NUMBER IV.

TEMPLE WORSHIP.

VOL 1.

BY PURENESS, BY KNOWLEDGE-BY LOVE UNFEIGNED."-St. PAUL.

REV. E. B. DEMILL, A. M., Editor

kiginal Contributonis

rate the intense nationality of the

ms, and show how they entered into the people to thank the Lord.

Open to me the gates of righteousness,

will go in and praise the Lord." ery soul of the national religion, it may not be

Let us then transport ourselves, in thought, lock to that glorious city, and let the time be— so the days of Solomon—nor of the later Kings, at after the restoration, when Israel was just court respond, " This is the gate of the Lord

Into which the righteous enter," Then the Levite singers of the procession sung | Martyrs. overing from the terrific exhaustion of the in the ears of the people the praises of that mercy which raised them up from their bumiliation, They had come back again, a few thousands

t of the numbers that had gone away, and had in the following prophetic lines. thored hard amid sufferings and opposition.

Liength they had finished the temple, and afterards, amid still greater difficulties, the wail was.

The stone which the builders refused. "I will praise thee for theu hast heard me

rebuilt. Then at last, feeling accure, the nation gave itself up to joy.

But it is a joy mingled with many varying kelings. Out of all the people there are but is who have not been born in exile. The punger generations entered with enthusiasm ito the delightful task of reviving the old mional enatums, but the elder ones, who think of the former city and temple—when contrasting twith the present—wept aloud.

But the prophets Haggai and Zachariah are mong them to comfort them with the prophecies of the Lord, and Exra and Nehemiah have found he Scriptures where the people may read the built. Then at last, feeling secure, the nation Is become the head of the corner This is the Lord's doing, It is marvellous in our eyes This is the day which the Lord hath made We will rejoice in it and be glad,

Save now I beserch thee Oh Lord Oh Lord I beserch thee send now prosperity. the Levites of the outer court.

"Blessed be he that cometh in the name of the Lord

We have blessed you out of the house of the Lord

that poetry on other generations and other hearts
than those of Israel.

he Scriptures where the people may read the ast, and take comfort. set, and take comfort.

It is a glorious day, the season of the feast of bernacles. The people, high and low, have solved that nothing shall be wanting to restore the ancient rites in all their former magnificence. After which the singers conclude with a resc-

to do the same. "Thou art my God and I will praise Thee ad now the roof of every house is green with Thou art my God—I will exalt thee.
Oh give thanks unto the Lord for he is good
For his merby codureth forever."

and now the root of every mose is roots, made of the branches of the olive and the alm, and if we look from mount Zion, we see the streets swarming with people coming up to be temple. The morning sacrifice, and morning urvice, have already been performed, but the Then follow the sacrifice of bulls and goats and ancient song—not one out of all the countiess lambs, accompanied with many alsor ficial song, productions of the elder ages that can shake the and the visits to the different gates when the wall is dedicated, all of which Nehemiah will exalt him with hope or crush him with terror as

erice, have already been performed, but the peat service of the day is yet to come. , Look around upon the seene. This is the people whom the sorrows of exile and oppres-tion have not broken down. Their fervent triotism has never been quenched. This is at people who, alter seventy years of hope de-erred, and agonizing sorrow, and doubt and

" Hallelujah! Praise God in the Sanctuary ar, have left all their wealth, all the new as ciates, and friends of that country where they Praise Him in the firmament of his power

had dwelf, for the blessed privilege of living under the shadow of dear Jerusalem. Then, Praise Him for His mighty acts Praise Him according to His excellent greatne cominent among all, is Nehemiah, who has left Praise Him with the sound of the trumpet the pomp and luxury of a Persian Court, and in-fluence and royal favor, to live in exile in a Praise Him with the Paltery and harp Praise Him with the timbrel and dance

But the joy, the laughter, the singing, the music, that arise from every side, are not the marks of miserable poverty. They show the feelings of this repentant people, no longer stiff-necked or idolatrous, who came to lay the

iversal national love upon the alter of their The crowd increases. All the house tops-all the walls—all the surrounding country—are green with arbours and tabernacles. Such a

estival has not been seen in the whole history of the nation since the days of Joshus.

All the temple service is completely restored and for the first time in nearly a century will it be repeated in the ancient manner: "For the Levites have been sought out of all their places, and the sons of the singers from all the villages which the singers had builded round about

Jerusalem."

The pealm which will constitute the services of this day has been written for this occasion by hera—making the nation speak, as one man, its egradation before and during the captivity, and s marvellous deliverances are described.

This is that psalm which in after days Luthis is that pain which is accounter, and wrote against his study wall.

"This is my pasins—which I love. Though I "This is my pasins—which I love. I nough I love all the psalms and Scriptures, and regard them as my life, yet have I had such experience of this psalm that it must remain, and shall be called my psalm, for it has been very precious to me, has delivered me out of many troubles—and without it neither Emperor, Kings, nor Saints

could have helped me."

And now the procession of Levites moves toward the temple. In the words of another psalm, (68th 25-28 verses) the order of the procession

may be known.
"They have seen thy goings, Oh God!
The goings of my God, my King, in the The singers went before,
The players on instruments followed after, ng them were the damsels playing on tim

Bless ye God in the Congregation, Even the Lord from the fountain of Israel." The Levite singers in the procession commence singing responsively the following Oh give thanks unto the Lord, for he is God, For his mercy endureth forever;

Antioch—they were schoes using the catacombs at Rome.

They were shouted out as the battle songs of the catacombs at Rome.

They were shouted out as the battle songs of the catacombs at Rome.

We who love them now can remember when

That his mercy endureth forever.

Let them now that fear the Lord eay.

That his mercy endureth forever.

The leader enemal the cast experience of the people, of ferce efficient, and long despart, of the interposition of their God to save them, of their firm fath in Him for the future.

The Levite singers of the procession then sung the following expression of the desire of the sung the following expression of the desire of the people to thank the Lord

"Open to me the sates of violateonspaces."

I alaughtered saints "whose bones lie septeted on they were altogether apectacle of sorrow. Therefore he should safe unmeaning and full of puzzling oriental imagery. So their sound fell unheaded on our cars. But the Earnal Sprit, broading over the surface of our beauties of the inflicted on to show merey. And persecuted the ufflicted man and the Sprit, broading over the surface of our bearts the Lord was an their firm fath in Him for the future.

The Levite singers of the procession then sung the following expression of the desire of the people to thank the Lord

"Open to me the sates of violateonspaces."

They were heard when the Spanish Inquisition lighted the fires for many an "said of fe," they were altogether apectacle of sorrow. Therefore he should safe unheaded on our cars. But the Heaven were inflicted on the inflicted on to show mercy. And persecuted the ufflicted man and the surface of our bears and oh! what a change was there. It was as though we had escaped from darkness into day. We had escaped from darkness into day. We had escaped from darkness into day. And south to slav went to slav members and the Eavan enemetry of the treatment of th

tion lighted the fires for many an "auto da fe," and when the streets of Paris were reddened I will go in and praise the Lord."

With the blood of St. Bartholemew's day. The dungeons of the holy office could not smother their sound, nor could the smoke and fires of Smithfield prevent them from ascending to pro-

claim on high the constancy of the English

Their lofty strains sounded forth from the Bohemians smid the wild fastnesses to which they were driven, they rose grandly from the Pilgrim Fathers, and drowned the raging of the winter's wind, and the loud roar of the surf that dashed around Plymouth Rock; they were wrung out from the stera Covenanter, as escaping from strife and fierce resistance, amid blood, and fire, and battle, he lay dying in his last retreat, and waving his broken sword above his head gasped out his soul to the sound of this terrific music.

We have thus seen the long preparations which Oh Lord I be seech thee Oh Lord
Oh Lord I be seech thee send now prosperity."

After which follows another invitation from the Levites of the outer court.

**Blessed be be that cometh in the name of the that of every other nation, and we have seen that this preparation resulted in a poetry worthy of such a past. We have seen too the effect of

God is the Lord which hath showeth us light;
Bind the sacrifice with cords to the honors of the songs now remain to be appropriated by other peoples and to influence the heart. We read the lution to praise God and an invitation to others Odes of Anacrean—or Sappho—our taste is gratified, but our hearts are untouched.

Even "the long resounding march and energy divine" of Homer, influence no higher powers. We feel the sublimity of his wonderful verses we admire, but we are not affected. There is no soul, apheave the depths of mars inmost nature, wall is dedicated, all of which Nehemiah will exist him win hope or crash him where the safety there is the evening sacrifice followed by the trumpet call when the day ends by the trumpet call when the day ends by the chausting of the last psain.

4 Hallelejsh!

can exclaim : " Alas for Tully's voice, and Virgil's lay, and Livy's pictured page !"

Bu! who on looking upon past and present can say: "Alas for Moses—for David—or for Isaiah."

The Parlmists were profound in their knowedge of the human heart, its motives, passions, Praise Him with the loud cymbals

Praise Him with the high sounding cymbals."

Praise Him with the high sounding cymbals." Let every thing that hath breath praise the Lord Hallelujsh!

Thus we see how the Paalms were the outburst. They show him to himself in such a light, and in Thus we see how the Pasims were the outburst of feeling on great cational occasions, as well as in the closet of the private individual. How they expressed a peoples' feeling and were the wail of lamentation on misfortune or the shout of joy after deliverance.

They had been written amid great spiritual through the properties by man who had a harder battle to accept the shout the manifest of the world through the world through the world through the world through the world throu They had been written amid great spiritual conflicts by men who had a harder battle to fight than any mortal warrior had ever known. Men who had acted, suffered, known every variety of good or evil fortune who had been tried and tempted, persecuted and forsaken, destitute, afficited, tormented, of whom the world was not worthy.

They had no bad the harman knowled was not been some cause for this, which has not been some cause for this, which has not been

tempted, persecuted and forsker, destitute, afficeed, termented, of whom the world was not worthy.

They had probed the human heart to its depths and knew its secrets. These were they who out of the depths cried unto their God, or who, having come forth out of great tribulation asage their song of joy.

So the Pealmist wrote for the nation and for the individual, and their songs were accepted by both nationa and individual, as no songs were ever accepted either before or since. Of these it may be said in a sense applicable to no others that they were National Songs. Among the first lossons taught to pratiting childhood were the paslms of his nation. Through life he sange them, repeated them, quoted them, and many and a hoary headed child of Israel entered the great many headed child of Israel

Antioch—they were echoed along the interminable passages of the Catacombs at Rome.

SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, DECEMBER 18, 1861.

burn within us as He opened unto us the Scrip tures f

To reign supreme in the national heart, to be the utterance of myriads of noble souls in the past, to have the prospect of universal sway over the heart of the entire world in the future. This might well be deemed a destiny sufficiently exalted even for the inspired songs of the He-brews. They have, however, a higher destiny

than this.

The latest and most favored prophet that stood upon the earth, in the wrant vision, gazed from in this and o her Psalms.

The bleak solitude of Patmos and saw all the The following consideration drama of the future played out before him. There he sat-the last of all the poet seers, and before

For the Christian Watchman, The Imprecatory Psalms.

While one of the contributors of the Chrisian Watchman is favoring its readers with a series of excellent articles on the poetry of the Hebrews, it may not be out of place for us here, to notice a class of psalms which many have felt to be exceedingly difficult to sunderstand, and whose spirit seems not to harmonize with other portions of the Holy Scripture, especially with the New Testament. The most difficult of these Peslms is the one hundred and ninth. This Peslm is thoroughly imbued with a spirit which at a superficial glance seems of the punishment of the criminal was deviced.

It managression was visited by temporal penalties. Each act of disobedience was followed by merce also forwarded addresses, in which they may press the King to send specimens of the valuable and multifarious products of his country to the punishment of the criminal was developed by the punishment of the criminal was develope to be in opposition to the principles and aims

We notice the contents of this Psalm. The Psalmist pleads with God not to keep silence while his enemies with perjured lips seek his estruction (vs. 1-5.)

To the chief musician by David, a Psalm, O God of my praise keep not silence; For the mouth of the wicked, and the mouth of deceit open on me,

They speak against me with a tongue of false.

And with words of hatred they encompass me, Thus, causelessly they make war sguinst me.

In return for my love they are my adversaries But I give myself wholly unto prayer. They have rendered me evil for good, And hatred in return for my love."

The Psalmist prays that the destruct esigned for the innocent may overtake the false conser,—that he may be tried by his enemy, condemned and executed, -- that his iniquity may be visited upon his children—that his property may be plundered and his very name forgot (6-15.)

May he also be placed under an evil man, And let an adversary testify against him-When tried let him be found guilty, And let his prayer be deemed sin. Let his days on earth be few,

And let another take his office. Let his sons be fatherle s, And let his wife be a widow. Let his children be wanderers and beggars, And let them seek bread from their desola

abodes.

Let the extortioner lay snares for all he hath And let strangers plander his wealth. Let there be none prolonging kindness unto

As water in his bowels, as oil in his bones, It is to him as a garment which he puts on, And for a girdle, girding him continually. Let this be the reward of mine enemies from

Jehovah,
And of those who speak evil against my soul."

The following considerations may tend to re-

move this difficulty,

1. The Creator has implanted in the breast
and the Cape, informing them that the land was drama of the future played out before him. There he sat—the last of all the poet seers, and before him rose up the grand outline of the "great while Throng" and Him that sat upon it, "before whose face earth and fled away." What was then the sound that burst upon his ears amid the calla of angels—the cries of the lost, the bellowings of thunder, and the voice of the eternal? It was the same familiar sound—known to his infancy—dear to his childhood—precious to bis whole life—which he had often heard is the temple of Jerusalem—when he stood there witnessing its worship—side by side with the Son of Man. It was the venerable formular of the Temple service, sacred and dear to his human heart by countless associates, the beginning and ending of many a familiar psalm—which were then unfolded—
Hallelujah! Praise ye the Lord For the Christian Watchman.

For the Christian Watchman.

J.

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The Creator has implanted in the breast of every man the feeling, that when a wrong has of every man the feeling, that when a wrong flas of every man the feeling, that when a wrong flas of every man the feeling, that when a wrong flas of every man the feeling, that when a wrong flas of every man the feeling, that when a wrong flas of every man the feeling, that when a wrong flas of every man the feeling, that when a wrong flas one every man the feeling, that when a wrong flas one every man the feeling, that when a wrong flas one every man the feeling, that when a wrong flas one every man the feeling, that when a wrong flas one every man the feeling, that when a wrong flas one every man the feeling, that when a wrong flas one every man the feeling, that when a wrong flas one every man the feeling, that when a wrong flas when a wrong flas one every man the feeling, that when a wrong flas one every man the feeling, that when a wrong flas one every man the feeling, that when a wrong flas one eleastifaction. When we made the calla of every man the feeling, that when every man the feeling, that when a wrong flas one intense dissatisfact

3. Imprecations upon sinners is in harmony

and his law should be blasphemed. Zeal for the vants to pray that His judgments might visit the criminal. We can readily understand then how prayer for the punishment of the ungodly, the

dispensation the injured was frequently the executor of the law upon the injurer. He was minister of justice, and when inflicting punishment could feel that he was sustaining the ma-

ed upon them until the third and fourth genera-

3. In general the law recompensed like with like: "An eye for an eye and a tooth for a tooth.

In strict accordance with these terms of the law, one who made that law his study, and who eagerly desired to see the justice and holiness of Jehovah appear in his dealings with men, prays that a heartless, perjured wretch, might himself be witnessed against by his enemies, that he might be found guilty, condemned, and executed, that his name might perish from the earth. He also prays that the reviling and cursing in which

And accept to slay even the broken hearted;
He loved revilings and it came upon him,
And he delighted not in blessing, and it was
far from him.

He put on cursing as a garment and it came
upon him,

Ar length we are in possession of the truth
as regards Madagascar. The letters and papers
now received from the Mauritirs completely dispose of the stories told by the French at Reunion of the conversion of the new KING to Catholicism, and his desire to make his country an appanage of the French Empire. His acts have been entirely consistent with his former professions of Christianity, with the liberal and benevolent ideas which have been attributed to Christians often think it strange at least, that him, and with his attachment to the English, nen whose hearts were imbued with love to Prince Ramnosalam, his rival, has not been God, and who wrote nader a heavenly influence should express such imprecations as are found in this and o her Paalms.

The following considerations may tend to re-

laws. When a criminal has exposed himself to expressed his desire that a more intimate interapenalty, the most sincere christian may wish course with that Colony may be established and even pray that justice may be done. Modern sympathy for atrocious criminals is not Christian.

Christian. of his Excellency, and thanking him for his promise to extend facilities to trade and comwith the Jewish dispensation.

This prepared for a more perfect dispensation.

The law unfolded the justice and holiness of Cod.

The Mauritius Society of Arts and with them. The Mauritius Society of Arts and the Post Louis Chamber of Com-Transgression was visited by temporal penal- Sciences, and the Port Louis Chamber of Comaved, the righteous man might well fear lest God | England will, therefore, be well represented at his Court, and there is very little reason to fear henor of the Lord of hosts would prompt His ser- any predominance of French influence. If any apprehension could arise on this score, it would be from the fact that the KING retains his old prayer for the punishment of the ungody, the punishment which the law prescribed for the crime, would become habitual with the pious Israelite.

Englishman, as the writer of the City Article in the Times supposes, but a Frenchman, and it is to be feared a very unprincipled intriguant. He and a M. Labonde being in favour with the late friendship for M. LAMBERT, who is not an QUEEN, were suffered to reside there when all other Europeans had been banished, and LAM-BERT retained two Jesuit priests in disguise in ment could reel that he was sustaining the majesty of law and doing the will of God. He might allowably pray for divine aid for the apprehension and punishment of the criminal, and when justice was satisfied might thank God.

5. The imprecations in the Psalm before us express a desire that the law may have its course upon a great eriminal.

He was a perjured, cruel, implous man, in results in the property of the property reason to believe that, as the Prince was a cuite unacquainted with the French language because it is a superior of the prince was a cuite unacquainted with the French language because the majest of the solution of the prince of the prince of the prince of the solution of the prince of the his house. While making large presents to the express a desire that the law may nave course upon a great criminal.

He was a perjured, cruel, impious man, in reference to whom the law stood thus:

1. If a false witness rise up aganst him that is giping. Lambert came with this document to Europe; but the French Government at once communicated its contents to Lord Clarenoon, and refused to take any steps in the matter and refused to take any steps in the matter and Laborde afterwards unsuccessfully attempted a coup d'état, and the Prince thought him-3. Of those who afflict the afflicted it is said, self especially bound to them for the dangers. Their wives shall be widows and their children they had run on his behalf. The Kine has now entrusted M. LAMBERT with a mission to the Courts of France and England, to obtain his Courts of France and England, to obtain his recognition as King of the Hovas; but he emphatically declares that he does not desire the protection of any Power. He rightly believes that independence will most conduce to the prosperity of his subjects. It is said that the King has intimated his intention of making Lamberr his Prime Minister, and that he has already and the said that he has already made him a concession of land contain-ing rich mines which are to be worked by an

And let none be gracious unto his orphans.

Let his posterity be cut off uttrily—

In the generation following, let his name be blotted out.

Let the sin of his fathers be remembered before Jehovah,

And the iniquity of his mother let it not be fore Jehovah continually,

And let their memory be cut off from the earth.

This doom the Psalmist invokes upon him for his atrocious wickedness. He was merciless.

He persecuted the afflicted, he delighted in the letting and cursing in which he delighted and cursing in which he delighted in the specified penalty should follow transgression—it would be properly as the continual of the imprecatory psalms, meluding the prople.—London Patriot.

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