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New Jerusalem Messenger.

"BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY."

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BAPTISM.

A SERMON:

BY REV. HOLLAND WEEKS.

(From the New Jerusalem Magazine, April, 1837.)

"For thus it becometh us to fulfil all righteousness."—Matt. iii. 15.

OUR Lord has given his sanction to the ordinance of baptism by his own words in the text, and by his own example in the context. John the Baptist does not appear to have doubted the importance of the in stitution; but he questioned the propriety of his being designated to baptize Jesus, saying, "I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness." It is added that "then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

The doctrine selected by the passage, is, that it becometh us by baptism to fulfil all righteousness. This doctrine may be illustrated by the following method.

I. Show what is understood by baptism.

II. To whom baptism should be administered.

III. That thus it becometh us to fulfil all righteousness.

I. Show what is understood by baptism; there is to it the internal and the external observance.

1. The external is the application of water. The term application is here used because water is applied with its spiritual signification, if correctly understood, let the mode be whatever it may. In the context it is said that when Jesus was baptized he went up straightway out of the water, indicating that he was baptized by immersion. But in Ezekiel he says, "Then will I sprinkle clean water upon you, and ye shall be clean;" which indicates that in the external baptism water is applied according to the Scripture by springling. In Isaiah iii. 15, it is said, "He shall sprinkle many nations." In another place he says he will pour water upon them. Since then the holy Scriptures mention external baptism carrying the idea of its being done by immersion, and also expressly by sprinkling and pouring, may we not infer that it is not the mode, but the thing signified by the application of water, which is essential? May we not with propriety say that the external baptism is the application of water, whatever the mode may be?

2. The internal. In man, baptism, spiritually considered, is regeneration. This is the baptism mentioned in the context as being effected by the Holy Ghost, and with fire; and that is by divine truth in the understanding, and by the divine goodness in the heart. Thus it is that the Lord spiritually washes away the filth of the daughter of Zion, and purges the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. The same spiritual baptism is meant in Isa. xliv. 3, 4, where the Lord says, "I will pour my spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses." To pour water upon the thirsty, is the communication of truth to those who are in a state destitute of it, and desirous to receive it. Floods upon the dry ground are goods and truths in abundance communicated to those who are in that state. It is in this process that regeneration takes place. By the reception of truth on dry ground, we are to understand that evils and falses are removed, and truths received. And when this is the case with any one, he passes from death unto life, and from darkness to light; which is that in which regeneration consists.

3. Baptism in the Lord is what appertains to his glorification, and is likewise the means of his glorification. His glorification consisted in his making his humanity Divine. It was effected by means of external baptism, by means of his doing the Divine will, by means of the Divine influx, and by means of his temptations. It was because his glorification was effected by such means that he gave to his temptations the name of baptism. Thus he said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." And because the spiritual baptism or regeneration of his disciples was an image of his glorification, accomplished also by temptations, therefore he said to those disciples who desired to sit on his right hand and left in his kingdom, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left, is not mine to give, except to those for whom it is prepared of my Father." In this passage his glorification and their regeneration by the baptism of temptations and suffering are represented. Thus it appears, in the first place, that baptism literally consists of the application of water; secondly, in man it is regeneration; and thirdly, in the Lord it is his glorification, and the means thereof.

II. To whom is baptism to be administered. It should be administered to all who should be regenerated. As it is a means of regeneration, and as it is an indication that every person, whether adult or infant, may and ought to be regenerated, so it should be administered to every person, whether adult or infant. For what other reason could it be that, according to the context, John baptized all without discrimination? There "went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Verses 5, 6. He objected to none but Jesus, because he viewed the baptism he administered as the means of bringing persons to repentance, and of promoting their regeneration. "But when he saw many of the Pharisees and Sadducees come to his baptism," (they came to his baptism) that the means might be effectual to the promotion of the end, "he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Verses 7, 8.

He treats them as having used the means by coming to his baptism, and requires of them fruits corresponding to repentance. By those who reverse the order of the case, it is insisted that regeneration is first, and baptism afterward; which is peculiarly inconsistent in the professed followers of the baptism of John. For he said expressly to that generation who came to his baptism, "I indeed baptize you with water unto repentance." He used the means for the promotion of their regeneration, and gave them to know expressly that this was the object to be answered. Such is the order of cause and effect, or of means and the end in this case, which cannot be reversed without inconsistency as grossly unphilosophical as it would be unscriptural, and contrary to the doctrine and practice of John.

As this is the vexed question or hinge on which the inquiry turns, to whom should baptism be administered? it will be expe dient that we should investigate the order of cause and effect in this case, as presented in the Word. Is the cause first, and the effect afterward? Certainly. Do the Sacred Scriptures reverse this order, and put the effect first, and the cause subsequent? Never. How do the Scriptures read? That our Lord's fulfilment of all righteousness was prior, and his baptism subsequent? Certainly not. He was baptized for the very reason that he might fulfil all righteousness; not that he would fulfil all righteousness, or be glorified first, and then be baptized.

It is urged that faith is first, and then baptism. But John's baptism was unto repentance. His baptism was prior, repentance posterior. His baptism was literal, and was prior to the spiritual. Hence he said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire." Verse 11. Is it not very evident from these declarations that the literal baptism is prior to the spiritual? The baptism with water is first in the order of time, though not the first in importance. The baptism with the Holy Ghost and with fire is the last in the order of time, though not the least in its importance. Can we be the undeceived as well as the sincere followers of John's baptism, and yet think it our duty to reverse the order of the literal in its relation to the spiritual, and thus confront his instructions and the Lord's example and divine operation in these two kinds of baptism?

It is remarkable how every thing concerning John and his ministry is prior to what is related concerning the Lord and his ministry. John's nativity was first. He came to prepare the way of the Lord. His priority is a circumstance mentioned by the prophet Isaiah, by the prophet Malachi, and by every one of the Evangelists. In the three first verses of the context, it is said that "in those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand. For this was he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." John's coming being preparatory to the coming of the Lord, implies that his baptism was preparatory to the Lord's baptism, by which we are to understand that his baptism with water was preparatory to regeneration, and prior to it in the order of time, as John's ministry was prior to the Lord's ministry. If we say that regeneration should be first and baptism with water afterward, by parity of reason we should say the Lord's ministry and advent ought to have been first, and John's afterward. But it so happened in the Divine Providence that the reverse of this was the case, and the order of the facts cannot be changed for the sake of supporting any sectarian doctrine or practice.

It is requisite that the way of the Lord should be prepared by John's ministry and literal baptism, that a blessing may attend the Lord's advent and spiritual baptism, "lest he should come and smite the earth with a curse." Water signifies truth; regeneration commences with truth. The angels of God ascend before they descend on the Son of Man. John i. 51.

The many mistakes which have been made in the world concerning baptism, have been grounded in a mere literal understanding of the Word. Even the ministry of John, and the Lord's being introduced to the children of Israel by him as his forerunner, have been received exclusively as external historical events. It is true that John's baptism was literally with water. But it had a spiritual signification; and it is because John was a prophet, and water signifies truth, and truth is light which makes manifest, that John said of Jesus, not meaning an external introduction, but an internal, "that he should be made manifest to Israel, therefore am I come baptizing with water." John i. 31. It was a spiritual manifestation of the Lord by means of Divine truth signified by the application of water. The effect followed in the order of antecedent and consequent; which shows that baptism is first and regeneration afterward, as men are first led by truth to good. The Lord's being made manifest to Israel is a consequence of baptism with water, when that baptism is followed, as it should be, with spiritual baptism, which is regeneration. The Lord is not made manifest to Israel till spiritual baptism takes place. The man who was born blind went and washed at the command of the Lord, and then he came seeing. It is not said that he saw first and then washed; but he washed in the Pool of Siloam, and his eyes were opened, and he came seeing. The order of these circumstances is the order of spiritual facts, when any person is baptized and made to see spiritually by regeneration. This order cannot be reversed without a contravention of the Divine institution, and a subversion of the orderly use of means for the promotion of man's regeneration and eternal life. Shall we first be clean and then be washed? or shall we first be washed and then be clean? Our Lord told Peter, "If I wash thee not, thou hast no part with me." Is it rational to suppose Peter could first have part with the Lord, contrary to the order of the Lord's declaration, and then be washed? Could he be clean without being washed, and then need to be washed because he was already clean, and did not need washing? Can such absurdities be consistent with the Holy Scriptures? We are to follow the Lord in the regeneration. His regeneratian was the glorification of his humanity by which it became divine; but it was subsequent to his baptism with water, and to the baptism of his temptations with which he was baptized as the means used in the process of his glorification. Our following him in the regeneration is not only the application of water, but it is our making use of baptism as the means of our re-birth considered as the image and likeness of his glorification. The means are prior to the effect; therefore baptism is prior to regeneration. Hence the apostle Paul puts baptism first, speaking of the washing of regeneration, and renewing of the Holy Ghost. (Titus iii. 5.) He mentions the washing of regeneration first, and then the renewing of the Holy Ghost. Our Saviour makes the same arrangement by saying, "Sanctify them through thy truth: thy word is truth." John xvii. 17. Truth, as before remarked, is what is signified by water in baptism. Sanctification is regeneration effected by Divine Truth, in those who are "born again, not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter i. 23. The effect is subsequent to the cause throughout the whole process; the cause is the very Divine Truth, which by baptism with water is represented; so that the regenerate "as new born babes, desire the sincere milk of the Word, that they may grow thereby." 1 Peter ii. 2. As certain therefore as the cause is prior to its effect, and as certain as the cause is represented by baptism, just so certain is it that baptism with water is prior to spiritual baptism or regeneration. Only see how this orderly arrangement is observed in the Prophet Ezekiel. In the following passage the subject is introduced by mentioning the sprinkling of clean water, not to cleanse the clean, but to purify the filthy. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Chapter xxxvi. 25, 27. Here the sprinkling of clean water is first; the cleansing and a new heart and a new spirit are afterward. Indeed the nature of the case shows that a different arrangement in expression would not accord with the arrangement of facts. There is to the same purpose another passage in the prophet Ezekiel, which should not escape our notice. It relates to the waters issuing from under the threshold of the house, and to the health and life which are by them produced wherever they come. It is said that "every thing shall live whither the river cometh." Chapter xlvii. 9. Here life is the effect; the river is the cause; and as the cause is prior to the effect, so baptism is prior to regeneration. The children of Israel had to cross the river Jordan, in order to go into the land of Canaan. Their crossing that river was a representation of baptism. Their crossing the Red Sea was also a representation of baptism. Hence the declaration of Paul to the Corinthians, "that all our fathers were under the cloud, and all passed through the sea [both adults and infants]; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ)." 1 Cor. x. 1–4. They had baptism with water in the sea. They had also the baptism of temptations in the wilderness, or at least a representation of it; and a representation of baptism with water by crossing the river Jordan into the land of Canaan. But these baptisms and representations of baptisms were all prior in the order of events to their coming into that land, the type of the church, the type of the man of the church, the spiritual microcosm, the type of heaven. The consequence is still the same as before in every instance, that baptism, according to the institution of the ordinance, is prior to regeneration. The children of Israel could do nothing in the land of Canaan, till they had been circumcised. The spiritual signification of circumcision is the same as that of baptism. Circumcision as well as baptism is both literal and spiritual. As the literal precedes the spiritual in the one case, so it does in the other. As baptism is spiritually by the Holy Ghost and with fire, so is circumcision spiritually that of the heart. Therefore, "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. ii. 28, 29. Accordingly the children of Israel must needs be circumcised before they could begin to possess the land. Not a single city, or village, or hamlet, could be acquired until the ordinance had been strictly observed. Nor could they leave Gilgal, which was on the very banks of Jordan, until Joshua had made him sharp knives, and circumcised the children of Israel. Finally the tabernacle of the congregation was the pattern of the church, and baptism was at the door. The injunction was, "Thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water." Exodus xl. 12. Again, "And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water." Levit. viii. 3–6. The door was the place of ingress into the tabernacle of the congregation. The washing mentioned was at the door, because baptism is the initiatory ordinance, and is prior to regeneration. As the door was the place of entrance into the tabernacle of the congregation, and the washing was at the door, and the thing which the Lord commanded to be done, so baptism literally is introductory to spiritual baptism, and thus is the door of entrance into the church, the house of the Lord in the holy place. From these premises, supported by so many considerations, in which the Scriptures with such remarkable uniformity place the literal prior to spiritual baptism, and represent it as the means of producing the effect, is it not a fair inference that all who need to be regenerated, whether adults or infants, should be baptized? If it be important to be born again, is it not important to use the means, and that for every one who should be born again? It is to be shown,

III. That thus it becometh us to fulfil all righteousness. It becometh us to use the means which have a tendency to bring us into a righteous state, and to bear fruits meet for repentance. It does not become us to call in question the good thing which the Lord hath commanded to be done. The use and the blessed tendency of baptism, especially that of infants, has been treated with great indifference by some, with many doubts and objections by others, and with ridicule and even contempt by others. It is unbecoming to do so, our Lord being the umpire by his precept in the text, and by his own example in the context. We may possibly not be so accurate judges of tendency and use in this case, as we have been inclined to apprehend. We should be careful that we do not judge hastily in this matter by outward appearance, but judge righteous judgment. It is a circumstance very remarkable in the Divine Providence, that the Lord makes use of means and instruments the most improbable, and even contemptible in human view, to carry into effect the Divine operations. A thousand instances might be named. Take only the following. "When Jesus saw a man who was blind from his birth, he spat on the ground, and made clay of the spittle, and he annointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way, therefore, and came seeing." John ix. 1, 6, 7. In this instance, means were used as improbable, in human view, as the baptism of infants. But it would have been unbecoming in the blind man to have questioned their efficacy and salutary tendency. Had he done that, his eyes would have remained blind, and he would have rendered himself an object of pity for his contempt, as well as of commiseration for his blindness. It is true that the external means, in themselves separately considered, had no efficacy, any more than the baptism of infants. The fact was, that the Lord was working, in a manner invisible to human sight, "the works of him that sent him, while it was day; for the night was coming when no man could work." So it is in the case of baptism. The means in themselves separately considered have no efficiency. They can regenerate no one. But the Lord who has enjoined and exemplified them, though they are ever so simple and inefficacious, and improbable, and even contemptible in human view, can work in them and by them the works of Him who sent him, to the production of regeneration, according to the working of the mighty power of God. The same which wrought in Jesus when He raised him from the dead, can raise Him to life in the minds of infants by means of baptism, as well as in the minds of adults. It would not become us to dictate what shall be the Divine operation, or by what means, or with whom. It is enough for us to know, that except any one be born again, of water and of the Spirit, he cannot see the kingdom of God, and that by the feeblest means he is pleased to direct. Indeed there is more within the means of the Divine appointment than we can fully conceive. They are recipient vessels, and the Lord himself is in them. They are receptive of heaven, which flows in into them, and of heaven's Lord. What can be wanting to promote their success? What can be easier than for him to add his blessing to the means of his own appointment? We admit that there is very little efficacy in a few drops of water sprinkled in the face of an infant, or of an adult. But this is not all that is to be taken into the consideration. There is enough of the Divine omnipotence in one of those drops to create, in an orderly way, a thousand worlds; or to "breathe upon the slain innumerable, that they may live and stand upon their feet, an exceeding great army." How then does it become us by baptism to promote the baptism of the Holy Spirit and of fire, of truth and love, and thus to fulfil all righteousness! How unbecoming it must be to stagger with unbelief, and to say to ourselves, What good will it do to baptize little infants? Surely it is not believers' but unbelievers' baptism which will lead us to the indulgence of such objections to the means of regeneration, of the Divine appointment. Let us consider how unbecoming and how demoralizing is such unbelief, so directly calculated to lead us to neglect and think lightly of the means which the Lord has instituted and exemplified, not only for the glorification of his humanity, but for the regeneration and redemption of mankind. How should parents who have infants intrusted to their protection and education, seize on the first opportunity to adopt the means of baptism, that they may be regenerated and initiated into the Lord's kingdom? Can they do any thing better for them than to put them in the way of fulfilling all righteousness? Would not this be training them up in the way they should go? Would it not be taking a course to promote their highest good? Can any thing be better for them than their regeneration? Can any thing be more for their happiness and their usefulness in their day and generation? Can a better foundation be laid for their eternal felicity beyond the grave? O then, let us all be deeply impressed with the momentous consideration, how it becometh us by baptism, both external and internal, to fulfil all righteousness.

Now unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

"Lord, what wilt thou have me to do?"

Make use of me, O Lord,
Let me not be forgot;
A broken vessel cast aside,
One whom thou needest not.

I am thy creature, Lord,
And made by hands Divine;
And I am part, however mean,
Of this great world of thine.

Thou usest all thy works,
The weakest things that be;
Each has a service of its own,
For all things wait on thee.

Thou usest the high stars,
The tiny drops of dew,
The giant peak and little hill;
O Lord, then use me, too.

Thou usest tree and flower,
The rivers vast and small;
The eagle great, the little bird
That sings upon the wall.

Thou usest the wide sea,
The little hidden lake,
The pine upon the Alpine cliff,
The lily in the brake.

The huge rock in the vale,
The sand-grain by the sea,
The thunder of the rolling cloud,
The murmur of the bee.

All things do serve thee here,
All creatures, great and small;
Make use of me, O Lord,
The meanest of them all!

TRUTH AND LOVE.

Truth and love are two of the most powerful things in the world; and when they go together they cannot easily be withstood. The golden beams of truth, and the silken cords of love, twisted together, will draw men with a sweet influence whether they will or no.—*Cudworth.*

THE MESSENGER.

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PHYSICAL HEALTH.

ACCORDING to the old theology, to mortify the flesh was the surest and best way to exalt and purify the spirit. The body was looked upon as not only a clog and incumbrance on the soul, but as the source of all its evil passions and base thoughts. The aspirant to religious perfection was therefore taught to suppress the body as far possible, to weaken it by vigils and fastings, to torture it with penances, and to deprive its senses of every gratification not indispensable to the continuance of life. The annals of the Romish church are full of the biographies of so-called saints, whose chief distinction lies in the extent and persistency of their self-inflicted bodily sufferings; and though the Protestant world is in a measure freed from the domination of the same spirit, it has been more influenced by it than is commonly imagined. At this very moment numbers of our most intelligent people are enduring the privations of the Lenten fast as a religious duty, and, as they suppose, for the good of their souls. Others, habitually at all seasons, either deny themselves many innocent gratifications altogether, or indulge in them under protest, as it were, by way of concession to the weakness of human nature; and we think we may safely assert that most Christians consider a life of austere self-denial as much more acceptable to the Lord than one after the ordinary pattern.

Were the consequences of this error confined to the cloud it casts over the sunshine of life, and the gloomy views of religion which it produces, we should still regret its prevalence most deeply. But it has caused a much more serious evil. The spirit which exults in pain voluntarily produced, makes light of that which comes unsought, and teaches men rather to endure it with stern heroism and fatalistic resignation, than to seek and employ means to escape it. Hence it is that ill health, with its weakness and sufferings, has been neutrally welcomed, rather than shunned, by religious people, as an opportunity of displaying their Christian fortitude; and the disgusting details of sick-room life have again and again been paraded in religious publications as materials for exhorting fellow believers to imitate the invalid's exalted spirituality. The saying attributed to the child, that "he didn't want to be good, because in his Sunday School story books all the good children died," has a grim foundation in truth. Instead of the preservation of health being insisted upon as a duty, the want of it has been indirectly commended as a mark of high religious attainment.

A change for the better has lately taken place in popular opinion on this subject. The "muscular Christianity" of Charles Kingsley and his school has become everywhere a by-word, and has helped on the reform mightily. It has begun to be seen that purity of spirit and blamelessness of life are not inconsistent with the enjoyment of full bodily vigor, and that the morbid fancies of the dyspeptic, the exaltation of the consumptive, or the despondency of a diseased brain, are not infallible indications of eminent spirituality. The physical training of children has been introduced more or less into our school routine, and legislatures have busied themselves not merely with providing for the cure of disease, but with measures for its prevention. Recently, too, our city of New York has presented the cheerful spectacle of its leading clergymen devoting their Sunday morning sermon to the subject of sanitary reform, and urging upon their hearers the purification of our streets and sewers, the construction of more healthful dwellings for the poor, and the adoption of other necessary precautions to preserve the health of our inhabitants.

There is, however, much yet to be done towards disseminating proper views of the value of physical health, and our obligations as individuals to promote it. The truth is, that the body is a work of the Lord's creation, as well as the soul, and his providence extends as much to the one as to the other. We all acknowledge that he has established certain laws for the government of our thoughts and desires, and that conformity to them produces happiness, while the violation of them causes misery. Disobedience to these laws we call sin, and we urge men earnestly to refrain from it. But the laws which govern the functions of the body also emanate from the same Divine source, and as compliance with them gives us health, so departure from them brings upon us disease, pain, and premature death. It follows, then, that wilful disobedience to these laws ought also be considered a sin, and that it is a religious duty to avoid it. Once admit this proposition, and there is an end of the sentimentalism which vests the origin of sickness in what are called "mysterious dispensations of Providence," and condoles with an invalid as the special victim of the Lord's visitation, instead of showing him that it is not the Lord who produces his suffering, but that it proceeds from a violation of the order of his bodily life, and that the Lord mercifully permits it, to warn him of his sin, and to call him back to the true path.

The objection will of course be made that much of our sickness proceeds from hereditary disease, from climate, from unavoidable exposure, and other causes beyond our control, and that we should not be held responsible for the effects which these things produce. So far as they are beyond our control, we are of course not to be blamed for suffering from them. But just as we can combat tendencies to sin in spiritual things, so we can fight against tendencies to disease in the body. We can search them out, and apply remedies. We can deny to depraved appetites the indulgences they crave, and thus weaken and finally destroy them; we can abstain from practices and habits which we discover cause us mischief, and from food and drink which produce evil results in the system. And the same light which illumines our way in the eradication of spiritual disease, will point out to us the means by which to counteract our propensities to bodily ill health.

A curious parallelism exists between the popular fallacy on the subject of the soul's salvation, and that in respect to sickness and its cure. The old church taught that men were saved from hell by the direct effort of the Lord, without any exertion on their part, and that this result could be achieved in the twinkling of an eye, as it were, by His immediate mercy. Just so, most people still believe that the diseases of the body can be cured by the administration of drugs, in a very short space of time, and when a regular physician fails to do this, they run after every nostrum which promises them a speedy cure without requiring any change in their diet or habits of life. Fortunes have been made by cunning men out of this delusion, and more will be, until better views of the matter prevail. When men are convinced that the punishment of sin is inseparable from sin, and that hell can only be avoided by actual repentance and shunning of evil, they will be prepared to see that the pains of ill health proceed from sin against physical laws, and can be prevented only by a like repentance and reformation.

T. H.

POPULAR ERRORS.

THE RESURRECTION.

"Boston's Fourfold State" has recently been published in Philadelphia by the Presbyterian Board of Publication, and therefore we conclude that the *popular errors* it contains are still in vogue. We make extracts, showing the popular doctrine on the subject of the Resurrection. Most conclusively these extracts teach that the same *material body that dies* is to be raised up. And what is very wonderful, the bodies of both saints and sinners are to be brought to life, and are made able to think and speak, and even to hold conversations with *their souls*, as they draw nigh to enter into them once more. Many of the expressions that follow are materialistic and very gross, but none seem to us more so than that most materialistic of all dogmas—the resurrection of the *same body*.

Who shall be raised.

Our text tells us who they are, namely, "all that are in the graves," that is, all mankind who are dead.

What shall be raised.

The bodies of all mankind. A man is said to die when the soul is separated from the body, "and returns unto God who gave it." Eccles. xii. 7. But it is the body only which is laid in the grave, and can be properly said to be raised; wherefore the resurrection is, strictly speaking, competent to the body only. Moreover, it is the same body that dies which shall rise again. At the resurrection, men shall not appear with other bodies, as to substance, than those which are laid down in the grave; but with the self same bodies endowed with other qualities.

How the dead shall be raised.

The same Jesus who was crucified without the gates of Jerusalem shall at the last day, to the conviction of all, be declared both Lord and Christ; appearing as judge of the world, attended with his mighty angels. 2 Thess. i. 7. He "shall descend from heaven with a shout, with the voice of the archangel, with the trump of God." 1 Thess. iv. 16. "The trumpet shall sound, and the dead shall be raised," and those who are alive changed. 1 Corinth. xv. 52. Whether this shout, voice, and trumpet denote some audible voice, or only the workings of Divine power for the raising of the dead, and for other awful purposes of that day, though the former seems probable, I will not positively determine. There is no question but this coming of the judge of the world will be in greater majesty and terror than we can conceive; yet that awful grandeur, majesty, and state which was displayed at the giving of the law, namely, thunders heard, lightnings, and a thick cloud on the mount seen, the Lord descending in fire, the whole mount quaking greatly, and the voice of the trumpet waxing louder and louder (Exod. xix. 16), may help to form a becoming thought of it. However, the sound of this trumpet shall be heard all the world over: it shall reach the depths of the sea, and into the bowels of the earth At this loud alarm, bones shall come together, bone to his bone; the scattered dust of all the dead shall be gathered together, dust to his dust; "neither shall one thrust another, they shall walk every one in his path;" and meeting together again, shall make up that very same body which crumbled into dust in the grave. At the same alarming voice, shall every soul come again into its own body never more to be separated.

May we not suppose the soul and body of every saint, as in mutual embraces, to rejoice in each other, and triumph in their happy meeting again; and the body to address the soul thus? "O my soul, have we got together again, after so long a separation? art thou come back to thine old habitation, never more to remove? O joyful meeting! how unlike is our present state to what our case was, when a separation was made between us at death! Now is mourning turned into joy; the light and gladness sown before are now sprung up; and there is a perpetual spring in Immanuel's land. Blessed be the day in which I was united with thee, whose chief care was to get Christ in us the hope of glory, and to make me a temple for his Holy Spirit. O blessed soul, which, in time of our pilgrimage, kept thine eye to the land then afar off, but now near at hand, thou tookest me into secret places, and there madest me to bow these knees before the Lord, that I might bear a part in our humiliation before him; and now is the time that I am lifted up."

And may not the soul say, "O happy day in which I return to dwell in that blessed body, which was, and is, and will be forever a member of Christ, a temple of the Holy Spirit! Now I shall be eternally knit to thee; the silver cord shall never be loosed more; death shall never make another separation between us. Arise then, my body, and come away, and let these eyes, which were wont to weep over my sins, behold with joy the face of our glorious Redeemer; lo, this is our God, and we have waited for him. Let these ears, which were wont to hear the word of life in the temple below, come and hear the hallelujahs in the temple above. Let these feet, that carried me to the congregation of saints on earth, take their place among those in heaven. And let this tongue, which confessed Christ before men, and used to be still dropping something to his commendation, join in the choir of the upper house in his praises for evermore. Thou shalt fast no more, but keep an everlasting feast; thou shalt weep no more, neither shall thy countenance be overclouded; but thou shalt shine forever as a star in the firmament. We took part in the fight, come let us go together to receive and wear the crown."

But on the other hand, the wicked shall be raised by the power of Christ, as a just judge, who is to render vengeance to his enemies. The same divine power which shut up their souls in hell, and kept their bodies in the grave, as in a prison, shall bring them forth, that soul and body together may receive the dreadful sentence of eternal damnation, and be shut up together in the prison of hell.

They shall come forth out of their graves with unspeakable horror and consternation. They shall be dragged forth as so many malefactors out of a dungeon, to be led to execution, crying to the mountains and to the rocks to fall on them, and hide them from the face of the Lamb. Fearful was the cry in Egypt that night on which the destroying angel went through and slew their first born. Dreadful were the shouts at the earth opening her mouth and swallowing up Dathan and Abiram, and all that appertained to them. What hideous crying then must there be when, at the sound of the last trumpet, the earth and sea shall open their mouths, and cast forth all the wicked world, delivering them up to the dreadful judge! How will they cry, roar, and tear themselves.

Then we may suppose the miserable body thus to accost the soul: "Hast thou again found me, O my enemy, my worst enemy, savage soul more cruel than a thousand tigers? Cursed be the day that ever we met. O that I had remained a lifeless lump, and had never received sense, life, nor motion! O that I had been rather the body of a toad or serpent, than thy body, for then I would have lain still, and not have seen this terrible day! If I was to be necessarily thine, O that I had been thy ass, or one of thy dogs, rather than thy body, for then wouldst thou have taken more true care of me than thou didst! O cruel kindness, hast thou thus hugged me to death, thus nourished me to the slaughter? Is this the effect of thy tenderness to me? Is this what I am to reap of thy pains and concern about me? What do riches and pleasures avail now, when this fearful reckoning is come, of which thou hadst fair warning? O cruel grave! why didst thou not close thy mouth upon me for ever? Why didst thou not hold fast thy prisoner? Why hast thou shaken me out, while I lay still and was at rest? Cursed soul, wherefore didst thou not abide in thy place, wrapped up in flames of fire? Wherefore art thou come back to take me also down to the bars of the pit? Thou madest me an instrument of unrighteousness; and now I must be thrown into the fire. This tongue was by thee employed in mocking at religion, cursing, swearing, lying, backbiting, and boasting; and withheld from glorifying God; and now it must not have so much as a drop of water to cool it in the flames."

But may not the soul answer: "Wretched and vile carcass, I am now driven back into thee. O that thou hadst lain rotting for ever in thy grave! Had I not torment enough before? Must I be knit to thee again, that being joined together as two dry sticks for the fire, the wrath of God may burn us up? It was your appetites, and the gratifying of your senses, which ruined me. How often was I ensnared by your ears, how often betrayed by your eyes! It was to spare you that I neglected opportunities of making peace with God, loitered away Sabbaths, lived in the neglect of prayer; went to the house of mirth, rather than to the house of mourning; and that I chose to deny Christ, and forsake his cause and interests in the world; and so am fallen a sacrifice to your cursed ease. When at any time my conscience began to awake, and I was setting myself to think of my sins, and the misery which I have felt since we parted, and now feel, it was you that diverted me from these thoughts, and drew me off to make provision for you. O wretched flesh! by your silken cords of fleshly lusts, I was drawn to destruction, in defiance of my light and conscience: but now they are turned into iron chains, with which I am to be held under wrath for ever more. Ah wretched profits! ah cursed pleasures! for which I must lie for ever in utter darkness."

Boston's Fourfold State, p. 265–270.

LOVE OF COUNTRY.

Among the many subjects for contemplation, there is no one of greater interest, and one which involves the destiny of a nation more than this.

Among the first things to improve the condition of man, is to acknowledge the Lord, search the Sacred Scriptures, and to learn truths therefrom; for from the Word all things have their existence and subsistence. "In him was life, and the life was the light of men. All things were made by him, and without him was not anything made that was made. He was in the world, and the world was made by him, and the world knew him not. He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John i. 4, 3, 10, 12.

The Lord, then, being the maker, the giver, and the sustainer of all things, and man receiving nothing unless it is given him from heaven, he must be in a state to receive good from the Lord, so that he may be able to give good to others. If a man loves himself alone, he cannot receive the Lord, nor love him; he cannot love his kingdom, the church, nor his country. If he seems to do good to his country and the church, it is for the sake of himself and the love of rule. Such a man is in mere appearances.

Such a man, in performing uses, has no regard for the welfare of his country nor of society, only so far as it can be made serviceable to him; he wishes his country to serve him, and not he his country. He is not affected with a love of serving God, and providing for the good of the church, but places himself above them; is arbitrary in his requirements, and would, if he had the power, rule over the church, the Lord's kingdom, and over heaven. Whence it is plain that he who is not even in the lowest degree of good, cannot love the Lord, his kingdom, the church, nor his country.

It is obvious, then, that in order for a man to love his country, he must be in some good; he must love the Lord, his kingdom, and the church; he must be affected with a love of serving his country from good will, performing uses to it and in it for the sake of his country's good, such as desiring its spiritual advancement, its natural prosperity, which exists in protecting all from injuries, regarding its sustenance, and wishing freedom and happiness to all.

Furthermore, if he would have an internal affection for his country, he must love to do good to it from the love of good in all his business transactions; have a tender and honest regard for those whom he deals with; must, if he is a merchant, do to his customers as he would wish they would do to him; if he is a mechanic, study the interest of his employer; if an editor, throw around the broad mantle of charity upon his contributors' errors and imperfections, for in so doing he will become qualified to judge of what comprises the love of country, for of these principles alone consists the true love of country.

Again: a man who loves his country from an internal affection, will be most watchful of those to whom his country has intrusted power, and will wish to distinguish between the false and the true spirit, between the good and the evil, by a calm and dispassionate investigation, and be desirous of discerning the false from the true, the good from the evil, by the character of its operation and the results which are produced. In loving his country from internal affection, he will be able to see and to know that order cannot be maintained, that the people cannot be made happy, that life, liberty and property cannot be protected, that freedom cannot be given to all, unless we have men who fear God to administer laws according to the written constitution, and to judge thereof according to justice.

The love of country, then, is among the most sacred of all our obligations; for in the providence of God, upon this country has been cast the special guardianship of the great principle of adherence to a written constitution. Are we not responsible to God and to our sage patriots for so great a blessing? And shall we not be doubly watchful in times like this, when war is upon us, when the vital energies of the nation are threatened, when that sacred instrument, the constitution, is evil spoken of, when selfish and designing men are endeavoring to inflame the public mind, to create jealousies, who have not the love of their country at heart, who wish to set up an empire of their own, so that they can rule over others, and seek to destroy that real good which a good government has within itself, and for which it was ordained to give us? Yes, we shall be doubly watchful, when we see the honor, the happiness, and the hopes of our beloved country committed to such an issue, and to the auspices of this day; when intolerance has become as despotic, and as wicked, and as capable of as bitter and bloody persecution as those of the old world.

We tremble for our country when we see brother arrayed against brother, and behold the agonizing spasms of infuriated men, seeking through blood and slaughter to establish what they call their independence; when we hear of such wrongs committed on unoffending citizens under their care; when life, the dearest, the most sacred, the most precious of all things which God has given us, regarded so lightly, and the dearest ties of friendship torn asunder; yes, we should utterly despair, did we not know that there is an overruling hand which guides the destiny of nations, and that his kingdom ruleth over all.

Let us then watch and pray. Let us not be deceived. May we carefully examine ourselves by the light of the gospel, and ascertain whether we are on the side of those who have not come out of their dens of selfishness, or whether we are willing to be found with those who watch and pray for the peace of their country, and for the freedom and happiness of all.

C. FAXON.

Abington, Mass.

RELIGIOUS EXPERIENCE.

Rev. J. P. Stuart:

DEAR SIR:—Some weeks ago one of your correspondents desired your readers to give in your columns their religious experience. I therefore tried to write down mine, and if you think it may be of use, I am willing you should dispose of the following imperfect sketch.

At the age of seventeen I was confirmed in the Lutheran Church, as a matter of course, it being the State religion in my country. Till that time I had not thought much for myself, but took the teaching of the church in which I was brought up for the teaching of the Word. Soon after, however, the old doctrine of the Redemption became unsatisfactory to me, and I began diligently to read the New Testament and the Epistles. But I was only perplexed and unsettled more and more; now I thought to have my own doubts confirmed, then the old doctrine seemed correct. Weary and sad, I asked the opinion of an aged friend of mine, a dean in the old church. "Is God love," I asked, "if he cannot forgive me when I repent of my sins, and live a regenerate life, but must have an innocent victim's blood to appease him?"

My venerable friend, who was a good man, but a firm believer in the doctrines he had preached almost fifty years, advised me to "have faith," and not inquire too much into the mysteries of God. He also gave me a book on Christ's Person and Deeds, written by Sartarius, Professor in Darpat. I was thirsting for religion, yearning to find the Bible the Word of a loving God; but did it not teach of the wrath of God? How could I love and depend upon such an implacable God? I therefore read eargerly what I thought would explain the mystery. It was written by a believer, in an earnest, persuasive language; and as it is said what comes from the heart goes to the heart, so it went to my heart, if not to my understanding, and persuading myself that I understood and believed, I acquiesced.

It was at this time I came to this country, where for the first time I heard the plain and simple truth. It is impossible to describe my joy. I felt a band fall from my eyes, and sunshine in my heart. I had now found the fountain of truth, and was thirsting for its waters. I began to read True Christian Religion. But now I had a singular experience; whether it was the peculiarity of Swedenborg's style, or a peculiar state of health I was in, or, as I believe, evil spirits struggling against me, to keep me from the truth, I know not, but every time I began to read I became drowsy and sleepy, and it was only by hard combat against myself or the spirits, and by perseverance, that I overcame this, and was able to read easily these invaluable writings. Another difficulty to me was the relations; I generally skipped them. I never had a doubt of the doctrines; they went right to my understanding; but the relations seemed to me almost frivolous. It is not so now. I read them with great pleasure, but I had to receive so much truth, by degrees, I argued in this way: Either Swedenborg had a mission or not. If he was divinely appointed by the Lord to teach the truth, (and the doctrines convinced me he was) then he would not be allowed to tell untruth in the relations, he would not even relate them, but for our benefit. So I began to read them, first reluctantly, but by degrees more willingly; and now I see their use; seeing in them the life of heaven, we learn how to live on earth. To be sure, we learn that in the doctrines; but teaching is one thing, example another. The Lord used both of these means at his first coming, and he does the same at his second coming, for both are necessary to lead weak humanity to a safe harbor.

M. S.

TRAVEL BENEFICIAL TO WORKMEN.—We have always thought that our workmen might imitate one practice of their German brethren with advantage. On attaining his majority, the German operative is obliged to travel through certain parts of the country, and learn the different processes and methods of practicing his art, before he can settle down and follow his calling on his own account. The tendency of this rule, which is imperative, is to improve and enlarge the ideas of the mechanic. Working in one town continually, the artisan becomes familiar with the methods there practiced, and whether good or bad, he is acquainted with these only. He is apt to become a man of one idea, and to think that the mechanical world is bounded by the limits of his own factory. It is unnecessary to remind the thinking reader that such a course is directly opposed to progress. To become thoroughly imbued with a sense of the importance of travel as a means of developing and educating the mechanic, one has only to observe the different modes of doing the same piece of work practiced in different places. For instance, one man has a bed plate to plane; he roughs it off, takes half a dozen cuts where one would suffice, and dallies with the work; when an energetic business-like way of going at it would have done the same thing in half the time. New tools, new uses for old tools, new processes, materials and designs, are only found by traveling about among other mechanics, and by getting acquainted with what is transpiring in the world of art outside o the sphere in which an individual may dwell. Rolling stones gather no moss, says the adage, but we don't want any moss. Moss is a vegetable growth, the result of quiet seclusion, and a rooted adhesion to one spot. So are prejudices and notions, and if by rolling, mechanical stones can get rid of moss they will be benefitted thereby. He who keeps his eyes open, and travels to learn, not to go from pillar to post, will see the value of these suggestions.—*Sci. Am.*

Atmospheres are active powers, waters are mediate powers, and earths are passive powers, from which all effects exist.

The New Jerusalem Messenger.

NEW YORK, SATURDAY, APR. 1, 1865.

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NOTICE.

☞ Receivers of the Heavenly Doctrines in the vicinity of Cincinnati, who may desire to have preaching, or the labors of the missionary, are requested to communicate by letter, addressing Rev. E. A. BEAMAN, Cincinnati, Ohio.

TIDINGS OF THE CHURCH.

PEORIA, March 18th, 1865.

Rev. J. P. Stuart:

DEAR SIR:—Enclosed find three dollars, my subscription to the Messenger. In the Messenger of February 18th, in an article on Conscience, the following passage occurs:—

"According to the New Church doctrines, conscience is not a faculty at all, there being only two faculties in the human mind—the will and understanding—which in various forms of activity perform all the functions of the soul."

Now is it true that the New Church doctrines teach that the human mind has but two faculties? In my reading of the writings, I had come to the conclusion that the mind is composed of innumerable faculties. I have supposed that we have natural faculties, spiritual faculties, and celestial faculties; that we have musical faculties, mechanical faculties, mathematical faculties, &c., &c., each of which faculties consists of will and understanding. The human mind is in an orderly state when the lower faculties are subject to the higher, and all to the Lord. In such a state, it is an epitome of heaven, which is composed of innumerable societies, greater and less, the least being the individual man. Heaven is in the human form, and like itself in its greatest and in its least things. Is not this correct? If not I must commence anew, and learn what the truth is, if some one will show me the way.

Again, in the last number, March 11th, "Inquirer" commences one of his questions thus: "If the inclination to sin depends upon our circumstances," &c. This philosophy of circumstances is the almost universal practical belief of mankind, particularly of the socialists. Owen says "man is a creature of circumstances," and people talk and write about the effect that circumstances have upon the character of individuals, and believe that circumstances rule us. New Churchmen have not given it up. "Inquirer" is not alone in being puzzled by the questions he asks. If a physiologist were to start the theory, that the circumstances which surround the bones caused them to act on the muscles, and the muscles on the nerves, &c., and that bodily life and activity were the result,—no one would think the theory worth a denial. It is precisely the same with circumstances. If circumstances control us, then they act upon the senses, the senses upon the intellect, the intellect upon the affections; and mental life and activity are the result. The feet move, and the head is compelled to go with them!

Is there not some one who can throw some light, or bring some kind of order out of the confusion in which these subjects are involved? Or are we who are obliged to depend upon others to write us up on these matters, to grope in darkness while we live in this world?

Yours for the truth, H. S.

REMARKS.

(a) Our correspondent asks, How many mental faculties have we? Is conscience a faculty of the mind? &c.

Swedenborg's answer is very specific, and we quote him in answer to both of the questions.

I.

What are the faculties of the mind?

Answer: "Man has two faculties which make his life; the one is called the will, and the other the understanding. They are distinct from each other, but so created that they are one; and when one, they are called the mind. Wherefore they are the human mind; and all man's life is therein.

"As all things in the universe which are according to Divine order refer themselves to good and truth, so do all things in man to the will and the understanding; since good in man is of his will, and truth in him is of his understanding. For these two faculties, or these two lives of man, are the receptacles and subjects of the former; the will is the receptacle and subject of all things of good, and the understanding is the receptacle and the subject of all things of truth; goods and truths with man are nowhere else. And because the goods and truths in man are nowhere else, thus neither are love and faith anywhere else; since love is of good, and good is of love; and faith is of truth, and truth is of faith.

"Now as all things in the universe refer themselves to good and truth, and all things of the church to the good of love and the truth of faith, and as man is man from these two faculties; therefore they also are treated of in this Doctrine; otherwise no distinct idea could be had by man concerning them, nor could thought have a foundation.

"The will and the understanding also make the spirit of man; for his wisdom and intelligence reside in them, and in general his life. The body is only obedience."

The predicates of these are described in the Divine Love and Wisdom as follows:—"There are several predicates of love that have obtained distinct names as being derivations, as affections, desires, appetites, and their pleasures and delights; and there are also several predicates of wisdom, as perception reflection, remembrance, thought, attention; and several of love and wisdom conjointly, as consent, conclusion, determination to action, and others; all these indeed are of both, but they are named from the most powerful and the nearest. From these two principles are ultimately derived the sensations, sight, hearing, smell, taste, and feeling, with their pleasures and delights."

II.

In the Heavenly Doctrine, Swedenborg devotes a chapter to the subject of Conscience. We make the following extracts:

"Conscience is formed with a man from the religion in which he is, according to the reception of it interiorly in himself.

"Conscience, with the man of the Church, is formed by the truths of faith from the Word, or from doctrine out of the Word, according to the reception of them in the heart. For, when a man knows the truths of faith, and comprehends them in his measure, and then wills them and does them, conscience is then formed in him. Reception in the heart is in the will, for it is the will of man which is called the heart. Hence it is, that they who have conscience speak from the heart the things they speak, and do from the heart the things they do. They also have the mind not divided. For, according to that which they understand and believe to be true and good, they do.

"With those who are enlightened in the truths of faith above others, and who are in clear perception above others, a more perfect conscience can be given, than with those who are less enlightened, and are in obscure perception.

"In a true conscience is the life itself of the spiritual man; for therein is his faith conjoined to charity; on which account, to such, to do from conscience is to do from their spiritual life, and to do contrary to conscience is to do contrary to that spiritual life of theirs. It is hence that they are in the tranquility of peace and in internal blessedness when they do according to conscience; and in intranquility and pain when they do contrary to it. It is this pain which is called remorse of conscience.

"Man has a conscience of what is good and a conscience of what is just. The conscience of good is the conscience of the internal man, and the conscience of justice is the conscience of the external man. The conscience of what is good is to do according to the precepts of faith from an internal affection, but the conscience of what is just is to do according to the civil and moral laws from an external affection. They who have the conscience of good have also the conscience of justice; but they who have only the conscience of what is just, are in the ability to receive the conscience of what is good, and also do receive it when instructed.

"Conscience, with those who are in charity towards the neighbor, is the conscience of truth, because it is formed by the faith of truth; but with those who are in the love of the Lord it is the conscience of good, because it is formed by the love of truth. The conscience of the latter is a higher conscience, and is called the perception of truth from good. They who have the conscience of truth are of the Lord's spiritual kingdom; but they who have the higher conscience, which is called perception, are of the Lord's celestial kingdom.

Our correspondent is right on the influence of circumstances. These never determine the quality of our conduct. They may be made *for* us, and we may be placed *in* them, but our behaviour *in* our circumstances determins our character in the sight of heaven, and in this we are superlatively free.

PEORIA, Ill., March 20th, 1865.

DEAR BROTHER STUART:—You have often expressed the desire to receive tidings of the church from all quarters. I wish I had a great deal to say that would be of interest to you and the readers of the Messenger, but I seem to have little of interest at the present time. I will, however, say a few words about my own doings. I brought my family here the beginning of February, and I begin to feel somewhat at home. This winter, so far, I have spent in the service of the Peoria New Church Society. I know of nothing at present concerning the church here but what may be favorably construed; I have given Sunday evening lectures this winter, and do yet, which have generally been well attended by strangers to the doctrines; and as I aimed to give plain and unreserved statements of the doctrines, with their practical bearing, I am led to believe that some lasting good has been effected.

A number of our people have been very kind to me, in giving of their natural substance more than they promised; from which I take it that they love the church, and desire to aid in establishing it for the salvation of the world. May the Lord bless them.

I have also given several lectures in Henry, Ill., between Sabbaths, which, considering the bad weather we had, were pretty well attended, and listened to with attention. Brother G. N. Smith, as missionary of the Illinois New Church Association, visits them quarterly, and I should say it is a pleasant place to visit. In a few weeks I shall visit some of the German New Church brethren in this state, and perhaps I shall be able to give you a favorable report from them; at least I hope so.

Truly and fraternally yours,
A. J. BARTELS.

THE CHURCH IN THE ARMY.

Headquarters 3d Md. Veteran Volunteers,
Before PETERSBURG, Va., March 21st, 1865.

DEAR BROTHER:—Since my last communication I have been very busy in my official capacity as chaplain, and now I will give you a short report of circumstances here, and also of my labors.

Towards the end of October the Ninth Corps was moved from the left to its former position in the centre, and my Battalion occupies the same spot which it gained by those terrible charges last June, occupying the same breastworks opposite Cemetery Hill, to the right of the crater, between Forts Haskell and Morton. This is perhaps the most dangerous position on the whole line, being under the cross fire of five rebel forts and several mortar beds. The ground opposite, occupied by the enemy, is higher than ours, which gives their sharpshooters much advantage over us. The pickets of the two opposing forces are but sixty yards apart, and close to the breastworks. My quarters are in a bombproof, in rear of the Battalion, exposed to all the dangers of war. Shells burst over my bombproof frequently, and as these bombproofs are easily pierced by a shell, they are no shelter against them, but simply a protection from the flying pieces of iron and minnie balls. A few weeks ago a shell fell on one of these bombproofs in my neighborhood, broke through the cross-beams, bursted, and wounded six men. Last Friday week my horse in front of my bombproof was shot, receiving a shell wound on his right hind leg and a ball from a spherical case shot in his side, which ultimately killed him. During the whole winter we were under fire, and many poor fellows were killed and wounded, most of them by sharpshooters. On Sunday both parties usually abstain from firing upon each other, and as often as the weather would permit, I addressed the men and distributed among them such reading material as the United States Christian Commission furnishes. All sects, even the Jews, have somebody here circulating their religious tenets, although the Christian Commission seems to circulate no Jewish, Roman Catholic, Unitarian, or Universalist papers. I should have been glad to circulate New Church tracts, books and papers, but I had none, except what you sent me in Messengers, namely, one a week. Much good could I have done, had I been provided. You recollect that I requested you to send me something, and to call upon the people of the church to provide me with whatever they could spare by mail. It seems you forgot or overlooked this request. Perhaps it should be so.

A few months ago the Christian Commission commenced building chapels near stations and hospitals, and furnished regiments with canvass to roof stockaded enclosures serving as chapels. I obtained a full chapel tent for the use of the Brigade, in which there is now no other chaplain but myself; there is one more, but he is detailed at First Division Hospital, and consequently not on duty with his regiment. Since this chapel tent (which is the nearest of chapels to the front, and much exposed, minnie balls having pierced it several times, and smashed our stove pipe in its present position) has been pitched, worship is kept every evening of the week, by myself and some delegates of the Christian Commission. I lecture, and preach, and try to do my best in co-operating with these delegates. They have never interfered with my work. They know that I am a Swedenborgian, and they know also well enough that they have no right to oppose me. I teach the New Church truths fearlessly, openly, and boldly, but never attack any sectarian doctrines. My preaching is positive; I show what is true, and use the common sciences, and above all the letter of the Word, to demonstrate and illustrate the truths of the New Christian Church. My audience is usually large, and well interspersed with officers of high and subordinate ranks. The interest in my sermons and lectures, all of which I deliver without any manuscript before me, has constantly increased, and not a day is passing by but somebody calls upon me, asking for information about the New Church and her doctrines. The delegates of the Christian Commission are usually ministers of some denomination, and it is not uncommon that they will acknowledge to me that heretofore they had not known much about the New Church, and usually they express some kind of satisfaction with my explanation, especially in reference to the doctrine of the Lord, the internal sense of the Scriptures, and the doctrine of life. My demonstration of the soul and the future world seems especially to please all who hear me.

By request, I delivered two lectures in the chapel of the Sixth New Hampshire, on The Soul; its Form and future Destiny; and on Character and its Development. The house was crowded on both occasions; a Brigade band played some choice pieces of music, and the pulpit was decorated with flags. Many staff officers from Division and Brigade headquarters were present, and another invitation is given to me to deliver another lecture near the Second Division headquarters, in the chapel of the 179th New York Volunteers.

Some time ago I sent you a letter, requesting you to forward by mail a copy of Heaven and Hell. The same is now read by a chaplain who professes to be convinced of the leading doctrines of the church. He is the first chaplain in the field who, through my instrumentality, has become a receiver. He is an excellent man, much esteemed, and very useful in his office. Whether he will ever leave his sect and openly connect himself with the church I do not know. He may,—and he may not. The future will tell. He reads my newspapers, and has authorized somebody to buy for him a copy of the Dictionary of Correspondences. My work is altogether in the English language, but I have also circulated my Monatschrift, and Le Boys' Letters to a Man of the World, in German, among a number of educated German officers. The result has been very satisfactory and encouraging to me.

A few months ago the chaplains of the Ninth Army Corps were organized into a body of chaplains, called the Association of Chaplains of the Ninth Army Corps. The chaplains of the Corps are under the supervision of this body, and they communicate with the Secretary of War, and other high officials, in reference to the efficiency of the chaplaincy. I was made president of this body, and have acted as such ever since. The Association meets regularly every week for the transaction of business. A similar organization exists in the Fifth Corps, and probably all the Corps will have to adopt the same measures. By request I delivered before this body a sermon, which I remit to you, requesting that it be printed in the Messenger, and one hundred extra copies be sent to me, for distribution at my own expense. This sermon was received very favorably by the Association, and a vote of thanks was tendered to the author. It is adapted to old church minds, and this must be kept in mind by the kind readers of the Messenger.

May the Lord soon give us an honorable peace. I long to see the time when I can again be with the people of my church, and give all my labor and all my life to the missionary field of the same. May God bless the church and every soul in it.

I am very truly yours,
ARTHUR O. BRICKMAN, Chaplain.

SOMETHING LEFT UNDONE.

Labor with what zeal we will,
Something still remains undone;
Something uncompleted still
Waits the rising of the sun.

By the bedside, on the stair,
At the threshold, near the gate,
With its menace or its prayer,
Like a mendicant it waits:

Waits, and will not go away;
Waits, and will not be gainsaid.
By the cares of yesterday
Each day is heavier made,

Till at length the burden seems
Greater than our strength can bear,
Heavy as the weight of dreams,
Pressing on us everywhere.

And we stand, from day to day,
Like the dwarfs of time gone by,
Who as Northern legends say,
On their shoulders held the sky.

Longfellow.

A WISCONSIN PAPER say that the oldest man in the world is now living in Caledonia, in that State. His name is JOSEPH CHELE, and his age is one hundred and thirty-nine years. He has lived in Wisconsin more than a century, and was first married in New-Orleans one hundred and nine years ago. Some years after he settled at Prairie du Chien, while Wisconsin was yet a province of France. Before the Revolutionary war, he was employed to carry letters between Prairie du Chien and Green Bay! It is but a few years ago that he was called as a witness in the Circuit Court, in a case involving the title to certain real estate at Prairie du Chien, to give testimony in relation to events that transpired eighty years before! He now resides with a daughter who is over seventy years of age.

Obituary.

WILLIAM H. DENCHFIELD closed this natural life on February 24th, 1865, at the residence of his father-in-law, Harrison Smith, Esq., Peoria, Ill. The deceased was born at Utica, N. Y., in 1838. His parents were receivers of the New Church doctrines. He entered the Union army in September, 1861, as a private of Co. K, 47th Illinois Regiment, but was promoted to First Lieutenant. He served his country three years, and was in many severe battles,—at New Madrid, Mo.; Point Pleasant and Island No. 10, Mo.; Farmington, Siege of Corinth, and Juka, (where he was wounded) Jackson, and Vicksberg, Miss.; and at last was with Banks' expedition up Red River. He was not in very good health when he started on the last march, and during this campaign took a bad cold, which ultimated in consumption, and finally terminated his natural life.

During his sickness he was quiet and calm, and was aware of his approaching dissolution. He had read and studied the New Church doctrines considerably, and believed its comforting truths. Being a man of good character, he was much loved by those who knew him best, until he calmly passed away to a more real world.

He was married on the 1st of October, 1863, to Sarah Smith, daughter of Harrison Smith, Esq., of this place, all of whom are New Church people. His wife remains to mourn his loss, but is comforted in the midst of her mourning by the consoling truths of the New Church.

Barrett's Lectures.

LECTURES ON THE NEW DISPENSATION, by Rev. B. F. Barrett. New edition, handsomely printed on tinted paper. Price $1.50. Published by J. B. LIPPINCOTT & CO., No. 715 and 717 Market street, Philadelphia. Will be sent free of expense on receipt of price.
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NEW CHURCH BOOKS.

NOW READY

At the Publishing House of the General Convention of the New Jerusalem in the United States of America, No. 20, Cooper Union, New York.

the New Editions of the following works
Liturgy, in muslin, $1 25. Postage 20 cts.
Liturgy, extra muslin gilt, $1.50. " 20.
Liturgy, Turkey morocco, $3. " 20.
Principles of the New Church, muslin plain, 50 cents. Postage 12.
Principles of the New Church, muslin, beveled boards, 60 cents. Postage 12.
Principles of the New Church, muslin, gilt, 68 cents. Postage 12.
Principles of the New Church, Turkey morocco, extra, $2. Postage 12.
Heaven and Hell, muslin, plain, 75 cts. Post. 16.
Heaven and Hell, muslin, beveled boards, extra, 88 cents. Postage 12.
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Heaven and Hell, Turkey morocco, extra, $2.50 Postage 16.
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The Doctrines separate, in paper covers, postage included:

Doctrine of the Lord,	10 cents.
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Doctrine of Faith,	5 "
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Heavenly Doctrine, 10 cents.
Intercourse between the Soul and Body, 5 cts
Brief Exposition, 25 cents,
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Earths in the Universe, 25 cents.

Just received from the Boston Publishers the following works of Prof. Parsons:
Parsons's Essays, First Series. 60 cents, post. 12.
Parsons's Essays, Second Series, 75 cts. Post 16
Parsons's Essays, Third Series, 75 cts. Post 16.
Parsons on Slavery, postage included, 15 cts.

Also the following works of Mrs. Ware:
Elements of Character, price 88 cts. Post. 16.
Thoughts in my Garden, $1.25 Postage 16.
Death and Life, $1. Postage 12.

Also the following works:
Hayden's Ten Chapters on Marriage, 75 cents, Postage 12.
Reed's Growth of the Mind, 50 cts. Post. 8.
Worcester's Familiar Illustrations of Scripture, 50 cents. Postage 16.
Doctrinal Class Book, 31cts. Postage 8.
New Church Catechisms 20 cents. Post. 4.
Evans' Celestial Dawn, 75 cents. Postage 16.
Compendium and Life of Swedenborg, price $2. Postage 52.

We have also just received from the Cincinnati Publishers, Kinmont's Plain Lessons from the Holy Word, in the form of questions and answers between parent and child. Price 25 cents, postage included.

New Publications

THE following New Publications have been received and are for sale at the Publishing House of the General Convention of the New Jerusalem in the United States of America No, 20 Cooper Union New York.

Lectures on the Symbolic Character of the Sacred Scriptures.
By Rev. Abiel Silver, Minister of the New Church in New York. One volume 12mo., 286 pages Price $1.25. Postage 16 cents.

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Illustrations of Scripture for the Children of the New Church.
Contains an easy explanation of the first three chapters of Genesis; the 25th chapter of Matthew, 14–30; Mark ii. 17, and iv. 28. Price 50 cents. Postage 12 cents.

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HEAVEN.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true;
That a noble deed is a step toward God,
Lifting the soul from the common sod,
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered of good and gain:
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings,
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men:
We may borrow the wings to find the way,
We may hope and resolve, and aspire and pray;
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

LESSONS FROM SWEDENBORG.

The Science of Correspondence.

There is a correspondence of heaven with all the things of the earth.

WHAT correspondence is, was told in the preceding article; and also it was there shown, that each and all things of the animal body are correspondences: it now follows to be shown in order, that all things of the earth, and in general all things of the world, are correspondences.

2. All things which are of the earth, are distinguished into three kinds, which are called kingdoms, namely, animal kingdom, the vegetable kingdom, and the mineral kingdom. The things which are in the animal kingdom are correspondences in the first degree, because they live; those which are in the vegetable kingdom, are correspondences in the second degree, because they only grow; those which are in the mineral kingdom, are correspondences in the third degree, besause they do not live nor grow. The correspondences of the animal kingdom are living creatures of various kinds, both those which walk and creep upon the earth, and those which fly in the air, which are not specifically named here, because they are known. The correspondences in the vegetable kingdom are all things which grow and flourish in gardens, forests, fields and plains, which also are not named, because they too are known. The correspondences in the mineral kingdom are the more noble and the baser metals, precious stones and those which are not precious, the earths of various kinds, and also waters. Besides these, there are also correspondences, which by human industry are prepared from them for use, as food of every kind, garments, houses, edifices, and other things.

3. The things which are above the earth, as the sun, the moon, the stars; and also those which are in the atmospheres, as clouds, mists, rain, lightnings, thunders, are also correspondences. The things which proceed from the sun, and its presence and absence, as light and shade, heat and cold, are also correspondences; and likewise those which thence exist in succession, as the seasons of the year, which are called spring, summer, autumn and winter; and the times of the day, as morning, noon, evening and night.

4. In a word, all things which exist in nature, from the least to the greatest, are correspondences. That they are correspondences, is because the natural world, with all its things, exists and subsists from the spiritual world, and both from the Divine. It is said that it also subsists, because every thing subsists from that from which it exists, for subsistence is perpetual existence; and because not any thing can subsist from itself, but from something prior to itself, thus from the First, from whom therefore if it be separated, it utterly perishes and vanishes.

5. All that is correspondent, which in nature exists and subsists from divine order. The divine good, which proceeds from the Lord, makes divine order; it begins from him, proceeds from him through the heavens successively into the world, and is terminated there in ultimates. The things which are according to order there, are correspondences; and all things are according to order there, which are good and perfect for use, for every good is good according to use; form has relation to truth, because truth is the form of good. Thence it is, that all things which are in the whole world, and in the nature of the world, relate to good and truth.

6. That all things which are in the world, exist from the Divine, and are clothed with such things in nature, that they can be there and perform use, and thus correspond, is manifestly evident from every thing which appears both in the animal and vegetable kingdom; in each there are such things as any one, if he thinks from the interior, can see to be from heaven. For illustration a few of the innumerable things may be mentioned: first, some things in the animal kingdom. What knowledge is as it were implanted in every animal, is known to many. The bees know how to gather honey from flowers, to build cells of wax, in which they may store up their honey, and thus provide themselves and theirs with food, even for the coming winter. Their female lays eggs, the rest minister and cover them over, that thence a new race may be born. They live in a certain form of government, which all there instinctively know: they preserve the useful, and the useless they cast out and deprive of their wings: besides other wonderful things which they receive from heaven for the sake of use; for their wax serves mankind for candles in all parts of the globe, and the honey for sweetening food. What comes to pass with worms, which are the vilest things in the animal kingdom? They know how to nourish themselves with juices from their leaves, and afterwards at the exact time to invest themselves with a covering, and as it were put themselves in a womb, and thus hatch an offspring of their kind. Some are turned first into nymphs and chrysalids, and spin out threads; and after the labor is performed, they are adorned with another body, and decorated with wings; and they fly in the air as in their heaven, celebrate marriages, lay eggs, and provide for themselves a posterity. Besides these in particular, all the fowls of the air in general know the food proper for their nourishment, not only what it is, but where it is. They know how to build for themselves nests, one in one way, and another in another; to lay eggs there, to sit upon them, to hatch their young, to feed them, and to drive them away from home when they are able to take care of themselves. They also know their enemies whom they should avoid, and their friends with whom they are to associate, and this from their earliest infancy: not to mention the wonderful things in the eggs themselves, where all things requisite for the formation and nourishment of the embryo chick lie prepared in their order: besides innumerable other things. Who that think from any wisdom of reason will ever say, that these things are from any other source that from the spiritual world; to which the natural world is subservient, for clothing that which is thence with a body, or for setting forth in effect that which is spiritual in its cause? The reason that the animals of the earth and the fowls of the air are born into all that knowledge, and not man, who yet is more excellent than they, is, because the animals are in the order of their life, nor could they destroy that which is in them from the spiritual world, since they have not the rational. It is otherwise with man, who thinks from the spiritual world; because he has perverted that with himself by a life contrary to order, which the rational favored; therefore he cannot but be born into mere ignorance, and then by divine means be led back into the order of heaven.

7. How the things in the vegetable kingdom correspond, may be evident from many things; as that little seeds grow into trees, put forth leaves, produce flowers and then fruits, in which again they put seeds; and that these things are done successively, and exist together in such admirable order, as cannot be described in few words: volumes might be written, and yet the more interior arcana, which are nearer to their uses, could not be exhausted by science. Since those things likewise are from the spiritual world or heaven, which is in the form of a man, as was shown above in its proper article, thence also every thing in the vegetable kingdom has a certain relation to all such things as are with man; which also is known to some in the learned world. That all the things that are in that kingdom, are also correspondences, has been made manifest to me from much experience: for often when I have been in gardens, and have there looked at trees, fruits, flowers, and pulse, I have observed the correspondences in heaven, and have spoken with those with whom they were, and have been instructed whence they were and what they were.—*Heaven and Hell* 103–109.

THE POWER OF A MOTHER'S LOVE.

Some years ago a boy was convicted of felony, and sentenced to a long imprisonment in the state penetentiary. His poor mother wept when she heard the sentence, and looking up tearfully in the face of the judge, she exclaimed piteously,

"Won't your honor give him a shorter term? He's a good boy to me, your honor, he always was. And I've just made him the first good suit of clothes he's ever had, and they fit him beautiful! but if you keep him a long time in the prison, they won't fit him at all when he comes out, for he's a growing boy. And then, what'll he want with good clothes at all, at all, when his good name's gone? And then, too, your honor, to stay there so long among reprobates; he'll maybe forget his poor old mother's teachings, and be even as bad as they are."

Poor woman! this son was her all. She had tried to bring him up aright, and in the fullness of a mother's love, she had for a long time been saving nearly all her little earnings, that her darling boy might have clothes as good as his playmates; and now, alas, alas, poor mother!

Seeing her sorrow, the boy wept; and remembering at this moment all her toil and care and anxiety for him, he threw himself at her feet, and promised to lead, for her sake, a new life. The judge was touched, and the boy was released. His repentance was genuine; he broke his country's laws no more, and lives at this day an enterprising and intelligent merchant, a good husband, a kind father, and above all a dutiful and affectionate son to the tender mother whose fervent love saved him from ruin.

YOUTH'S DEPARTMENT.

Take heed, that ye despise not one of these Little Ones; for I say unto you, that their angels in the Heavens, do always behold the face of My Father in the Heavens.—MATT. xviii. 10.

EMMA'S ERRAND.

WHEN Emma had recovered from a severe attack of measels, the doctor ordered her to take plenty of fresh air, with moderate exercise. "Walking," said he, "is the best exercise; for in walking, every muscle of your body is brought into exercise."

Emma walked for a few mornings, and then complained that it was tiresome to go out without having any definite end in view. "Could I but have an errand to do," said she, "there would be some use to be performed, and that would interest me." Her aunt Helen had the principal care of Emma, and she said to her,

"Emma, I have a little niece who needs fresh air; I will give you the care of her, and your errand shall be to see that each morning she walks six blocks, and you must tell me on your return each day what you showed her as you walked along."

Emma knew that her aunt had no other niece than herself, so she took her kind words as a gentle reproof. The following morning, as Emma was folding her shawl and tippet ready for the clothes drawer, her aunt Helen came into the room.

"Well, my dear, you have returned from one errand, what kind of a companion did you find in my little niece, and what did she observe and learn by the way?" said her aunt.

"I found my company very silent, but very thoughtful, and seemed more interested in her fellow beings than usual. The first incident of interest was two little girls jumping the rope on the public sidewalk; while they were turning the rope, a weary, lame soldier walked towards them; as they saw him coming, instead of giving him a place on the walk, they stretched the rope, and laughed to see with how much difficulty he picked his steps in the muddy street. I felt sad to see such uncivil little girls, and resolved that no one should ever see me guilty of such unkindness. While I walked farther, I could not seem to see anything but the soldier in my mind, and I commenced repeating the golden rule. As I turned the corner, a woman thinly clad, with a basket on her arm, was peddling shoe strings, buttons, hooks and eyes, she said 'Who'll buy? sold nothing this morning.' From off her shawl there dropped a collar, and a little girl, dressed neatly, with her schoolbooks under her arm, stopped and picked it up, and turned round and ran after the peddler woman, and said, 'Here, madam, is your collar.' The woman smiled and said, 'Thank you, my kind miss.' How happy it made me feel, and how bright the sun seemed to be shining; it was bright rays from that little act that reflected upon my heart. How fortunate that little girl is to have made a sunny smile on that woman's sad face, thought I, as I was passing by an open gate, and a little sad voice attracted me. A little boy, in a plaid frock, said sadly, 'Nobody will help fly my kite.' His face was streaked with tears, which he tried to cover with his little dirty fat hands. I'll help you, said I, taking the kite and holding it high. Oh, aunt Helen, could you have seen how bright he looked when the kite arose in the air, as he scampered along, you would have thought no artist could paint the picture."

Aunt Helen kissed Emma, and said,

"Your errand was a pleasant one. One of the Lord's delights is to wipe away tears. How near he has been to you when he permitted you to perform such a service to one of his lambs. All our acts, however small, add to the sum of human happiness or woe."

In every walk of life let us try to perform errands of mercy, however small may be the opportunity. M. H. M.

Brooklyn, March 15, 1865.

The sun of the natural world is pure fire, from which all life is abstracted; but the sun of the spiritual world is fire containing divine life.

Periodicals of the General Convention.

I.

THE NEW JERUSALEM MAGAZINE.—Published monthly, at $3 per annum, payable in advance. The volume begins with the July number. All letters relating to the Magazine are to be addressed to "The Editors of the New Jerusalem Magazine, Boston, Mass."

II

THE CHILDREN'S NEW CHURCH MAGAZINE. Published monthly, at $1.25 per annum, payable in advance. The volume begins with the July number.

All letters and communications may be sent to the Publishers, T. H. Carter & Co., 21 Bromfield street, Boston.

III.

THE NEW JERUSALEM MESSENGER.—Published weekly, at $3 per annum, in advance.

All letters and communications concerning it are to be addressed to the Editor, No. 20 Cooper Union.

☞ Subscriptions will also be received at the office of the Messenger for the "New Jerusalem Magazine, and The Children's New Church Magazine."

Waltham New Church School.

This School has now become the property and charge of The New Church Institute of Education, a body incorporated for the promotion of New Church education, which will spare no pains to make the organization of the School an efficient means to this end.

The second term of the current year will commence on Wednesday, January 4th, 1865.

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