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## Religious Miscellany.

### THE SHEPHERD AND THE FOLD.

There is a fold where none can stray,  
And pastures ever green;  
There sunny sun, or stormy day  
Or night are never seen.  
Far up the everlasting hills,  
His smile its light dimension fills;  
His smile its light 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 led;  
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.  
When'er He turns their willing turn;  
In unity they move;  
Their seraph spirits nobly burn  
In harmony of love.

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

Oh! while our faith takes up that sound,  
While toiling here below;  
Midst trials may our joys abound,  
And songs amid our woe;  
Until we reach that happy shore,  
And join to swell their strain;  
And from our God go out no more,  
And never we again.

### THE NEW MAN: OR MAN'S SPIRITUAL STATE BY GRACE.

BY REV. GEORGE JOHNSON.

#### CHAPTER I.

The use and limitation of human reason, and the necessity of a divine revelation in order to Man's New Creation.

(CONTINUED.)

Reason, we must allow, notwithstanding its limits and imperfections is of excellent use, both with regard to the foundation, and the superstructure of revealed religion. Reason is absolutely requisite to enable us to understand, explain, or demonstrate the truth and certainty of revelation. And how is it possible without it to correctly comprehend the essential doctrines contained in God's word? It is only by reason, assisted by the enlightening and purifying influence of the Holy Spirit, which enables us to understand what divine revelation declares concerning the being and perfection of God; His eternity, immensity, and unchangeable nature; His power, wisdom, goodness and holiness. It is by reason that we are enabled, in some measure to comprehend His method of dealing with his rational creatures, and the nature of the dispensations of the old and new covenants,—the law and the Gospel. By it, under the enlightening and quickening energy of the Spirit, opening the eyes of our understanding, we are enabled to comprehend the great doctrines of evangelical repentance, saving faith, the nature and conditions of justification, the medium of its reception, with its immediate and subsequent fruits. By reason we learn what that new birth is, without which we cannot enter the kingdom of grace here, or the kingdom of glory hereafter; and that holiness without which no man shall see the face of God with joy. By the proper use of this noble faculty we are enabled to ascertain what is implied in having those tempers which flow from internal and external graces; 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 careful that we do not overvalue it. To this end let us, without either prejudice or prepossession, consider what it cannot do. We have examined its use and importance, as a faculty of the human mind, in the investigation of truth; but it has also its limitation. And it should be investigated in all its aspects, whether they refer to its use, importance, or limitation, that it may not be too highly estimated, or depreciated below its real utility. It is only by surveying its various shades of power and weakness, ability and inability, uses and abuses, importance and limitation, that we can properly comprehend its value, and duly appreciate its use in the investigation of revealed religion.

Reason, however highly cultivated, cannot, by its own unassisted capability, give us any correct conceptions of the existence and perfection of the invisible Elohim, or God. Had reason alone been sufficient to convey to the mind of man all requisite information, on this all important subject, we may justly suppose that the heathen philosophers, many of whom possessed minds of a superior order, and who were highly educated, or versed in arts, science and philosophy would have attained without revelation, all necessary knowledge respecting the being and attributes of God. This however, we are assured, from well authenticated facts, was far from being the case. Their ideas, relative to the existence and nature of the Divine Being, were dark, confused and imperfect. No instance has ever been known that reason, unassisted by revelation, led any to a true knowledge of God and his perfections. The discordant and contradictory views of the ancient heathen philosophers, on the subject, demonstrate the utter insufficiency of human reason as a true guide in matters of religion. By mere reason, no one ever attained a true knowledge of the existence, nature and attributes of God, or of the worship which is due to him. And if some of the heathen should obtain a certain amount of correct information on these subjects, it must be from information derived from others, and not from the rational investigation of even superior minds in their own tribes.

The human mind must have some knowledge of God before it can form any ideas of, or reason concerning him. Reason, independent of tradition, Scripture or inspiration, can never convince us that there is only one living and true God; or from whence we are to learn what God is. That of which we are yet knowing nothing, cannot be a subject of our thoughts, reasonings, or conversation. Locke justly observes, "wherever we want ideas our reasoning stops; we are at the end of our reckoning." It is perfectly absurd to suppose that it ever will, whether there be a God, till we have heard of such a being, or formed some conceptions of him. If we had no idea of the existence and perfections of God, by any manifestation or revelation, either from nature, tradition or inspiration, we could neither affirm nor deny, till we knew what it is to affirm or deny. We may believe in the existence of our own spirits, united with a certain portion of organized matter, perceiving and acting by bodily organs; yet this belief cannot suggest the idea of a spirit who is unconnected with matter, and having no organs by which to perceive and act. Mere reason can give us no correct ideas of the existence and nature of an incorporeal, invisible, eternal, immutable, and infinitely perfect spirit. Nor can the visible world, with the multitudes of ideas which it supplies, however various these ideas may be compounded, ever suggest one idea of what is its nature invisible.

The position we have taken may be demonstrated from the acknowledgments of some of the wisest of the heathen philosophers, and the express declarations of Scripture. "If the orator of Syracuse, asked the philosopher, Simonides, the 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, required the reason of this delay, to which the philosopher replied: "The longer I consider the subject, the more I am at a loss for a reply." "Cicero says: "The knowledge of the gods can be had only from them." And Cicero affirms that "a pure mind, thinking, intelligent, and free from body, was altogether inaccessible." Many of the philosophers of antiquity spoke doubtfully relative to the existence and attributes of God, and others denied them altogether. And not merely a few speculative philosophers in the heathen world, but at the present period many millions of the human race, who profess the religion of Buddha, deny not only a Supreme First Cause, but dispute with subtlety and vehemence against the doctrine.

The light of revelation also assures us that "the world by wisdom knew not God." Where the light of revelation truth has not expell'd the darkness of the human mind, "there is most that understandeth, that seeketh after God." "So none knoweth the things of God, but the Spirit of God" and he to "whom the Spirit shall reveal them." "Can thou," says the prophet, "by searching find out God? Can thou find out the Almighty to perfection? It is as high as heaven. What can thou do? Deeper than hell, what can thou know? The measure thereof is longer than the earth, and broader than the sea." Well might St. Paul exclaim, "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Reason, without any assistance from revelation, cannot demonstrate to us the immortality of the human soul. Reason may, and certainly does, render invaluable service in the investigation of the existence, nature, properties and capabilities of the soul, but were unassisted reason, though cultivated to its utmost extent, cannot possibly prove that the soul will exist eternally. Were we left to the mere discoveries of reason, relative to man's immortal nature, we should live and die without any positive assurance of the soul's immortality. The certainty of this position appears from the limited capabilities of our reasoning faculties, as well as the declarations of the greatest masters of reason in the ancient heathen world. The wisest of them thought the immortality of the soul only probable. Many of the followers of Aristotle denied its existence after death altogether. The stoics had no settled scheme, or acknowledged doctrine of the soul's immortality. And of those philosophers who expressly taught this doctrine, considerable doubt and uncertainty appear to have reigned on their minds. Socrates said to his friends, a short time prior to his death, "I hope I am going to good men, though this I would not take upon me preemp-torily to assert," again, "I am going out of the world and you are to continue in it, but which of you has the better part, is a secret to every one but God." This, it will readily be admitted, is the language of doubt and uncertainty, the perfect opposite of that which is clear, certain, unequivocal! Cicero expresses himself on the immortality of the soul, with a still greater degree of doubt and uncertainty. "And the Emperor Adrian, when dying, addressed his soul in these well-known lines:—  
"Poor, little, prey, trembling thing,  
Must we no longer live together;  
And dost thou please thy trembling wife,  
To take thy flight, thou knowest not whither."

How vastly different to this is the language of the divinely inspired St. Paul, "To be absent from the body is to be present with the Lord. I desire to depart and be with Christ, which is far better." Notwithstanding that reason alone is utterly incapable of demonstrating to us the eternal existence of the human soul, revelation positively asserts its immortality. It is altogether beyond the province of reason to determine whether the Almighty Being, who has created, will or will not rescue his own voluntary agents, and thus reduce it to non-entity. It is the special and necessary revelation of revelation, to unfold to us the decisions of the Divine Mind on this subject, and it positively assures us that He has stamped upon man's immaterial nature, future and eternal existence. The nature of the soul being such, reason may deduce certain inferences from it, as to induce us to suppose that it will eternally endure, but after all it is mere supposition. By it we discover that the human soul is immaterial,—has no principles of decay in its own nature,—cannot

of itself, produce its own dissolution,—is incapable of being destroyed by any external cause, except that cause which originally created it; and that annihilation, under any circumstances, cannot take place but by the immediate act or permission of God, still reason alone cannot unequivocally determine whether God will or will not, ultimately annihilate the human soul. Were we left to its dictates, we should be lost in the clouds of doubt and uncertainty. To extricate us from these many labyrinthine, revelation steps forward in all the majesty of truth and assurance, and places the immortality of man's spiritual nature, beyond the possibility of either doubt or uncertainty. It declares, as the unalterable mandate of the Most High, that the soul shall live for ever.

Reason, independent of revelation, cannot carry us beyond the bounds of time, in order to demonstrate a future state of either happiness for the righteous, or misery for the finally impenitent. Some of the heathen philosophers, who were wholly ignorant of revealed religion, had even wholly confused ideas respecting future reward and punishment. These ideas, doubtless, had their origin in tradition, and were marred, mutilated, and rendered doubtful and inoperative by transmission. Certain of their poets, prettily fancied and pourtrayed, in popular verse, the happiness of Elysium, and the misery of Tartarus. They represent some as dwelling in the shades of bliss, still they generally rejected both future happiness and misery as the result of superstition. Many of them like the old poet, considered "the generation of man exactly parallel with the generations of leaves." With all their reasonings and speculations, they were so opposed that the wisest of them dropped its successive inhabitants, similar to the trees their respective leaves. They most virtually have believed, that "death is nothing and nothing is after death." Reason unassisted by revelation, we discover, could not satisfy the most enlightened, and the very best and wisest of the heathen philosophers, of the certainty of a future state, much more with respect to rewards and punishments. Without more substantial light, death would be to us, as the famous infidel Hobbes said, "a leap in the dark."

Reason, divested of the light of revelation, could never assure us of the future creation of the human body. This important doctrine the heathens did not presume to place amongst the things that were even probable; for its impossibility was positively asserted. When St. Paul preached the doctrine of the resurrection at Athens, he was considered by the Stoics and Epicureans as the "setter forth of new gods." On this subject we may indeed reason from analogy; but mere analogy cannot demonstrate its certainty. Reason, independent of revelation or tradition, is altogether incapable of leading any to a knowledge of, or belief in, the resurrection of the dead. Hence the very wisest and the very best of the ancient philosophers utterly rejected the idea of the resurrection of the body as a senseless and childish tale.

It is not, therefore, within the province of reason to clearly discover the nature and perfection of God; the existence, immortality, immortality, and accountability of the human soul; the future state of being in which are involved eternal rewards and punishments; the resurrection of the dead; the atonement of Christ; the forgiveness of sins; the transformation of some without death; the destruction of the present world; the day of Judgment; the creation of the new world; and the new earth, which are wholly beyond the powers of the human mind to discover, and which could not have been known without revelation. Here the human mind must confess its impotency, and bow with becoming reverence and submission to Divine Authority.

If we add to reason the LIGHT OF NATURE, which is insufficient to convey that knowledge which is absolutely necessary. Whatever additional light may be communicated to man, from the works of nature, still it must be allowed to be remarkably defective. If the light of reason is inadequate to illuminate the human mind, on subjects of the utmost consequence, so is the light of nature. The witness of God, in the works of creation, cannot be perfectly known by the mere light of nature. To the most reflecting and observant, the harmony, beauty, wisdom and evident marks of contrivance and design, manifested in the visible creation, would demonstrate the existence of some invisible agent or agents, as their cause and conservation; yet their imperfect knowledge would lead to indefinite and uncertain conclusions.

(To be concluded.)

### OVERWHELMED.

BY MARY BELL.

Thorny the path I tread;  
Storm-clouds above my head;  
Heavy the weight I bear,  
Crushing my load of care.  
Jesus! bend down to me,  
Let me thy dear face see!  
Let me thy dear face see!

Fainting my weary heart,  
Aching with bitter smart,  
Falling my faith so small,  
That the dear Lord knows all.  
Jesus! bend down to me,  
Let me thy dear face see!  
Let me thy dear face see!

Shine thou into my soul!  
Say to the sick, "Be whole!"  
Here thou my sobbing pain!  
Strengthen my trust so faint,  
Jesus! bend down to me,  
Let me thy dear face see!  
Let me thy dear face see!

### A MODERN APOSTLE.

BY REV. THOMAS B. SMITH.

Some twelve or thirteen years ago there lived in the city of Poughkeepsie, N. Y., a plain, hard-working man named John Vassar, a nephew of the celebrated millionaire who founded the college for young ladies in that city, and whose prices have been celebrated by many able and eloquent pens. He was blessed with a large family, and a small income, but he was chiefly distinguished for his devoted and earnest piety. During several months he was in the employ of his wealthy relative, engaged in the manufacture of paper. But though employed in producing that liquid, he was secretly heard in evening meetings, and elsewhere denouncing its use, and desiring to his employer some that he might be allowed to have occasioned at times some words of disagreement between them.

At length his conscientious scruples concerning the business, together with a longing desire for greater usefulness, induced him to leave his employer, to engage in the work of circulating religious books and papers, with but small prospect of sufficient income to provide for his family. In taking this step he had to relinquish all hope of sharing his uncle's vast fortune. While engaged in his new business he embraced every opportunity to speak to persons of all classes upon the subject of religion, and to urge them to accept Christ. And this was done with such marked simplicity and earnestness that it soon became evident that God was with him in a peculiar degree. Rev. Mr. Clapp, of the Baptist Church in Carmel, N. Y., having heard of his remarkable success as a colporteur, engaged him in a kind of lay evangelist, to labor among the poor people, who were scattered over a large extent of territory, and at the same time Mr. Vassar came among them in a deplorable and discouraging state of religious indifference. With personal appearance far from attractive, an unusual voice, and with scarcely medium talents, he entered upon his work, relying alone upon God.

This method of operating was simple and old-fashioned, but exceedingly effective. He went into a school district, and immediately secured the use of the school house for evening meetings. His next step was to take a pious brother with him and call from house to house, to stop, and field-to-field, determined, if possible, to see every man, woman, and child within the district, in order to pray with them, prove the revelation upon them, and invite them to the evening meeting. He laid them on their way to market, and knelt down on the highway and prayed for them. He went to houses where he was refused admittance, and knelt down before the door, and prayed for the inmates, while tears rolled down his cheeks. Such was his work during the day.

When evening came the curiosity that had been excited secured a good attendance, and "Uncle Johnny" as he was familiarly called, was on hand to lead the services. He was not a preacher, not a fluent speaker, and but a very ordinary singer; but he was in earnest in all that he did. He prayed, exhorted, and sang as if he believed that heaven, hell, and the judgment day were awful realities. He ceased not to warn every man with tears, and the result, night after night, was that "converts" beneath the tree of life, and the whole community was started as by an earthquake.

After continuing this work for eight or ten days he went to a second district, and then a third, and so on, till at the end of six weeks the community was aroused beyond anything I ever witnessed. Many said Uncle Johnny was crazy; he was crazy or not, he led many sane men to Christ, who to-day are pillars in the Church of God.

When the war came on the shores of the tolls and privations of the soldiers touched his heart, and in the spring of 1863 he entered the service of his country under the direction of the United States Sanitary Commission. In this new field Uncle Johnny's great warm heart and diligent hands found abundant employment, and the wonder is that he did not sink under the "dear boys." His devotion to the comfort of the "dear boys," as he called the Union soldiers, was such as touched the hardest heart.

Many times when the soldiers were unable otherwise to obtain their letters he would travel all night to reach a mail station and return, that he might in the morning present the men with their letters from home. An officer who was familiar with his course in the army stated that such was his interest in the soldiers that he seemed to pay little regard to military commands. Sometimes on the eve of battle, orders were issued that no wagons with supplies must go to the front. Notwithstanding, as soon as the smoke of battle lifted, Uncle Johnny could be seen by the side of his old horse and wagon, bowing over the dying soldiers, whispering words of hope in their ears, and pressing ice or cordial to their lips.

Often after a hard-fought battle, as night came on, he would travel miles, when it could only be done with greatest difficulty, to secure some cordials or other delicacies for the wounded soldiers. As a result of this entire devotion to the interests of the soldiers he was most ardently beloved by them. When he went among them to sing and pray, not a man of any Church or party was in the least disposed to ridicule him or disturb his devotions; and had any been thus disposed a thousand bayonets were ready to defend him.

After one of the battles of "the Wilderness," Say to the sick, "Be whole!" Here thou my sobbing pain! Strengthen my trust so faint, Jesus! bend down to me, Let me thy dear face see! Let me thy dear face see!

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### General Miscellany.

LOUIS AGASSIZ.

Professor Agassiz is dead. Suddenly, and unexpectedly, and apparently in the full vigor of his physical and mental powers, the great man has been stricken down in the very midst of his labors, leaving to other hands the completion of his manifold enterprises, to other minds the development of the grand works to which his days have been so earnestly, so purely, devoted. Grief, sincere and deep, will ever, where great goodness of things for the loss is not to the country but to the world; and wherever civilization extends her sway, there will his mourners be found.

It is but a melancholy duty of the journalist to pen the brief lines which constitute the last tribute to the memory of one distinguished in any walk of life, from whose lips and to whose action the people have learned to look for counsel as from the oracles of old, or to indie the cert sentences which forbid their on the work of which death has forbidden the continuation. Doubtless sad is the task which now devolves upon us, in this recording that the vision which so often, through these pages, has imparted to the world the great efforts of a man of genius in his ever budding, and that the indelible student and wise teacher, whose achievements have added so brilliant a luster to the works of American Science, is now but a thing of the memory, a reminiscence to be cherished, but buried in the irretrievable past.

We leave to others, who have seen his intimate co-laborers in the cause of education, to detail the chronicle of his private life. To the outside world, however, we may justly say that it seemed as if he were every one's immediate friend; his personality was of that magnetic order which appeals directly to the heart, and it was the charming simplicity of his manner, coupled with the glow of enthusiasm which pervaded his every utterance, that made even the duller units of his vast audience feel that the subject under treatment, though never so dry, as he treated it, was an attribute of rare and before unmet interest. It matters little whether men were capable of grasping the thread of his consummate arguments, or whether they failed to appreciate the single hearted devotion with which he embraced the study of Science for itself and for itself alone. When their intellects failed to respond to his, or, conscious of inferiority, shrank from the encounter, their sympathies were irresistibly drawn towards him; and the magic of his voice, his winning smile, and the sincerity of his purpose, gained the trust and confidence of even those who condemned his opinions and opposed the donation of the necessary means for the furtherance of his favored projects.

There are many anecdotes of Agassiz which just now are invested with a sad but timely interest, and which, perhaps, more truly indicate the character of the man than the most carefully worked enology which we might produce. It was this overflowing cordiality of his nature which gained him his object even above the most stubborn of opposition; and to his qualities of heart, probably as largely as to those of brain, did he owe the completion of many of his most cherished schemes. His Cambridge Museum was built by private subscription, and his celebrated voyage up the Amazon was carried out through the munificence of a Boston millionaire. Did he need a State appropriation, he was fairly charmed it out of the stigmatized legislatures; and indeed a Massachusetts law maker at one time opposed his being allowed to press his request in person, for the reason, as stated, that no opposition could stand before him. Penitence, with the princely sum accompanying the gift of one unskilled in Science. And the few enthusiastic extempore speeches made by him in San Francisco, after the Haasler voyage, brought forth the unaccepted donation of Mr. James Lusk, and gave Science on the Pacific coast an invaluable assistance. He gained friends by thousands simply by his smile. "We want you to come and beam upon us," that is all," said a friend who had arranged a social reception for him in Washington. "Agassiz came," said his entertainer, subsequently, "and merely shook hands. There was nothing formal, but he beamed on everybody with such a pleasant smile that it seemed as if he were diffusing happiness through the whole company." And yet, with all his success in the cause of education, it is more remarkable that he was persistently refused to use his efforts for his private ends. "You would use an amount of money in the business, urged a wealthy capitalist who was dis-

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