

prehension. To use them in the Sabbath School would require a large expenditure of time in learning them, and besides this the effect of the words would be lost, because not understood. Therefore in order to insure the deepest and most lasting impression on the minds of the school, the more simple and plain the music the better.

2. Again large numbers of them are not at all appropriate to the subjects taught. They need to be winnowed sifted and boiled down in order to get therein those that are suited to the wants of the Sabbath School. Some men have ransacked the entire domain of secular and even profane music and have as they say, robbed his Satanic majesty of some of his choicest tunes. They have attached to them some solemn and pious words and introduced them to us as converted tunes. In some instances they have been successful. But I fear that a good many of them are like some church members. They have been gathered in because they could sing well or talk well, but unfortunately they have never been converted at all. Consequently they do more harm than good, and the sooner they are excommunicated the better. To say the most that can be said of these books referred to only a few of the pieces can be used profitably in our Sabbath Schools. Now to supply our schools with these books involves a good deal of expense while the want is not met to the extent desired.

An attempt has been made to supply this want by the publishers of the admirable International Series of Sabbath School lessons. In some publications there is found in connection with each lesson, a piece of music carefully selected with a view to its adaptation to the subject of the lesson. This is very good so far as it goes. But if I were allowed to suggest any improvement it would be this, that there be two pieces of music instead of one, and that they be published in all the lesson papers and leaflets for the benefit of the scholars, as well as teachers. By these means the music, as well as the Bible lessons might be studied by all the scholars during the week. Let the opening piece be of such a character as to awaken emotions in the line of thought contained in the lesson, and the closing piece a song of praise, such as shall carry the thoughts up to God in grateful emotions; in view of his wondrous love manifested in the plan of Redemption.

A few practical suggestions will close this paper.

1. In making up the staff of Sabbath School workers, let there be incorporated, other things being equal—as much musical talent and ability as possible. In saying this, however, I do not ignore the fact that many persons possess excellent gifts and qualifications for teaching, and superior ability for conducting Sabbath Schools, who have little or no musical ability; and on the other hand, many who are splendid musicians are very inadequate to the work of teaching or superintending the school. But when these qualifications are combined in the same persons, let such be secured if possible.

2. It is very desirable to have a music teacher in connection with the school. If such an one cannot be obtained, let the one who is best qualified take the lead and teach the rest. At all events, let the teacher of the infant class be a singer, apt to teach, as the principal exercises of that class must necessarily be made up of bible stories and music.

3. In order to secure the greatest possible efficiency in this department, it is necessary to have a certain specified time given exclusively to the study and practice of music. In cities and in towns it might be practicable for the school to meet on a week evening for this purpose. But in thinly populated country places this would be next to impossible. The next best way to meet the difficulty would be to have the time on the Sabbath so arranged as to give a half hour, more or less, either at the commencement or the close of the school, to the subject of music.

4. Let the whole school be instructed in the elementary principles of vocal music; and so thoroughly trained that the pieces of music coming out in connection with the International series, may be easily mastered by the scholars, though some of them might be new.

5. Where it is within the range of possibility, let there be an organ or melodeon to accompany the singing. This will serve greatly to the help of the voices and preserve uniformity of tone and pitch and materially aid the performance. I know that there are

in the minds of many good and pious men and women, conscientious objections to instrumental music. But it is a well-known fact that the sweet singer of Israel, used a variety of instruments in praising the great God.

Instrumental music charmed the King of Israel and banished the evil spirit from him. And moreover, we find a combination of vocal and instrumental, when we hear the Psalmist say, "Praise the Lord with the harp, with the harp and the voice of a Psalm."

Finally. Let the music of the Sabbath School be full of the "Old, old story of Jesus and His love." Ring out clearly the changes on that old story in all their variety, beauty and simplicity, yea and sublimity too, and it will be found that the musical element in the school will not only be a help, but a leading and effective instrumentality in accomplishing the objects aimed at in the Sabbath School, viz., to lead the youth of our country to Christ—to train them for usefulness in the world, and instrumentally to fit them to unite with the redeemed in glory in singing "Hallelujah to God and the Lamb," while eternal ages roll. May both teachers and scholars be permitted after the toils of this life are over to unite in swelling those glorious anthems of praise.

"O how sweet it will be in that beautiful land,  
So free from all sorrow and pain,  
With songs on our lips, and with harps in our hands,  
To meet one another again."

A Wonderful Clock.

The Scientific American has a description of a marvellous piece of mechanism made by Mr. Felix Meier, of Detroit, Mich. It is said to eclipse all former achievements in this direction, without excepting even the Strasburg, which for so many years has been regarded as the great clock of the world.

Mr. Meier's clock is the result of nearly ten years of patient labor and the expenditure of \$7,000 in cash. The clock is eighteen feet in height, eight feet wide, by five feet deep, and weighs 4,000 lbs. It is of handsome proportions; the framework is entirely of black walnut, elegantly carved. Above the main body of the clock is a marble dome, upon which Washington sits in his chair of state, protected by a canopy, which is surmounted by a gilded statue of Columbia; on either side of Washington is a colored servant in livery guarding the doors, which open between the pillars that support the canopy; on the four corners of the main body of the clock are black walnut niches containing human figures, emblematic of the march of life; the two lower ones are supported by two female figures with flaming torches; one of them contains the figure of an infant, the second the figure of a youth, the third of a man in middle life, the fourth of an aged graybeard, and still another, directly over the center, contains a grinning skeleton representing Father Time. All of these figures have bells and hammers in their hands. The infant's bell is small and sweet toned; the youth's bell larger and harsher; the bell of manhood strong and resonant; that of old age diminishing in strength, and the bell of the skeleton deep and mournful.

The astronomical and mathematical calculation, if kept up, would show the correct movement of the planets for 200 years, leap years, included.

The clock shows the time at Detroit in hours, minutes, and seconds; the difference in time at New York, Washington, San Francisco, Melbourne, Peking, Cairo, Constantinople, St. Petersburg, Vienna, London, Berlin, and Paris. The day of the week, calendar day of the month, month of the year, and seasons of the year. The signs of the zodiac, the revolutions of the earth on its own axis and also around the sun. The revolutions of the moon around the earth, and with it around the sun; also the moon's changes from the quarter to the half, threequarters and full. It also shows the correct movement of the planets around the sun.

There is a movement in this clock which cannot regularly be repeated more than once in eighty-four years.

The inventor has a crank attached to the clock, by means of which he can hasten the working of the machinery in order to show its movements to the public; by turning continuously twelve hours a day for sixteen days and eight

hours, a perfect revolution of the planet Uranus around the sun would be made.

At the end of every quarter hour the infant in his carved niche strikes with a tiny hammer upon the bell which he holds in his hand. At the end of each half hour the youth strikes, at the end of three-quarters of an hour the man and at the end of each hour the graybeard. Death then follows with a measured stroke to toll the hour, and at the same moment a carved cupid projects from either side, with wings to indicate that time flies. At the same time a large music box, manufactured at Geneva expressly for this clock, begins to play, and a surprising scene is enacted upon the platform beneath the canopy: Washington slowly rises from the chair to his feet, extending his right hand, presenting the Declaration of Independence. The door on the left is opened by the servant, admitting all the Presidents from Washington's time, including President Hayes. Each President is dressed in the costume of his time. The likenesses are very good. Passing in file before Washington, they face, and raise their hands as they approach him, and, walking naturally across the platform, disappear through the opposite door, which is promptly closed behind them by the second servant. Washington retires into his chair, and all is quiet save the measured tick of the huge pendulum and the ringing of the quarter hours, until another hour has passed.

Letter from Jerusalem.

The following letter from the Christian Standard, brings up vividly the present sad condition of the city which was once 'the joy of the whole earth.'

JERUSALEM, May 22, 1879.

The Arabic language is unquestionably a difficult one to learn, but there are some words that a mere tyro could not fail to learn, if he would spend a few days or even hours in Palestine. One of those words is *backsheesh*—a present. From the time we landed at Joppa to this hour, it salutes us in every city, town, village and country, in every street and at every corner. Old men and young, matrons and maidens, and even infants lip this favorite word and stretch out their little hands for "a present" from the stranger. This country is emphatically a country of beggars. You can not ride, walk, sit nor talk without being asked for a *backsheesh*. At first we were amused, and one of our company, when besieged with beggars, playfully put into the hand of one, a little pebble. He threw it down indignantly, exclaiming, "I asked you for bread, and you give me a stone." No doubt some beg for bread, but there are hundreds of able-bodied men and women, who could earn their bread by honorable labor, were they not too lazy to work; but they find it easier to beg than to work, and some tourists, who have more money than brains, scatter their coppers almost broadcast in Palestine. There are plenty of sick, blind, infirm, old, and leprous people, to whom one might give wisely and mercifully, and these only should be given *backsheesh*. Our amusement gave place to pity, and pity in some cases to disgust, when we saw persons who call themselves respectable, not only expecting but asking for "backsheesh" for no service rendered. Whatever Arabic I may forget, I shall not soon forget "backsheesh."

Jews' Wailing Place.

We have been to see and hear the Jews wail. It was truly a most affecting sight, and almost moved me to tears. At the west side of the old temple wall, where there are some enormous stones, 15 feet long and three or four deep, with a rough paneled surface and a smooth beveled edge—Phonician or old Jewish style—every Friday afternoon between three and five o'clock, a large number of Jews congregate. Old and young, rich and poor, male and female, some standing, others bowed against the wall, and others sitting on the ground, with the Hebrew Psalter or some other sacred book in hand, and the body swaying to and fro, wail out lamentation after lamentation. The old people, especially, are very earnest, but I also noticed some middle-aged and young women deeply moved, and as they uttered their lamentations, the big tears coursed down their cheeks.

Some engaged in it in a cold, formal

manner, and soon finished their exercises; but the majority were no doubt in sad and heartfelt earnest. Several companies of 20 or 30 gather around an aged man who chants in a sad and mournful strain the following touching lamentation:

Leader—"Because of the palace which is deserted"—

People respond—"We sit alone and weep."

Leader—"Because of the temple which is destroyed,

Because of the walls which are broken down,

Because of our greatness which is departed,

Because of the precious stones of the temple ground to powder,

Because of our priests, who have erred and gone astray,

Because of our kings who have contemned God"—

People—"We sit alone and weep."

ANOTHER GROUP.  
Leader—"We beseech Thee, have mercy on Zion,

People—"And gather together the children of Jerusalem.

Leader—"Make speed, make speed, O deliverer of Zion.

People—"Speak after the heart of Jerusalem.

Leader—"Let Zion be girded with beauty and majesty.

People—"Show favor unto Jerusalem.

Leader—"Let Zion find again her Kings.

People—"Comfort those who mourn over Jerusalem.

Leader—"Let peace and joy return to Jerusalem.

People—"Let the branch of Jerusalem put forth and bud.

Thus these poor disconsolate Jews, week after week, cry in bitterness of soul for what they will never receive, and hope against hope, while they reject the only One who can comfort those that mourn and dry the mourners' tears.

HENRY S. EARL.

Correspondence.

For the Christian Messenger.  
Valedictory Address.

TO REV. JAMES A. STUBBERT ON HIS REMOVAL FROM THE THIRD-YARMOUTH CHURCH TO WYMOUTH.

Respected and Dear Pastor,—

In view of your approaching departure for another field of labor, although feelings of regret and sadness bear upon us, we, as a church and congregation gladly avail ourselves of this opportunity to approach you, with this imperfect expression of our esteem and regard for you.

In the twenty-seven years that have passed since you came to us, as a stranger among a strange people, yet members of the same household of faith we have together enjoyed many moments of solemn rejoicing. How pleasant to recall the sacred seasons when our hearts were refreshed and glowed with holy desire and heavenly love, seasons that memory will recall with pleasure.

Our earnest desire and hope was that as you have spent so large a portion of your most vigorous days with us in the gospel ministry, that your declining days might be spent in the service of the Master in this place.

We deeply regret that circumstances seem to render it necessary that you should go from among us, and we can assure you that your sojourn with us will not soon be forgotten, and your kindness and friendly feeling toward all who have had the pleasure of your acquaintance are too well known to require any eulogium from us.

We remember the low state of Zion when you first came among us, and some of the difficulties with which you had to contend, and rejoice in the fact that through your efforts these difficulties have vanished away. Your faithful labors among us, have resulted in large accessions to the church. Your christian sympathy with us, and your unwearied labor for us have manifested a truly christian character, with a deep regard for the great trust reposed in you—the advancement of the cause of the Master. Permanent blessings have resulted to not a few, through your ministrations, while none who have waited with regularity on your ministry, have failed to be refreshed and strengthened.

The interest you have taken in the cause of Temperance, and your zeal in promoting the general interests of the community merit our warmest thanks. Trusting that the presence and blessing of the Master may be your abiding

portion—asking you to rest assured that we shall not cease to remember you and Sister Stubbert, for whom we cherish the strongest esteem and friendship, and feel that we shall sustain a great loss in our social as well as religious gatherings by her removal, and hoping that you will not forget the church planted in this place, when you cease to be among us, we bid you farewell, and leave you in hands of a covenant keeping God, and should we never again be associated as pastor and people, may we be "united in that peaceful abode," where parting is unknown.

Signed in behalf of the church.

EDWIN S. CROSBY,  
RUFUS H. SYMONDS,  
RICHARD N. CROSBY,  
ANDREW F. DURKEE,  
CHARLES TEDFORD,  
Deerfield, Aug. 11th, 1879.

REPLY.

To EDWIN S. CROSBY, AND OTHERS.

Dear Brethren,—

It is with no ordinary feelings I express my regret that your financial embarrassment has rendered my leaving you a matter of necessity. The kindness I received from so many during the long period of twenty seven years, makes it very difficult to leave you.

As you say, dear brethren, we have enjoyed many blessed seasons of refreshing from the presence of the Lord, at which seasons I have had the privilege of leading many of you and your children in the ordinances of the Gospel.

Whatever I have been the instrument of effecting in the peace and upbuilding of Zion among you, to God be all the glory. Your best good has always rested with weight on my mind, and your prosperity will ever rejoice my heart. You may rest assured you will have my prayers whether our separation be long or short. As I have for over forty years been identified with the temperance cause, I hope to be ever found among that noble band who are labouring to extend its triumphs through our world.

I know my dear brethren you will all feel deeply the loss of Mrs. S., and none more than the sisters with whom she has mingled in all your social and religious meetings, and I am sure she feels as deeply the separation as any.

We heartily thank you for your prayers and kind wishes for our future good. And now, dear brethren and sisters, we commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified.

JAMES A. STUBBERT.

September 20th, 1879.

For the Christian Messenger.

Mr. Editor,—

I have read with great interest and profit the translation of the three discourses of Prof. Luthardt, with which Dr. Welton has so kindly favored the readers of the Messenger.

I am sure, could I propose a vote of thanks, it would be carried unanimously, and, moreover, that I will be as fully sustained in the earnest request that the Dr. at his convenience give us the benefit of the other subjects mentioned in his Prefatory Note. Those already published have certainly given additional interest to your valuable paper.

Truly yours,  
E.

Sept. 24th, 1879.

For the Christian Messenger.

Antigonish and Guysborough.

The Baptist Churches of Antigonish and Guysborough Counties, seeing the need of more work in the Master's cause, have resolved to make an effort in that direction.

On Friday evening 19th inst., at 7.30, an interesting social meeting was held in the vestry of the Antigonish Baptist Church. Revs. A. W. BARRS and F. O. WEEKS delivered short and pointed addresses, and several others either said a word for Jesus, or led us in prayer.

At 10.30, A.M., Saturday, the Pastors, Licentiate, and several other brethren of the two counties, met to discuss plans for work and arrange for future meetings. As a result of our coming together we resolved ourselves into a society to be known as "The Eastern Counties Ministerial and Lay Conference." The following officers were elected for the ensuing year. Rev. A. W. BARRS, President; T. M. KING, Esq., Treasurer; and A. H. DEAKINS, (Lic.) Secretary.