New Jerusalem Messenger.

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

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THE EVIL CHARACTER OF THE JEWS
NOT INCONSISTENT WITH
THE HOLINESS OF THE WORD.

IN TWO SERMONS.

BY REV. J. R. HIBBARD.

SERMON I.

"Then Jael, Heber's wife, took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; for he was fast asleep and weary. So he died."—Judges iv. 21.

HAVING been requested to preach from these words, and regarding the request as an indication of Divine Providence that the elucidation of them may be of use, I propose to consider them in a discourse or two.

In reading the verses immediately preceding and following, in connection with the text, our first impression is that of almost unmingled horror and disgust at the cruel treachery and murderous character of Jael, the wife of Heber, the Kenite.

The house or family of Heber the Kenite dwelt in the land and were at peace with the Israelites, and also with the Canaanites, who were at war with each other, and were thus a neutral power between the contending forces.

Sisera, Captain of the host of the Canaanites, his army slain, fleeing before his pursuing enemies, is met by Jael, and invited into her tent; as it is written, "And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not." And when thus lured by her kind invitation he took refuge in her tent, and, faint from the battle and weary from flight, asked "a little water to drink," she still further assured him of her kind feeling and desire to protect him, for she opened a bottle of milk instead of water to refresh him; and then, as he lay down upon the floor of the tent to rest, she covered him with a mantle. Secure in his confidence of her friendship and protection, he said unto her, "stand in the door of the tent, and it shall be when any man doth come and inquire of thee and say, Is there any man here? that thou shalt say no;" and, faint and weary, he fell asleep. Then this treacherous and bloodthirsty woman, in violation of all the rights of hospitality, and all the laws of honor, of all the better instincts of human nature, and especially of all that should belong to woman, takes a long sharp wooden pin, used for fastening down the sides of the tents, and, with a wooden mallet in her hand, came to him softly as he slept, and drove the sharp pin through his temples into the ground, or earthen floor of the tent. In all history it would be difficult to find recorded a baser or more cruel act of treachery, and this too done by a woman.

Now, if this cruel and treacherous act appeared to be condemned by the Lord in the account given of it, while it would show Jael to be a marked example of femenine perfidy, it would not appear to implicate the character of the Bible as the law of the Lord, who is just and true and merciful and righteous in all his ways, and to whom treachery and deceit and murder are utterly abhorrent. His character, and the character of the Bible as his Word, would remain untarnished in appearance, as in reality, if all wicked acts therein recorded appeared in the letter to be condemned. But this is not the case. The divinely inspired song contained in the next chapter, in speaking of this base act of Jael, says: "Blessed above women shall Jael, the wife of Heber, the Kenite, be; blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workman's hammer; she smote Sisera, she smote off his head when she had pierced and smitten through his temples."

Thus in the literal history, Jael is declared by the Spirit of the Lord to be "blessed above women," for committing one of the foulest deeds of treachery and murder ever recorded.

From this and many similar things found in the Scriptures, in which evil deeds are approved, and those who do such deeds are well spoken of and blessed, and apparently receive especial favor from the Lord, the enemies of the Bible have drawn their strongest arguments against it, declaring that it cannot be the Word of God, the Creator and Universal Father, for he would not approve such deeds as are there approved, nor call such men and women as do them blessed.

In the first Christian Church the simple-minded have felt troubled at these arguments of the deists, especially while the learned among their theologians have been utterly unable to explain these recorded circumstances so as to condemn the evil deeds and the persons who voluntarily did them, and at the same time show that the Lord, at whose seeming command they were done, and who apparently blessed the doer, is yet the God of mercy and truth, who never commanded nor justified nor blessed a wicked deed. The faith of many in the divine authority of the Scriptures has been weakened by such arguments against them. These and similar arguments, which were much used a half century and more ago, are being revived again by the spiritists and others of this age, who by them strive to weaken the power and influence of the Scriptures over the minds of men, so that their own necromantic eructations may be received by the people as of equal authority and better adapted to the present age.

Our text affords an opportunity to throw upon this general subject the light of the New Church, to show the character of the Israelitish people, the design of the Divine Providence in raising them up and preserving them until the present day as a "peculiar people;" and that the divinely recorded events in their history constitute the historic Word, which in itself is holy and divine in every syllable; and in its inner bosom contains divine purity and justice, although in the letter of many parts it appears to honor the evil doer, and commend his evil deeds.

We will mention a few of the cases cited by the unbelievers in the divinity of the Bible as evidences that it cannot be the Word of God, in which evil deeds are commended, and in which those who have been considered examples of piety and the especial favorites of heaven are represented as guilty of great sins, and yet as blessed in their commission.

Jacob, the father of the Israelites, by a rare combination of lies and deception practised upon his aged and blind father, deprived his brother Esau of his blessing, and procured it for himself. He had before taken advantage of his brother's starving condition to buy his birthright for a single meal of pottage. So he, with nearly all the men of note, patriarchs, judges and kings among the Israelites had several wives and concubines. Himself had two wives, and they sisters, and two concubines, his wives' handmaids. Others had many more; Solomon no less than seven hundred wives and three hundred concubines.

But not only were the great men of Israel allowed to live in a state of poligamy and concubinage without any apparent reproof, but they were allowed in, and apparently commended for, other evils equally heinous.

Ehud, it is said, was raised up by the Lord to deliver Israel from the Moabites. And he did this by hypocrisy, sacrilege and assassination. Judges iii.

David, too, of whom it was said he was a man after God's own heart, was a deliberate and cold-blooded murderer and adulterer. Elisha the prophet even cursed a large company of little children because they laughed and mocked at his odd appearance and bald head, and caused forty and two of them to be torn by bears, exhibiting a most cruel and ferocious spirit. How different from the spirit of his master, who, when mocked, cried, "Father, forgive them," and who "took the little children in his arms and blessed them." And these are but few of the acts allowed or apparently commended wickedness in the leading characters of the Bible.

Now, says the opposer of the Bible, how do you account for these things, and still maintain that the Bible is the Word of God—of that God who is goodness and mercy itself, and who cannot look upon sin with the least degree of allowance?

This and others like it are proper questions, and ought to be answered. For while we regard with sorrow the spirit that would profanely cavil at the Word, we respect the sincere and honest-hearted who are tried, troubled and tempted by these difficulties, and who desire to see them explained in a manner that shall accord with the goodness and purity of the Lord, the truth and holiness of his Word, and the highest dictates of enlightened reason. These difficulties pass away before the light given to the New Church, as the darkness of night flies away before the light of the morning.

In bringing this light to bear upon the subject, the first thing that will claim our attention is the character of the Jewish people, and the end for which they were raised up.

The Jews, from the call of Abram, their great progenitor, to this hour, have been and are "a peculiar people." The Jews and Israelites properly embrace all the descendants of Jacob, the grandson of Abraham, although they do not embrace all the descendants of Isaac, who was the father of Esau and the Edomites; and still less do they embrace all the descendants of Abraham, who was the father of Ishmael by Hagar the Egyptian, and of six sons by Keturah, whom he took to wife after the death of Sarah.

And it may assist in judging of their peculiar character, and of the nature of many of the circumstances in their history, to glance briefly at their origin.

It is to some extent true that no man is understood, the character of whose father and mother is unknown. Character and qualities, inclinations and capacities, propensities and aptitudes of mind, as well as temperaments and constitutional qualities and diseases of the body, run in the blood, and are derived hereditarily from parents and ancestors. Physicians are sometimes much aided in the proper treatment of disease in children by a knowledge of the diseases to which the parents were or are subject. And we may better understand the Jewish people if we know something of their ancestry and origin.

Abraham himself was an idolater, one of a family and nation of idolatres, when he was called to come out of Ur of the Chaldees and go into a land which the Lord would show him. His brother Nahor, and afterwards his nephew Laban, continued to worship idols, as it aypears from their history. Abraham's wife Sarah was his half sister, the daughter of his father but not of his mother. His son Isaac was the product of this incestuous marriage. Isaac's grandfather, on both his father's and mother's side, was of consequence the same person. Isaac took for a wife his cousin Rebekah, the daughter of Nahor and sister of Laban, the idolatrous brother and nephew of Abraham. From the marriage of these cousins came the twin sons Esau and Jacob. Rebekah's character may be somewhat known from the plan she contrived and instigated Jacob to execute, by which her elder son Esau was deprived of his father's blessing, and by which it was procured for Jacob. Partiality, low cunning, and deceit, show largely in her character.

Jacob married two sisters, his cousins, the daughters of Laban, for his wives, and their two handmaids were his concubines. From these four came the twelve sons of Jacob. Of the general character of these we have some intimations. Reuben, the eldest son, was guilty of incest with Bilhah, one of his father's wives. Judah, from whom the tribe of Judah, and the great body of the Jews are descended, was the father of five sons, two of whom died leaving no children. Shelah, one of the remaining three, was the son of Judah by a Canaanitish woman, with whom it was unlawful to contract marriage; and the other two, Pharez and Zarah, were the sons of Judah by his own daughter-in-law. From these illegitimate sons of fornication came the Jewish nation.

Jacob's sons show that they inherited the hypocrisy of their grandmother Rebekah, and the deceit and cunning of their father Jacob, and that they were cruel and bloodthirsty in the extreme, by their massacre of Hamor and Sheehem and all their people, after having by fair words inveigled them o be circumcised, and thus for a time rendered helpless. Their native cruelty and hard-heartedness is also manifest in their treatment of Joseph, their brother, whom they first put into a pit, and then sold into Egypt; and to account for his disappearance, took his coat of many colors and dipped it in the blood of a kid, and carried it to his father, causing him to suppose his dearly beloved son had been slain by a wild beast.

We have already noticed that Abraham was an idolater when called to go forth out of Ur of the Chaldees. That Nahor, his brother, and all his kindred, continued to be idolaters. Laban, the brother of Rebekah and father of both of Jacob's wives, was an idolater. Rachel, Jacob's favorite wife, was an idolatress, and stole her father's gods when Jacob fled from him to return to his own country and to his father Isaac.

Now, from all these circumstances, connected with the origin of the Jewish people, we may see three prominent or distinguishing traits of character pertaining to them.

First.—They originated from incest between a brother and sister, were continued by the marriage of cousins and poligamy with sisters, and multiplied by unlawful connection with Canaanitish women, and fornication with a daughter-in-law. And, as these evils "run in the blood," the Lord, almost two thousand years afterwards, characterized them truly when he called them "an evil and an adulterous generation." While from their family origin they have ever exhibited a strong family and national attachment.

Second.—They were deceitful, cunning, treacherous, cruel, and bloodthirsty, in the extreme, as exhibited in some of the incidents noticed, and many others, in their history.

Third.—They were, nevertheless, above all other people, inclined to be religious; but their religion was idolatry, and their inclination was to worship idols,—external and visible things.

Such, from their origin and history, was the character of the Jewish people. Now comes the question: Why did the Lord choose such a people, a people of the lowest and grossest moral habits, of the most cruel and bloodthirsty disposition, yet excessively devoted to religious worship, but of an external and idolatrous kind,—why did He choose such a people to be *apparently* his people, and his favorites above all others, and to be *really* the people by whom he would preserve his church in the world, by which he would maintain a connection with mankind, through whom he would reveal his will and wisdom—his Word—to men, and through whom he would preserve it for ages, and by whom he would at length, for man's salvation, come into the world by being born of one of their virgin daughters? By the help of the light revealed from heaven in the doctrines of the New Church we are enabled to answer this question.

The Lord did not choose them to *be* his church, but only to *represent* his church. He did not choose them because they were good, but because they were so bad they could not be made worse.

He did not choose them because they were internally good and religious men, but because, while they were excessively devoted to external worship, they were internally destitute of any spiritual principles of life or religion. He did not choose them because they were capable of appreciating or of being controlled by any internal motives, but because they were so external that they could be led only by external and worldly motives, even in things of religion.

And that they were so devoted to religious worship, at the same time so external, so adulterous, so cruel and deceitful and bloodthirsty, and so utterly destitute of all internal principles of honesty, or capacity for the perception or knowledge of internal or spiritual things, peculiarly fitted them to serve as a wonderful instrument in the Lord's hand for accomplishing his purposes of infinite mercy towards mankind,—for giving his word in such manner that it will be preserved as a written Word on the earth for countless ages to come, when the Jews will have disappeared, and only be known from the history of them given in the Bible, as the Canaanites, and Hivites, and Perezzites, and a thousand others have disappeared from earth, and are known only in the letter of the Word; and peculiarly fitted them to be the instruments by means of which He could descend to the lowest state into which it is possible for man to fall, and there, in the womb of a virgin of the poorest and lowest family of the tribe of Judah, which was the basest of all the tribes, "take our infirmities," assume hereditarily from the mother all the accumulated evil forms into which the human race, all along down the ages to the lowest, had fallen, that he might redeem mankind therefrom. They were of all people in the world best adapted to serve these divine purposes, and therefore were they selected. A good people could not have done what they did.

We have said they were not chosen to *be* the Lord's church, but to *represent* his church; and that this may be understood, we must say a few words about representatives.

Representatives, as the term is used in the New Church, are those external and natural things which, when seen, heard, spoken, or done, are signs of internal or spiritual things. A few examples will be better understood than a lengthy definition.

Water represents and signifies a certain order or degree of truth. Wine a higher order of truth. Bread represents good from the Lord. Washing, or baptism of the body with water, represents the purification of the soul by the application of truth to the life. Eating bread and drinking wine in the Holy Supper, represent the reception and appropriation of a higher order of truth represented by wine, and of good from the Lord represented by bread, to the nourishment of the soul.

Walking and journeying represent the life and progress of the spirit. Wars and combats represent spiritual combats, either of things evil and false among themselves, or of things good and true against things evil and false,—the Christian warfare. In general, the natural world represents the spiritual world. The body represents the soul. The acts of the body, the deeds of the spirit. Heaven and earth, angels and men, the inhabitants of the spiritual and the inhabitants of the natural world, are associated with or connected with each other by means of representatives. When men do certain things on earth, the spirits and angels present do not take cognizance of the natural thing done, but of the spiritual thing signified which the natural represented. For example: in the administration of the sacrament of Baptism, the angels do not see the natural side of the act, but the spiritual thing signified by it. And so of the Holy Supper. And so, when man reads about Baptism or the Holy Supper in the Word it is the same. And it is the same when they read in the Sacred Scriptures about anything; the angels do not perceive the literal sense at all, but they perceive those spiritual things represented by the natural things contained in the letter. In this manner angels and men are associated while men read the Word, for then the angels are with them in the spiritual things represented by what they read.

When men had become so evil that internal communication with the Lord and heaven had ceased, such a medium as the Word became necessary, by which the Lord, with the angels, could still give somewhat of his influences to men through a system of representatives. These representatives, while being acted out, answered the purpose of a medium of communication with heaven. And afterward, and now, the Divine Word or history of them answers the same purpose.

To provide such a representative of all things pertaining to the Lord's church, and to the regeneration of the soul, such a representative of the trials and temptations, conflicts and victories, and final triumphs and spiritual worship of the Christian, and to provide that it should be a perpetual medium of communication with heaven and of conjunction with the Lord, by being recorded and preserved as the written Word, was the Jewish nation chosen.

The church of the most ancient and ancient times—the times of Adam and Noah,—dwelt in the land of Canaan. They were interior and good people, and the land of Canaan, in which they lived, came to signify the church, because the real people of the Lord lived there. And all the rivers and mountains and cities and villages of that country came, in the same way, to signify something of the church, some principle of charity and faith in the church, some particular good or truth. Or, in relation to the church in man, Canaan represented the internal mind, and the various divisions, mountains, plains, rivers, cities and villages, and other things therein, represented the various faculties of the mind, and things that constitute the church therein. And the countries and nations round about came to represent the various things of the mind external to the church. But when the most ancient people, and afterward the ancient, became corrupted, and ceased to be good, and fell away into all manner of evils, then Canaan came to represent the church perverted, or the mind corrupted and defiled; and the people,—the Canaanites, Hivites, Perrizites, and others, who remained in the land,—came to represent the evil and corrupt things in the evil and unregenerate mind.

In the regeneration of man, good and true things from the Lord must enter into the mind and take possession of it, and must destroy or subdue and render serviceable all the evil and false, or natural things therein. This is not a momentary work, but one of time,—is to be done by little and little, and during much trial, temptation and mental conflict.

To represent this work of regeneration in a series of events acted out in real life, and which when Divinely described and recorded, should constitute a perpetual representative of it in the letter of the Word, to all ages, it was necessary that a people should be selected, who should represent the good and true things from the Lord that constitute the church in man; and that they should pass through those external states, and do those external things, that should represent internal states and internal things with those who became regenerated; and that should, under the apparent direction of the Lord, enter into the land of Canaan and drive out and destroy, or subdue the nations therein, as good and true things from the Lord under his influence really enter into the mind of him who is becoming regenerated, and drive out and subdue all the evil and false things therein; and that they should do this by little and little, and during much affliction and war, as man is regenerated through manifold temptations.

The character of the Jews just fitted them for this purpose. They were excessively religious, and their religion was in the external mind only, and thus entirely external. This external state, and devotion to external worship, peculiarly fitted them to engage fervently is those external ceremonies of worship by sacrifices, and offerings, and incense, and numerous washings, and a thousand little rites, that, while with them there was no real worship in them, still represented the true worship of the heart, and caused that they themselves should represent the good and true things from the Lord in man, that surround and worship at his tabernacle and the ark of his presence in the inmost, the highest, the mount Zion of the soul.

Their low state of morality, their deceitful and bloodthirsty natures, while evil and abhorrent in themselves, could be made use of by the Lord, who "maketh the wrath of man to praise him." Their disposition for war and robbery fitted them to drive out and subdue the Canaanites and other inhabitants of the land. The Jews desired to do, and delighted in doing this, *their* motives being a love of conquest, of plunder, and a natural delight in cruelty and blood. And the Lord permitted them thus to act out their nature, for the sake of the representative they were enacting. Their personal character did not affect their representative character. David, as a king, could represent the Lord as the *Divine truth governing*, although himself personally was a murderer and an adulterer. Elisha as a prophet could represent the Lord as the Word, though himself so cruel and ferocious as to curse a company of little children, and cause them to be torn by bears. And so the whole house of Israel could represent the things of the church in man, when they really had nothing of the church in themselves, just as an ordained minister of the church now, while he behaves with external propriety, is a representative of the Lord in the ministerial office; and the sacraments of Baptism and the Holy Supper that he administers are valid and effective, although it may afterwards appear that he is inwardly an evil man; or as the acts of a judge or magistrate, done according to law, are binding and effective, although the judge or the magistrate may be personally corrupt and evil. The official and not the personal character is what is regarded in these representative persons. And so of the children of Israel, and all the persons named in their history. Personally the Jews were excessively evil; but they represented the things of the church.

In this light we are enabled to see how all their history, manifesting in the letter the most wicked and deceitful and cruel dispositions in their actions, may be true; and yet how all their acts were representative of the trials, temptations, conflicts, wars, and victories over evil and false things in the soul. And thus how, when these things were evaded by them, the angels did not take cognizance of the deeds, or of the personal character of those who did them, but only of the spiritual things they represented. And how when we now read the divine record of these things, the angels with us do not know or think of the personal but the official and representative character of the persons mentioned, and of the things their conduct represents, instead of the character of the deeds themselves.

Thus when Ehud assassinated Eglon, the act itself was a base and treacherous murder; but it represented, and hence was only seen by the angels as, a great and important truth rising up against and destroying a great falsity that cruelly oppressed the soul, and held in bondage all the good and true.

(*Concluded on last page.*)

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SERIES.

IN Mathematics, numbers and quantities are often set forth in a series. Arithmetical and Geometrical series are familiarly spoken of; and the scholar knows them as he knows the Multiplication Table. Thus, the eye is accustomed to the series: 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, &c. And no less to the series: 1, 2, 4, 8, 16, 32, 64, &c.

We say that series of this kind are quite familiar to the mathematician. But it seldom occurs to any one, and it had seldom if ever been taught, until Swedenborg set it forth so fully, that an order as inexorable, and a series as definable, holds in spiritual as in natural things.

Not only in the Theological system of the New Church, but also in the letter of the Word,—the continent and basis of all Divine Truth,—do things constantly present themselves in series; and often in series of series. But we must illustrate:—

In the writings of Swedenborg, the constant recurrence of the following series must have impressed every reader of his works. Indeed these and similar terms in this exact order, may be called the alphabet of the New Theology, which must be laid to heart before any one can understand the system. Thus we have:—

LOVE, *Wisdom*, Use.
GOODNESS, *Truth*, Power.
AFFECTION, *Thought*, Operation.
CHARITY, *Faith*, Works, &c.

In his work on the Divine Love and Wisdom, Swedenborg says:—

"As regards love and wisdom, love is the end, wisdom is the instrumental cause, and use is the effect; and use is the complex, continent, and basis of wisdom and love; and use is such a complex and continent, that it actually contains the whole of love and the whole of wisdom, being the simultaneous of them. But it is to be observed, that all things of love and wisdom, which are homogeneous and concordant, exist in use, according to what was said and shown above.

"Affection, thought, and action, are in a series of similar degrees, because all affection refers to love, thought to wisdom, and action to use. Charity, faith, and good works, are in a series of similar degrees; for charity is of affection, faith is of thought, and good works are of action. The will, understanding, and exercise, are in a series of similar degrees; for the will is of love and thence of affection, the understanding is of wisdom and thence of faith, and exercise is of use and thence of work. Therefore as the whole of wisdom and love exists in use, so the whole of thought and affection exists in action, the whole of faith and charity in good works, and so on; but they must be all homogeneous, that is, concordant.

"That the ultimate of each series, which is use, action, work, and exercise, is the complex and continent of all the prior principles, is not yet known: it appears as if there was nothing more in use, action, work, and exercise, than there is in motion; but nevertheless all the prior principles are actually in them, and so fully that there is nothing wanting; they are included in them like wine in a vessel, and like utensils in a house."—D. L. W. 213-215.

The attentive reader of Swedenborg will at once recur to innumerable other illustrations; but these will suffice to point out the general law so often announced, that all things, visible and invisible, refer themselves to the three Divine Essentials,—Love, Wisdom, and Operation; and in man to the will, the understanding, and the life.

And in the Word, the same series is everywhere manifest, only this,—that the *two expressions*, answering to the DIVINE LOVE, and the *Divine Wisdom*, and in man to the WILL and the *understanding*, always occur,—but not always the *third* term, answering to the union of these two faculties in life. In the following the three terms are expressed:—

1. O thou afflicted,
2. Tost with tempest,
3. And not comforted.

1. And I will make thy windows of agates,
2. And thy gates with carbuncles,
3. And all thy borders of pleasant stones.

In the following the third term is not expressed:—

1. Behold, I will lay thy stones with fair colors,
2. And thy foundations with sapphires.—
[Is. liv. 11, 12.

In the Psalms, most generally there are the two expressions without the third. Thus:

1. Blessed are the undefiled in the way:
2. Who walk in the law of the Lord.

1. Blessed are they that keep his testimonies:
2. That seek Him with the whole heart.—
[Ps. cxix. 1, 2.

In the following the three terms are expressed:—

O send out thy light and thy truth:
Let them lead me:
Let them bring me to thy holy hill and to thy pavilions.

Then will I go to the altar of God:
Unto God my exceeding joy:
Yea upon the harp will I praise thee, O God my God. Ps. xliii. 3, 4.

And in the non-poetic parts of the Word, the same recurrence of the series is manifest, as may be seen from the following and many other instances:

1. Ask, and it shall be given you;
2. Seek, and ye shall find;
3. Knock, and it shall be opened to you:

1. For every one that asketh receiveth,
2. And he that seeketh findeth,
3. And to him that knocketh it shall be opened.—
[Matt. vii. 7, 8.

THE LATE REV. JOHN CLOWES, AND HIS NON-SEPARATATION FROM THE OLD CHURCH.

(*Continued.*)

IV.

I have said sufficient to show that the application of the term non-separationist to Clowes and his friends is simply a misrepresentation of their opinions and sentiments. The theory and sentiments of Clowes may be summed up in a few words. He advocated the organization of New Church societies as separate establishments, provided they adopted the episcopal form of church government; because he considered this form of government the only one suited to the genius of the New Church. But, on the other hand, he was opposed to the formation and organization of New Church religious societies under any other form of government. He knew that the separationists, so called, consisting of Mr. Hindmarsh and his friends, were all Dissenters, and would impress that form of church government upon the infant New Church; and he opposed their proceedings because they were advocating a form of church government for the New Church which he was opposed to upon principle.

Clowes' practice was in agreement with his theory. He never was opposed to a separation. On the contrary, the Manchester and other adjacent societies adopted the Episcopal form of worship from the time of their first organization as New Church societies, because trained into it by Mr. Clowes, who continued to visit them for twenty or thirty years after their organization. The religious reading meetings formed by him organized themselves, after 1793, into separate New Church societies, with a ritual published by the Manchester Society upon the Episcopal plan. And Clowes would not have continued to visit them weekly for twenty years afterwards if he had been a non-separationist, or if he had been opposed to their separate organization as New Church societies.

Considering the unanimity which prevailed, and the readiness with which they all followed the Manchester Society in 1793, it is a more reasonable supposition that they organized themselves into New Church societies because Clowes suggested it, advocating as they always did the Episcopal form of church government as their model. The societies which he visited annually in different parts of England were those which advocated the same system of church government for the New Church as he did; whilst he studiously avoided all those societies which advocated the form of church government adopted by Dissenters generally. His theory and practice were both in favor of separation; but opposed to separation under any other form of church government but that Episcopal model which admits of a subordination in the ministry. And this theory and practice so far prevailed over the dissenting form that the first General Conference ever held in Manchester, called the eighth General Conference, unanimously adopted the Episcopal form of church government, with a threefold ministry. The English New Church is indebted to Clowes, more than to any other man, for this result, although not brought about by any direct action of his own to produce this result.

Assuming then that the testimony of his associates in the Manchester Printing Society is true, as given at the death of Clowes; assuming that they were fully competent to know the facts when they say, "By preaching and visiting infant societies, this zealous and pious clergyman laid the foundation of the New Church in Manchester and the surrounding neighborhood,"—a district more populous with societies than any other in England; assuming also that he had organized weekly conversational meetings of receivers in all the adjacent villages and towns of Manchester before the year 1782, when the Printing Society was first formed, and before Hindmarsh had first studied the writings;—with these assumptions as well known facts, we are not asserting too much when we say, that in the first and earliest movements of the Church, he did more than any other man to lay the foundation of the New Church in Manchester and the surrounding shires in the North of England; and for the first twenty years of the Church, he did more to organize public opinion, standing out more prominently before the world, and was more widely known as an advocate of the new doctrines, and identified with the New Church as an organized body of receivers, than any other man in the New Church.

Had Clowes been a non-separationist, he would have regarded his many infant societies holding weekly conversational meetings as so many branch societies of the Episcopal church, and ceased to visit them when they declared themselves separate New Church infant societies. It would be absurd to suppose otherwise; yet he continued to visit them for twenty or thirty years afterwards, as he says he did, in the memoir written by himself. Counting up the number of societies whose foundations he laid, and comparing them with the work of other New Church worthies, there are no half dozen men, however eminent they may be, who did so much at that first and earliest period of the church, towards making the New Church a distinct organization, although in every instance he caused it to take an Episcopal form of government.

Some Newchurchmen blame Clowes for continuing in connection with the old church, and think he might have done more if he had come out more distinctly. But such persons know nothing of the facts of the case. He could not have done more than he did, nor come out more openly than he did, for he openly preached every Sabbath the doctrines of the New Church from his pulpit in St. John's Church; he was openly proclaimed the President of the Printing Society; translator of the standard writings of the New Church; the only one at that time who went around making weekly missionary visits to all the villages and country districts around his parish and adjacent towns, visiting annually most of the principal societies in the kingdom; and the known author of an appeal to the clergy of all denominations on behalf of the New Church, and sent with his own hand.

Other Newchurchmen praise Clowes for continuing his connection with the old church; but all such persons are equally as ignorant of the facts of the case, and know nothing of the private reasons and sentiments of this pious and venerated clergyman. He would not have continued a day to hold his appointment but for his pledge to the founder of the church of St. John to hold it for life; or, in the event of his being compelled to preach none other but Episcopalian doctrine. He could not place his appointment in the hands of the Bishop, because it belonged to the family of Byrom, and they only had the right of controlling it. Giving Clowes the right to preach from the pulpit of St. John's Church whatever doctrine he thought most proper, to translate and publish whatever he considered his pleasure or duty to do, and in no respect controlling his actions or influencing his opinions.

The simple fact is this. It was one of those peculiar arrangements of Providence by which a great result is made certain and successful by a seemingly trivial event, which partakes of two eras, blending old things with new. Clowes had no worldly means of his own; and even if he could have given up his appointment—which he could not honorably do—he would have had to sustain himself by a precarious living; he could not have gone around forming and fostering new societies; he would have had comparatively no time to translate, neither could he have devoted the last sixteen years of his life to the services of the New Church, at a time when the church most required it. SAMUEL BESWICK.

REMINISCENCES.

DEAR BROTHER STUART:—My recent visit to your beautiful city, and attendance at the General Convention, which has just terminated its session, forcibly reminded me of a former visit on a similar occasion. This was in 1835, or twenty-nine years ago. The kindness of our New York friends, as shown to their visitors, calls up to the mind the records of former times, and the reminiscences of similar attentions shown us in days long past. A brief recital of them may prove interesting to the readers of the Messenger. For the published proceedings of the Convention I am indebted to a pamphlet entitled, "Journal of Proceedings of the Seventeenth General Convention of Receivers of the Doctrines of the New Jerusalem in the United States: Held at the Temple of the New Jerusalem Society in New York. June 11th, 12th and 13th, 1835–79."

This temple, or chapel, as it is named elsewhere, was a frame building in Pearl Street, some distance east of Broadway. It was originally occupied by the Universalists, and sold by them to the New Church Society. I recollect the motto over the pulpit, "God is Love," in which the New Church friends fully concurred, and which they retained while the temple was occupied by them.

Rev. Charles I. Doughty was the pastor. He was also the President of the Seventeenth Convention. The Convention was attended by nine ministers, of whom all but one have been removed to the spiritual world. The exception is our esteemed and venerable President, Rev. Dr. Worcester. I furnish you with a list of the ministers and delegates present at the two Conventions, 1835 and 1864, the few remaining links connecting the present and the past. They are named in the order they are recorded on the Journal.

NEW YORK City. Mr. Robert L. Smith.
PHILADELPHIA: 2d Society. Mr. Wm. Roberts.
BOSTON. Rev. Thomas Worcester.
" Mr. T. B. Hayward.
" Mr. Sampson Reed.
PORTLAND, Me. Mr. Oliver Gerrish.
GARDINER, Me. Mr. Henry B. Hoskins.

The religious services of the Convention were conducted by Rev. Dr. Beers. Rev. Holland Weeks, and Rev. Samuel Worcester, and sermons preached by them.

The most prominent business brought before the Convention was the appointment of a committee to prepare a set of services for a proposed new Book of Worship. A majority of the members of the Convention objected to the use of hymns in worship, and referred the subject to the original committee, "with instructions to prepare the Chants, Choruses and Selections from the Scriptures, and to publish the whole as soon as possible." In this connection I should state that the accomplished organist of the Boston Society, Mr. G. J. Webb, was present at the Convention, and with Rev. T. Worcester, was added to the committee. The result was the first Book of Worship, which was published and in use the following year.

But I am telling you of the business of the Convention, instead of the courtesies of the New York friends, among the most prominent of whom were the late Mr. Chesterman, and Mr. Van Nortwick, and our present gentlemanly treasurer, Mr. Robert L. Smith, who was then a resident of New York City. It may be invidious to mention these names, to the omission of others equally kind and equally hospitable, but as I am writing only from memory, I may be pardoned for failing to call up the good deeds of all the friends who ministered to our comfort, and entertained us with generous hospitality.

I know, and all present on that occasion who still remain on this stage of being, remember with pleasure their kind reception. It was very gratifying to all attending the recent Convention, that it was held in New York, that such a spirit of forbearance and harmony characterized the proceedings, and that there were so many pleasant reunions. May there be many such meetings, and may we all realize the Divine words, "Behold how good and how pleasant it is for brethren to dwell together in unity." Yours truly, W.

June 19, 1864.

PASSING AWAY.

How strangely and solemnly do the tidings come to us, that our friends are passing away! What has seemed to us, in our ordinary thoughts, as an impossibility, is suddenly transformed into a reality. Those whom we have loved; those with whom our lives have been so connected that we can hardly think of life, without associating with it their ministrations and their familiar presence. The tidings come that they are gone; yes, gone. And how many states of doubt and hope, how many thoughts of earth and heaven, of death and life, do we have to pass through before we can realize the full force and meaning of the word *gone*.

But every such state through which we are called to pass, during our pilgrimage, can have but one termination with every sincere and thoughtful Christian. However severe and painful the process may be, by which a truthful estimate of things is brought about, when the time comes in which the Lord, by his merciful provisions has separated the gold from the dross in our midst, there comes a calm and heavenly assurance. The earth has become smaller in our estimation, and heaven larger. Life here looks to be quite another thing to us. And we are led to rejoice that the heavens have been opened to us so convincingly, though its radiance has been admitted to our hearts only by the cleaving asunder of those natural affections, which before have constituted our very life.

Indeed, it is quite possible; yea, more, with every regenerating person, it is certain, that the duties of this life may be entered upon, after such experiences, with greater devotion, and more real satisfaction, than ever before. While the earth and earth-life seem so insignificant to us, in itself considered, it becomes the more significant in its spiritual bearings. It is only when we cease to value this life as an end that we can at all set a true value upon it as a means. As immortality breaks upon us, and we catch a glimpse of its realities through its opened doors while our loved one is passing through its portals, we turn back to earth, and the labors of life seem to be magnified and multiplied before us. Our own hearts seem so far from that state of which we have felt a foretaste, that we are disposed to ask the Lord only that we might be spared to live till our hearts become heavenly. Then there are others whom our ministrations can bless. None of us lose so many friends that we have none left. For all who will receive good at our hands are friends indeed; they are our spiritual kindred. Who that has lost friends from earth, has not felt like rejoicing in the new, and renewed convictions and assurances that press upon the mind, as he stands in the midst between the two worlds, viewing the departure of those whom the Lord is calling, and looking back upon the all-important work to be performed.

A legend of the early church tells us that St. Christopher, a Syrian soldier, on his conversion from heathenism, "begged that, since he never could become an adept at prayer, he might become an active Christian, and was well pleased to take his station at a river, and spend his days in carrying over it, upon his shoulders, those who were too small or too feeble to ford it themselves." Many a Christian has been brought into such a faithful state of heart; and never does he so forcibly feel this willingness to labor, as when the earth looks most insignificant. How thankful we ought to feel for any event in the Providence of the Lord, which tends in the least degree to open our eyes to the great realities of life, and makes us more willing and desirous of becoming "an active Christian."

A letter from a sister in the East has just come to hand; and its words of encouragement, together with its sad intelligence, has excited feelings of seriousness, sympathy, and pain half allied to pleasure; since it speaks of great responsibilities, of noble works to be accomplished in this short life, of friends who are mourning, of desolation in once happy homes; but which speaks also, and more loudly, of

"The great deep, mysterious secret,
Of a life to be wrought out
Into warm heroic actions,
Weakened not by fear or doubt;"

and also of friends who are never again to be seen on earth, but who have finished their journey and gone to an immortal life. No, this is not all pain, to be assured of such a change. There is a deep and lasting joy in all these solemn realities.

* * * "You will not be surprised when I inform you that our friend Mr. G. is gone to the spiritual world; but it will awaken many thoughts and feelings in your mind as it does in mine. Four years ago at this time, how you and I were suffering, and how strong an interest he and all his family took in sister A. How like a dream the changing scenes of this life appear! Capt. G. and Mr. G., then our near and ever sympathizing neighbors, both gone already! You have also heard, no doubt, of the departure of our beloved friend, Mr. E., of Portland. How rapidly our friends are passing into the other world! Eternal realities are coming every day nearer; the realities that are to be made up out of our daily lives, as we are passing along. Grant that we may be sowing some good seed against the time of harvest. And let it be our consolation, that every duty well performed, however small and humble, and every ray of genuine, unselfish love, will be laid up for us, to rise from the dust and comfort us in our rising day. All we want of life here, is, from it, to begin to learn how to live. No one state in the present should demand our strength from others yet to come. There is more of life still in the future for us, than we have had yet in the past. The sorrows that break down our natural life, and thus prepare a way for the spiritual, are messengers bearing tenderest love. It is enough for us, in this life, to know so much of happiness as to show us its reality, and give us to hope for it in the future life.

Go, then, earthly fame and treasure,
Come, disaster, scorn, and pain!
In thy service, pain is pleasure;
With thy favor, loss is gain." G. H. M.

From the Montreal Herald.

ASSOCIATION OF THE NEW JERUSALEM CHURCH IN CANADA.

The Second Annual Conference of this Association opened yesterday, in the church of the Montreal Society, corner of Hanover and Dorchester streets. The chair was taken by the President, Mr. Adam Ruby, of Berlin, C. W. Mr. J. W. Hancock, of Berlin, Secretary. The proceedings were opened by the president reading the 25th chapter of Matthew, and with prayer. The committee on credentials, consisting of the Rev. E. Gould, and Messrs. Huber and Hancock, presented a resolution requiring members of the Association to sign the Constitution and the Articles of Faith, in order to participate in the deliberations. Twenty members accordingly signed the articles required. An address was then delivered by the president, after which the Rev. Mr. Tuerk, of Berlin, corresponding secretary, read his report for the past year. A number of individual communications were read by him from various parties, together with an address from the General Conference of the New Jerusalem Church in England.

Moved by the Rev. E. Gould, seconded by Mr. Hancock, that we have listened with great pleasure and interest to the able and hearty address of the brethren in England, and desire to reciprocate their kindly expression of friendship and brotherly affection, and to express our concurrence in the noble and truthful sentiments therein contained. Carried.

The following announcements for religious services were made; at half past ten to-day, divine service conducted by Rev. Mr. Tuerk; on Sunday morning, the usual service, by the Rev. E. Gould, and on Sunday evening, at half past 7 o'clock, Vesper services, with an address by J. Webster Hancock, Esq., LL.B., of Berlin, C. W., formerly leader of the societies of Nottingham and Derby in England, and translator of the stereotype edition of the Heaven and Hell from the Latin of Emanuel Swedenborg. The subject will be Everlasting Punishment.

The Conference then adjourned until 9 a. m. to-day.

The Association again met on Saturday morning, at 9 o'clock, when the proceedings were begun with prayer by the Rev. E. Gould, after which the minutes of the first day's proceedings were read by the Secretary. On motion, Mr. Le Sueur and Mr. Cumming were appointed to audit the Treasurer's report.

Moved by Mr. Le Sueur, seconded by Mr. Huber, that Messrs. Auchterlonie, E. Gould, and Hendry, form the committee to report on the points of interest in the Recording Secretary's report. Carried.

Moved by Mr. Ira Gould, seconded by Mr. Huber, that Messrs. Tuerk, E. Gould, and J. W. Hancock, form a Committee to prepare an address in the name of the Association, to the New Churchmen in Canada, to be published in the printed minutes, and also in tract form for gratuitous distribution. Carried.

The Ecclesiastical Committee then brought in their report on the subject of the presidency of the Association. It was the unanimous opinion of the Committee, that the Association, being purely an ecclesiastical body, according to the teaching of the Church, it should be presided over by a clergyman rather than by a layman.

Moved by Mr. Le Sueur, seconded by Mr. Ira Gould, that the report be received and laid upon the table as an open question. Carried.

The conference then adjourned for divine service, which was conducted by the Rev. E. Gould, and a sermon preached by the Rev. F. W. Tuerk, of Berlin, C. W., from the words:

"With what measure ye mete, it shall be measured to you again."—Luke vi. 38.

After divine service, the proceedings were resumed, when the report of the Committee appointed to consider the Secretary's report was read. The report recommended, among other things, that steps should be taken by the Association to purchase the Latin edition of the works of Emanuel Swedenborg, published by the late Dr. Tafel, of the University of Tubingen in Germany, for a New Church library. On motion of Mr. Ira Gould, seconded by Mr. Huber, the report was received and adopted.

The Committee appointed to consider the best mode of procuring an act to incorporate the Association, presented their report to the effect that the incorporation of the Association not being a matter of immediate necessity, it might stand over for another year. On motion of Mr. Hendry, seconded by Mr. Legge, the report of the Committee was adopted.

The Auditors reported the Treasurer's account to be a correct general statement of the financial condition of the Association, and that it showed a balance in hand of $174.38.

The Rev. E. Gould brought up and read a report of the origin and progress of the Society at Montreal, showing the society to be in a generally flourishing condition. The report was adopted.

Moved by Mr. I. Gould, seconded by Mr. Le Sueur, that a sum not exceeding $150 be appropriated for the purchase of books and tracts, and the employment of clergymen or lay lecturers to disseminate the doctrines of the Church, in Canada. Carried.

The following officers were elected for the ensuing year: President, Rev. F. W. Tuerk; Corresponding Secretary, Mr. Adam Ruby; Treasurer, Mr. H. S. Huber, (re-elected); Recording Secretary, Mr. J. W. Hancock, (re elected); Executive Committee, Messrs. J. J. Lehnen, Port Elgin; W. S. Robinson, Toronto; J. B. Bagwell, Hamilton; Barber, Strathroy; Philip Le Sueur, Quebec; and Rev. E. Gould, Montreal.

Moved by Mr. Hendry, seconded by F. W. Tuerk, that the Rev. E. Gould be requested to reply to the address of the English Conference. Carried.

An invitation from the Society of Berlin, that the next meeting of the Association be held at that place, was presented, and, on motion of Mr. Auchterlonie, seconded by Mr. Le Sueur, was accepted.

Messrs. Huber and Roy reported the presentation of the petition of the Executive Committee to the General Convention held in New York, on the 8th instant, for the consecration of the Rev. F. W. Tuerk to the office of ordaining minister; and that the petition had been granted, and Mr. Tuerk was consecrated on Sunday the 12th instant, by the Rev. Dr. Worcester, assisted by the Rev. Messrs. Stuart, Hibbard, Giles, and Wilks.

Votes of thanks were then passed to the officers of the past year for their services, and to the friends at Montreal for the hospitable and affectionate manner in which they had received and entertained distant visitors. The Conference adjourned until Monday morning, to consider the meaning of one of the by-laws of the Association.

On Sunday morning the Association attended Divine service in the church of the Montreal Society, when a sermon was preached by the Rev. E. Gould; and in the evening they attended the services in the same church, when a discourse was delivered by J. W. Hancock, Esq., of Berlin, C. W., on "Everlasting Punishment."

On Monday, after the transaction of the remaining business, the President declared the session closed, when the benediction was pronounced by the Rev. F. W. Tuerk.

Common sense is good sense about common things.

The New Jerusalem Messenger.

NEW YORK, SATURDAY, JULY 9, 1864.

Rev. JAMES P. STUART, *Editor.*
Corresponding Editors.
Rev. J. R. HIBBARD.
Rev. CHAUNCEY GILES.
Rev. W. H. BENADE.
Rev. W. B. HAYDEN.

☞ Address all Letters and Communications for The Messenger to the Editor,
Rev. JAMES P. STUART:
No. 20 Cooper Union, New York.

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☞ Extra copies at this office, or by mail, at six cents each.

No. 20 Cooper Union.

In future all our letters and communications instead of being sent to Box 322, ought to be addressed to us at *No. 20 Cooper Union.*

THE Tenth Volume of THE MESSENGER began with the last number, with the advance of price to $3 per annum. In answer to the inquiries of those who have paid in advance for this volume, we would state that no addition charge is made to them.

☞ We must again request our correspondents to be particular in giving their names and addresses. Many carelessly leave off the name of the State where they live. These omissions are thoughtless and very troublesome, and would not be made were our correspondents aware of the trouble they give us.

Please Pay in Advance.

Will our Subscribers hasten forward their dues for the tenth volume of The Messenger? Prompt payments are of immense advantage to all concerned. The work goes easy when there is an abundance to work with; and in these times of high prices nothing can be published, whether it be a book or a paper, without ready money.

☞ We invite the attention of our readers to the advertisement "To Business Men," of one of our brethren, who is known to be altogether reliable and worthy.

PERSONAL.—Mr. Glendy Burke, leader of the New Church Society in New Orleans, who with his family is now spending a few days in this city, has looked in upon us, and has given us a cheering account of the progress of the church in that far off city of the South West.

OUR MINISTERS.

The Society in Cincinnati has called the Rev. Wm. B. Hayden to the pastorate of the church there, with the expectation that he will enter upon the charge early in September.

The Society in Brooklyn has called the Rev. J. C. Ager to the pastorate of the church there; and he has signified his acceptance of the call after the conclusion of his term of service in Brookline, Mass., where he will remain until in the autumn.

Rev. A. O. Brickman is about to return to his home in Baltimore, his regiment having been so badly cut up that it is now to be consolidated with others, and the regimental officers discharged. This frees Mr. Brickman from the chaplaincy, and will enable him to come home. His letter, which we print in another column, is full of interest.

ITEM.

We learn from Chicago that the Sabbath after M. Hibbard's return from attending the meeting of the Convention, he baptized thirteen persons, among them Mr. George F. Root and family, so well known in the musical world.

Rev. Mr. Bartels, who preached for the Society during Mr. Hibbard's absence, is now visiting Quincy, Ill., and some places in Iowa, where are a few members of the Church.

New Books Just Received.

Just received from T. H Carter & Co., Boston:

Swedenborg's Worship and Love of God. Price 88 cents, postage 12c.

Journey of the Israelites, by D. H. Howard. Price 75 cents, postage 12c.

Elements of Character, by Mrs. M. G. Ware, new edition. Price 88 cents, postage 12c.

The New Age, by the Rev. W. F. Evans. Price 56 cents, postage 8c.

From our Correspondents.

LANCASTER, July 4, 1864.

Rev. J. P. Stuart:

DEAR SIR AND BROTHER:—I inclose a draft of $23, covering the amount of a number of subscriptions to the New Jerusalem Messenger and Magazines for the year commencing with the present month. I hope I may be able to obtain other subscriptions to the publications of the Convention, and especially to the MESSENGER, for its weekly visits were never more acceptable than they are now that our little society here has suffered such a great depletion, by deaths and otherwise, within the last few years.

I have heretofore been in the habit of sending you a record of the deaths of members of our society, and I believe the two last have not been attended to. I am sometimes oppressed with melancholly at seeing them pass one by one from my physical vision, and the places that once knew them to know them no more; and yet, in the Providence of God, these events are but among the long catalogue of his unappreciated mercies, and ought not at least to be a *source* of unhappiness.

Our chiefest anxiety is now concerning the living, and not the dead, for in addition to other ordinary contingencies, we have sons in the army of the Potomac, and in the weekly records of slaughter we are liable at any moment to hear of their having sealed their devotion to their country with their blood. Even this is but the reasonable sacrifice that patriotism and religion demands, for the maintenance of order and the upholding of law. S. S. RATHVON.

Headquarters 3d M'd Vet. Vol. Infantry,
near PETERSBURG, Va., June 24, 1864.

Rev. J. P. Stuart:

DEAR BROTHER:—Our constant engagements with the enemy, and heavy marches, prevented me from writing to you sooner, and I am embracing these few moments to address you from the trenches, under a shower of balls from the rebel sharpshooters in front.

My regiment went through all the heavy battles in the Wilderness, at Spottsylvania Court House, C ld Harbor, and here before Petersburg, to this day. The loss in dead and wounded in my regiment is fearful; we have been literally cut to pieces, and a petition from the officers has just come back, approved by General Grant, to the effect that our regiment be consolidated, and the surplus of officers be mustered out. Consequently the colonel, the adjutant, quartermaster, chaplain, and ten line officers, will be mustered out of service in a few days and sent home. So I expect to go home to my family soon, if the Lord spares my life that long. I have been in a great many dangers of life, and had many narrow escapes from being killed by shot and shells. The carnage is beyond description, and I cannot see for my part that this kind of warfare can last long.

I have not seen a MESSENGER since the end of March, and I long very much after spiritual food and bodily rest. I hoped to visit the Convention this year, and see once more my old friends, but this pleasure I had to forego on account of my position in the army. I do not expect to join the army again after I am out; I have seen more than enough of war.

May the Lord bless and keep you, and further the progress of our beloved Church.

I am fraternally and truly yours,
ARTHUR O. BRICKMAN,
Chaplain 3d M'd Vet. Vol. Infantry.

LACON, Ill., June 27, 1864.

Mr. Stuart:

DEAR SIR:—Enclosed I send you $3 for the next volume of the New Jerusalem Messenger, and $1 for the New Church Magazine for Children. We are much pleased with both of these periodicals. The MESSENGER comes to hand on Monday generally, and we read the most of it during the week, but reserve the sermons for the Sabbath. We find them very interesting and instructive, as we are isolated and do not hear New Church preaching only quarterly.

On the 6th of this month we were called to part with our dear and only little girl, aged just sixteen months. Rev. Geo. H. Marston, of Peoria, preached the funeral sermon. Many gratifying remarks have been made, in regard to the beauty and rationality of his discourse. Wishing you and the Messenger a prosperous voyage through the coming year, I remain,

Very truly yours, GEORGE DAVIS.

IN MEMORIAM.

Our dear Sarah, my mother's namesake, sickened with scarlet fever on Monday. In the night it became evident that we were to be deprived of her external presence.—When it seemed as if she must die very soon, her brothers and sisters were called. She had seemed nearly unconscious. As members of the family seemed agitated, I endeavored to aid in turning their thoughts and feelings upward. Our children knelt that we might repeat the prayer, as our darling lay in my arms. She joined her voice with ours, and then chanted with us, "Like as a father pitieth his children;" also a part of the first Psalm.

At a quarter past seven on Tuesday morning, June 21st, our little Sarah was received by the angels. For some time before the death, she evidently had a consciousness of the presence of heavenly beings. Immediately after she had ceased to breathe, the most glorious and radiant expression that I ever witnessed came over her countenance. Truly it was "well with the child," and will be well for ever.

The excessive heat, and the sickness of other children, caused us to have the funeral sooner than we should otherwise have chosen. This afternoon, at 5 o'clock, the last services were held. Our friend, Rev. R. P. Rogers, of this town, read passages from the Word and offered prayer. Four young gentlemen and ladies sang a hymn very sweetly. That we ourselves might be sustained by the truths of the church, and that others might have the opportunity to learn what is revealed for the New Church, I thought it best to read considerable portions of my Funeral Service for Children.

The body was laid in our old family tomb.

Hers has been a beautiful life. The relation between her and her sister Edith has been very tender; her relation to her mother has been touchingly affectionate. Loving and lovely, our little songstress has gone to learn to do deeds of higher use, and to join her voice in sweeter praises. Much, O how much, she has been, and still is, to us! When death was drawing very near, her mother understood her to ask, "Will you go up with me, mama?" May we from this day forth go up with her, ever upward, ever nearer to our Father and her Father, by learning and doing his will.

S. H. W.

AUSTRALIA.

No. XII.

THE GOLD FIELDS.

The most considerable gold dust diggings are in the eastern part of Victoria, near the Ovens River and the Australian Alps. This district contains a very considerable mining population, for though their earnings are not so great as at some of the fields nearer the middle of Victoria, yet they can generally rely upon getting a considerable quantity of gold every week. The Ovens gold fields are what are termed "wet diggings," that is, the ground, from its close proximity to the mountains, is so saturated with water that the miners have to work night and day to keep the shafts dry enough to get the dirt to the surface. The parties working them seldom consist of less than ten men, half of whom work while the other half are resting.

The gold is always found resting on the rock, or as the diggers call it, "the bottom;" this rock is always either granite or pipe-clay. When the rock is less than twelve feet from the surface, the whole party commence sinking a square hole, ten or twelve feet each way, and do not leave off work till they get to the bottom, when they take the last layer of earth, which rests on the rock, and put it by itself ready to wash it, to get the gold out of it.

The washing operation consists in passing a stream of water through a "long tom," or trunk of a tree hollowed out, and having pieces of wood fastened across the bottom of it, to prevent the gold from passing through with the muddy water. The dirt which contains the gold is put into the long tom at the end where the water enters it, and is stirred up so that the dirt passes through with the water, while the gold falls to the bottom, and is prevented from being washed through by the bars of wood which are fastened across the bottom. When a sufficient quantity has been washed, the stream is turned off and the gold taken out, after which the same process is repeated. This plan can only be adopted where there is an abundance of running water. Where streams are not at hand, the dirt has to be washed in cradles. The wash dirt and water are put in at the top of the cradle, and passes through several sieves, which are finest towards the bottom of the cradle. The gold which is too fine to be stopped by the sieves lodges behind bars of wood which are fixed to the bottom of the cradle, between the sieves and the outlet through which the dirty water flows.

When a new gold field is discovered, what is called a "rush" takes place. As soon as any gold is discovered, the news of it spreads with almost lightning rapidity, and the busy tongue of Rumor magnifies ounces into pounds, and pounds into hundred-weights, with such facility that it is impossible to tell whether the field will be a rich one or not; and as people generally give credence to the reports that give the most favorable accounts, the new field soon becomes crowded with adventurous diggers, who soon rout up every foot of likely looking ground, like so many wild rabbits, in their eagerness to obtain the much coveted metal, and thus test the truth of the rumors with the pick and shovel.

Sometimes a rush is got up by a few of the old diggers circulating a report that large quantities of gold have been discovered at such and such a place, so as to draw off some of the less experienced miners, and thus make more room for themselves. After proceeding, full of expectation, in the direction indicated for twenty or thirty miles, the inexperienced miners find that they have been misled; and if they return to the old diggings they will most likely find all the ground taken up, so that they are considerably disappointed, and perhaps give up the uncertain and laborious occupation of gold seeking altogether. J. H.

The following is the poem alluded to last week by our correspondent, O. Prescott Hiller.

AN ODE TO THE CIGAR.

BY A NEW CHURCH LADY.

I roved through many a southern land,
From Florida to Malabar;
Virginia, Maryland, I trod,
In search of thee, my own Cigar!

From Cuba's Isle to Guinea's strand;
Havannah, Blanca, and Bahar,
Manilla, Saba, Trinidad—
For thee, my fondly-loved Cigar!

The fragrance from Molucca's shore,
Amboyner, Tydor, Sillebar—
The altar of the Indian rose,
All yield to thee, thou sweet Cigar!

Let others love the morning air,
The fresh'ning breeze that streams from far,
The odors of the dewey eve,
Thy breath is sweeter, my Cigar!

My wand'ring o'er, I fixed on thee,
Thou child of sunny climes afar!
Through joy and grief, in weal and woe,
Supreme I've loved my own Cigar!

I leave the halls where woman reigns,
Thou hast attractions dearer far;
I leave the wisdom of the sage,
For solitude and thee—Cigar!

Not light from beauty's kindling eye,
Though brilliant as the evening star;
Nor woman's wit, nor woman's smile,
Can tempt from thee, my own Cigar!

Full twenty years I've clung to thee,
Thou from my sight art never far:
And I have spent unnumbered pounds
For thee, my odorous Cigar!

But earthly bliss is incomplete,
And sadd'ning thoughts oft rise to mar
The best of human joys, e'en thine,
My own, my long-endeared Cigar!

Oh! much have I endured for thee!
Oft have I felt thy love debar
My mind from thoughtful wisdom's page,
From learning science, my Cigar!

I might have stored my shelves with books,
From Homer, Virgil, and Froissart,
To Dante, Shakspeare, Gibbon, Hume—
But gave up all for thee, Cigar!

I've borne the curl of beauty's lip,
The movement of retreat afar;
The shrug, the sneer, the eye askance,
Because I smelt of thee, Cigar!

My midnight hours, when others rest,
Are peopled by a-train from far,
Of spectral forms, whose looks upbraid
For what I spend on thee, Cigar!

The lonely widow's tale reveals
A store of griefs, exceeding far
All I had dreampt of pain and woe—
And then she points to thee, Cigar!

The lame, the fatherless, the sick,
With wailing cries drive sleep afar;
I might have soothed their wretchedness,
Hadst thou not tempted me, Cigar!

For thee, for thee, vile tainted weed,
Domestic bliss I banished far;
Offended parent, wife, and friend—
And all for thee, thou vile Cigar!

And now when conscience lifts its voice,
In tones that make my heart strings jar,
Thy hateful spells enthral my will,
Thy chains are round me, vile Cigar!

Though now I hate thy pois'nous breath,
In each refined pursuit a bar,
I yield to all thy harsh demands,
A slave to thee, thou vile Cigar!

What'e'er it cost, thy bonds I'll rend;
Thou shalt not keep the power to mar
My brightest days of happiness:
One effort, and I'm saved, Cigar!

I'm free, I'm free! The fetters yield;
Thy hateful chain I fling afar;
I am a man, and not a slave;
Farewell for ever, vile Cigar!

Obituary.

Died, in the field in front of Petersburg, Va., on the 25th of June, Sergt. GEORGE E. WINSLOW, of Brooklyn, of the 139th Reg. N. Y. V., aged 20 years.

He was on duty in the advance rifle pits, within a few yards of the enemy's works, and killed by a ball from a rebel picket. He was active and brave, and had won the esteem of his superior officers and companions in arms. At the time he entered the service of his country, in this day of her great trial, which he did from patriotic motives, he was a member of the Sabbath School of the Brooklyn Society of the New Jerusalem, and played the melodeon at their church services, and was justly esteemed and beloved by all his associates and friends for his gentleness and integrity of character, and for the faithful discharge of his duties in all the relations of his short life. His premature departure to the spiritual world has left a void in our little society, as well as in the home circle, where he was so dearly loved. And it is not too much to say that, under Providence, it was in a large measure due to the influence and instructions of his most excellent Christian mother, who for many years past has been a cordial receiver of the heavenly doctrines of the New Jerusalem, that our young friend possessed so good a character. And as a consoling evidence of the effect these careful teachings had wrought upon his mind and life, and of his state of preparation for his final entrance into his heavenly home, where his "warfare shall be at an end," we are permitted to give the following extract from his last letter to his mother, received but a few days before his departure, and after having been some weeks confined to the hospital by sickness. He said:—"To-morrow I intend to go to my regiment, feeling that there is my proper place. Do not worry about me, for I am in the hands of the Lord. If it is his will that I be spared, I shall be, and nothing can harm me. I feel perfectly calm and contented about going, and shall feel that whatever happens will be for the best. If my life is to be sacrificed, I could not wish for a more glorious resting place than the battle field, and could not give my life for a better cause."

B.

Departed this life, on the morning of the 6th of June, MARY EMMA, only daughter of Dr. George and Emily K. Davis, aged 16 months. Our cherished little one has left us, but we feel assured that while her little form lies in its silent resting place, her angel spirit is living in the presence of Him who said "Suffer little children to come unto me, for of such is the kingdom of heaven."

Died, in Grandville, on the 18th inst., Mr. JOHN HOOPER, in the 75th year of his age. The deceased was a brother of the late Rev. Richard Hooper.

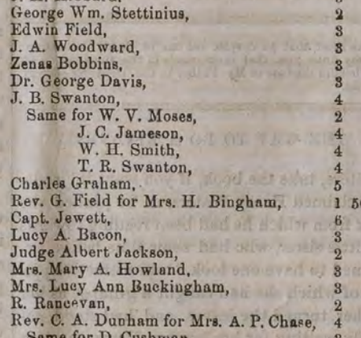
Died, at Gloucester, Mass., June 21, 1864, SARAH SARGENT WORCESTER, daughter of Samuel H. and Elizabeth A. Worcester, aged six years.

MONEY RECEIVED.

Since our last acknowledgment we have received the following sums of money:

Hon. J. B. Niles,	$1
Same for Wm. W. Niles,	3
Miss J. R. Niles,	1
Rev. E. C. Mitchell for Mrs. Mary S. Hoag,	3
William Lakin,	10
E. A. Vickroy,	3
D. A. Daboll for S. W. Remington,	1
Josiah Jones,	15
Mrs. Henrietta Reimensnyder,	3
Mrs. Selah Hibbard for Mrs. A. O. Butler	5
Mrs. Sarah Dick,	1 50
John K. Jarvis,	3
H. Joslyn for Mrs. E. S. Gage,	1
Rev. R. Children,	5
Jesse Kennard,	3
B. Gott,	1 50
Miss Anna Webster,	3
N. Munday,	3
Nelson Cobb,	2
Dr. John Fonerden,	3
James A. Woolley,	2
James A. Shedd,	2
Mrs. M. Wilson,	3
Charles R. Doran,	2
Joshua Antim,	3
George Whitaker,	3
Charles Chesterman,	1 25
Judge James Speer,	2
James Pettee,	2
Rev. S. F. Dike for Giddings Lane,	3
Miss J. Chamberlin,	2
J. W. Edgerley,	2
Wm. Roberts for Mrs. Cauffman,	1
Miss H. Kingstore,	2
Mrs. M. A. Alfred,	1
Miss Elizabeth Cooke,	5
Jeffrey Seymour for W. B. Towle,	3 50
C. W. Smith,	4
Charles Hayward,	3
Alexander Drysdale,	3
Dr. Fred. A. Sumner,	3
D. D. Sweet,	3
Rev. John Worcester,	2
Benjamin Conte,	3
Mrs. M. A. Bement,	1 50
J. M. Hibbard,	3
George Wm. Stettinius,	2
Edwin Field,	3
J. A. Woodward,	3
Zenas Bobbins,	3
Dr. George Davis,	3
J. B. Swanton,	4
Same for W. V. Moses,	2
J. C. Jameson,	4
W. H. Smith,	4
T. R. Swanton,	4
Charles Graham,	5
Rev. G. Field for Mrs. H. Bingham,	1 50
Capt. Jewett,	6
Lucy A. Bacon,	3
Judge Albert Jackson,	2
Mrs. Mary A. Howland,	3
Mrs. Lucy Ann Buckingham,	3
R. Rancevan,	2
Rev. C. A. Dunham for Mrs. A. P. Chase,	4
Same for D. Cushman,	3
Matilda Reinhart,	3
C. Chandler for M. Hammeth,	3
Mrs. Isaac Brown,	3
Mrs. Lavinia P. Campbell,	3
J. G. Bruce,	3
Rev. G. Field for Mrs. Ruth A. Clarke,	3
Calvin S. Lane,	3
W. S. Thomas, Belleville,	50
T. H. Carter & Co. for Benj. Worcester,	4
Same for A. L. Dennison,	4
Susannah Norton,	2
J. S. Larkin,	2
Mrs. E. J. Loring,	3
Miss C. L. Head,	3
J. T. Reed,	2
Miss Louisa Richardson,	3
W. H. Mayherd,	39
Mrs. W. M. Goodell,	2
Dr. F. G. Hunt,	3
Dr. S. Clark,	3
Miss S. P Wilmont,	3
Francis Phelps,	3
William Hays,	3
Miss Ruth H. Smith,	3
M. G. Cary,	3

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things,—the true Israelites therein. The same by all the wars and murders committed by the Jews recorded in their history. As evil men, loving adultery, cruelty, and bloodshed, they reap the reward of their evil deeds, as do all evil men in this and the other world, while at the same time their deeds, evil in themselves and bringing death eternal upon those who delighted to do them, were representative of the various things of the church in man, during the process of his regeneration.

As man's regeneration, and the formation of the church in him, is the type of the Lord's glorification, and the reception and formation of the whole Divinity in his Humanity, therefore all that represents the formation of the church in man, in a higher sense represents the glorification of the Lord. And thus the whole Jewish history, in its highest sense, is a grand tableaux representing the incarnation and glorification of the Lord, which, in its final act, closed the history of the Jewish people as the chosen of God.

Next Sabbath we will speak of the things signified by the incident in their history given in the text.

LESSONS FROM SWEDENBORG.

Permission of Wars.

The worshiper of self and the worshiper of nature confirms himself against the Divine Providence, when he thinks that wars are permitted, and then the slaughter of so many men, and the plunder of their wealth.

I.

IT is not from the Divine Providence that wars exist, because they are united with murders, plunders, violence, cruelties, and other enormous evils, which are diametrically against Christian charity: but still they cannot but be permitted, because the life's love of men since the most ancient men, who are understood by Adam and his wife, has become such, that it wishes to rule over others, and at length over all, and to possess the wealth of the world, and at length all. These two loves cannot be held in bonds, since it is according to the Divine Providence that it should be permitted to every one to act from freedom according to reason, and because without permissions man cannot be led from evil by the Lord, and be reformed and saved. For unless it were permitted that evils should break out man would neither see them, nor acknowledge them, neither could he be led to resist them. Hence it is that evils cannot be repressed by any Providence; for thus they would remain shut in, and, like the disease which is called cancer and gangrene, would spread around and consume all human vitality. For man from birth is like a little hell, between which and heaven there is a perpetual discord. No man can be drawn out of his hell by the Lord unless he sees that he is in it, and unless he wishes to be drawn out; and this cannot be done without permissions the causes of which are the laws of the Divine Providence.

II.

From this cause it is, that there are wars, greater and less; the less between the possessors of estates and their neighbors, and the greater between the monarchs of kingdoms and their neighbors: greater and less makes no other difference, than that the less is kept within limits by the laws of the nation, and the greater by the laws of nations; and that the less as well as the greater wishes to transgress its laws, but the less cannot and the greater can; yet still not beyond possibility. The greater wars because they are united with homicides, plunder, violence and cruelties, are not repressed by the Lord with kings and generals, neither in the beginning, nor in progress, but in the end, —when the power of the one or the other has become so weak that danger of destruction threatens him,—for very many reasons which are stored up in the treasury of divine wisdom; of which some have been revealed to me; among which is this. That all wars, how political soever they are, are representative of the state of the church in heaven; and that they are correspondences: such were all the wars described in the Word, and such also are all wars at this day.

III.

The wars described in the Word are those which the children of Israel carried on with various nations, as the Amorites, the Ammonites, the Moabites, the Philistines, the Syrians, the Egyptians, the Chaldeans, the Assyrians. And when the children of Israel, who represented the church, receded from the commandments and statutes, and fell into the evils which were signified by those nations, (for every nation with which the children of Israel carried on war signified some kind of evil,) then they were punished by that nation: as, when they profaned the holy things of the church by foul idolatries, they were punished by the Assyrians and Chaldeans, since by Assyria and Chaldea is signified the profanation of what is holy.

IV.

Like things are represented by wars at this day, wherever they are; for all things which are done in the natural world correspond to spiritual things in the spiritual world, and all spiritual things concern the church. It is not known in this world what kingdoms in the christian world resemble the Moabites and Ammonites, what ones the Syrians and Philistines, and what the Chaldeans and Assyrians, and the rest with whom the children of Israel carried on wars; but still there are those who resemble them. But what the church is in the countries, and what the evils are into which it is falling, and on account of which it is punished by wars, cannot be at all seen in the natural world, since in this world the externals only are manifest, which do not make the church; but it is seen in the spiritual world, where the internals, in which the church itself is, appear; and there all are conjoined according to their various states: the conflicts of these in the spiritual world correspond to wars, which are governed on both sides by the Lord by correspondences according to His Divine Providence.

V.

That wars in the world are governed by the Divine Providence of the Lord, the spiritual man acknowledges, but not the natural man, only when a festival is appointed on account of a victory, as he can then give thanks to God upon his knees, that he has given the victory, and also with a few words before he goes into battle; but when he returns into himself, he then ascribes the victory either to the prudence of the general or to some measure or occurrence in the midst of the battle, concerning which they had thought nothing, from which however is the victory.

VI.

The Divine Providence, which is called fortune, is in the most particular things of even trifling affairs, if you acknowledge the Divine Providence in them, you will by all means acknowledge it in the affairs of war. Successes also, and the affairs of war managed fortunately, are called by the common phrase, the fortune of war; and this is the Divine Providence, especially in the plans and deliberations of the general; although he should then and afterward ascribe all things of it to his prudence. But he may do this if he will, for he is in the full liberty of thinking in favor of the Divine Providence, and against it; yea, in favor of God and against Him; but let him know that no jot of the plan and deliberation is from himself: it all flows in either from heaven or from hell: from hell by permission, from heaven by Providence.—*D. P.* 251.

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.

THE WAY TO DO A KINDNESS.

"Here, take the book, if you want it," rudely exclaimed Henry Waters, as he pushed the book from which he had been reading towards his little sister, who had some time before petitioned to have one look at an attractive picture of which she had caught a glimpse as her brother turned the leaves, and had stood patiently waiting for her brother Henry to grant her request.

The little girl looked grieved, and her lip quivered as she replied—

"I do not feel as if I wanted to look at it now, Henry."

Henry saw his mother's eye fixed reprovingly upon him as he turned carelessly away, and he said in rather an apologizing tone—

"Why, mother, I did not keep her waiting but a few minutes."

"You prevented her from looking at it at all, Henry."

"No, mother, I offered her the book, and she would not take it."

"Your manner was so rude, Henry, that it hurt her feelings. It was not the right way to do a kindness."

Henry was in a bad state of mind. He had suffered evil spirits to draw near to him, and now he made no effort to put them away. As he left the room he said in rather a disrespectful tone—

"A kindness is a kindness, I think. It makes no difference how it is done."

His mother was grieved to hear him speak in this manner, but she said no more to him then. She knew he could see his fault more readily at another time.

In the course of the day several things occurred which showed Henry very plainly that there are two ways of doing a kindness. At school his lesson in geography was very difficult. After searching the map diligently for some time, in the vain endeavor to find the name of a river which he had never met with before, he asked assistance from a boy, older than himself, who sat near him. At first he was rudely repulsed; but presently the boy snatched the atlas from him, saying—

"Give it here. I can tell you where it is, I suppose; but I wish you would not interrupt me when I am busy."

The river was found, but Henry felt no gratitude; he would rather have searched longer for it himself, than to have the favor granted in so rude a manner. How differently he felt when another boy, who sat near, kindly offered to show him any places that he could not find. A very little assistance enabled him to learn his lesson perfectly; and he smiled gratefully at his friend when the teacher commended his diligence, and frankly acknowledged that he had been helped.

After school his mother asked him to go with her to visit a poor woman in the neighborhood, who had been ill for a long time. Mrs. Waters had prepared some little delicacy for her, and had placed it in a basket with some other things which she knew would be useful to her family. She now gave this basket to Henry, and although it was quite heavy, he took it willingly, and walked pleasantly along by his mother's side.

"I love to visit poor people," he said. "It is so pleasant to be able to help them. I wish we were very rich, mother, so that you could do a great deal for the poor."

"It is very pleasant to be able to help others, Henry; but if we are disposed to do this, we shall always find opportunities even if we are not rich."

"But rich people can do the most, mother. Only think how much Mr. Grant gives to the poor sometimes, and they say he is so rich that he never misses it. I wonder why the poor people do not like him, when he does so much for them. I heard a man say, last Christmas, that Mr. Grant had given him five dollars, but that he would rather have received five cents from another person."

Mrs. Waters made no reply, for just then they reached the door of the cottage. Several children were playing round the door, and they ran to tell their mother that a lady was coming. They found the poor woman sitting up in the bed, and trying to sew a little, although she looked very feeble and unable to work. She had evidently been weeping; and Mrs. Waters, who had frequently visited her before, and was well acquainted with all her trials, kindly inquired if any new misfortune had befallen her.

"Oh no, indeed, ma'am," she replied; "every one is very kind to me, and indeed I am very grateful; but I am still quite weak, and a little thing makes me weep. Mr. Grant was here just now. You know he owns this cottage, and the rent has been due for several weeks. As long as my husband lived, we always paid him to the day; and since his death, I have tried to do so as nearly as possible, until I became so ill. I told him how I was situated, and that I must ask him to wait a little while longer."

"Surely he did not refuse to do so?" said Mrs. Waters, as the sick woman paused and again wept.

"Oh no, ma'm, he did not refuse. He finally told me that he would make me a present of the whole quarter's rent. But oh, ma'am, he talked so harshly to me; just as if it were my own fault that I was ill and could not work. He said that the poor had so many contrivances to defraud the rich, that he made it a rule not to believe their stories. If I live, I will work night and day to pay him every cent."

"Mr. Grant means well," remarked Mrs. Waters, "but he has an unfortunate manner, which often hurts the feelings of those whom he wishes to befriend. But now I must help you to the chair, while I make your bed for you, and see if I can tempt you to eat a little of this custard which I have brought you."

Henry watched his mother as she carefully assisted the invalid to rise, and did everything that she could think of for her comfort; and he observed that she did all in a way which showed that it was no trouble to her, but a real pleasure. He saw, also, that the poor woman felt very grateful, and far happier than when they came in.

"This must be the way to do a kindness," thought Henry. "We must really love to do it, for the sake of doing good to others. I suppose Mr. Grant thinks he ought to help poor people because he is rich; but I do not believe that he loves to do it as well as my mother does."

As they walked home, Henry drew very close to his mother's side, and slipped his hand into hers. She did not know what was passing in his mind, but she saw that he was in a gentle, pleasant state, and she said—

"I am glad that we could make the poor woman feel better,—are you not, Henry?"

"Yes, mother, very glad. And, mother, I am sorry I was so cross to my sister this morning. The next time I have an opportunity to do a kindness I will try to do it in the right way."

"I am glad to hear you say this, Henry. It is a very common error for people to imagine that it is no matter in what way they do a kindness; but you have already seen that even a great favor may be done in such a manner as to hurt the feelings of the person who receives it, while a very trifling act of kindness will make them grateful and happy. In your intercourse with your companions, my son, you should carefully guard your manner even in the merest trifles. When called upon to serve them, do it in such a way that they will not feel that you consider it a trouble, but will see that you receive just as much pleasure as you give."

It was nearly tea-time when they reached home, but still Henry found several opportunities for keeping his good resolution. Sometimes this required considerable self-denial. He was spinning his top very happily, when his little sister came with a "cat's cradle" upon her hands, and begged him to play one game. Henry consented, but he felt vexed and impatient, and found it difficult to do the kindness in the right way. He said that Mary did not know how to play, and that it was no pleasure to play with any one who had to be told every minute. But as he said this, he remembered that he was not playing for his own pleasure, and he tried very hard to feel more kindly, and did not forget to ask his Heavenly Father to help him, and very soon all seemed changed; Mary played well, the game became amusing, and both of the children were very happy.

At tea-time, an older brother asked Henry to give up his seat to him, because it was nearer the fire than his own, and he had been riding and felt chilly. This request annoyed Henry; he always disliked to change his place at the table. He could not well refuse, but he would have complied in an ungracious manner if he had not caught his mother's eye fixed steadily upon him. This reminded him of his resolution, and he said, pleasantly,—

"Yes, brother Frank, you may have my seat, and I will sit by Mary. Will not that be a good way, sister?"

Mary smiled pleasantly and said—"Oh, mother, Henry and I have had such a nice game at cat's cradle."

Henry's supper was sweet that night. He could hardly tell what made him feel so happy all the evening; but his mother knew very well and when she kissed him good night, she said, affectionately,—

"I am glad that my dear boy has learned so useful a lesson to-day, and I hope he will never forget that there are always two ways of doing a kindness."

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