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VOL 1.

Is is difficulty without careful examination, to ret a fair idea of the Book of Psalms. We see it on a cursory inspection one apparantly sing'e book, filled with what seems prose, split up into detatched verses, with no clue in many instances detached verses, with no cite in many instances sither to the author of the Paalm, or the circum-tationes under which it was composed. The common idea is that it is a book of pious medi-tations, composed by King David, to record the avents of his apiritual life either as camples for the nesent, or types of the future. Most of the paalms are sung by alternate sing-ing and responses. To this their parallel struc-ture admirably adepted them. The Precentor, This was sung by the Levites when their night guard in the Temple was refleved.

the present, or types of the future. The true idea however is widely different from this. This Book is a collection of songs emstrain, from the loftiest to the lowliest, from the most woeful to the most exultant. It strikes every one of the notes on that great instrument the human heart. Nor was this Book the work of one author only.

So wonderful a volume was not the product of one human life, but of the life of the nation. Hundreds of years rolled away before that book was finished. The work began by Moses during the memorable pilgrimage was not completed until after the mournful captivity. It was not therefore the events, or the thoughts, or emotions of one human life, but the vicissitudes of a nation's career which were wrought into this Book of Psalms. Here we behold the result of all those unequalled experiences which Jehovah

had allotted to his people. Here we trace the national career, we set how action, suffering, heavenly influence, knowledge of a future destiny, could ring out every varying nots from the national lyre. We witness every throb of the creat heart of Israel and recognize

ene of the uses of this Book, it is far from com- we read thus : prehending its whole purpose. The charm and influence of the various Paalms are as different as the authors who composed them or the cir-cumstances which originated them ! We notice first that every one, whatever its

nature was intended to be sung and accompanied by musical instruments. Although in the pro cess of time all these poems became incorpora-ted with the Temple service, yet there are certain ones whose character adapted them for other purposes of a more private nature ; while others again were seldom or never used out of

In distinguishing between the different kinds



SAINT JOHN, NEW-BRUNSWICK.

For the Christian Watchman. HEBREW POETRY. WURKE IR. Tre SHOWTH-VARIETY-FORM, AND USE. It is difficulty without careful examination, to

The Hebrew Poetry differs from that of most other nations in one remarkable respect. It has neither rhyme nor rhythm. No possible mea-sure can ye discovered in its structure. That which is considered the chief characteristic of poetry is utterly wanting, yet it is true Poetry nevertheless.

The Hebrew consists of similar thoughts arranged in successive sentences. These are technically termed parrallellisms. A thought is started in one line. The next

repeats the same thought somewhat modified. in our language we have similarity of ending Leaderin successive lines and this is called "Oh rhyme. The Hebrew Poetry has this Chorus

similarity not in terminating words but in "He is thoughts. These parral ellisms may therefore be Leader-

"That native ardor that instills The stirring memory of a thousand years 1" So that while pious meditation is certainly The stirring memory of a thousand years 1" The stirring memory of a thousand years 1" The stirring memory of a thousand years 1" Thoughts. These partallellisms may therefore be aslled a rhyme of idess. In our rhymed translation of the 19th Pealm Chorus.

" The spacious firmament on high

With all the blue etherial sky. And spangled heavens a shining train Their great original proclaim."

Here we notice a similarity in the terminating

The Hebrew reads thus : " The Heavens declare the glory of God,

The firmament showeth his handy-work, Day unto day uttereth speech.

And night unto night showeth knowledge." Here we see the second line repeats the idea expressed by the first ; the fourth the idea of the third.

THE OF RESTAN WATCHNAR

they song the 115th Psalm. It is a psalm composed in a time of heathen The Levite singers would begin :

"Not unto us Oh Lord, not unto us, But to thy name be all the glory."

And sing responsively the contemptuous The 9th, 10th, and 11th verses are sung by the leader and a chorus thus :

" Oh Israel Trust thou in the Lord."

"He is their help and their shield."

" Oh house of Aaron Trust in the Lord,"

" He is their help and their shield," Leader

"Ye that fear the Lord trust in the Lord." Chorus-"He is their help and their shield."

Which is taken up by the Levite singers who

spond : The Lord hath been mindful of us. " The Lord hath been minutes of the He will bless us, He will bless the house of Israel, He will bless the house of Aaron, He will bless the mouse of Aaron, He will bless the house of Aaron, After which the psalm ends as it began. J.

No. xx.

For the Christian Watchman.



WEDNESDAY, DECEMBER 11, 1861.

 CALLY FORMY, LEW DIGUISION DUCK
 DECLEVINGE CALL DECLEVING 1, 0000
 Decleving Call of the product of the second the secon

And geto. We pass of this state, by monuments gottons of the vertices, constitute the grandest of popes, and by superbly ornamented chapels, spectrale in the world. and turn into the right transept, here we find the magnificent tomb of Clement XIII by Cano-ver. The monument is surmounted by a kneel-ing statue of the pope. Beneath him are two lions one swake the other scheme. Beside the the barne and the install in their shede. ons, one awake, the other asleep. Beside the RECOLLECTIONS OF ROME. latter is a statue, the genus of death, with his torch reversed. This statue is the best in St. Peter's, and one of the finest in the world. THE BASILICA OF ST. FETER'S. The Basilica of St. Peter's is the grandes We linger near this masterpiece of art, and then move on towards the tribune. Here is the celebrated chair of St. Peter, the identical chair n which Peter officiated (!) It is enclosed in a brone of bronze which is supported by four bronze statues representing the evangelists. We cannot particularize at length the ornaents of the Basilica. We seem to be in a museum of art, where statues, press e; mosaics and elaborate carvings meet the eye every where all beautiful in themselves and serving to set off to greater advantage the vast expanses of glittering white marble which covers the whole interior. We have noticed above the statues which chiefly attracted our attention. Of the spacious chapels which line the walls on either hand the most superb is the Capela, S. S. Sacramento. This is an ornament even to St. Peter's. It is adorned with precious marbles, mosaics and frescoes. In front of the altar is a tabernacle of lapis lazali and bronze gilt, very splendid. This chapel contains the tombs of several of the most emiment of the popes, and here lies the dust of Gregory Nazianzen. Beside one of the piers which support the dome is the celebrated iron statue of St Peter : which a relinder internation not not start of the internation part of print
is hard or of the internation print of the internati Freeman ever fiel inclined to assail the Watchman let him remember that one of its contributors has been sprinkled with holy water manys time, cannot be added and the state were a number of priesta splice of the Roman Church, a reference who seeks to dily arrayed, in white saits, stiff with gold em-broidery. One of these priests would rise from an, and is now sulled to all the indulgence the toe of the above mentioned iron image. Immediately beneath the centre of the dome-Immediately beneath the centre of the dome-

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

NO. 50

be coarse and rough. This is quite a whispers-ing gallery. The slightest whisper being heard scross the Dome. When we have ascended to the lop and look down, the sight is absolutely

are most conspission, while the vast dimension of the edifice are at first concealed by the perfect of the edifice are at first concealed by the perfect of the edifice are at first concealed by the perfect of the edifice are at first concealed by the perfect of the edifice are at first concealed by the perfect of the edifice are at first concealed by the perfect of the edifice are at first concealed by the perfect of the edifice are at first concealed by the perfect of the edifice are at first concealed by the perfect of the edification of the perfect and the ornaments. The testers of which are at first concealed to the source are as first concealed by the perfect of the edition of the perfect and the concealed to the source are as the following inservices. The performance of the dome are the edition of the perfect and concealed to the balance and source are as a source and the edition of the perfect and the concealed to the balance and the concealed to the balance are advected to the source and the edition of the perfect and the concealed to the balance and the concealed to the balance are advected to the source and the edition of the perfect and the concealed to the balance are advected to the source and the concealed to the balance are advected to the source and the concealed to the balance are advected to the source and the concealed to the balance are advected to the source and the concealed to the balance are advected to the source and the concealed to the balance are advected to the source and the concealed to the balance are advected to the source and the concealed to the source and the source and the test and the concealed to the source and the concealed to the source and the source and the source and the source and the concealed to the source and the source Whatever tends to drive true-hearted religious men out of her communion, is ministering, though it may be by stormy methods, to the peace and

progress of society. And there is good reason to expect that this may be the issue of the movement within the bosom of the Roman Catholic Church, which Europe is beginning to watch with keen interest;

THE DIDACTIC, OR MEDITATIVE POEMS. These were adapted rather to the use of the pious mind in hours of most solemn thought or prayer. Of the purely Didactic we have a fine ex-ample in the 37th Psalu, " Fret not thyself beause of evil doers."

And in the Psalm (of Aseph) commence, "Truly God is good to Israel." the aim of both of which is to harmonize the ap-

parent problems of this life with Infinite good-

These meditative psalms open to us the m solemn and moving themes The psalm of Moses, the man of God is of this nature, written Moses, the man of God is of this hattre, written amid the fearfal judgements dealt out on the pligrims of the desert, its mouraful tone shows its origin, and its melancholy cadence falls upon the ear like the solemn coll of waves upon the

All the " Penitential Psalms," are of this na

These are the fittest utterences for the soul of man in every stage of its progress through life, whether in doubt, sorrow, despair, calmness, pleasure or glorious hope. These show us what the human soul has felt and still can feel, what is can see of its own sinfulness, and what startling yet affecting revelations it can gain of its cre-

Again there are other Paslms which are in timately connected with great avents in the his-tory of the nation, song by the people on their way up to Jerusalem in the annual pilgrimages, or in the temple on great festivals and bolidays with the solemn accompaniment of the temple service. Of this nature some suppose the

pealms to be which in our version are styled "Songs of degrees," and in Luther's version "songs of the higher choir," which are gathered in a cluster toward the end of the collectio There are others however whose theme shows their character among which may be mentioned the 122nd Psalm.

"I was glad when they said unto me Let us go up to the house of the Lord My feet shall stand within thy gates Oh Jerusalem "

This very song was undoubtedly sung often and often by thousands of pilgrams slong the road that led up to the Holy city. The 118th may be especially recorded as sublime festal paalm, which would be sung on th

Treatest neces calls all those sharp afflictions, and all those

This is the simplest form of parrallellism. They undergo many changes and intricate ar-rangemen's. Just as our rhymes are alternate or in triplets, or interwoven in elaborat yet regular order, so are these Hebrew parrallells or

rhymes of ideas. We find them arranged in alternates, or triplets, and quadruples. We find structure ever erected by man, and is a spifendid memorial of the genius which the pope could once command and the power which he could wield. them arranged in the falling and ascending cli-max, and in some of the most artistic productions The Piazzi of St. Peter's affords a spectacle we find not only parallell of ince, but even of of surprising magnificence. In front is the por-paragraphs. To explain or even to illustrate a tico of the Basilica, on either side, in a semicir-

subject a centensive as this would of course be impossible in the narrow limits of a single essay. rounding the piazza, is a row of collonades. In And yet the parrallelism will be found on the centre of the piazza is an Egyptian obeliak.

in-pection to possess the highest qualities of ad on either side of the obelish fountain. poetic strangement. All metre, all rhyme, all He who approaches St. Peter's for the first poetry passes through the furnace, and too pure already to be further purified, it comes forth un-harmed—the true gold; while other poetry like is only when one has repeatedly waked around the furnace, and too pure already to be further purified, it comes forth un-harmed—the true gold; while other poetry like is only when one has repeatedly waked around the furnace are the furnace and too pure already to be further purified, it comes forth un-harmed—the true gold; while other poetry like is only when one has repeatedly waked around the furnace are the furnace are the forth of the furnace are the baser metal yields up its virtue in the fiery trial. There is no other nation which has the parallels der the pediment of the bas lies that he can except indeed the Chinese, who have almost appreciate the spectacle, and regard it with adeverything in their confused heap of inventions, miration and wonder.

but they, Chinese like, have done but little with The distance between the extremities of the this valuable possession, and it remains with them only in its simplest form. Do we not re-trivial when viewed from the further end of the cognize here the wise design of Providence, in thus placing these precious gens in a setting, which neither the moth nor rust of time, nor the firse of the innumerable translation which the firse of the innumerable translation (which the translation (the firse of the innumerable translation (the firse of the innumerable translation (the firse of the firse of the innumerable translation (the firse of the firse of the innumerable translation (the firse of the firse of the innumerable translation (the firse of the firse of

of Egypt and other lands, we know their singer with the objects which surround the passar, we find mention made of cymbals, in the objects which surround the passar, we find form. We find mention made of cymbals, in an admire the symmetry and beauty of all, tharps, lutes, and futes. These were the chief singer that he objects which surround the passar, we find form. We find mention made of cymbals, in an admire the symmetry and beauty of all, tharps, lutes, and futes. These were the chief singer that he symmetry and beauty of all, tharps, lutes, and futes. These were the chief singer the symmetry and beauty of all, tharps, lutes, and futes, the futer of the special is heightened instrument like the guitar, heafter of the symmetry and beauty of the murmur of the instrument like the guitar, heafter of the symmetry and beauty of all, those sharp afflictions, and all those sharp afflictions, and all those tambourine, which were used in processions.

The hyena and the jackal in their shade I have beheld Sophia's high roofs swell Their glittering mass in the sun, and have survey'd

Its sauctuary, the while the usurping Moslem pray'd.

"But thou of temples old, or altars new Standest alone with nothing like to thee, Worthiest of God, the holy and the true Since Zion's desolation, when that he Forsoch his former city. What could be Of earthly structures in his honor piled. Of a sublimer aspect, Majesty, Power, Glory, Strength, and Beauty, all are nisled.

In this eternal ark of worship undefiled.

Thou movest but increasing with the advance, Like climbing some great Alp which still dot

Deceived by its gigantic elegance; Vestiness which grows, but grows to harmonize, All musical in its immensities; Rich marbles, richer paintings; shrines where fiame

fame The lamps of gold and baughty dome, which vies In air, with carth's chief structures, though their frame Be on the firm set ground, and this the clouds must claim !

Thou seest not all; but piecemeal thou must

break, To seperate contemplation the great whole, And as tho ceean many bays will make, That asks the eye—so here condense thy soul To more immediate objects, and control Thy thoughts until thy mind hath got by heart Its eloquent proportions, and unroll Its mighty graduations part by part The glory which at once upon them did not dart."

and which seems destined to bear very remark-able fruits. The obstinacy and obtaseness of the Roman conclave has become invetgrate. As with the Sanhedrim in the lifetime of our Lord, it has become blind, utterly blind, to the signs of the times. There is no blindness like that of a long dominant hierarchy. And it is wisely ap-pointed that it should be so. It is a judicial intence on the most deadiy of all tyranny, and secures that at last II shall be cast out to perish. An essentially vicious system which just reforms itself in time to escape des-which just reforms itself in time to escape dessecures that at last it shall be broken up and truction, and so far alone as is imper ccessary, is a fearful incubus on men. Nothing o vicious as the Papacy has ever, on a gra scale, reformed itself. Men have attempted the work of reformation of such systems, but, after desperate struggles, have had to give it up in despair. Lu ther would have had the Pope reform himself, and came sadly, and after long struggles, to the belief that he was Antichrist ; ardgages, to the benefit that he was Antonroe ; and Father Passaglia, Jesuit though he be, is em-barked on a course which may conduct him, despite himself, to the same conviction ere long. It would be a great mistake to confound Passaglia with the class of turbulent and demo-eratic priests, who from time to time disturb, by eratic prisets, who from time to time mature, by appeals to the passions of the populace, the dream of security in which the Papacy loves to indulge. These have their mission, and there is enough in the ab-mination and horrors of the system to lend terrible point to the denunciations and anathemas with which clever orators can excite a