

Volume XXVI.

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HALIFAX, N. S., MONDAY, JANUARY 5, 1874 -

Beligious Miscellany.

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THE SMEPHERD AND THE FOLD. There is a fold where none can stray, And pastures ever green ; Where sultry sun, or stormy day Or night are never seen. Far up the everlasting hills,

In God's own light it lies ; His smile its vast dimension fills With joy that never dies.

There is a Shepherd living there, The first born from the dead, Who tends, with sweet, unwearied care The flock for which he bled ! There the deep streams of joy that flow, Proceed from God's right hand; He made them, and He bids them go To feed that happy land.

There congregate the sons of light, Fair as the morning sky; They taste of infinite delight Beneath the Saviour's eye. Where'er He turns they willing turn; In unity they move; Their seraph spirits nobly burn In harmony of love.

There, in the power of beavenly sight, They gaze upon the throne ; And scan pertections utmost height And know as they known. Their joy bursts forth, in strains of love, And clear symphonious song, And all the azure heights above The echoes roll along.

Oh! may our faith take up that sound, While toiling here below; Midst trial may our joys abound, And songs amid our woe; Until we reach that happy shore, And join to swell their strain ;

of God before it can form any ideas of, or rea- of itself, produce its own dissolution, -- is ir cason concerning him. Reason, independent of pable of being destroyed by any external cause, tradition, Scripture or inspiration, can never except that cause which originally created it, convince us that there is only one living and and that annihilation, under any circumstan-

world, with the multitudes of ideas which it verse, the happiness of Elysium, and the misesupplies, however various these ideas may be ries of Tartarus. They represent some as While engaged in his new business he em-

supplies, however various these ideas may be ries of *i driarus*. and represent about a while engaged in his new outsides de the second dains his own instruments, and of that we drame braced every oppor unity to speak to persons dains his own means, and upon such instru-construction of the second dains his own means, and upon such instrusinking into the shades of hell, still they gener- of all classes upon the subject of religion, and The position we have taken may be demon-trated from the acknowledgments of some of ry as the result of supersition. Many of them the wisest of the heathen philosophers, and the like the old poet, considered " the generations of the generations of the generations of the marked simplicity and earnest-the wisest of the heathen philosophers, and the like the old poet, considered " the generations of the generations of the generations of the marked simplicity and earnest-the wisest of the heathen philosophers, and the like the old poet, considered " the generations of the generations of the generations of the generations of the set of the philosophers, and the like the old poet, considered " the generations of the generations of the generations of the set of the philosophers, and the like the old poet, considered the generations of the generations of the set of the philosophers, and the like the old poet, considered the generations of the generations of the set of the philosophers, and the like the old poet, considered the generations of the generations of the set of the philosophers, and the like the old poet, considered the generations of the generations of the generation of the genera the wisest of the heathen philosophers, and the like the old poet, considered " the generations of considered " the generations of spectrum on became evident that God was the resist it con became evident th the wisest of the heathen philosophers, and the like the oid poet, considered the generations of services declarations of Scripture. Hiero, ty- of man exactly parallel with the generations of with him in a peculiar degree. Rev. Mr. Clapp the Church, doing almost nothing for its ad- may give you cause to be sorry all your lite. express declarations of Scripture. Hiero, ty-rant of Syracuse, asked the philosopher. Simonides, this important question: "What is God?" The prudent philosopher required a day to consider it, and doubled his request, whenever called to give an answer. Hiero, wearied by procrastination. enquired the rea- and nothing is after death." Reason unassisting Mr. Vassar came among them were in a son of this delay, to which the philosopher re- ted by revelation, we discover, could not satis- deplorable and discoveraging state of religious plied: "The longer I consider the subject, the fy the most enlightened, and the very best and indifference. With personal appearance far A PRAISE SERVICE IN NEW YORK. expectedly, and apparently in the full vigor of

A MODERN APOSTLE. BY REV. THOMAS B. SMITH.

With only a liberal increase of John Vassars in the Church to take their places and do their work as he did, we should have less occasion to

STATE D1 GRACE.

BY REV. GRADER JOINSON.

BY REV. GRADER JOINSON.

Charter I.

The use and limitation of human room, and chails on street of an input street of an analysis of the human room of the patient street of the limits and limits and pressibility was positively asserted.
The use and limitation of human room, and chails on street of the limits and limit Christ; the forgiveness of sins; the transforma-ation of some without death; the destruction of After continuing this work for eight or ten the first evening, and the whole community was any other thing it has shorn our song-worship of its strength and power over the masses. Say that it seemed as if he were every one's a nation we were far in the rear, and that, al-We wish Dr. Tourjee might visit all our large that the subject under treatment, though never of grace here, or the kingdom of glory here-atter; and that boliness without which no shall see the face of God with joy. By the proper nse of this noble faculty we are enabled to ascertain what is implied in having those to ascertain what is implied in having those certainty of this position appears from the lim-temport which flow from internal and external tempers which flow from internal and external readliness: or what it is to have the mind of the most extensive of the failed to appreciate the single hearted the capabilities of our reasoning faculties, as godliness; or what it is to have the mind of Christ, and walk as he walked. But reason has its limits, and we should be ever acretul that he did not sink under is of the more recent labors in which the combridge museum (the most extensive of well as the declarations of the greatest masters of reason has its limits, and we should be ever acretul that he did not sink under is of the more recent labors in which the indication of the greatest masters of reason he indequate to the combridge museum (the most extensive of allowed to be remarkably defective. It the light of reason he indequate the the indication of the greatest masters of the single heated to appreciate the single heated to devotion with which he embraced the study of the world) and the education of secones of able and learned students of natural the load. His devotion to the comfort of the streng careful that he did not sink under the load. His devotion to the comfort of the streng careful that he did not sink under the load. His devotion to the comfort of the streng careful that he did not sink under the load. His devotion to the comfort of the streng careful that he did not sink under the load. His devotion to the comfort of the streng careful that he did not sink under the load. His devotion to the comfort of the streng careful that he did not sink under the load. His devotion to the comfort of the streng careful that he did not sink under the load. His devotion to the comfort of the streng careful that he did not sink under the load. His devotion to the comfort of the streng careful that he did not sink under the load. His devotion to the comfort of the streng careful that he did not sink under the load. His devotion to the comfort of the streng careful that he did not sink under the load. His devotion to the comfort of the streng careful that he did not sink under the load. His devotion to the comfort of the streng careful that he did not sink under the load. His devotion to the comfort of the streng careful that he did he the streng careful that was such as touched the hardest heart. Many times when the soldiers were unable heard him give on Sunday night. The good drawn towards him; and the magic of his voice, Important expeditions have been made by him. ----seemed to pay little regard to military com- turned on the subject of preaching, when one just now are invested with a sad bat timely in- writings were upon this subject; and in the seemed to pay little regard to military com-mands. Sometimes on the eve of battle, orders of the party said preaching without notes was were issued that no wagons with supplies must the hardest work in the world. Mr. Fuller the character of the man than the most care-haustive and brilliant paper, beginning a series. were issued that no wagons with supplies must the hardest work in the world. Mr. Fuller fully world eulogy which we might produce. in the course of which the writer designed to go to the front. Notwithstanding, as soon as said it was easy enough if they went to work the smoke of battle lifted, Uncle Johnny could be seen by the side of his old horse and wagon, to tell my hired girl to go to the store and get homing over the dving soldiers, which is nature to tell my hired girl to go to the store and get homing over the dving soldiers, which is nature to tell my hired girl to go to the store and get homing over the dving soldiers, which is nature to tell my hired girl to go to the store and get homing over the dving soldiers, which is nature to tell my hired girl to go to the store and get homing over the dving soldiers, which is nature to tell my hired girl to go to the store and get homing over the dving soldiers. The more I look bowing over the dying soldiers, whispering some sugar and blue, some coffee and starch, words of hope in their ears, and pressing ice or some cakes, some soap, and some almonds, cordial to their lips. some candles and spice, some nuts and some Often after a hard-fought battle, as night tea, some potash and butter, she would say, Museum was built by private subscription, and regret that the young and ardent spirits of our came on, he would travel miles, when it could 'O, dear sir, I never can think of all that !" oaly be done with greatest difficulty, to secure "Well, look here, Betty, you know tosome cordials or other delicacies for the wound- morrow your mistress is going to have a large ried out through the munificence of a Boston to close and accurate investigation. I hope in ed soldiers. As a result of this entire devotion wash, and she will want some blue and soap, to the interests of the soldiers he was most ar-dently beloved by them. When he went company, and will want some tea and coffee, latures; and indeed a Massachusetts law maker a complete sequence in many parts of lt, from among the.1 to sing and pray, not a man of sugar, spice, nuts, cakes, butter, and almonds." at one time opposed his being allowed to press which the character of the succession may be among the 1 to sing and play, not a hand of any Church or party was in the least disposed in the reaction of the stand of them that no opposition could stand before him. Thank you, sir; now I can think of them that no opposition could stand before him. Thank you, sir; now I can think of them that no opposition could stand before him. Penikese, with the princely sum accompanying. ets were ready to detend him

blessing upon his comrades, and entered the ""Take care," buzzed the fly, "for appears strous of securing Agassiz as a partner, and Union lines to continue his work of mercy and a ices he sometimes deceitful " using his great technical knowledge for com-"All that," said the moth. And he flew mercial enterprises. "I have no time to make

convince us that there is only one living and and that annihilation, under any circumstant true God; or from whence we are to learn ces, cannot take place but by the innuclate what God is. That of which we, as yet know act or permission of God, still reason aloue nothing, cannot be a subject of our thoughts. cannot unequivocally determine whether God is a neglew of the olebrated millionaire who is that by his efferts, under the blessing of the port, white and colored. The or is followed to the olebrated millionaire who is that by his efferts, under the blessing of the port, white and colored. The or is followed to the olebrated millionaire who is that by his efferts, under the blessing of the port, white and colored. The or is followed the dignation of the olebrated millionaire who is determined to the port, white and colored.

a replew of the globarized plants of the second plants of the s

of a spirit who ly unconnected with matter, and tain confusion of retraicd religion, had cer-having no organs by which to perceive and act. and punishments. These ideas, doubtless, had Mere reason can give us no correct ideas of their or related to the total of the base, the bearer of were submitted to his examination. In such uncle, to engage in the work of circulating re-Mere reason can give us no correct ideas of their origin in tradition, and were marred, the existence and nature of an incorrect ideas of their origin and were marred. In glue books and periodicals, with but small the existence and nature of an incorporeal, im-material invisible sternal invisible material, invisible, eternal, immutable, and in-finitely perfect spirit. Nor can the shidle trattily family. In taking this step he had to relinfinitely perfect spirit Nor can the visible prettily fancied and pourtrayed, in popular quish all hope of sharing his uncle's vast forof heaven, he becomes an apostle in labors and world, so does the sinner begin to pray when he to the open door in almost speechless rate, nor is newly born to God. It is at that moment did he return to the subject except to mpress

LOUIS AGASSIZ.

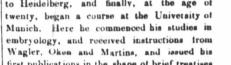
God chooses his own instruments, and or- that he draws his first spiritual breath .-- E. surprise at the insult which he considered had been offered him.

Louis John Rudolph Agassiz was born in GOOD ADVICE .- Fight hard abainst a basty Motiers, Switzerland, on May 28, 1807, his

General Miscellanu.

And from our God go out no more, And never weep again. THE NEW MAN: OR MAN'S SPIRITUAL STATE BY GRACE. The knowledge of the picture inconcereeble."

the medical school at Zurich, thence he went to Heidelberg, and finally, at the age of



Number 1

Gospal. By it, under the enlightening and ways past finding out !"

quickening energy of the Spirit, opening the Reason, without any assistance from reveladickening energy of the spirit, opening the eyes of our understanding, we are enabled to comprehend the great doctrines of evangelisal repentance, saving faith, the nature and con-ditions of justification, the medium of its repit. By reason we learn what that new birth is, without which we cannot enter the kingdom of grace here, or the kingdom of glory here-of grace here, or the kingdom of glory hereot grace here, or the kingdom of glory here- eternally. Were we left to the mere discove- bow with becoming reverence and submission

ever careful that we do not overvalue it. To this end let us, without either prejudice or pre-the denied its existence after death altogether. due not overvalue it. To this end let us, without either prejudice or pre-the denied its existence after death altogether. due not overvalue it. To the load. His devotion to the comfort of the human mind, on subjects of the utmost conse-the load. His devotion to the comfort of the human mind, on subjects of the utmost conse-the load as an apoent of the utmost conse-the denied its existence after death altogether. due not of the utmost conse-the denied its existence after death altogether. The ultimate the the load as an apoent of the utmost conse-the denied its existence after death altogether. The ultimate the the load as an apoent of the utmost conse-the denied its existence after death altogether. The ultimate the the load as an apoent of the utmost conse-the denied its existence after death altogether. The ultimate the the load as an apoent of the utmost conse-the denied its existence after death altogether. The ultimate the the load as an apoent of the utmost conse-the denied its existence after death altogether. The ultimate the the load as an apoent of the utmost conse-the denied its existence after death altogether. The ultimate the the load as an apoent of the utmost conse-the denied its existence after death altogether. The ultimate the the load as an apoent of the utmost conse-the denied its existence after death altogether. The ultimate the the load as an apoent of the utmost conse-the denied its existence after death altogether. The ultimate the the load as an apoent of the utmost conse-the denied its exi this end let us, without either prejudice or pre-tle denied its existence after death altogether. quence, so is the light of nature. The ultimate mas such as touched the hardest heart. possession, consider what it cannot do. We The stoics had no settled scheme, or acknow- design of God, in the works of creation, cannot have examined its use and importance, as a ledged doctrine of the soul's immortality. be perfectly known by the mere light of nature. Many times when the soldiers were unable his winning smile, and the sincerity of his pur-typers ago, to Lake Superior, and Florida faculty of the human mind, in the investigation And of those philosophers who expressly taught. To the most reflecting and observant, the harof trub; but it has also its limitation. And of those philosophers who expressly taught it way, beauty, wisdom and evident marks of that he might in the morning present the men of tru's; but it has also its timulation. and this doctrine, considerable doubt and under monty, out it has a might in the morning present the mor whether they refer to its use, importance, or Socrates said to his friends, a short time prior ble creation, would demonstrate the existence of was familiar with his course in the army stated vate party one evening, at which the late Anlimitation, that it may not be too highly esti-to his death, "I hope I am going to good men, some invisible agent or agents, as their cause that such was his interest in the soldiers that he drew Fuller was present, the conversation mated, or depreciated below its real utility. It though this I would not take upon me peremp- and conservation; yet their imperfect knowis only by surveying its various shades of torily to assert," again, "I am going out of ledge would lead to indefinite and uncertain power and weakness, ability and inability, the world and you are to continue in it, but conclusions.

uses and abuses, importance and limitation, which of us has the better part, is a secret to that we can properly comprehend its value, and every one but God." This, it will readily be duly appreciate its use in the investigation of admitted, is the language of doubt and uncertainty, the pertect opposite of that which is revealed religion.

Reason, however highly cultivated, cannot, clear, certain, unequirocal! Ciero expresses by its own unassisted capability, give us any himself on the immortality of the soul, with a correct conceptions of the existence and perfec- still greater degree of doubt and uncertainty. tions of the invisible Elohim, or God. Had rea- And the Emperor Adrian, when dying, adson alone been sufficient to convey to the mind dressed his soul in these well-known lines :-of man ail requisite information, on this all important subject, we may justly suppose that

"Poor, little, pretty, fluttering thing, Must we no longer live together; And dost thou plume thy trembling wing, To take thy flight, thou knowest not whith the heathen philosophers, many of whom possessed minds of a superior order, and How vastly different to this is the language who were highly educated, or versed in arts,

science and philosophy would have attained of the divinely inspired St. Paul, " To be abwithout revelation, all necessary knowledge sent from the body is to be present with the respecting the being and attributes of God. Lord. I desire to depart and be with Christ, This however, we are assured, from well au- which is far better."

Let me thy dear face see thenticated facts, was far from being the case. Notwithstanding that reason alone is utterly Shine thou into my my soul! Their ideas, relative to the existence and na- incapable of demonstrating to us the eternal Say to the sick, " Be whole !" ture of the Divine Being, were dark, confused existence of the human soul, revelation posi-Here thou my sobbing plaint and imperiect. No instance has ever been tively asserts its immortality. It is altogethe Strengthen my trust so faint known that reason, unassisted by revelation, led beyond the province of reason to determine Jesus ! bend down to me, any to a true knowledge of God and his perfec- whether the Almighty Being, who has created, Let me thy dear face see.

tions. The discordant and contradictory views by his Omnipotent power, the human soul, Jeaus ! sweet Lamb of Gol ! of the ancient beathen philosophers, on this will or will not retrace his own voluntary acsubject, demonstrate the utter insufficiency of tions, and thus reduce it to non-entity. It is Though by all Heaven adored human reason as a true guide in matters of re- the special and necessary vocation of revela-Well dost thou know the strife ligion. By mere reason, no one ever attained tion, to unfold to us the decisions of the Divine Of this sad, mortal life. a true knowledge of the existence, nature and Mind on this subject, and it positively assured Jesus ! bend down to me attributes of God, or of the worship which is us that He has stamped upon man's immateri Let me thy dear face see

(To be concluded.)

OVERWHELMED.

BY MARIE BELL.

Thorny the path I tread :

Heavy the weight I bear,

Crushing my load of care.

Fainting my weary heart,

Aching with bitter smart.

Failing my faith so small

That the dear Lord knows all.

Jesus bend down to me,

Storm-clouds above my head :

Jesus ! bend down to me,

Let me thy dear face see !

due to him. And if some of the heathen should nature, future and eternal existence. The na-Turn thou my night to day obtain a certain amount of correct information ture of the soul being such, reason may deduce Drive all my fears away; on these subjects, it must be from information certain inferences from it, as to induce us to derived from others, and not from the rational suppose that it will eternally endure, but after Hold me upon thy breast investigation of even superior minds in their all it is mere supposition. By it we discover own tribes. By it we discover that the human soul is immaterial,-bas no Hush every doubt to rest. Jesus ! bend down to me, Let me thy dear face see The human mind must have some knowledge principles of decay in its own nature, -cannot

Atter one of the battles of "the Wilderness," After one of the battles of "the Wilderness," APPEARANCES and Discussion of the battles of "the Wilderness," while Uncle Johnny was caring, as usual, for beautiful light that lamp gives !' said a moth, age, brought forth the unexampled donation of the wounded and dying, the field was re-taken as he stood brushing his wings on the side. Mr. James Lick, and gave Science on the Pa-evidence of a direct descent of later from ear-

Uncle Johany thanked God, pronounced a and see."

pose, gained the trust and confidence of even Reefs, and more lately up the Amazon and those who condemned his opinions and opposed around Cape Horn."

As an opponent of the Darwinian theory, Agassiz has of late been drawn into the imme-There are many auecdotes of Agassiz which diate attention of the entire world. His last ties of heart, probably as largely as to those of at the great complex of the animal world, the brain, did he owe the completion of many of more sure do I feel that we have not yet millionaire. Did he need a State appropriation, tuture articles to show, first, that, however 'Thank you, sir; now I can think of them his request in person, for the reason, as stated, ascertained; secondly, that since the most exwas the gift of one unskilled in Science. And been preserved from very early deposits, we the few enthusiastic extempore speeches made have no right to infer the disappearance of

by the enemy, and he was informed that he must go to Richmond a prisoner. He replied, "The will of the Lord be done. The dear boys need some one to instruct them and pray for them, and you may be sure I shall pray all but safe."

boys need some one to instruct them and pray you had better the go knees and prayed God to support his wounded the moth; "the name ioons so checking and dying comrader, and be with them as they bright." went into captivity; to have mercy upon their "Yes, but it burns." said the fly. "I'm enemies, and open their eyes to discover the suffering from it now. I ventured too near, weakness of their cause. While thus pleading and it so injured my wing that it is almost use- with God the Rebel officer in command came tess." weathers of their taken of the case of education, it is even the frame is and to the answer of the one, will have before it a constant beacon use his efforts for his private cuds. "You pointing to the attainment of the provide the one, will have before it a constant beacon pointing to the attainment of the provide cuds." ness, urged a wealthy capitalist who was de. wards of the other. Scientific American.

the donation of the necessary means for the fur-

