Mount Sinai.

Recite-LUKE xxiii. 34-38

### MESSENGER ALMANAC.

From January 8th, to January 21st, 1860.

	Las	t Q	Moon, Quarter, Moon, Quarter,			January 8, 15, 22, 31,			<ol> <li>8 Morning.</li> <li>3 43</li> <li>2 43</li> <li>8 2 Afternoon.</li> <li>0.56 Morning.</li> </ol>			
D.M.	Day	SUN.				MOON.				High Water at		
		Rises.  Sets.			Rises.		Sets		Halifax.		Windsor	
8	SU.	7	36	4	38	5	0	7	30	7	12	morň.
9	M.	7	36	4	39	6	23	8	16	7	59	0.38
10	Tu.	7	36	4	40	7	44	8	53	8	42	1 38
11	W.	7	36	4	41	9	4	9	22	9	21	2 33
12	Th.	7	35	4	42	10	20	9	46	.9	56	3 25
13	F.	7	35	4	43	11	35	10	10	10	41	4 15
14	Sa.	7	34	4	44	mo	rn.	C. 7.	35	11	24	5 3
15	SU.	7	34	4	45	0	48	10	56	Α.	18	5 52
16	M.S	7	34	4	46	1	53	11	31	1	58	6 42
17	Tu.	7	33	4	47	3	14	11	54	. 2	49	7 34
18	W.	7	33	4	48	4	22	A.	32	4	9	8 27
19	Th.	7	32	4	49	5	11	1	11	5	14	9 21
20	F.	7	31	4	50	5	14	2	16	6	7	10 15
21	Sa.	7	31	4	51	. 6	56	3	18	+ 6	50	11 7

\* \* For the time of HIGH WATER at Pictor Pugwash, Wallace, and Yarmouth add 2 hours to the time at Halifax.

\* \* For HIGH WATER at Annapolis, Digby. &c. and was in the times of the sweet singer of Israel. at St. John, N. B., add 3 hours to the time at Halifax. \*. \* The time of HIGH WATER at Windsor is also the

time at Parrsboro', Horton, Cornwallis, Truro, &c. \*\*\* For the LENGTH OF DAY double the time of the

suffered to fall. How is it possible suitably to sun's setting. please God, to offer him that praise which costs

Noise. Noise, indeed, is the weakest thing in the which frightens both man and animals, and not of homage to an earthly monarch ? the bullet, though the report is perfectly innocent, and the bullet earries wounds and death on its wings. Lightning, too, is not only much more sublime than thunder, but its power is, in many instances, tremendous; so that we can not set bounds to its effects; and yet it is the harmless din of the thunder which terrifies. The motion of the air which produces sound seems to be quite different in kind from that which overcomes resistance, and affects the skin and the muscles. The ear will catch the tones of a bell at the distance of eight or ten miles on a still evening, though the vibration of the bell does not at that bend the spider's most slender thread; and yet the same ear gives no notice of the approach of a dashed to pieces; and the first notice given, whether the bullet strikes, or passes near, is a muscular impression, and the wind of a bullet is a wind that blows, not a wind that stings. It is much the same with noisy people ; they are always less effective in proportion as the noise is louder. A deep honey combed ball, which whistles as it flies, goes less fiercely and directly to its mark, and does less execution than one which speeds on in silence; and, in blasting rocks with gunpowder, it is the stifled, smoldering shots that do execution. Thus it would seem even in inanimate things, that sound is the weal of weakness-the crying, the childishness of creation, as it were."

# THE CHRISTIAN MESSENGER.

## [JANUARY 11,

P

ought to join in this part of worship."

but

"Our songs of praise shall ne'er be past, While thought, or life, or being last, Or immortality endures."

While eternal ages are rolling, still shall the ice of praise be heard in heaven, with the

ever heard, when it is properly attuned,-shall noise of wooden or leaden pipes in vain display man be backward to employ this noble talent in of the performer's skill, for that intelligent and this high service of the Creator and Redeemer, spiritual praise which is demanded from the and wilfully neglect to train his voice for it, under heart and the tongue of the living worshipper. the perverse, and, at least, the delusive plea of Or, if we sink not to such degeneracy, convertspirituality? "In singing the praises of God, ing the noble organ into a nuisance ; still in too we are to sing with the spirit and with the un- many cases, our highest effort seems to be to derstanding also; making melody in our hearts train choirs, which shall be our proxies,-instead unto the Lord. It is also proper that we cultivate of using them for their legitimate object as the some knowledge of the rules of music that we may mere leaders of our worship, and the amateurs praise God in a becoming manner, with our voices around which all may gather, uniting the voice as well as with our hearts." And, "the whole con- of the great congregation in skilful harmony, gregation should be furnished with books, and with the voice of the select and trained company of the chief musicians. It is not pretended that

Indeed, I know of no consideration in the all possess equal talent, but all have voices, which Gospel which invites us to this exercise, which may be sufficiently trained for these performandoes not demand of us to render it worthy of its ces. And in the present day, when our very place in the worship of God. Its themes are the children are furnished with the opportunity of sublimest that ever summoned the mind and philosophic and scientific instruction, based upon heart to loity and ennobling emotions. They are the clearest and simplest principles, we have adof the highest lyrical eminence. They called vantages which even the past generation did not forth the grandest offorts of the Christian muse, possess. While then we will expect that some if I may so speak, in those ages of the Church, will be eminent for musical skill, who shall be when the inspiration of God taught Moses, and responsible for the composition of music, and for David, and Isaiab, and John to poor forth those the increasing development of its principles-for strains of heavenly poetry, with which the devo- instruction, and for leaders in public worshiptional parts of the Bible abound. They are the great mass of our congregations ought not to God, the Infinite and the Eternal, the glory, and be discouraged, or feel themselves exempted from the grace, and the wisdom of redemption, through the duty of employing a part of their time and the blood of His Son, the mysteries of eternity opportunities in learning how, most profitably and of the soul, the joys of Heaven, the breathing and pleasantly, and with most edification to of pious affection, the glow and fervor of the others, to unite in the songs of the sanctuary. heart enraptured with foretastes of the glory of "It is a good thing to give thanks unto the Lord, God. And these are never to cease. Prophecies and to sing psalms unto thy name, O Most High. shall fail, tongues shall cease, knowledge shall To show forth thy loving kindness in the mornvanish away, the preaching of the Gospel shall ing, and thy faithfulness every night, upon an come to an end, as no longer needful, prayer instrument of ten strings, and upon the psaltery, shall be no more heard in the kingdoms of God, and upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work, I will triumph in the works of thy hands." Singing in public worship ought not to be performed by proxy. Valuable as choirs are, they would destroy devotion instead of aiding it, were they left to be the sole performers, and they themselves would become the instruments of a heartless vain-glory to themselves and to the people who should abandon to them the exclusive work of praising God in His Sanctuary. To prevent these, and to prevent them from degenerating into the revelry of the thoughtless, the frivolous, the vain, and mere children, it will be the duty of the pious and well-skilled-even of fathers and mothers in Israel-to aid and to enlarge them with their own presence and assistance. Thus will choirs rise in dignity ; they will be suitable leaders, and their lead shall be followed to advantage and with edification by all the worshippers. And in order to a suitable participation with the duty of personally, singing in the congregation, let all devote themselves with all the help within their reach to the cultivation of their voices, and to the attainment of that degree of musical skill which will qualify them for the important duty. But all this is nothing worth, unless there be "Singing with the spirit," " singing with grace in the heart," "making melody in your hearts to the Lord." Oh ! when the heart is tuned to sing the praise of Jehovah Jesus, then is it delightful, indeed, to pour forth the melodious strains that are sung by the seraph-tongues of Heaven. And then, in the closet, in the family and "in the great congregation," the Lord shall comfort Zion; He will comfort her waste places, and He will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, "thanksgiving and the voice of melody."

## Magnanimity of a Child.

We observe, in an exchange, a touching in. stance of presence of mind and self-devotion in a child. A little girl, in Warrentown, eight years old, being left by her parents, her clothes took fire. Her little sister, four years of age, ran to call the neighbors, who coming in, found the child lying in the yard, dreadfully burned.

14

AN IMPORTANT PRINCIPLE DISCOVERED. Statesman of that place-met a little boy of his ing zeal and fervor on the duty of singing prais- our unaccustomed ears, seem almost incredible. conductor of heat was made by a man who while acquaintance on the cars, and said to him, 'This es to the Most High? It is not by a drawling, And yet all this is effected by the persevering making plaster images, frequently washed his is quite a stormy day, my son.' 'Yes, Sir,' said heartless, formal travelling over a given number enthusiasm of a people who love to praise God hands in a tin pan, the bottom of which soon bethe boy, 'this is a very wet rain.' The clergy- of metrical, and, perhaps, uncouth stanzas, that in his sanctuary, and by timely care have quali- came encrusted. Soon after, when it was put on man, thinking to rebuke such hyperbole, asked the designs of this service are met. And if fied themselves for the service in a manner which the fire to heat water, it was found that the f he ever know of other than wet rain. The everything that hath breath is commanded to on our side of the Atlantic, has been too dis- water could not be heated. The discovery was boy answered that he never knew personally of praise the Lord, shall man, formed in the image, proportionately attempted. Here it is still too put to a practical use in the making of iron any other, but he had read in a certain book, of and endowed with a voice to bless him, and by often the case, that instead even of being accom- safes, the chambers of which are filled with plasa time when it rained fire and brimstone, and he the possession of that voice, already in possessi- panied with the voice, the organ drowns the voice, ter, which, in case of fire, prevents the contents on of the sweetest instrument of music that was and the grand effort seems to be to substitute the from being burnt.

when we profess to come into His presence with a song, if the sentiments of the style of our perworld. As Robert Mudie pithily says: " In formance be such as would cover us with conthe discharging of fire-arms, it is the report fusion and ridicule, if we offered such mockery

Sacred Music.

BY THE REV. DR. KREBS,

(Concluded.)

pensation, were suitable enough for a dispensa-

tion of rites, and types, wherein, as so much of

it was but the shadow of good things to come,

great excellence in vocal and instrumental music

in the worship of God, was proper enough to im-

press the senses and imagination-but these are

not requisite under the new dispensation. And

this, indeed, is about the strongest position o

their argument, who are opposed to the use of

instrumental music in the New Testament wor-

ship. But these arrangements are not at all a

part of the ritual law of Moses; for the highest

excellence and most systematic and effectual ar-

rangement of it, were not in existence until the

time of David, who, when the tabernacle was

fixed, employed a portion of the Levites, that

would otherwise have been employed, as singers.

They grew out of the pious monarch's zeal for

the glory of God, and were the result of his own

personal musical taste and poetical skill, employ-

ing itself in the composition of psalms adapted

to the then existing worship, and in the provision

of suitable methods of using them, in the cele-

bration of Jehoviah's praises-which is a part of

our worship never to be omitted-which is

always required to be spiritual and which, as

David conducted it in this part of it, is no less

appropriate and important in our times than it

neglect, into which it has too generally been

us nothing? How shall we honor Him aright,

There is, there can be, no justification of the

It is greatly to be lamented that in various

Because religion is of the soul, and of the heart and the spirit-has it, therefore, no body, no vehicle, no suitable expression ? And shall the lovers of revelry, the votaries of the theatre and the dance, press to their aid the charms of melody and song, and the praises of Jehovah be offered in harsh and untuned voices, and with no care to make them worthy of their object and their themes? I have no sympathy with that usual twang oft heard in conventicles, where worthy men.

> "Misled by custom, strain celestial themes, Through the pressed nostril spectacle bestrid ;"

distance produce a motion of the air that will in which a mere jargon of dissonant sounds and unintelligible words, most piously offends all taste, while it pretends to be the most holy and bullet, by which it may be the next instant acceptable form in which God is to be praised. Surely I would never debar a child of God from the privilege of pouring out his feelings with such voice and skill as God has given ; but obstinate refusal to attempt cultivation is no part of religion; and certainly, as no man is excused from singing, until he has made trial, and found that he is utterly disqualified even to learn the in the best ages of the Christian Church ; when appropriate use of his voice ; so, none who perversely refuse to make the trial have a right to disturb and mar the barmony of God's high from Europe, where Luther, not only with the praise by their wilful discords, and at least have no right to oppose and vilify the effort to praise God with all the powers of the voice; to stigmatize the cultivation of sacred music, as being a sinful imitation of the ungodly, as an aping of the opera and the theatre, or as a following of the arts and trickery with which a religion of mere forms and ceremonies captivates the senses, and indulges its pride, while the heart is far from God. For the incurable in voice and ear, there is nothing left but to invoke-

> "Come, then, expressive silence, muse His praise."

And I ask further, how is it possible to perform When asked why she was there, she replied that this service aright, and to comply with the Aposcanopy of heaven, thousands may sometimes be Fair, there was a perfect karey of an ox tamer, she thought if she stayed in the house, the house tolic injunction to teach and admonish, unless we heard, as with one voice, so tuned, so distinct, so who practices breaking steers for farmers, who would catch fire, and burn up the baby too. We employ our advantages and opportunities so to sweetly trained, the child and the aged patriarch never treats them inhumanly, but he soon bas are not surprised, after this trait of nobleness, to train our hearts and minds and natural powers, -side by side joining in the songs of Zion them under perfect control, and as bidable as learn that she bore her sufferings with uncomand so improve our taste, as that when engaged Some descriptions of the skill, effect, imposing well trained children. plaining fortitude, until relieved by death. in the worship of God, we may be understood- sublimity, harmony, and unanimity of voices in may excite or express the feelings which are the the ordinary assembles for religious worship in A clergyman of Concord, N. H.-so says The subject of our song, and may enter with becom- parts of Germany and Switzerland, would, to

musical instruments of God.

The song of Moses and the Lamb shall be chanted in the highest perfection of the redeemed powers of our bodies and our souls-in the harps and symphonies of the celestial choir-never ending, still beginning. And the glory of God and of the Lamb shall furnish the everlasting theme of the sublime and enrapturing music, where the angels and the saints of God shall for ever outrival the fabled music of the spheres Let then this divine art receive its appropriate place in our estimation. Let us feel the obligation to train our voices for the high praises of God. Let us fit ourselves to unite in this most delightful part of our worship in the house of God, and in the cheerful circles that assemble morning and evening around our fire-side to present the daily sacrifice and incense of our prayers and praises to the most High. Let every unreasonable prejudice, and indolent habit be all laid aside, and if need be, let us embark in the study of the very first principles of the co-angelical duty.

It is a happy circumstance, that, in the day in which we live, so many efforts are being made to restore the singing of God's praise to its proper place-the place which it has in the Bible, and religion has most flourished and revived, then also has sacred song. The impulse has come word of God, broke the despotism and dissipated the darkness of popery-but with the holy songs and meledious tuncs which he (for he was an eminent poet and musical composer), gave to the church of God. There to this day, not only in the amusements of the worldly, but in the songs of the sanctuary, the highest efforts of musica! skill have been employed for the purpose of diffusing and cherishing a taste for sacred minstrelsy. The youth re carefully taught, all generations and all conses are instructed, and readily unite in those great assemblies, where, whether convened amid the solemn aisles of the time-honored cathedrals, or in the open air, or under the blue

At the Maine State Fair, a boy of fifteen years, from the town of Woodstock, had a pair of three years old steers, which obeyed him as an obedient boy will his parents. By a motion of his hand they would go forward, halt, and return, go to the right or left, kneel down, and perform other things much to the surprise of some older farmers who are in the habit of putting the brad through the hide. At the New York State