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WHOLE NO. 638.

Religions Miscellany.

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Mrs. Browing's Last Poem. Overithe dumb campagna-sea, Out in the offing through mist and rain, St. Peter's Church heaves silently

Like a mighty ship in pain, Facing the tempest with struggle Motionless waifs of ruined towers, Soundless breakers of desolate land ! The sullen surf of the mist devours That mountain-range upon either hand, Eaten away from its outline grand.

And over the dumb campagna-sea Where the ship of the Church heaves

Alone and silent as God must be The Christ walks ! Ay, but Peter's deck. Is stiff to turn on the foundering neck.

Peter, Peter, if such he thy name, Now leave the ship for another to steer, And proving thy faith evermore the same, Come forth, tread out through the dark and Since He who walks on the sea is here :

Peter, Peter! He does not speak ; He is not as rash as in old Galilee. Safer a ship, though it toss and leak, Than a reeling foot on a rolling sea! And he's got to be round in the girth, thinks he

Peter, Peter! He does not stir; His nets are heavy with silver fish : He reckons his gains, and is keen to infer, "The broil on the shore, if the Lord s

wish. But the sturgeon goes to the Cesar's dish."

Peter, Peter, thou fisher of men. Fisher of fish wouldst thou live instead. Haggling for pence with the other ten, Cheating the market at so much a head Griping the bag of the traitor dead?

At the triple crow of the Gallic cock Thou weep'st not, thou, though thine even

dazed : What bird comes next in the tempest-shock ? Vultures ! See !---as when Romulus gazed To inangurate Rome for a world amazed !

" Can Miraeles be Proved to Impossible ?"

The following Address, delivered at a recent Clerical Meeting, held in Leighton Buzzard, by the Rev. J. A. Frene, M. A., vicar of Shilling-ton, Beds, and Inte Fellow and Tutor of Trinity College, Cambridge, has been sent to us for in-

mourred in asserting that, on a certain occa- manifestations by which it was accompanied? the mere fact could be disputed, did any one exsion, they had seen two and two make five, we I trow not. Of one thing I am sure, that He cept those immediately interested, or influenced should be bound to believe them." Now, does who first promulated these truths, our Lord and by peculiar views, for a moment believe those the Essayist suppose that such truths as that Master, Christ, closely joined the one with the effects to be miraculous." Now, why this incre- Another Letter from the Rev. J. two and two make four, are to be received on other. And if men can bring themselves to be- dulity in all sober-minded Christians ? Why estimony. Surely he has lost sight altogether lieve in the possibility of such a separation, should they deny, that what they believed once testimony. Surely in this cost agent attogether increasing in the possibility of such a separation, should they deny, that what they believed once had happened in other days, and in other climes, had happened in other days, and in other climes, this is simply because they have first, in their might happen in their own day, and among them-

hematics are necessary truths; those doctrines and mysteries which serve to (insensibly perhaps to themselves) so penetrated such, the induction of which the Essayist distinguish it as the truth of God. A so-called by the spirit of their age as to be naturally led as such, the induction of which the Essayist speaks so much has nothing to do with them.— The inductive process, which leads us up to con-tingent truth only, consists in deriving from the observation by the senses, and still more from experiment, lesser rules, from which, again, one is to ascend to higher, and so on continually, till one arrives at the most general truths. In this process, we are guided in every instance by the perception of analogy between the cases com-pared are much as mothing to do with them.— The inductive process, which leads us up to con-tingent truth only, consists in deriving from the observation by the senses, and still more from is to ascend to higher, and so on continually, till one arrives at the most general truths. In this process, we are guided in every instance by the perception of analogy between the cases com-the teaching of Christ and the external miracles hub this with it was are guided in every instance by the perception of analogy between the cases com-

ciple—"miracles are impossible." This is no inductive conclusion : it has no pretensions to be a generalization from a series of physical obser-of physical obser-of physical obser-of the spirit which will be vouchasfed till the end of time, is the renowned nations of the past. vations, such, e. g., as the law of gravitation .-- dictated these words, " Lord, I believe, help thou the surest safeguard against any such delusions. It is a mere abstract metaphysical opinion; an assumption which, in fact, begs the whole ques-his Godhead in its visible effects. When John's all things will continue as they have done since at the close of the day, in the midst of new asgate its laws, never is broken in upon; there- same hour he cured many of their infirmities and cometh as a thief in the night," that the final moment at the fountain of

To put this matter a little more fully. The that the blind see, the lame walk, the lepers are inductive process may enable us, in each branch cleansed, the deaf hear, the dead are raised.'" ever period it shall come. Now, to the Essayist, el-Battoup, we reached the site of Cana of Gali-

Religions Intelligence.

P. Newman. AKKA

So intimately blended are the events of sacred groves of Sidon, that we scarcely realized the perception of analogy between the cases com-pared, and we must necessarily confine our con-clusions within the limits to which the analogy is known to extend. The conclusion may go far beyond the particular facts which have been ac-tually observed, but it cannot go beyond their known relations and ascertained analogies. If it go beyond these, it is no longer an inductive inference. It is a mere fanciful and groundless imagination. Now examine the Essayist's fundamental prin-ciple—"miracles are impossible." This is no

Reluctantly leaving those scenes, sacred to th

tion under discussion-not the last step in a disciples came to him with the question, "Art the time of Christ's first advent, there is one sociations, dating back to the earliest authentic chain of inductive reasoning. "The order of thou He that should come, or do we look for manifest and remarkable exception. We know records, the interests of which has effected the nature, so far as man has been able to investi- another ?" we are told (Luke vii. 24), " in that from God's Word that " the day of the Lord interests of mankind in every age. Stopping s fore it cannot be broken in upon." What logi- plagues, and of evil spirits, and unto many that break up of the present dispensation shall come which Guy de Lusigtan gathered the heroic Cru cal connection is there between these two asser-tions? what things ye have seen and heard: how low the world without any warning. And our saders on the night previous to the fatal battle Lord has told us that it may come at any time, of Hatlin, we ascended the hill of the ancient

of physical science, to arrive at the most general We may search through the Gospels in vain, in this expectation of a catastrophe, by which the lee at three P. M. Here were the Saviour perlaws which regulate the operations of nature in order to find any like manifestations of Christ's present course of the world shall be wound up, formed his first miracle, and where the nuptials laws which regulate the operations of nature in that special branch; but it by no means follows that the fullest acquaintance with the laws of na-ture's workings, in one department, will enable us to say by what higher laws, in another de-partment, these already accrtained laws may be considered but a poor philosopher who, having considered but a poor philosopher who, having the displacement of the world shall be wound up, divine power, in its actual working, youchsafed to those who were not disposed to believe in him. And why is this distinction made, but that Christ, "who knew what was in man," knew that any miracles wrought for the purpose of convincing those who were determined to be incredulous must fail of their effect? It is then the displacement of the world shall be wound up, formed his first miracle, and where the nuptials of the beloved John were celebrated, now the silence of death reigns unbroken, and rank weeds grow luxuriantly where Jewish maidens were wont to gathefflowers to form the bridal wreath. Having read from our Bible the story of the wedding-feast, we rode down the lovely on for event the world shall be wound up, formed his first miracle, and where the nuptials of the beloved John were celebrated, now the silence of death reigns unbroken, and rank weeds grow luxuriantly where Jewish maidens were wont to gathefflowers to form the bridal wreath. Having read from our Bible the story of the wedding-feast, we rode down the lovely vale of Arbilin, and bounding over the plan of arrived, by an inductive process, at the law of to no purpose that it is alleged, by way of ob- on for ever-that the world can never have an 'Akka, we entered the town, amid the congrat-

arrived, by an inductive process, at the law of to no purpose that it is alleged, by way of ob-gravitation, should deny to animals the power jection to the reality of our Lord's mirucles, that it never could have had a begin-of walking, or to man that of lifting at will a they did not produce conviction in the minds of a gentle perspiration, in the subject, it is an impossible that they should do so. It was im-contravenes the law which he has thus made his impossible that they should do so. It was imstudy : or (what is perhaps nearer to the point to be joined with his miraculous power was the claim in the which He asserted—" Believe that I am in the whi Constructs to the state of the the headquarters of the Teutonic Knights, the Templars, and the Knights of St. John, and re-

lar, and the waves dash wildly against their base. General Miscellanp. Huge boulders had fallen from the cliffs above. and others seemed ready to follow. From the

highest point of the pass we gained our Importance of Presence of Mind. first view of ancient Tyre. Descending rapid- 1. If a man faints, place him flat on his back ly to the plain below, the dreariness of our and let him alone.

pathway was relieved by the glorious appearance 2. If any poison is swallowed, drink instantly f Hermon, whose snow-capped summits were half a glass of cool water with a heaping teaand profane history connected with all that rewhich we rode was darkened by the shadows of tard stirred into it ; this vomits as soon as it circumambient mountains. Travelling on for reaches the stomach ; but for fear some of the hours over the deep sandy beach, we passed Ras- poison may still remain, swallow the white of el-'Ain in the dusk of the evening, but too late one or two raw eggs or drink a cup of strong to examine those celebrated fountains, we push- coffee, these two being antidotes for a greater ed on and entered Tyre at ten P. M. The next number of poisons than any dozen articles day being the holy Sabbath, and in the absence known, with the advantage of their being always of a Christian church, we found it profitable to at hand; if not, half a pint of sweet oil, ou meditate upon the numerous prophetic allusions lamp-oil, or "drippings," or melted butter or to this venerable city. Few cities can boast of a lard are good substitutes, especially if they vo higher antiquity, of grander edifices, and of mit quickly. greater of renown than Tyre. Originally it was 3. The best thing to stop the bleeding of a

founded by the Pnænicians, rebuilt by the Ro- moderate cut instantly, is to cover it profusely mans, and again restored by the Crusaders. The with cob-web, or flour and salt, half-and-half. ruins of its marble castles, of its splendid palaces, 4. If the blood comes from a wound by jets

of its tripple walls and gateways, of its lofty tow- or spirts, be spry, or the man will die in a few ers and spacious harbours, are now seen half bu-ried beneath the drifting sand or washed by the handkerchief loosely around near the part bewaves. It was a "strong city" in the days tween the wound and the heart ! put a stick beof Joshua; it was the ally of Solomon, and was tween the handkerchief and the skin, twist it the coveted prize of Shalmeneser, Nebuchadnez- round until the blood ceases to flow, and keep it zar and Alexander the Great. The cradle of there until the doctor comes ; if in a position ommerce, Tyre became the Mistress of the Seas; where the handkerchief cannot be used, press her merchantmen traded in every port in the the thumb on a spot near the wound, between

known world, and from her thriving shores the wound and the heart ; increase the pressure she sent far her sons, dotting the coasts of Eu- until the bleeding ceases, but do not lessen that rope and Africa with flourishing colonies. No-pressure for an instant, until the physician aring can excel the accuracy of detail and the rives, so as to glue up the wound by the coaguelegance of graphic description of the twenty-seventh chapter of Ezekiel on the wealth and glory of Tyre; and now, after the lapse of twen-down the dress, keeping them as close to the

r-five centuries, her scattered ruins attest the body as possible, at the same time sinking to the truth of prophecy. Her walls are destroyed, her floor by banding the knees ; this has a smother owers broken down, her stones and timber are ing effect upon the flames ; if not extinguished a the midst of the water, and her ancient site is or a great headway is gotten, lie down on the 'a place for the spreading of nets in the midst floor, roll over, or better, envelop yourself in a f the sea." Entering a small boat, we passed out carpet, rug, bed-cloth, or any garment you can of the inner basin into the larger barbour, and in get hold of, always preferring woollen.

almost every direction we saw immense red gran-6. If the body is tired, rest ; if the brain is ite columns lying prostrate beneath the surface of tired sleep.

the clear water, and others imbeded in the solid 7. If the bowels are loose, lie down in a warm rock, or cemented together by some powerful bed, remain there and eat nothing until you are agent. In the south-east corner of the town, well.

are the remains of the church built in the fourth 8. If an action of the bowels do century by Paulinus and consecrated by Euse- at the usual hour, eat not an atom until they do bius, and in which repose the dust of Origen and act, at least for thirty-six hours ; meanwhile

to their occurrence to be accepted, a source of can: but do not suppose that any arguments can difficulty, rather than a help to the reception of the Gospel. In our present state of physical in-formation, it is asserted, we know that to confirm and strumether the other the stars of any validity as against the formation it is asserted, we know that to confirm and strumether the other the stars of a star the Gospel. In our present state of physical in-formation, it is asserted, we know, that nature ever proceeds after an harmonious order—an order uninterrupted—and, as our reason shows us, is incapable of interruption. We shall do well then (if we would prove to the present enlight-ened generation the truth of the religion of Je-sus, to disjoin altogether the doctrine which He sus, the doct in events that this doctrine or the truth doctrine which He sus, to dispoin altogether the doctrine which He sus the doct in events the doctrine which He sus the doctr sus), to disjoint allogether the doctrine which it is said delivered from the miracles with which it is said to have been accompanied. They are incapable of proof, and even if their truth could be proved, of proof, and even if their truth t they would not help, but hinder, our receiving the Christian faith as trom Haeven. For the argument from miraculous manifestations to be argument from miraculous manifestations to the inductive philosophy, trom the times of Bacon downward, that, as it was the first to apprehend, so, by multiplied proofs from first to apprehend, so, by multiplied proofs from every branch of natural science, it has accurate the mysteries which distinguish. Christian faith as the mysteries which distinguish the truth of our Lord's teaching should the the mysteries which distinguish. Christian faith as the mysteries which distinguish the truth of our Lord's teaching should the truth of our Lord's teaching should to work its way by its own that the truth of our Lord's teaching should to work its way by its own time work of releating the the truth of natural science, it has accurate the mysteries which distinguish the truth of natural science, it has accurate the mysteries which distinguish the truth of natural science, thas a scourded the mysteries which distinguish the truth of natural science, thas a scourded the mysteries which distinguish the truth of natural science, thas a scourded the mysteries which distinguish the truth of natural science, thas a scourded the mysteries which distinguish the truth of natural science, thas a scourded the mysteries which distinguish the truth of natural science, thas a scourded the mysteries which distinguish the truth of natural science, thas a scourded the match and the miraculous manifestations of the argument from miraculous manifestations of the science at the science of the words of Nicodemus, "we const field which heave the mysteries which distinguish the truth of natural science, thas accurate the mysteries which distinguish the truth of natural science of the words of Nicodemus, "we const field which heave the mysteries which distinguish the truth of natural science the mysteries which distinguish the truth of natural scince and theave the mysteries which distinguish the truth which h they would not help, but hinder, our receiving ty. Do not suppose that you weaken the force mysteries which none of his followers could from God, so that the ways and proceedings of

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mained in their possession till captured by the fierce Mamelukes, who doomed sixty thousand Christians to death or slavery. Five centuries after, it became the royal city of one of the most into a Christian church by the Crusaders, and infamous characters in history, whose name is during the medieval wars was abundoned, and only to be mentioned with Herod and Nero. has since remained buried beneath the accumu-Rising from the servitude of a common slave to the dignity of a Pasha, by means of theft and Returning to town by way of Res.

about the height of a ship above the sea." ference to learned works. From all we could

learn from those having the work in charge, it was originally a heathen temple, but converted

..... The Bashikouay Ant.

According to M. du Chaillu, one of the most formidable animals in the world is an ant which he found in Central Africa. He thus describes

Returning to town by way of Res-el-'Ain, we It is the dread of all living animals, from the paused to comtemplate the most stupendous leopard to the smallest insect. I do not think waterworks of ancient times. Here are octago- that they build a nest or home of any kind. At upon the beautiful slave girls of his harem. To nal reservoirs of emormous strength and of vast any rate they carry nothing away, but eat all dimensions, and also immense a queducts con-their prey on the spot. It is their habit to