New Jerusalem Messenger.

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

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WASHING IN THE POOL OF SILOAM.

A SERMON:

BY THE LATE REV. S. NOBLE.

"When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed 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 washed, and came seeing."—John ix. 6, 7.

THE Lord introduces this miracle by saying,—"I must work the works of Him that sent me while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." After he had made this declaration, as our text adds,—"He spat on the ground, and made clay of the spittle; and he anointed 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 washed, and came seeing."

It may appear somewhat extraordinary that this Omnipotent Curer of infirmities and diseases, who appears most usually to have healed the afflicted persons who came to him for relief by no greater effort than that of laying on them his hands, and who sometimes did not employ any outward action whatever for the production of his miraculous cures, should yet, in the case of this blind man, and in one or two other instances, have done anything having the semblance even of a remedial application. When a certain leper came "and worshipped him, saying, Lord, if thou wilt, thou canst make me clean," nothing more is recorded than that "Jesus put forth his hand and touched him, saying, I will: be thou clean." Whereupon "immediately his leprosy departed from him." And when the centurion besought him in behalf of his servant who was sick of the palsy, and he offered to go and heal him; on the centurion's declining this honor as too great for him, and expressing his conviction that if he would only speak the word, it would be sufficient, Jesus, after commending his faith, said to him, "Go thy way, and as thou hast believed, so be it done unto thee." Accordingly it is added, "and his servant was healed in the self-same hour."

Now as it is abundantly evident that the Lord Jesus Christ had power, when he saw fit to exercise it, to cure all manner of sickness or infirmity without employing any secondary means whatever, it certainly may be thought not a little remarkable that he should sometimes, in a manner, veil over the immediate character of his operations, by condescending to employ any intervening means, how slight, and in other hands how inadequate soever, for their accomplishment. When, as in the case of the centurion's servant, the son of the nobleman of Capernaum, and others, not even the laying on of his hands or the slightest touch was used, but the expression of his will or consent was all that was necessary to the cure, even where the afflicted party was far away, why, in the case of the blind man related in our text, and one or two other instances, was an external application thus resorted to, which, though none could suppose it capable of acting as a medicine, many might imagine to operate as a charm, and which would thus appear to disguise the purely divine nature of the miracle itself?

Perhaps it might be sufficient to answer this inquiry by referring to the obvious fact that the Lord, while in the world, always displayed or avowed his own real character with more or less of reserve, according to the disposition to receive or reject him which he found among the people. He did not even at once, and before all sorts of auditors, proclaim himself to be the Messiah whom they expected. He left the grandeur of his works, and the power of his words, to speak for him, without his openly declaring from what hands and lips they proceeded. Thus the Jews murmured, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly;" and on several occasions, when he deliverd domoniacs from the evil spirits that possessed them, and who seem generally to have known who the Being was to whom they owed their deliverance, we find that "he strictly charged them that they should not make him known." All this was the result of his divine mercy and forbearance, unwilling to blind with excess of light, and to aggravate the condemnation of those who were unable to receive him, by making their rejection of him more utterly inexcusable.

In the same manner, therefore, that he seldom openly avowed who he personally was, he regulated the mode of performing his miracles according to the degree of acknowledgment of him which the subjects and spectators of them possessed or were capable of. To the centurion, a gentile, who displayed the most thorough conviction of his ability to perform, and that without going to his house for the purpose, the work of curing his servant of the palsy. He, with high commendation of the faith of the centurion as greater than any that he had found in Israel, wrought the desired cure on the absent person, by simply saying, "As thou hast believed, so be it done unto thee." The nobleman of Capernaum had not the same exalted ideas of the Lord's divine power as the Roman officer. He did not at first imagine that he could perform a cure without visiting the patient, and therefore he "besought him that he would come down and heal his son, who was at the point of death." There was nothing in this to draw from Jesus any commendation, who answered, therefore, in the language of reproof,—"Except ye see signs and wonders ye will not believe." To this the nobleman only answered by repeating his request, with increased solicitude and tenderness for his son. "Sir," he cries, "come down ere my child dies." He still did not think of his being able to heal him without coming down. But when Jesus replied, "Go thy way, thy son liveth," "the man," it is said, "believed the word that Jesus had spoken unto him." He now was able, as Jesus doubtless had foreseen, to believe in his possessing this more obviously extraordinary divine power. He accordingly ceased his importunity for the Lord's going to his house, went his way, and found that the fever had left his son at the very moment.

These cases of the performance of miraculous cures at a distance, without any visible medium or agency whatever, were the highest exertions of divine power, and carried with them marks of divinity of the most unquestionable kind; and we have seen that the centurion previously possessed and the nobleman of Capernaum was capable of immediately receiving the conviction that Jesus possessed such power. In the cases in which the cure was effected by the laying on of the hands of Jesus, or by his touching the patient, though the power was equally divine, the display of it was not quite so overwhelming. But when such means are employed as the forming a sort of ointment and applying it to the eyes of a blind man, and directing him to wash it off himself in a certain pool or reservoir, though the divine power still continues the same, there is not so direct a claim of possessing it made by the operator. A further degree of accommodation to the hardness of men's hearts is descended to. A miraculous cure is still performed, such as all the witnesses must perceive is beyond the utmost ability of any unassisted man. Consequently, attention to and veneration for the great performer are awakened; inquiry respecting him is excited, and thus the way is opened by which the receptive mind may arrive at a conviction of his real character, while the unreceptive are not involved, by their rejection, in such a depth of guilt as would attend their conduct if the whole claims and essentially divine nature of the Great Physician had been more openly and explicitly put forth. Thus in the case before us, the conviction produced by his cure in the mind of this previously blind man, was, as we learn from the sequel of the history, that the Being who had restored him to sight was "a prophet." This foundation being laid, his benefactor presented himself to him again, and said to him, "Dost thou believe on the Son of God?" He answered, "Who is he, Lord, that I might believe on him?" "And Jesus said unto him, thou hast both seen him and it is he that talketh with thee." Then "he said, Lord I believe. And he worshipped him." Thus this person was brought to the acknowledgment of the Lord's divinity, which he might not so easily have received had it been announced to him at first, before he had been led to reflect in himself on the blessing he had received.

I do not know whether these observations were of sufficient importance to be submitted to your attention; but I thought they might excite reflections that may be profitable, and may meet what I doubt not to many, as once to myself, might appear a difficulty—the reserve with which the Lord when in the world made his true character and pretensions known to those with whom he conversed, or whose diseases he healed. He never attempted to bring men to a just acknowledgment of himself by any violation of their freedom of determination, he knowing perfectly what we, because he has revealed it to us, may also see clearly, that as regards salvation, it is in vain to endeavor to bring man to the acknowledgment of even the truths most necessary for him to know by force. The Lord could then, and could now, if consistent with the great end he ever has in view—the salvation and the greatest benefit of all his creatures,—have brought all who then beheld him, and who now hear of him, to the acknowledgment of his divinity, and of his sole divinity; but not to such an acknowledgment as would be permanent, and would really benefit them. Nothing that is not received in freedom ever becomes a man's own; his interior self rebels against it, and when the first impression that forced him to admit it is passed away, he recovers his liberty by rejecting and throwing it off. But then a state of profanation is incurred, which would not have existed had he always persevered in his spontaneous sentiment of denial, and his last state is made in consequence worse than his first. Therefore it is that in all his operations with a view to man's salvation, the Lord leads and draws, but never forces and drives, and preserves man's freedom, the destruction of which would altogether destroy him as a man, strictly inviolate, in all his efforts to bring him to heaven. Nothing ever proceeds from the Lord, whatever may be the form which it outwardly assumes, but what is prompted by his infinite love; and as in him love is always in perfect union with wisdom, it never seeks to accomplish its purposes by any means which that wisdom knows would frustrate, yea, and more than frustrate, the desired end.

But though it is indubitable that, would such reasons have permitted, or had nothing been regarded by him beyond the merely remedying a national calamity or healing a bodily disease, the Lord, when in the world, could have cured all his patients, as he did several, by a mere fiat of his will, without condescending to the use of any visible means, yet the means he had recourse to were always divinely significative, spiritually instructive, and represented spiritual things and operations which must have been actually employed, whether the natural symbols had been made use of by him or not.

In the cure of the blind man in our text, the Lord was pleased to adopt the seemingly singular, and what, if used by any merely human operator, would have been an utterly ineffectual remedy, of an ointment made of clay moistened with his saliva. The reason was, because this man not only was a representative, as I have stated in former discourses, of the gentile nations, who were unavoidably ignorant or mentally blind in regard to spiritual things, in consequence of not possessing the Lord's Word of divine truth, (of which ignorance, the state of a man who is born blind, is an exact representative) but he also represented those persons, as must be the case generally with those who do not possess the Word of God, who are sunk in a sensual state, so as not to be able, in their views of religious subjects, to rise above the suggestions of their senses, but who abide in the grossest conceptions of the merely natural man. All who are in any degree acquainted with the condition and state of the gentile nations at the present day, and the experience of the missionaries among them, are well aware how completely this is the state of all the nations, however comparatively civilized (as is the case with the Chinese and some of the other Asiatic nations), who do not possess and read, with some acknowledgment of his divinity, the Word of God. How utterly bound within the sphere of the merely natural senses must be the mind of a man who can carve a block of stone or a log of wood into the form of an idol, often the most rude, frightful and disgusting form that can easily be imagined, and then worship it as his God! And yet this is the highest form of religion ever found among gentiles. The few barbarous tribes who do not make and worship idols are the most grossly barbarous and ignorant of all, being scarcely elevated at all above the animals, and having no more ideas of God and of immortality than they have. Such classes of human beings, both the former and the latter, are spiritually blind indeed. It is obvious then that it would be useless in the first instance to present to such minds the more interior truths of the Divine Word, or to try to lead them at once to the most refined emotions of purely celestial love. The Word in its letter, both in its precepts of doctrine and of life, is the only medicine that could be effective with them. To represent this, therefore, the Lord spat on the ground, made clay of the spittle by which the ground was softened and made adhesive, and with this anointed the poor man's eyes; because saliva like water, signifies truth in its most external form, saliva, still more so than water, denoting what may be called sensual truth—such truth as even the sensual man can acknowledge when presented to him; and clay or ground, in the same manner, signifies good of a similar order—such good as even the sensual man can feel and appreciate. For truth alone is not sufficient for the cure of spiritual blindness; to be really effectual, it must be made into a genuine ointment, by union with its corresponding good.

This process of making the ointment and anointing the blind man's eyes was the work of the Lord alone. The blind man was yet quite passive; but his cure would not have been accomplishid had he remained so. Thus this operation of the Lord alone seems rather to relate to his presence in man's understanding and will, giving the ability to see truth and to appreciate goodness, rather than the communicating of outward instruction by means of the written or enunciated Word of God. But this communication of ability is far from being all that is needful. Positive instruction must also be imparted, and man's obedience to it—his acting, on his part, accordingly—must be required. Therefore the Lord, having applied the ointment which alone effected nothing, said to the man, "Go wash in the pool of Siloam (which," as the Evangelist explains it, "is, by interpretation, Sent)." The pool of Siloam is the proper representative of the Word in its literal sense. Thither the patient was directed to go, and to wash in its salutary waters. How plainly does this symbolize the necessity of applying the truths of the Word of God in its letter to the work of spiritual washing; and spiritual washing is reformation,—purification from evils of life,—this is the only way for man, sunk in a gross natural and sensual state, to attain spiritual sight. Man must wash in the pool of Siloam—in the waters of the literal sense of the Holy Word—to the purification of his life from such evils as those prohibited in the Decalogue and other simple and plain statements of his duty towards God and towards his neighbor, or he ever must remain in spiritual blindness, void of all true light in regard to the things of faith and salvation. And to have this efficacy, the Holy Word must be truly regarded by us as the "pool of Siloam, which is by interpretation Sent; that is, it must be regarded as of truly divine authority, proceeding forth and revealed from the Lord; for this is the spiritual meaning of Siloam or Sent. That is naturally said to be *sent* from the Lord which in reality proceeds from him, so as not to be separated from him, but to remain in union with him; in which sense it is that the Lord Jesus Christ is said to be sent by the Father; and no truth will be effectual in purifying the heart unless it is acknowledged to be from the Lord, and thus of divine authority. Without this acknowledgment, even if we abstain from evils in act, they will not be removed from our interiors, because nothing can effect this but abstinence from them as sins against God; and how can this be the case unless we cordially believe that the truths, in compliance with which we abstain from them, actually are sent; that is, proceed from him, and are eternally and forever one with him their author?

Such, brethren, is an imperfect sketch of the import of the divine miracle of the restoration of sight to the man that was born blind. Let us apply it to our own individual improvement. It is impossible, we see, for any man to enjoy true spiritual sight who does not learn from the Holy Word what evils are to be shunned, and who does not reform his life by putting them away in consequence, as sins against God. Though we are not gentiles destitute of the Word of divine truth altogether, but are professing Christians who possess it and occasionally read it, and have furnished our memories with some knowledge of its contents this mode of applying it is as necessary for us as it is for them, if we would ever have any genuine understanding of spiritual subjects, any saving knowledge of our Saviour God. His instructions are adapted for all states; let us take from them, at all times, what is applicable to our own, till we rise into the very light of his heavenly kingdom, where he dwelleth in light inconceivable, beautifying all with his rays for ever and ever.

RELIGION IN DAILY LIFE.

Rev. Henry Ward Beecher, in one of his "Lecture Room Talks," says, very justly:

"A great many people, you know, carry their religion as men carry matches and tinder. They carry them in a little box by themselves. They are obliged to keep them dry, in order to have them answer any good purpose. If they do not, when they scratch the matches they will not go off. And men have an idea that religion is a particular experience or feeling to be employed a particular part of the time, and that they must keep it carefully boxed up, so that they can use it when they need it.

Now, what is religion? If you go to one class of persons, that have been brought up thoroughly in ecclesiastical notions, hierarchic ideas, and ask them what religion is, they will tell you that it is performing certain prescribed duties at a given time, in a sacred place, and in a reverent manner. The supreme idea of such persons is, that religion consists in the offering of prayers and praises at proper times and in proper places and ways. They feel that when that is done, their religion is done. They feel that they have done their duty when they have done up their religion all right.

If you go to another class of persons you shall find that their impression of religion is a high emotive social state, full of religious fervor and feeling. As long as they are in that state, they think they are in the spirit, and blessed—as they are.

If you go to another class, you shall find that their idea of religion is that it is a practical, stern sense of duty.

All these include *an* element of truth; but they are all partial when taken alone, and by themselves. For I understand religion to be that grace of God, or, rather, that divine power, which rests upon the mind, and develops it on every side harmoniously into activity. So that when the reason is touched by God's Spirit, the right use of reason is religion; when God's mind rests upon the moral sentiments, the right use of the moral sentiments is religion; when the affections are quickened by heavenly inspirations, the right use of the affections is religion. Religion is not any one thing. It is the going right of the soul under the divine influence. Every part of it that goes right is religious.

If a man feels that his religion is a set performance of prescribed duties, confined to times and seasons, he will always be troubled to know how to carry his religion into his business; for trying to mix such religion with business is like trying to mix water with oil. But if religion is not that, if it is carrying yourself right under the influence of God's Spirit, at all times, and in every place, then you are religious whether you are singing and praying among God's people in a church, or whether you are at home sporting with your children. You are leading a religious life in the latter case as really as in the former; not devotionally, but affectionately. And if you can carry yourself in that way, you are also religious in your business. The apostle says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Business is a part of your religious life. It is not a part of your devotional life; but devotion is only a part of your religious life. Buying and selling are a part of a man's religious life, if he is a merchant. Hewing and sawing are a part of a man's religious life, if he is a shipbuilder. Delving and blasting are a part of a man's religious life, if he is a quarry-man. For your religious life includes every thing that is in you from top to bottom. All the circuits of a man's life, if carried on with an eye to God's glory, and under the influence of the Divine Spirit, go to make a whole, which whole constitutes his religious life."

THE MORAVIAN CHURCH.

A correspondent of the N. Y. Independent writes to that paper as follows:

Mr. Editor:—In a recent number of the Independent I notice an allusion to the singular fact to which I a short time since called the attention of the religious press, viz., that the Moravians alone, of all Protestant churches, symbolize with the Greeks instead of the Latins, by teaching that the "Holy Ghost proceeds from the Father, and is sent by the Son." The explanation of this apparent anomaly may be of interest to some of your readers. It is this. The Moravian is in its origin a Greek church. Christianity was planted in Moravia and Bulgaria just a thousand years ago by two Greek missionaries from Constantinople, named Cyril and Methodius. They brought with them an open Bible and the Greek rites. Moravia was a border country, and was seized upon by Rome. But its inhabitants never forgot the teachings of their early missionaries, so that the free use of Scripture and the spirit of Greek independence raised up at length those morning stars of reformation, John Huss and Jerom of Prague. Then followed the revolt of Zisca, the conflict with the Taborites and Calixtines, and other well known events. One hundred and twenty-five years ago the Moravians made formal overtures to the Greek church for friendly intercourse, which were favorably received by the Greeks, and which at length failed only through the stupidity of the envoy, Arvid Gradin. There are many curious resemblances between the Moravians and the Greeks. Among other things I have noticed that the United Brethren call the day before Easter "The Great Sabbath," a term peculiar to the Eastern churches. Did space allow, I might mention many other facts of interest in this connection.

J. H. A.

Winsted, Conn., May 29, 1865.

CAN'T SERVE GOD ALONE.

When John Wesley first became a Christian, he was inclined to morbid and mystical views, and spent much of his time in solitude. He longed to be a recluse, to cultivate a contemplative piety. An humble disciple, by wise fidelity, saved him from this great peril, and gave to the Christian world one of the most energetic workers it has ever known. This man said to Wesley, "Sir, you wish to serve God and go to heaven. Remember, you cannot serve him alone; you must therefore find companions or make them. The Bible knows nothing of solitary religion." That reproof opened the eyes of the young Christian. It led him to search the Bible to learn what were the fruits of genuine piety. It made him a life-long laborer, with a kindred zeal to that of the great apostle, willing to be all things to all men, if by any means he might save some. Instead of shutting himself in a cell, thinking only of self and heedless of a lost world, he travelled through England and Scotland and Ireland and America, striving to win souls to Christ. What a different spirit would prevail in the Christian world if every Christian convert was animated by the spirit of that humble disciple whose words roused Wesley to action. "Remember you cannot serve God alone; you must therefore find companions or make them. The Bible knows nothing of solitary religion."—*Watchman and Reflector.*

Man, says Pascal, is but a reed—the weakest in nature—but he is a reed which thinks. The universe need not raise in arms to crush him; a vapor, a drop of water, suffices to kill him. But were the universe to crush him, man would still be nobler than the power which killed him, for he knows that he dies; and of the advantage which the universe has over him the universe knows nothing.

A High Standard of Comfort.—The more numerous the comforts, viewed as necessaries by the great body of the people, and the farther those comforts are removed from gross sensuality, the higher the moral condition of that people, is a principle in politics without an exception. The warm house, the neat furniture, the comfortable meal, the decent clothing, the well-weeded and flower-decorated garden, the favorite singing-bird and spaniel, and the small but well chosen collection of books, are enjoyments beyond the means of the idle, and not the choice of the tavern-hunter.

THE MESSENGER.

NEW YORK, SATURDAY, JULY 1, 1865.

THE MESSENGER AND THE MISSIONARY WORK.

THE BOARD OF PUBLICATIONS has relieved me from the editorial charge of THE MESSENGER, in order that I may enter into the missionary work assigned to me by the GENERAL CONVENTION and the NEW YORK ASSOCIATION. For the present, and until other arrangements are made, THE MESSENGER will be under the editorial charge of a committee of the Board of Publications; and all letters and communications for it ought to be addressed to "THE EDITORS OF THE NEW JERUSALEM MESSENGER." My own post office address will be the same as heretofore, viz: "*No. 20, Cooper Union, New York.*"

In taking leave of the Board of Publications, and the readers and correspondents of THE MESSENGER, I tender to them my most cordial thanks for the kindness and good will which they have manifested to me during my term of service. The times through which we are passing are the most eventful known in history. A rebellion of unparalelled magnitude, and against one of the best governments on the earth, has arisen in its might, has expended its malignity, and is now no more. The war caused by it and that has ravaged and desolated one-third part of our land, was a struggle the most gigantic and momentous ever known. The fundamental principles of the New Church were profoundly involved in the contest, and with the issues of the struggle the New Church is most immanently interested.

All duties, and especially all public duties, have been difficult during these years of war, and the responsibilities of every public trust have been greatly augmented. Editors and ministers have experienced their full share of these increased responsibilities. And now that these dark and terrible days are over, we cannot be too devoutly thankful to the Lord for His sustaining Providence, and the consolations of his presence; nor can we be too mindful of the timely aid and sympathy of all those who have co-operated with us in our labors and responsibilities.

There are indications of a better day dawning upon the Church. The late General Convention inaugurated several measures of great importance. The publishing use, which is acknowledged to be one of primary importance, was taken in hand, and there is a fair prospect that funds will be furnished to endow this use and to carry on the work. Twenty thousand dollars were asked for by the Board of Publications, and more than one-half of this sum has already been secured.

The missionary work begun last year promises to be successful and useful. The eastern and western districts, under the charge respectively of Rev. S. F. Dike and Rev. J. R. Hibbard, were somewhat thoroughly canvassed, and the work begun. The middle district, consisting of the Middle States, and assigned last year to me, has been but imperfectly canvassed; the work still remains to be done. A new district, consisting of the Southern Middle States was formed at the late Convention and assigned to Rev. Abiel Silver.

It is with pleasure that I turn to this new field of labor, and enter upon the missionary work. I hope soon to meet face to face many of those whom for years past I have met only in the columns of THE MESSENGER. The work to be done is a grand work. It is the Lord's work of bringing down the kingdom of heaven into the earth, and establishing his church—the Tabernacle of God with men. The means are as innumerable as the truths and goods of the Word; as innumerable as the affections and thoughts of the angels in heaven, as innumerable as the capacities of the Church on earth. But these capacities of the Church are our only means of propagandism,—of church extension. "A city that is set upon a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." Hence, we are commanded to let our light so shine before men that they may see our good works, and glorify our Father who is in heaven.

It is therefore of the highest importance that every talent should be improved, every capacity employed, every receiver of the heavenly doctrines be up and doing. I shall be glad to hear from the brethren in the Middle States, on the condition and wants of the Church in their respective places. Let us find out the work to be done, and entering earnestly into it, do with our might whatsoever our hands find to do.

J. P. STUART.

New York, June 27, 1865.

THE TRUE SPIRIT OF TRADE.

The profession of a merchant, useful and profitable as it is, and often requiring the exercise of the greatest intellectual abilities, has still failed to secure for itself a place in popular opinion corresponding with its real importance. To search out and minister to the wants of a whole nation, and the needs of the various countries of the earth, to fit out and send forth commercial expeditions to the four quarters of the globe, exchanging commodities useless in one place, for useful ones from another, and thus binding together the entire human race in the brotherhood of kindly, mutual ministry, would seem to be as honorable an occupation as destroying lives and property in war, or living in idleness upon the labors of others. But the fact cannot be disguised that merchants are not ranked as high as lawyers, physicians, clergymen, and men of similar professions. In the old world especially they are looked down upon as an inferior class, and even in this country, where nearly every one of us is in some kind of trade, or our fathers were before us, we all hasten to throw aside the employment as soon as it has served the temporary purpose of acquiring wealth, and either retire to a life of luxurious repose, or engage in some other business supposed to be more dignified and honorable.

Much of this feeling is undoubtedly to be attributed to the perversity of human nature, which always prefers things showy and brilliant, to those which, though they may be of greater real value, are destitute of external attractions for the imagination. The humble ministries of every-day life, the thousand little labors which go to make up the sum total of human comfort, are unheeded; but the extraordinary offices which are required by our misfortunes, physical, mental and political, strike us with an exaggerated sense of their importance. It is thus perhaps that the work of the merchant seems to us of inferior worth, in comparison with that of the physician, clergyman, or political officer. But beyond all this, we conceive, the real ground of the popular depreciation of the mercantile profession is in the spirit by which it seems to be governed. Men get their practical opinions from results, and not from theories. Their judgment of other men is formed upon what they find them to be, and not by what they ought to be. And so if they see that mercahnts are usually animated by what they consider a mean and sordid spirit, they will not stop to reason upon the dignity and importance of commerce in the abstract, but estimate it according to the effect it produces upon those engaged in it.

Now it is not to be denied that the controlling spirit of most of our merchants is nothing but the love of gain. Indeed, some who read these lines will wonder at the assertion of so obvious a truism. Of course they carry on their business to make money; what else should they do it for? And while there are shining exceptions to this general statement, whose number is increasing daily, the great multitude of traders among us seem to have adopted the advice of the old usurer in Horace's satire, "My son, get money, honestly if you can, but get money." Nothing is done which will not conduce to this end, nothing left undone that will promote it. If an enterprise pays, no questions are asked as to its good or evil effects on the community; if it does not pay, it is assumed to be unnecessary and abandoned. It has even become a maxim that "there is no friendship in trade;" and men who esteem and respect each other highly in the social circle, become on 'change, while engaged in a bargain, the most ruthless and implacable foes. It is allowable to do everything and anything to increase and diminish prices according to the exigencies of the moment. Corners, combinations, suppression of intelligence, and even positive lying, are all considered, by the majority at least, as legitimate instruments of their business. The misfortunes or successes of the nation are looked upon in the same light. Pestilence, famine, and war are welcomed if they go to enhance the value of goods on hand; while peace, plenty and health, for the same reason, are perhaps received with execrations. In short, every event affecting the spiritual or material welfare of the whole human race is viewed simply as it bears upon the question of money-making. It is not to be wondered at, therefore, that these grovelling sentiments should degrade those who gird themselves up to them, and that this should become manifest to the general perception of mankind, causing the low estimate of merchants which we have mentioned.

The true spirit of trade is use. Every use indeed is worthy of its reward, and the merchant deserves his gains as much as the professionl man does his fees, the soldier his pay, or the judge his salary. But plunder is not lawful reward. Nor should even the legitimate reward be the ruling motive for performing the use. Just here, it seems to us, is where most merchants commit the error which leads them into all others. The reward of their lawful profit is all they care for, at best, and many of them consider all which they can extort by any trick or device short of legal crime to be that reward. Then, too, there are the maxims that "one man's meat is another man's poison," and "the gain of one is the loss of another," as if there was only a fixed amount of wealth in the world, and just as one man's share of it was increased, that of some other one or more must be diminished. In this way the true idea that a merchant is performing a use to those who trade with him, is buried out of sight, and instead of mutual sympathy and confidence between him and his customers, as there is between professional men and their clients, there is a perpetual antagonism and conflict. They do not look upon him as rendering them a service for which they are glad and willing to pay, but a kind of extortioner, speculating upon their necessities for his own advantage.

What, therefore, is needed to raise the mercantile profession in public estimation, is the adoption of a different principle of action on their part. They must themselves appreciate the true dignity of their position, and maintain it in their own conduct, before they can make others acknowledge it. They must follow their business as their use in the world, and not as a means for amassing money, to be laid aside as soon as that end is attained. If it is right and honorable to be a merchant for ten years, it is quite as much so to remain in business for life. As to honesty and integrity, they have so long been proved to be essential elements of success in any point of view, that it is unnecessary to recommend them; but it seems as though more than answering questions truthfully and keeping correct accounts is requisite to the true merchant. He ought to consider himself the adviser of those who buy of him, and endeavor to supply the lack of skill and judgment, if he see it in them, from his own knowledge. He should remember that no bargain is a good one which does not result in the advantage of both the parties to it, and that a transaction which brings profit to him, but loss to his customer, is one unworthy of his professional skill. In a word, whatever he cannot do usefully he will not do at all.

If there are any who doubt that it is possible to do business profitably in this way, they need only inquire, in our large commercial cities, for the merchants who stand highest with their brethren in trade and with the public, and they will find them men of pure moral tone, strong intellect, and great acquirements; men whose word is not only as good as their bond, but whose advice is taken by those who deal with them with the unhesitating trust due to a tried friend. He will hear of instances where they have disdained to hold others to hasty or improvident agreements, and where they have refused to take advantage of doubtful or ambiguous terms in a contract, the real intentions of which, according to their own construction, has resulted in their loss; and he will then also learn without surprise that all classes of the community regard the enterprise, sagacity and industry which have led them on to fortune with quite as much respect as if these qualities had been employed in what are commonly considered as more honorable professions. If this may be accomplished in a few instances, it may in all.

T. H.

FROM CHICAGO.

THE CLOSE OF THE CONVENTION.

CHICAGO, June 19, 1865.

The Convention brought its business proceedings to a close last Saturday, at noon, and yesterday was occupied with the usual religious services. To-day most of the delegates and visitors are on their homeward journeys, and in a short time the members of the various committees, who yet remain to arrange for the work of the coming year, will take their departure likewise.

The business of Saturday was of considerable importance. The first thing taken up was the resolution referred to the Executive Committee the previous afternoon, requiring candidates for the ministry to take the oath of allegiance, aud after some debate the resolution was passed in the following form:

Resolved, That in the judgment of this Convention no person should be licensed or introduced into the ministry of the New Church, to exercise his functions within the jurisdiction of our government, or elected to any office in the church within the limits of the United States, who is wanting in his allegiance to the General Government of the United States of America.

The following resolution was also introduced by Rev. A. J. Bartels, and adopted unanimously without debate:

Resolved, That no person shall be considered fit for the office of the ministry of the New Church, who advocates a system of human slavery.

The Committee to whom was referred that part of the President's address relating to national affairs, reported in substance that they did not think the precedent of approving or disapproving of the addresses delivered before the Convention, by a formal vote, a good one, but that all such productions should rest upon their own merits, and depend for assent upon the truth contained in them. They therefore offered the following resolutions, not in response to the President's Address, but to declare and put upon record the deliberate opinion of the Convention concerning the great struggle for national existence through which we have been passing:

Resolved, That we regard the civil war which has been waged so long and fiercely in our country, not as a struggle for merely political supremacy between different parties, but we believe it had its origin in principles as universal as humanity; that it is the old struggle, under a new form, of right with wrong, of that freedom which springs from the truth, with the slavery inseparable from falsity, and that the results of the contest must be coextensive with the principles involved in it.

Resolved, That as the doctrines of the New Church teach us that the Lord created man to act in freedom, as of himself, in all the planes and relations of life, social, civil and spiritual, and that it is the end of His love, and the perpetual effort of His wisdom, to lead man into this state, that all men are therefore equal before the civil law, in the same sense that they are equal before spiritual and divine laws, and are equally entitled to its protection, privileges, and friendly aid in the attainment of the true ends of life. For this reason we regard the destruction of slavery in our country as the removal of a great obstacle to the attainment of a true national greatness, and a pure spiritual life by the people.

Resolved, That we disclaim all vindictive and revengeful feelings towards all those in our country who have, in our judgment espoused the cause of her enemies; that we pray for them as for ourselves, "Forgive us our debts as we also forgive our debtors;" that we ask for them as for ourselves the guidance and protection of the Divine Providence in deliverance from evil, and commend them to that Infinite Mercy which can effect its purposes by love, by justice and truth alone; and we cordially invite them to co-operate with us in the removal of every hindrance to a true social, civil and spiritual freedom among men; in the attainment of a national prosperity and power which can only be founded upon the intelligence and purity of the whole people, and in the propagation of those spiritual truths which the Lord has given to the New Church, for the light and salvation of the world.

Resolved, That we acknowledge with devout humiliation and gratitude the goodness and mercy of the Lord in leading our beloved country, "in a way we knew not" and with a wisdom higher than man's, through a dire and successful struggle for national existence, in removing from us in a great measure, the existence of slavery, and in thus preparing the way for the establishment of the true principles of civil and religious liberty among men. Our success is due to the Lord alone, and to Him be all the honor and glory, and we humbly implore His protection and guidance in carrying on this great work to the end.

This report was signed by Messrs. N. C. Towle, C. Giles, D. L. Webster and Amos T. Hall. On a vote being taken, the resolutions were adopted almost unanimously. Col. James presented a minority report which was laid upon the table.

Mr. J. Y. Scammon also offered an additional resolution upon the same subject, which was likewise adopted:

Resolved, That as the revelation made to the New Church was the first that was addressed through the press to the rational understandings of men, and for the first time in the history of the world, "NUNC LICET." (It is now lawful to enter with the understanding into the things of faith,) is written over the portals of the church, and as, until science could be enlightened by the influence of the New Dispensation, the doctrines of genuine truth could not be brought down and illustrated and confirmed by the natural sciences; so until the principles of the New Church had sufficiently descended into the minds of men to enable the American people to examine the form and operations of our institutions in rational light from spiritual grounds, without violating in their judgment the Constitution, the church was not in a state to discuss the great questions which are now agitating the American people. But now, the effects of the Last Judgments have become so operative in our country that henceforth the Church and American people are in greater freedom, and we may now, without hesitation, place the motto "NUNC LICET" over all our portals, and discuss all questions in the freedom and rationality of the New Dispensation.

Finally, a resolution was passed expressing thanks to our friends in Chicago for their hospitable reception and entertainment during the session of the Convention, and to the Chicago Society for the use of their house of worship. Never were thanks more thoroughly deserved, and words alone are but an inadequate expression of the obligation under which we have all been laid by the kind attention of the New Churchmen here. This is the universal sentiment of all who have attended the Convention.

The proceedings were then concluded with divine service, which was conducted by Rev. Thomas Wilks, who preached from Luke xi, 10. "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened."

Yesterday morning Rev. S. F. Dike officiated, and preached an admirable discourse from John v. 2, 3. In the afternoon the Holy Supper was administered by Rev. Thomas Worcester, to about 200 communicants, and Rev. Abiel Silver was consecrated as ordaining minister. Rev. Chauncey Giles preached in the evening, on the text,—"Labor not for the meat which perisheth, but labor for that meat which endureth unto everlasting life," which he treated in his usual practical and beautiful manner.

On reviewing the doings of the Convention as a whole, there are numerous pleasant and gratifying features about it which deserve mention.

The attendance was large, very many more being present than at any previous Convention held at Chicago, and even more than there were at New York last year. The spirit and tone of all the meetings was excellent. There was a great deal of lively debate and earnest discussion, but it was invariably without acrimony, and even with the display of the kindest personal feeling between the disputants. The business of the meetings, too, was dispatched with promptness and energy, a result which was materially assisted by the skillful manner in which the Vice-President—Mr. Scammon, who presided most of the time, owing to the feebleness of Mr. Worcester's health,—controlled the debates and preserved order. It was a beautiful illustration of the uses of government, not in the way of repression, but in directing the energies of numbers. A great deal of really useful work was accomplished, much of which, however, cannot be described, but only felt in its results. One thing alone will abundantly repay the whole of the labor and expense of the meeting, and that is, the interest excited for THE MESSENGER, and the Publishing House in New York. The fund of twenty thousand dollars asked by Mr. Giles, for the latter purpose, will undoubtedly be raised, and before another year the New Churchmen of the United States will, we hope, have a Book Depository which will fully meet all their requirements.

Looking forward to the next Convention with the most pleasurable anticipations, I remain,

Yours respectfully, T. H.

RESISTED EVIL

Adam slept, and man received a proprium which would tempt him to evil; through his selfhood he had sunk to his lowest shame, and from it he is to rise to his supreme glory; a proneness to all sin was given, and larger powers to overcome it. There are moments when we seem to tremble above the seemingly shoreless sea of failure, drooping from continuous effort, and longing for dulcet songs. Then it is that we need to use the spiritual gymnastics to be rescued; if we seek our daily cross and bear it, we are saved, and lifted to an upland shore. It seems sometimes that after we have striven to gain unusual victories over besetments, a period comes when we drop as if we could not be kept poised aloft beyond a certain spiritual season; we expect a culmination like the dawn,—an advance towards some pillared, etherial city; but lo, it is gone, with only a faint suggestion of what we hoped to reach trailing through the memory. After we have noticed this periodical tendency towards the valleys, where the purple mountains of attainment are lost in a haze, we may be sure we are at a crisis where we must flag; but give our whole thoughts to steady progress across the lost places, until a new Pisgah rises upon our patient sight. We must try for willingness to "see through a glass darkly" when it cannot be otherwise.

Adam's rib-bone was at first emotionless, and as far from giving promise of a beautiful woman as our dull states are from betraying a happy future climax. Swedenborg says, "the Lord alone has proprium," that is an individuality which is not dependent upon others for life; a reflected individuality can come to us only through such temptations as will sway us towards hell, and help us to mount towards heaven. We swing pendulum-like in the path of regeneration; each motion is capable of bringing us nearer fruition; or we can stop, and the end is—where?

"God is ever young," but we never can realize his power to make us fresh and sweet inly until we cling to him in every state, and see hell farther and farther behind us, like the great shadows out of which we came to the light—the everlasting background against which the perfection of beauty is set. The graceful forms that shall arise in realms of the future, must emerge from friction between the heaven-land and the shadow-land. Evil brings wo; but the rejection of it introduces to a keener sense of God's contrasted loveliness, and bestows more sensitive rapture upon the conquering mortal. It makes a work, a business in life for every man thus to be created. Evil belongs only to the natural degree; there are capacities for inexpressible felicity in the spiritual degrees. Every inducement is offered to make us work out our own salvation; we are commanded to seek, to watch, to overcome. The Lord generously gives us a sense of possession in all we gain,—there are such happy things to contend for. It is a privilege to help some one each day, and to take one step ourselves. We have vernal days that are filled with laughing promises and sunny beliefs. To comprehend the wonderful life of Christ is to make one willing to walk in a path of struggle and effort, for he went to the bottom of all evil, and was pierced by it, that he might arm his children for their lighter pilgrimage.

If we labor to the extent of our spiritual and bodily ability in the field right about us, we doubtless do as much good as if we went to China as a missionary.

The first race of men scarcely entered upon a heavenly childhood, if we regard analogies and correspondences; they were external before reaching the golden age;—"the earth was without form and void, and darkness was upon the face of the deep." Their state doubtless was symbolized by the physical condition of the earth, which first bore a rank vegetation, coarse ferns, flowerless and fruitless plants; enormous birds stalked through the reedy swamps, and "great flying dragons tempested the deep." Probably the monstrous animals of fable really had an existence. We have geological accounts of animals twenty-five feet in length: these existed before the human period. Men, too, must have been coarse and dull at first. Swedenborg speaks of the first men living as savages; they were too childlike to struggle with a fierce proprium, therefore it was quiescent: at length they became spiritual, then after lapsing ages celestial, when all the fine delicacies of heaven were mirrored in their hearts and lives. Angels are said to be of the same genius with the Most Ancient Church, with indefinite variety. It was not with the unconscious rib that men sank hellward fastest, but with the peerless woman. All loveliest powers were vouchsafed him, ere like Christ he "went down to the cutting off of the mountains," where the weeds were wrapt about his head. The Lord chose to be born among a people who were diabolical: was it to lift the race to its coming height?—When celestial lights began to pale before the descendents of the golden period, it was revealed to them that the Lord would come to save and exalt once more.

"Every church decreases with time, and remains only with a few." This would seem exceedingly discouraging, if we did not realize that all rare souls were gathered into his paradise, whence their imperishable influence will shine forever, and warm forever the travailing earthly pilgrim. This planet, as well as all others, must be the nursery of the spiritual world. If a millennial summer come, it will be followed by winter; perhaps some portion of the earth will always have evil rampant in it. The sensual principle is right, but when it averts itself from the celestial, it is wrong, and man falls headlong into the abyss which is opposite heaven.

Each soul is set upon earth at a given time to play his or her part; and to do one's best in the appointed place, is to send a soft music throughout all the universe, which penetrates even into the spring-aura of heaven; aye, and touches the cold vapors of hell with more human warmth. There is a golden side to woe. Evil resisted, creates the powerful good. When we enter the room where a duty waits for us, we should say in worship, "O my temple!" and glorify meek places which have a power to glorify us, and send our hearts abroad on dove-like errands. Can our mood ever fall without sound upon those about us? I trow not. A mood is never inconsequential, though its tide bear us through ordinary channels; through each one we can hear with recognition the Creator's warning voice, and tune our songs to a higher harmony. The life of others is being woven into our own, by works and actions, so our soul-life is being drained by others, either as nourishing food or poison. Whatever waves of state may flow through the earth in future, each little

effort of the poorest spirit towards the right is garnered into the affluent life of heaven, to be showered down again upon the toilers who will stumble and climb and rise after us.

S. A. WENTZ.

THE DIVINE PERSONALITY.

The most enthusiastic receiver of the doctrines of the New Church seldom or never sees their full breadth and extent and fulness at first. Every day that he lives adds something to his perception of their infinite truth, and every new light in which he views them reveals an additional argument in their favor. This is more especially the case with the great central doctrines on which all others depend. The more completely they are carried out to their consequences the more clearly is their reality perceived, and every new deduction from them as first principles, is another confirmation of their truth.

The doctrine of the Incarnation of the God-head, in the person of the Lord Jesus Christ, will illustrate this principle better perhaps than any other. At the beginning of our New Church experience, we accept it as a logical necesity, from the unity of the God-head, taken in connection with solemn declarations of the Lord himself, and though we are puzzled to account for many apparent contradictions, we see that it must be so, and believe accordingly. As we go on, these contradictions vanish one by one, as the knowledge of our own complicated spiritual nature enables us to explain them by the law of analogy between the Creator and the works of. His creation, and our faith becomes spiritual sight. Above this, however, there is yet a higher degree of perception, where we see the indispensable necessities of the fact itself, and feel the glorious wealth of Infinite Love which made it real. Other and deeper mysteries still are contained in it, and we may well believe the assurance of Swedenborg, "that they occupy the delighted attention of the angels to eternity."

Though to many, no doubt, the idea is a familiar one, yet there are some perhaps to whom it may not have occurred, that the Incarnation was necessary, not only as a means of subduing the hells, and restoring to man his spiritual freedom, but who for the more permanent use of giving us a distinct idea of God to whom we could attach our faith and our affections. Those of us, especially, who were educated out of the church, had been so accustomed always to think of God as a mere abstraction, a distant Power, an Infinite First Principle; that love to Him or trust in Him was as impossible, and indeed more so, than the same feelings towards the heathen deities of of whom we read in Homer and Virgil. For the latter had the advantage of being described as to personal appearance, and individual characteristics, and if we did not believe in their divinity, we found no difficulty in bringing an idea of them before our minds. Our "God" was represented to us only by the three letters which compose the word itself, and thus really was no God at all. We could not believe in the fatherly love, the providential care, or the infinite wisdom of such a nonentity, and hence we were practical Atheists.

It may be remarked here, too, that this is the fashionable form of Atheism. The most profane skeptic no longer asserts that he believes in no God at all, but only denies the existence of a Personal Deity. He will admit all that the old-fashioned theology really claims about the omnipotence and omniscience of the Supreme Being, but he holds it to a rigid consistency with its own teachings, as to His Invisibility, Unsubstantiality, and Formlessness. His God is diffused through the material creation, and His power and works are recognised by him as identical with what are called the forces and operations of Nature. The sun, the rain, the wind, the attraction of gravitation, the affinities of chemical substances, and the mysterious operations of animal life, are all regarded by him as manifestations of his God, but that God is inseparable from these material forms. He is their soul and they are his body, and the two are identical. Against this form of Atheism the old theology is powerless. It has admitted the premises itself and resists in vain the fatal conclusion. If God be not a Personal Being in human form, He must be such a one as the Atheist describes.

The New Church rescues us from this dreary godlessness, and gives us a well-defined object for our thoughts, our affections and our prayers. We know that just as He once walked on earth a man among men, and was seen and heard by the Jews, so we may see and hear him in our imagination, and shall see and hear him in reality when we throw off this incumbrance of mortal clay. We have but to read of the miracles he did in healing the sick, opening the eyes of the blind, making the lame to walk, and the lepers to be clean, to bring before our mental sight the Infinite Father of us all, who descended and visited His suffering children in flesh and blood, that they, who had forgotten His existence, might once more know and believe in him. When, again, we read His words of counsel or reproof, it is as though we were ourselves listening to them on the mountain, or by the sea-side, and they come to us with an awful weight and significance. We have a living person to cling to and love in our trials and temptations, we feel that He will hear and help us, because he has undergone the same himself. To some this seems a derogation from the Divine majesty, but to us it exalts it by all the height which human sympathy has above stony indifference.

It is curious to see how this craving of the human heart for a personal object of faith has found vent in the case of simple minds who are unable to stifle it by reasoning. The heathens had their idols, or their mythological divinities. In the Romish Church the Virgin Mary and the saints are the real gods of many an ignorant soul. Among the Protestants, too, where subtle disquisitions and abstruse argument has not deadened all religious feeling, the really religiously disposed set their hearts either on some form of particular ritual worship, or some remarkable writer on whom they rely with implicit confidence, or a popular preacher whose ministry they attend. Witness the enormous congregations collected by Henry Ward Beecher in this country, and Mr. Spurgeon in England. It may savor of uncharitableness to say so, but there is in the apparently unaccountable attraction which these men possess, something of divine worship, which results from this desire for a tangible and visible object of faith. The immense and enduring popularity of Napoleon Bonaparte among the French rests upon this same principle; and the late manifestations of affection for our martyred President was but another example of its workings.

Just here it seems to us is the greatest element of strength for the New Church in the coming future. It has an attraction for honest, simple minds which no other system of religion can offer. While it freely satisfies the most curious and thirsty-minded inquirer into the deeper mysteries of spiritual philosophy, it presents to humble worshippers and sincere seekers after godliness, the divine person of the Lord, as the visible object of their thought and affection, and the unfailing source of life and strength. There is no need of controversy and argument, they know to whom they apply and their minds can rest in Him as on a rock. They can transfer to Him, with increased intensity, those feelings which find such imperfect expression in the resources of the savage for his carved image, in the Romanist for his saint, and of people generally for their sovereigns and heroes. And when all these human idols have passed away and are forgotton, He will reign over us all, God blessed for ever.

T. H.

Tidings of the Church.

HEADQUARTERS 3d Md. Vet. Vols.,
LAUREL, Md., June 20th, 1865.

Rev. J. P. Stuart:

DEAR BROTHER:—It is some time since I wrote to you from the front of Petersburg, and I feel like writing a few lines now, in order that you may know what I am doing. Many regiments have been discharged, but we are a veteran organization, and consequently destined to remain a little longer.

A glance back to my last day's experience in front may not be uninteresting, so I will briefly relate it.

I continued my lectures along the front of the 9th Corps in various places, principally on interesting subjects, such as "The Soul of man, or the spirit in human form;" "Difference between matter and spirit;" "The agency of angels;" "The recent phenomena of spiritism, and the danger connected with it;" "Where are the dead, and where is the eternal world?" Heaven and hell not places in the material universe, but states of men in corresponding spiritual regions of the eternal world;" "The science of correspondence, a key to the Bible, harmonizing revelation and science," etc. My hearers were numerous, and many quite intelligent; and the interest awakened was very encouraging. But then came the 25th of March, when the rebels broke through Fort Steadman. A series of battles, continual firing along the whole line, and the heaviest bombardments day and night followed, until my corps charged Fort Mahone, and took it, together with the adjacent rebel works, breaking their line in the centre, whilst Generals Meade and Sheridan operated on the left, and captured the Southside Railroad. Then Petersburg and Richmond fell into our hands, and Lee surrendered.

My quarters in front of Petersburg were close to Fort Steadman, near Fort Haskell, which was about three hundred and fifty yards from Fort Steadman. The rebels, after they had broken through, formed their line of battle in front of my quarters, extending their left wing as far as my chapel tent, enclosing us under the walls of Fort Steadman and the breastworks. A part of my regiment filed in line of skirmishers around my quarters, and fell into the rebels left flank, when Lieut. Nape, of my regiment was shot in front of my door; he died soon afterwards. The contest was very severe, but it lasted only a few hours, when, by a grand charge, the enemy was routed, with a terrible loss in dead, wounded, and prisoners. The battle field was all around and in close proximity to my quarters, and in removing one of their wounded generals, the rebels cut a piece of canvas out of the front of my chapel tent. The dead and dying lay thick on the ground, and I made myself as useful as possible in assisting them in their sufferings. The consequent bombardments after the battle of Fort Steadman, until the evacuation of Petersburg, in our immediate front, were the most terrific I ever witnessed during the war; they baffle all description.

When we took Petersburg, my regiment was actually the first that entered the city and planted its colors on the State House. This honor has been accorded to the First Michigan Sharpshooters, because they stuck their flag a few minutes sooner out of a window in the Custom House. We remained a short time in Petersburg, and then marched along the Southside Railroad beyond Wilson's Station, where we did picket duty and guarded the railroad. Soon after Lee's surrender, we were marched back to City Point, and embarked for Alexandria, where we arrived on the 2d of April. After we had passed through the grand review, we were sent to this place, for the purpose of guarding the railroad.

The horrible news of the assassination of our much loved President reached us on the 17th of April, near Wilson's Station. I cannot describe the feelings which this awful news caused in others or myself. Many of us sat together in groups and cried; a dead silence, like a mantle of mourning, hung over the camps. A number of the soldiers, after the first shock was over, became enraged, some running about like ferocious animals, threatening death to every rebel, and fears were entertained for the prisoners in our hands, but good sense and perfect order prevailed. By request, I addressed my regiment and the 29th and 57th Massachusetts veteran volunteers, consoling their agitated minds with words filled with the truths of the New Church. An appropriate prayer, which I wrote for the occasion, closed the services.

A bundle of tracts reached me after our return from the front; they are all distributed.

Since our return from the front, I was home for ten days, when I preached once for the English and once for the German Society in Baltimore. Here in Laurel I preached last Sunday evening, by invitation, to the Methodist congregation, after which I was requested to fill their pulpit again.

As soon as I am out of service, I shall offer my services to the Church, and I hope to find enough to do, and I pray, enough to be enabled to keep my mind from too much care for the necessaries of life.

I have so much desired to be with the General Convention this year; but if the Lord permits I shall at least, after my muster out, go and see some of my friends in Massachusetts and elsewhere, to refresh my soul by their personal sphere of life.

With kind regards, I am, dear brother,

Yours, ever truly,

ARTHUR O. BRICKMAN,
Chaplain.

Special Notices.

Information Wanted.

☞ The Standing Committee on Religious Instruction of the General Convention desires information in regard to any New Church books for children which have heretofore been published, and which are now out of print, or out of the market, or any which have been written and have not been published. The publishers or authors of such books, or their friends, or any others, who can furnish such information, will confer a great favor by forwarding the same to the Secretary of the Committee, Rev. JOHN C. AGER, 20 Cooper Union, New York City.

☞ The House of Worship of the New Church Society of New York is on Thirty-fifth street, between Fourth and Lexington Avenues. Services every Sabbath, at half past 10 o'clock A. M. The seats are free to all.

☞ The place of worship of the Brooklyn Society of the New Church is the Chapel of Polytechnic Institute, on Livingston street, near Court. Services every Sabbath at 11 o'clock A. M. and half past 7 P. M. Seats free.

☞ 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.

MARRIED:

At Detroit, June 12th, by Rev. W. G. Day, of Cleveland, Mr. CYRUS A. LEWIS, and MISS SARAH W. B. Wiley, both of Detroit.

A Treatise on Catarrh,

BY DR. ROWE, OF NEW YORK.

Its Causes—Pernicious Effects on the System—Where Located—How Treated Heretofore—Diseases which it Produces—Fatal Consequences of Neglecting it.

Of all diseases, there is none so prevalent, deleterious, and yet more neglected than Catarrh. Few realize the fatal consequences of neglecting it, and consequently are not cognizant of how many diseases to which it is inducive. It is truly surprising that of a disease so prevalent, and exercising such pernicious effects on the system, so little should be known by both professional and non-professional. It is much to be regretted that the medical faculty should have paid so little attention to it, as otherwise much suffering and undoubtedly many might have been saved from a premature grave. But nevertheless it is a fact that cannot be denied—hundreds, yea thousands, being living witnesses to this fact, and how many that are gone none can tell. In consequence of their total ignorance of it, and exerting themselves in no way to gain more information on the subject, hundreds of nostrums in the shape of snuffs have sprung up like mushrooms as panaceas for the disease in all its stages; and, worse than this, these very snuffs have been recommended by physicians. Not willing to admit their ignorance of the disease, the patient is dismissed with the answer that "Catarrh can never be cured." Try a little snuff, says one; a little fine salt and sugar, says another; snuff up a little cold water, says a third. If these remedies are not prescribed, it is either neuralgia or the effects of a cold, which will soon wear away. Alas, how many there are that wear away before the cold does. Being a regular physician myself, and at one time a general practitioner, nothing disrespectful to the general practitioner is intended, as, feeling that their services are but too little appreciated, it would be foreign to my object to wish to make the slightest imputation; but in a work like this, where the health, comfort, and even lives of thousands are at stake, it is not only impossible to avoid, but absolutely necessary to criticise, even though harshly. It will be seen from this that really nothing that could be beneficial has been done. Consequently there are many that believe that the disease can never be cured; added to which, their having been told, by those in whom they naturally placed confidence, that "Catarrh can never be cured," has tended to make them more positive in their opinions. It must be remembered by such that this is a progressive age. Science has made and is making gigantic strides. Many things that could not be done when we were boys, and which, had one hinted of being ultimately done, would have brought down the ridicule of those before whom he should have been so foolhardy as to venture the assertion, have been accomplished. The sciences of both Medicine and Surgery have not been behindhand, but have kept pace with the other branches of science. How many operations in by-gone times, now performed with facility and success, were then looked on as not only impracticable, but absolutely impossible? Why, then, may I ask, should not more have been learned of Catarrh, and an effectual method of treating it?

Catarrh, in many cases, is caused from a violent cold which has been neglected, thereby leaving the glands and membrane in an irritated and inflamed state—the discharge which is hawked up from the throat or blown from the nose, and sometimes both, being the natural consequence of it. Again, it is produced from scarlet fever and measles, these diseases leaving the same effects as cold.

At its commencement its seat is in the mucous membrane of the nose; but to show how it exerts such a pernicious influence on the general system and extends itself to so many important organs, a short description of the membrane is requisite.

The gastro pulmonary mucous membrane commences at the edge of the lips and nostrils, proceeds through the nose and mouth to the throat, from whence it is continued throughout the whole length of the alimentary canal to the termination of the intestines, and also along the windpipe and its various divisions so far as the air-cells of the lungs, to which it affords a lining. From the nose the membrane extends through the tear passage until, under the name of conjunctiva, it is spread over the fore part of the eye-ball and inside the eye-lids.

Other offsets from the nose line the frontal maxiliary, ethmodial, and sphenoidal sinuses (small cavities situated in the bones bearing the same name.) A prolongation extends through the Eustachian tubes to line that passage and the tympanum, or middle ear.

Very many that have it in its incipient stages are not cognizant of it, thinking that they are suffering from a severe cold. To these a general description of the symptoms of it will be of advantage. It produces a feeling of uneasiness, heat, and stiffness of the nostrils, which are often closed on one or both sides, caused by a thickening of the membrane from inflamation; soon a thin watery discharge commences, excoriating that part of the skin with which it comes in contact. If the disease is not checked then, the discharge soon becomes thick and purulent, of a greenish yellow color, sometimes tinged with blood, with an odor more or less disagreeable, and sometimes very offensive. The breath of the patient becomes so revoltingly offensive as to isolate him from society, and render him an object of disgust to himself. The discharge frequently drops down the throat, and has to be hawked up to obtain relief—the senses of smell and taste become greatly impaired, and sometimes entirely lost—a distressing headache makes its appearance as the frontal sinuses become involved, and neuralgic pain in the face and head as soon as the other sinuses become affected. At night sleep is often interrupted, a sensation of dryness in the mouth and throat, thirst, and feverishness, generbeing produced. In the morning a coated tongue and a disagreeable taste in the mouth are frequent, as also dizziness. Some persons become very drowsy, more especially during the day after eating. After a time the memory is impaired, a restless, nervous feeling accompanying it—seriously affecting close application to study; in short, a general restlessness of the mind. Many are disposed to be costive. Inflamation extends through the tear passage to the eye and inflames that organ; it causes the tears to flow upon the slightest irritation or exposure, producing what is generally called "Weeping Eye." If it extends through the Eustachian tubes to the middle ear, the hearing becomes more or less impaired; if it extends down the throat it gives rise to dyspepsia, bronchitis, and to *consumption*. The experience and investigations of the greatest savans in medical science have fully established the fact that in fully two-thirds of the cases of consumption it commences by inflamation and ulceration of the air-passages. It must be remembered that the best and only cure for consumption is its prevention.

Procrastination is in this, as in other cases, dangerous. Many a disease becomes incurable from having been neglected too long. Humanly speaking, many that have died of consumption, which commenced as catarrh, might be now living, had their cases had proper attention at the commencement or before it had gone too far. Diseases are like children, they grow so gradually that persons are not aware how much they have increased until they are made aware of it by their failing health and gradual decline. Then they see that something must be done. They have awakened at last to their condition in many instances too late. The silent warnings they have not heeded; then they see their folly, and have to pay the penalty. It is customary with many—how often have I not heard them say it—my mother, or my father, or some friend had Catarrh, but it never injured their health. To them it did not seem to, but it must have to a certain extent, though not materially. Did it never occur to such that these persons, though their constitutions were so vigorous as to resist the effect of the disease, yet that it was liable, at any time, at any irritating cause, to have assumed an aggravated form, and to have terminated fatally? One question may be asked such: How do you know that you have the same constitution, or that you will be as fortunate? There are those, again, who will tell you: "It never troubles me much, and don't appear to injure my health." It must be remembered that Catarrh, after its acute stage, seems not to increase, but insidious as its offspring—consumption—it is, nevertheless, growing worse. It is customary with children to imagine that they will "outgrow" it. Never was there a greater mistake, On the contrary, it grows with the child.

Reference having been made to the various modes of treatment of the disease heretofore, it is only necessary to say that not one of them can have the slightest beneficial effect, but, on the contrary, the most decidedly pernicious effects, with the exception of cold water, which only cleanses, possessing no curative influence on it. It neither does good nor harm, affording at the most but temporary relief. Experience has proved to me that snuffs most decidedly make the disease worse, as they increase the inflamation. The only thing that can be said in their favor is that they clear the nostrils when obstructed, which, however, soon fill again, caused by the inflamation they produce. Any man that reasons must see that they can not exercise a curative influence. I would strongly advise any one to rather suffer the inconvenience than to pay so dearly for so short relief. It would be much better to snuff up a little tepid water when the nostrils are so obstructed as to inconvenience breathing, as it will be found to give relief, and, though really not benefiting the disease, yet will do no harm. In regard to snuffing up salt, and even camphor, which has been recommended by physicians, I can only say that it is a barbarous idea, and one calculated to do much harm. I have known of cases where persons have lost their sense of smell entirely beyond recovery by this barbarous application. Many cases of polypus are caused from this harsh remedy, if remedy it can be called, I have seen cases where "syrups" have been used to cleanse it from the blood, as is supposed. It is true there are many cases where it has so diffused itself over the system as to render medicines internally necessary to eradicate its injurious effects, but they must always be used in connection with local treatment, else it is like trying to stop a stream by damming it in the middle. I once had a most distressing case—that of a lady, the mother of five children, who had lost the roof of her mouth from the disease, consequently her speech was so impaired that it was almost impossible to understand her, even by the utmost trying. I never witnessed a more distressing scene than when I had to tell her that nothing could be done for her. With tears in her eyes she besought me to try and do something for her. "Oh!" said she, "to think that I cannot make my children understand me when I speak to them." Polypus in the nose is frequently caused from Catarrh. I was once consulted by a young lady of about twenty years of age, who had been afflicted for many years with Catarrh, though neither she nor her parents were aware that it was Catarrh.

The disease had gradually grown worse, her throat becoming affected from the mucous falling into it. She had been under the care of seven physicians, some of whom treated her for bronchitis, while others treated her for consumption. Gradually the disease increased, until at last the nostrils become obstructed, so as to render breathing through them impossible. Respiration gradually became more and more difficult by her mouth, and it got so that she could hardly breathe—the polypus which had obstructed the nostrils having pressed on the soft palate and into the pharynx, causing the obstruction in respiration, as also deglutition. In this case, an operation would have been necessary to remove the polypus. Though the operation itself could have been performed successfully, she had been so reduced by the disease that she could not have lived through the operation. Feeling that to be the case, I advised her father and mother not to have it performed. She died in a few days afterward, having strangled. An exactly similar case, but one more fortunate, was that of a gentleman about 35, on whom I operated successfully. His was equally as bad a case, with the exception that his constitution, once a very vigorous one, had been able to resist the effects of the disease sufficiently to enable him to bear the operation. After the polypus was removed, he was placed under treatment for Catarrh, and entirely cured.

Numerous other instances like this might be cited. It must not be supposed that polypus accompanies every case of Catarrh. It is only when the disease has been neglected, and is in an advanced stage, that polypus makes its appearance. No operations are necessary for the removal of Catarrh.

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LESSONS FROM SWEDENBORG.

Of the Power of the Angels of Heaven.

THAT the angels have power, those cannot comprehend who know nothing of the spiritual world, and of its influx into the natural world: they think that the angels cannot have power, because they are spiritual, and so pure and unsubstantial that they cannot be seen by the eyes. But those who look more interiorly into the causes of things, think differently: they know that all the power which man has, is from his understanding and will, for without them he cannot move a particle of his body, understanding and will being his spiritual man. This actuates the body and its members at its pleasure; for what it thinks, that the mouth and tongue speak, and what it wills, this the body acts; it also gives powers at pleasure. The will and understanding of man are ruled by the Lord thro' angels and spirits: and because the will and understanding are so ruled, all things of the body are also, since these are from thence; and if you will believe it, man cannot stir a step without the influx of heaven. That it is so, has been shown to me by much experience; it has been given to the angels to move my steps, my actions, my tongue, and speech, as they pleased, and this by influx into my will and thought; and I found by experience that of myself I could do nothing. They said afterwards, that every man is so ruled, and that he may know this from the doctrine of the church and from the Word, for he prays that God would send his angels, who may lead him, direct his steps, teach him, and inspire what he should think and what he should speak, and much more, although when he thinks by himself without doctrine, he says and believes otherwise. These things are said, that it may be known what power the angels have with man.

2. But the power of the angels in the spiritual world is so great, that if I should relate all the things concerning it which have been seen by me, they would exceed belief: if any thing there resists, which is to be removed because it is contrary to divine order, they cast it down and overturn it merely by an effort of the will and a look: thus I have seen mountains which were occupied by the evil, cast down and overthrown, and sometimes shaken from one end to the other, as is the case in earthquakes; rocks also opened in the midst of the deep, and the evil who were upon them swallowed up. I have seen also some hundreds of thousands of evil spirits dispersed and cast into hell by them: numbers are of no avail against them, nor arts, cunning, and confederacies, for they see all, and disperse them in a moment. Such power they have in the spiritual world. That the angels also have similar power in the natural world, when it is granted, is evident from the Word; as that they gave whole armies to destruction; that they brought a pestilence, of which seventy thousand men died; of which angel it is thus read: "The angel stretched out his hand against Jerusalem, to destroy it, but Jehovah repenting the evil, said to the angel who destroyed the people, It is enough, withhold thy hand. And David saw the angel who smote the people," 2 Samuel xxiv. 15, 16, 17: beside other passages. The angels, because they have such power, are therefore called powers; as in David: "Bless Jehovah, ye angels, most powerful in strength." Psalms ciii. 20.

3. But it is to be known, that the angels have no power from themselves, but that all the power they have is from the Lord; and that they are so far powers as they acknowledge this. Whosoever of them believes that he has power from himself, becomes instantly so weak that he cannot even resist one evil spirit; which is the cause that the angels attribute nothing at all of merit to themselves, and that they are averse to all praise and glory on account of any thing done, and that they ascribe it to the Lord.

4. It is the divine truth proceeding from the Lord which has all power in the heavens, for the Lord in heaven is divine truth, united to divine good; as far as the angels are receptions of it, so far they are powers. Every one also is his own truth and his own good, because every one is such as his understanding and will are; and the understanding is of truth, because all of it is from truths, and the will is of good, because all of it is from goods; for whatever any one understands, this he calls truth, and whatever he wills, this he calls good: thence it is that every one is his own truth and his own good. As far therefore as an angel is truth from the Divine, and good from the Divine, so far he is a power, because so far the Lord is with him: and because no one is in good and truth exactly similar or the same with another, (for in heaven, as in the world, there is perpetual variety,) therefore one angel is not in similar power as another. Those are in the greatest power who constitute the arms of the Greatest Man or heaven, because those who are there are in truths more than others, and into their truths there flows good from the universal heaven: also the power of the whole man transfers itself into the arms, and by them the whole body exercises its powers: hence it is, that by arms and by hands in the Word, is signified power. In heaven there sometimes appears a naked arm thence, which is of so great power that it could break in pieces every thing in its way, even if it were a rock upon earth. Once also it was moved towards me, and I perceived that it was able to crush my bones to atoms.

5. The divine truth which proceeds from the Lord has all power, and the angels have power as far as they are receptions of divine truth from the Lord. But the angels are so far receptions of divine truth, as they are receptions of divine good, for all power belongs to truths from good, and none to truths without good; and likewise good has all power by truths, and none without truths; power exists from the conjunction of both. It is similar with faith and love; for whether you say truth or faith, it is the same thing, since the all of faith is truth; also whether you say good or love, it is the same thing, since the all of love is good. How great power the angels have by truths from good, was made evident also from this, that an evil spirit, when only looked at by the angels, falls into a swoon, and does not appear as a man, and this until the angel turns away his eyes. The cause that such an effect is produced by the look of the angels, is, because the sight of the angel is from the light of heaven, and the light of heaven is divine truth; eyes also correspond to truths from good.

6. Since truths from good have all power, hence falses from evil have no power at all. All in hell are in falses from evil, wherefore they have no power against truth and good.—*Heaven and Hell* 228–233.

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.

JAMES'S LESSONS.

"Mamma" said James, "I wonder how it is that I never can remember my Sabbath School lesson, to repeat it, the second Sabbath after I have learned it. Some of the boys in our class can."

"Perhaps, my dear, you do not study it as faithfully as they do."

"I always devote Saturday evenings to it," said James, "and can repeat it as readily as any boy on Sabbath morning."

"But why do you select Saturday evening to study your lesson, my son?"

"That I may be sure to know them on the Sabbath."

"Then you learn your Sabbath School lesson merely for the pleasure of reciting them to your teacher? These lessons from the Word are of so much importance that they should be studied with great care, and we cannot repeat them too often. Why, my dear, nearly all the verses from the Bible, you have heard me repeat, I learned when a child, at Sabbath School. My son, you should always spend part of your Sabbath afternoon in getting your lesson for the next Sabbath morning. It is a pleasant and profitable way to spend part of our Sabbath, for the angels always surround us while we are reading the Word, and we particularly wish them to be near us on the Sabbath that we may commence the week aright. Now, my son, you should read over your verses seven times Sabbath afternoon, and every evening during the week after you get into bed repeat them over before going to sleep, and you will sleep more quietly, awake in the morning in a more happy state of mind, and have your verses so thoroughly committed to memmory, that you never will forget them."

A. L. W.

TO THE LITTLE READERS OF THE MESSENGER.

CANANDAIGUA, June 6th 1865.

Last Sabbath I asked a blue-eyed little girl, if she would go with me to church. The place being new to me, I thought I should be pleased with her company. Do you think she wished to go? No she did not. She said perhaps she might take a ride on the lake; and further, she said, she could not understand the minister if she went; he used so many great words. I felt sorry; it was such a beautiful day; all nature had on her bright spring robes, and the sunpoured down on the flowers and trees a flood of light. It was just the day to think of God; and this little girl did not wish to go to his house, that she might hear about him, her Maker and Preserver, but would rather take a ride on the lake with gay company. Now it is not wroug to enjoy ourselves, and be cheerful and quite gay at times, but the Sabbath was given us for reflection, as a day set apart, in which we are to learn how to live well through the week. To go then where we can learn this is much better than to go out on a mere pleasure excursion, where only the senses are pleased, but the mind is not instructed. Her excuse was that she could not understand the minister. It may be that many good men do not talk simply enough in the pulpit to please children; but I think that it is very seldom but what many things are said in the course of a whole serman that all, even children, can understand. It is more often that we lack in not loving the words spoken, than understanding them. I know this to be so in the case of many grown people, judging from myself. I know when I wish sincerely to hear the truth because I love to practice it, then all at once it becomes plain to me. Dear children let us all try to love the truth more, that me may understand and practice it.

LAURA.

BOORISH BOYS AND GIRLS

Did you ever see a well-dressed boy or girl compel a poor woman carrying a big basket or bundle to step off the sidewalk? I have, and I have also seen a glossy-coated boy or a silk clad miss give such poor person a look of scorn which seemed to say:

"I am china, you are delf. Get out of my way! How dare you to stand in my path?"

"You civilized little boor," I have said to myself at such a sight, "you haven't a particle of politeness in you. If you had you would pity that burdened woman and get out of her way."

If I have such an impolite boy or girl among my readers, I wish he would take a lesson from the life of Napoleon. When he was on the island of St. Helena he walked out with a lady one day. A poor man with a heavy pack met them. The lady kept straight on, but the ex-emperor gently waved her on one side, saying:

"Respect the burden, madam."

Respect the burden! That's a good motto. You will find that most of your schoolmates and friends carry burdens of some sort. Not on their backs, perhaps, but in their hearts. Little Maggie, for example, carries a burden of bashfulness. Respect it by being kind and gentle to the little dearie. Your friend Robert, whom you call a "slow coach," carries a burden of dulness. Respect it by explaining his lessons to him. Your mother carries a burden of sickness, your father of care and work. Respect their burdens by giving them love, and obedience, and help. In short, you must respect every body's burden whom you know, and thus help make the world happier. Do you understand? Yes? Very good. Then mind you respect the burden!—*Sunday School Advocate.*

Miscellany.

MODE OF REPROOF.

Some persons pride themselves upon being blunt, or, as they call it, "honest;" but such very blunt people do little good to others, and get little love to themselves. The Scriptures recommend gentleness and kindness. Reproof should fall like a gentle dew, and not like a rushing hailstorm. The oil insinuateth itself: the stone wounds and then rebounds. (Ps. cxli. 5. Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it. They are in a church what a very witty and sarcastic person is in society, or what a telltale is in a school; and approximate very closely to that class which the apostle terms "Busy-bodies in other men's matters."

Our manner must be tender and winning. The nail of reproof (says an old writer) must be well oiled in kindness before it is driven home. Medling with the faults of others is like attempting to move a person afflicted with the rheumatic gout—it must be done slowly and tenderly, nor must we be frightened by an outcry or two. The great thing is to show the person that you really love him; and if you manifest this in the sight of God, he will bless your efforts, and give you favor in the sight of an erring brother.—*Christian Treasury.*

Are you travailing with sorrow? Are you heavy laden with the burden of oppression or woe? Christ will give you rest. Doubtless the heavy laden with the burden of sin are first invited, but the words exclude no other sufferers. There is no exception of age, or rank, or clime, the extent of the travail, or the weight of the burden; the childish sorrows of the weeping schoolboy are as much the subject of the Saviour's sympathy as the matured wretchedness of the aged man; all come within the Saviour's invitation.

TAKE NO THOUGHT FOR THE MORROW.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not try to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one, bright gifts from heaven,
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow,
See how small each moment's pain;
God will help thee for to-morrow,
So each day begin again.

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passing hours despond;
Nor the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done.

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