New Jerusalem Messenger.

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

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A SERMON

Delivered in the New Jerusalem Temple in Chicago, on the day of the

NATIONAL FAST,

August 4th, 1864,

BY REV. J. R. HIBBARD.

"And Jesus said unto them, Can the children of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegooom shall be taken away from them, and then shall they fast in those days."—MARK ii. 19, 20.

FASTING was an ancient custom significant of sorrow, grief, and repentance for sins committed either by an individual, a community, or a nation. It consisted in abstinence from all pleasant food, and in afflictions of the body, such as wearing sackcloth—coarse cloth made of hair or other harsh material—next the skin, putting ashes on the head, and other like signs of grief.

The custom of fasting, or abstaining from pleasant food, accompanied by other signs of sorrow and humiliation, had its origin with the ancient church, from their knowledge of the correspondence existing between natural and spiritual things. They knew that the soul and body mutually correspond to each other. And it was customary with them to signify or represent the state or condition of their soul, or mind, by assuming a corresponding condition of body. They knew that afflictions and calamities were in consequence of the evils and sins of the people. When, therefore, great trouble, like famine, war, and pestilence, came upon them, they knew that it was on account of their evils and sins; and they knew that it was only by acknowledging them and repenting of them, and thereby disowning them and putting them away, that they could be delivered from the wars, plagues, or other calamsties which came in consequence of them. And when thus afflicted, they therefore did those things, and put on those outward signs, that corresponded to and hence signified an acknowledgment of their evil and sinful state. Thus signifying their self-abasement and humiliation, and their desire to be delivered from their evils.

That they deprived their bodies of all proper and pleasant food, and ate either no food, or only what was bitter and unsavory, represented that they had deprived their minds and hearts of all good and true spiritual food, and were either destitute of all mental food, or else were living only upon what was not good nor wholesome. We see instances of this in the history of the people of the ancient church. When the Ninevites were threatened with destruction on account of their sins, and the king proclaimed a fast, and the people put on sackcloth, and ate nothing, and humbled themselves, it is said, "God repented of the evil that he said he would do unto them, and did it not." That is, the destruction that was about to come upon them on account of their evils was averted. And this not merely because they fasted and put on the signs of humiliation and repentance, but because they did actually and really repent and turn from their wickedness. For the king had commanded them not only to fast, and put on sackcloth, but also to cry mightily unto God, and "to turn every one from his evil way, and from the violence that is in his hands." And when they did so, it is said "God saw their works, that they were turned from their evil way; and God repented of the evil he had said he would do unto them, and he did it not."

Thus fasting was a sign of the confession of evils, of humiliation on account of it, of repentance, and turning away from it. A part of this ancient custom has come down along through all the ages to us; and in this time of our national affliction, and danger of destruction on account of our sins, our chief magistrate has proclaimed a fast, and called upon all the people this day to humble themselves before the Lord, and cry mightily unto him, and turn from their evil ways, that the threatened destruction to our nation may be averted, and peace and happiness restored.

And the words I have chosen as a text to-day show why we are to-day as a nation fasting in the sight of God.

"Can the children of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the time cometh when the bridegroom shall be taken from them, then shall they fast."

By the bridegroom is meant the Lord Jesus Christ, as God manifested to men. He is often called bridegroom, and his church is called the bride and the Lamb's wife. And heaven, or the state of heavenly life in men, is compared to a marriage; and this is so because there are two principles which constitute the church and heaven in man—goodness and truth. But one without the other does not canstitute either heaven or the church. Goodness and truth must be united together, as in a marriage, to constitute the church or heaven in man. Neither charity alone nor faith alone is sufficient. The steam engine without the fire will do nothing, for it has no motive power; and the fire without the engine can do nothing, for it has no hands by which to operate; together they move the world. By the children of the bridechamber, are meant those who have truths from the Lord. Literally, reference was had to the disciples, who daily listened to his teachings. But in a wider and higher sense, are meant all who have knowledge of him and of his will. By the bridegroom being present with them was meant literally the Lord's presence with his disciples; but in a wider and higher sense is meant his presence as the spirit of love or goodness with those who know his truth. It is said that "while the bridegroom is with them they cannot fast," because while the Lord is present in his love in the hearts of those who know his truth, their hearts and minds are fed and nourished by both goodness and truth, and their lives are therefore blessed and happy. They love to do what is right and good; they know what is right and good, and therefore do it, and are spiritually fed and nourished and blessed. While in this state they do not, they cannot fast.

"But when the bridegroom is taken away from them, then shall they fast."

Literally, as before, this appears to refer to the Lord's departure from bodily presence with the disciples; but in a wider and higher sense it refers to those states and times when those who were or are in possession of the Lord's Word, of his teachings, and who are thus children of the bridechamber, would separate themselves from the Lord's love or goodness, would remove charity from their faith, would thus, while retaining some truth, become destitute of goodness. "Then should they fast," because in that state their hearts are evil instead of good; they are not fed, nourished and delighted with good and wholesome spiritual food, but with bitter, evil, and unwholesome. Thus the time referred to when the children of the bridechamber shall fast because the bridegroom is taken away or separated from them, is that time when those who have the Lord's words or teachings, who have his truths, who live in Christendom, and are thus professedly children of the bridechamber, have nevertheless become evil, separated from the love of the bridegroom, left the marriage of the Lord, and gone away into evil.

"Then shall they fast." Then shall they cease to be fed with the true bread of heaven, the "pleasant bread" from their Father's table, and feed on husks. Then shall desolations come upon them because of their iniquities. Then shall there be great need for repentance, for humiliation on account of sin, for a putting away of all unrighteousness, and a turning unto the Lord with full purpose of heart—to do what is just and right, forsaking every evil way.

This state of things has come upon us as a people and as a nation. The bridegroom has been taken away from us. While professing to be a Christian nation, and thus claiming to be one of the children of the bridechamber, we have as a nation delighted in evil instead of good. Our national life has not been fed and delighted with the bread of heaven, with the principles of justice, mercy, and genuine goodness from the Lord; but we have instead been either starving or feeding on the lusts of self-love, or the husks of the world, which are not food for truly human minds, but only for swine.

And it becomes our duty to-day, if we would be benefitted by our assembling together, to explore or examine ourselves as to our national sins, and individually as to our participation in them, as to what evils we indulge, and what sins we commit which go to make up the national wickedness, which has brought upon us, and continues upon us, the terrible afflictions under which we are groaning, and which threaten our national, and possibly our individual destruction. A nation is a larger man; and as a man has in him both good and evil principles, so a nation is made up of good and evil men, of men who are governed by good and true principles, and of men who are governed by evil and false principles. In the body, made up of many members, if one or some of the members become diseased, all the members suffer. And unless the disease be removed, the whole body at length perishes, involving in the death the healthy as well as the diseased members. So of the nation; the innocent suffer with the guilty, and unless the corrupt national blood be purified, and the sins and evils that threaten our national life are removed, the whole body must perish. The nation is called upon to-day to seek individually and collectively to know, that we may understandingly repent of and put away the evils and sins that endanger our life. What are they? They all flow out of the three general evil loves of the perverted human heart,—the love of dominion from the love of self, the love of the world, and the sensual and corporeal love of pleasure. And in many of our evils these loves are all found associated, as their cause and life.

At the head of the list of national evils which we shall name to-day stands that of depraved and disorderly family relations. The family relation is the origin and perfection of the heavens, and its abuse the origin and support of the hells. God ordained marriage and the family as the miniature type of himself, and his heaven and the church. The marriage of one man and one woman in the bonds of genuine conjugial love is an image and likeness of the marriage of love and wisdom in the Lord, of goodness and truth in the angels, and of charity and faith in the church, and of morality and civility among men; and embracing all, the marriage of the Lord, as the bridegroom, with heaven and the church as his bride and wife. From the marriage of love and wisdom in the Lord results the creation and preservation of all things. From the marriage of the Lord with his creation results the blessedness of heaven, the salvation by regeneration of men in the church, and the peace and good order of the social and civil state.

The family is the type, image, and smallest social form of this divine and heavenly order, and receives into it the divine and heavenly influx of such life. If the true marriage and family relation are perverted, abused and violated, this influent life of the Lord and heaven becomes in a like degree perverted; and instead of order, peace and blessedness, arise disorder, jealousy, hatred, strife, and all manner and degrees of evil, from the secret pining of discontent, the choked mutterings of smothered feeling, the uneasy restlessness of conscious guilt, up to open rupture, severed families, broken hearts, and desolated homes. The bridegroom is taken away from them—they have separated goodness, loving obedience, from the truths they know, and therefore they fast,—they are afflicted and desolate.

Our nation, as a great family, is composed of individual families. If there had been or were no disorder, abuse and perversion of the marriage relation in any family of the nation, our whole country would be at peace to-day. The spirit of family aberration from duty, family disorder, family discord, family strife, becomes by infusion and expansion social aberration, civil discord, and national war.

And we are to-day suffering the terrible infliction of a national civil war, because to a fearful extent the families that constitute the nation are not living in a state of true order, nor cultivating the spirit of true innocence and peace in their own households. This wrong state of family life is thus among the first, if not the very first, of the evils we should see, repent of, guard against, and put away. They are not condemned who from weakness or temptation may have sinned once or more; else we should all be condemned; but they who continue to do so, and continually excuse the wrong doing will not be justified; and unless they repent in sackcloth and ashes must at last perish. The first step towards permanent national peace, good order, prosperity and blessing, is therefore individual family repentance, and forsaking of all aberrations from family duty, the putting away of all ways and habits that do not foster and cherish the divine and heavenly order in the family relation.

We might perhaps stop here, and not enumerate any other evils or sins, for what have been named covers in a wide sense all others. But it may not be amiss to particularize a few others, which, or the spirit of which, being wide spread, and thus in a manner common, may usefully claim attention. Among these, slavery stands prominent. The time has long since passed by, if it ever existed, when slavery should not be catalogued with the other great evils forbidden by the commandments; for American slavery at least involves the violation of most or all of them. Spiritually it involves the doing to our neighbor what we would not be willing our neighbor should do to us; and thus it is a direct violation of the second of the two great commandments. It originated in robbery and violence, and has been continued by injustice and wrong. And we are now compelled to weep over this great national sin in tears of the most precious blood of our people. In speaking of slavery to-day, we do not speak of it as a political subject. As a minister of the New Church, and in my official capacity as such, I have not, and do not wish nor think it well to meddle with politics.

But slavery is not merely a political subject. And that the evil action of some portions of our country has connected it with civil affairs has not taken it out of the province of morals or religion, nor made it improper for religious teachers to speak of, and show its evil character. The fact that in one of our territories their local laws supports, defends, and justifies polygamy, does not take the subject out of the religious sphere, nor make it improper for clergymen to teach that polygamy is a violation of the laws of the Christian religion. The idea that slavery ought not to be spoken of in proper terms by clergymen, as they would speak of any other great evil, because it is a political question, and ministers ought not to meddle with politics, is one of those cunning and specious devices of the enemy of all righteousness to protect his kingdom against the effects of the truth which, by such devices, some ministers may be prevented from speaking. We ought to learn to discriminate between its moral and spiritual and its merely political character.

We ought to cultivate the habit of thinking and speaking of it as a moral and spiritual evil, and when persisted in for its own sake, as a sin against the Lord and his commandments. When we do this, and in the degree we do it, we shall begin rationally to see its evil character, and to humble ourselves before the Lord on account of any part we may have borne, or influence we may have exerted, in its defence or support, and to repent and put away from us everything in thought, word or deed that tends in any manner to its countenance. Until we begin to do this, the bridegroom is not with us, and we shall fast.

Another crying sin of our people and nation is covetousness, the lust of acquiring property and possessions for selfish ends. To honestly acquire property, and enlarge our possessions, either as individuals or as a nation, is right and good, if done from proper motives—to promote the temporal and spiritual good of our fellow men, or to extend the blessings of justice, good government and peace to those before oppressed and misruled. But when individuals seek to and acquire possessions, with more show than reality of honesty, and for the purpose of extending their own power and influence, not regarding the good of the neighbor but themselves, their covetous spirit leads them to innumerable acts of injustice, oppression, and wrong to those with whom they have to do, and their own minds become a boiling sea of excitement. Under the desire to amass wealth, the healthful conditions of business are disturbed, and the whole state of society made ready to be convulsed by any new breeze from the societies of evil in the spiritual world.

It is so with a nation. To honestly acquire territory, or extend their possessions for the purpose of extending the blessings of a good government to those less favored, is right, good, and praiseworthy. But for a nation to seek to or acquire territory for the purpose of self-aggrandizement, or for the purpose of extending an evil, whether that evil be slavery or any other, is a national sin that will bring upon the nation doing so the bitter fruit of its evil deeds. So far as our people individually or as a nation may have been, or may now be, guilty of such doings, so far we ought to repent, and cease from our evil ways. Until we do so, the bridegroom is not with us, and we must fast.

Another evil and crying sin of our people, closely connected with the last, but assuming a specific form of covetousness, is swindling the government It seems to be a very general feeling, acquiesced in by multitudes at least, that it is right to get all one can out of the government,—that it is not as wrong to cheat and defraud the government as a private individual. But we are taught in the doctrines of the New Church, that our country is much more our neighbor than any individual in it. And therefore, to defraud our country is the greater sin, is to defraud every individual in it. Frauds upon the government are not confined to large contractors and others who are in the employ of the government, and who in a thousand ways contrive to increase their wealth at the expense of the public treasury, but a man in the humblest sphere may easily be guilty of the same sin. He who intentionally fails to give to the proper officer a full assessment list of his taxable property commits this sin against God, and his country. He who endeavors to avoid in other ways paying his full taxes for the support of the government, is guilty of this sin. He who intentionally endeavors to send a double letter under single postage, or other mail matter for less postage than the legal rates, is guilty of this sin. He who in the time of his country's peril and need withholds such necessary service as he ought to render, that he may serve himself while his country suffers, is guilty of this sin, for he defrauds his country of that which is his country's due. This defrauding the government in a thousand different ways, is a widespread and crying sin among the people; and we have need to repent of it and cease from it. Until we do so the bridegroom is not with us, and we shall fast.

Another of the more prominent and widespread sins of the people is hypocrisy, in its various forms of falsehood, flattery, pretence and sham, acted or put on for personal, social, or political effect. This is so general in some departments, that it has long been a proverb that "all is fair in politics," and that "a politician must please the crowd," that "political papers are not expected to adhere to the truth," that to carry an election it is necessary to flatter the masses by hypocritical speeches and sham pretensions. And some may think that to do so for the good of the country is right. The doctrines of truth do not teach us to do evil that good may come. Hypocrisy, and falsehood, and flattery, and heartless sham, are not made virtues by being used as weapons in the political field. Our people have need to humble themselves and repent of this sin, sitting in sackcloth and ashes. Honesty is not only honest, but it is the best policy, and in the long race wins the victory.

We might continue an hour longer and speak of drunkenness, the indulgence of an appetite for strong drink, of the souls it has destroyed, of the homes it has made desolate, of the millions of poverty-stricken children it has deprived of bread and clothing and education, of the defeats and disgrace it has produced in the army, and of a hundred other evils in its catalogue of woes.

And we might speak of extravagance, and vain and useless luxuries at this time, inexcusable in all, but especially among the younger families, who think they must commence life in as fine style and costly manner as their parents and older friends live, not remembering that their parents and others they wish to imitate commenced life in an humble way, and by industry and perseverance have acquired their present comforts and the luxuries of wealth, and that if they are wise they will follow their example.

These and many other evil ways of the people of our country tend to bring upon us, and make more bitter than they would otherwise be, the afflictions and calamities under which we groan.

If we are wise, as far as in us lies, we will humble ourselves before the Lord on account of them in our own persons and families, and by our influence resist them, and as far as possible put them away.

From the Annual Address of the Rev. Thomas Worcester, D. D., to the last General Convention.

THE CATHOLICITY OF THE NEW CHURCH.

Now the doctrines and laws of life, which are contained in all religions, have more or less of truth in them; but there is a great variety among them, and the variety as to good is as great as the variety as to doctrine; for the good is everywhere formed and qualified by doctrine; that is, by a life according to it.

Every one who has any good in him feels bound to exercise and cherish it. He feels conscious that his salvation depends upon his doing so. When he does so, he is cheerful, happy, and hopeful; but when he does not do so, he is sad, unhappy, depressed and fearful. But if persons of different religions are assembled together, none of them are in complete spiritual freedom. They cannot act and speak freely, nor can they think and feel freely. In the spiritual world, therefore, where all act from spiritual principles, where all are surrounded by persons and things corresponding with the things which are in their minds, good spirits and angels are formed into societies according to the kind of good that is in them; and evil spirits, devils and satans, are formed into societies according to the kind of evil that is in them.

This tendency grows out of the very nature of men. Persons of different religions can live on very good terms if they are in different societies. They can love and respect one another, can perform friendly acts to one another, and can rejoice in each other's prosperity; but if they attempt to unite in the same society, to worship together, to receive instruction together, they continually meet with difficulties. They hear what they do not like, and they suffer for the want of what they do like. They can hardly avoid criticizing and finding fault with what they hear, and comparing it with what they believe. These exercises of the mind may be so conducted as not to be injurious, but they are not the most suitable and useful. They do not give spiritual nourishment, nor do they bring the mind into a suitable state for receiving it. What is most desirable is, that men should be so situated and associated that they may be freely and heartily engaged in cherishing and bringing forth the good that they severally have within them. If they have similar goods within them, they can do this, and will assist one another in doing it; but if their goods are dissimilar, they cannot do it when they are together, for they disturb and hinder one another.

As it is with all other religions, so it is with that of the New Church. There is a peculiar good in the minds of all those who are in that religion. Their good is brought forth and formed by the doctrines which have been revealed to them; that is, by their receiving those doctrines and living according to them. Their good is different from the goods of other religions as their doctrines are different. They love those doctrines. They love to give and receive instruction in them. They love to worship and to live according to them. They cannot feel satisfied with the doctrines of any other religion whatever. Their spiritual freedom requires that with regard to religious affairs they should associate together, and should not attempt to associate with other people.

Our Heavenly Father acts from infinite love towards men. From his infinite love and by his infinite wisdom he endeavors to promote the greatest good of all, and every individual. This is the reason why there are so many mansions in the heavens, and so many corresponding mansions in his church on earth. He does not desire that we should all be alike. It would not be well for us to be all alike. We could not associate well together, and do all the uses that need be done, if we were alike. What would a man be if all parts of him were alike?—if he were all head, all eye, all nose, all ear, all hand, or all feet? He would not be a man, but a monster. So what would a society be, if all the individuals in it were so made as to be able to perform one single use, and no other uses? It would not be a society; it would be such a heap of materials as never was created, and never had a name. They could not be formed into one. They could not associate together, nor be useful to one another.

Such things are not created, because our Creator is good and wise, because he is himself a man, and all humanity is derived from him, because there are in him infinite things and various. No part of the human body, even the most minute, is precisely like any other part. If it were, it would not be fitted for its place. This is an image of the infinite variety that exists in him. And when he creates, he from himself produces recipients of himself. Consequently there is among the things which are created an unlimited variety. For this reason it is that there are so many mansions in our heavenly Father's house—so many various societies in heaven, and so many corresponding societies in the church. . . .

THE MESSENGER.

NEW YORK, SATURDAY, AUG. 20, 1864.

PRAYERS OF THE CHURCH.

The use of the Lord's Prayer is so common in the New Church, that many have thought that other prayers were considered inadmissible in the offices of public Divine worship. But the general use of this Divine prayer in the New Church, we conclude, has not been owing to any well grounded aversion to other prayers, but rather to the infinite fullness, completeness, and perfection of this prayer, and to the fact that it is a part of the Word already arranged even in the literal sense in the form and order of prayer, and expressing in a comprehensive manner the things that we need; and also that it was given by the Lord to the disciples, who came to him, saying, "Lord, teach us to pray;" and, consequently, requiring no further preparation for this especial use.

But other prayers have always been in use in the Church, and they have been acceptable very much in proportion to their perfection, and their adaptedness to the several offices of worship for which they are designed.

Prayers have been arranged from portions of the Psalms, and other parts of the Word; prayers have been arranged from those in common use among Christians previous to the dawn of the New Church; and prayers have been prepared by several eminent New Churchmen, more accordant, as they supposed, with the doctrines and principles of the New Church than the prayers in use in the by-gone dispensations.

As it is our desire to help forward all laudable efforts to improve our Liturgy, as well as to encourage the cultivation of true piety in the Church, we propose to lay before our readers several prayers that our correspondents have sent us, as well as several that we have gathered from the various Liturgies upon our table. For the convenience of our readers and correspondents who may wish to refer to some of these forms of prayer, we will number them continuously as they appear in our columns, premising that the numbers have no reference to any logical sequence, or arrangement of the prayers themselves. A correspondent has sent us the following, which he has indicated as *revised from the Book of Common Prayer*.

I.—FOR PEACE.

O Lord our God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all assaults of our enemies: that we, surely trusting in thy defense, may not fear the power of any adversaries, through the might of thy holy name.

Amen.

II.—FOR GRACE.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but may all our doings, being ordered by thy governance, with the words of our mouths and the meditations of our hearts, be acceptable in thy sight, O Lord, our Strength and our Redeemer. Amen.

III.—FOR THE PRESIDENT OF THE UNITED STATES, AND ALL OTHERS IN CIVIL AUTHORITY.

O Lord our heavenly Father, the high and mighty ruler of the universe, who dost from thy throne behold all the dwellers upon the earth, most heartily we beseech thee with thy favor to behold and bless thy servant, the President of the United States, and all others in authority; and so replenish them with the grace of thy Holy Spirit that they may always incline to thy will, and walk in thy ways; endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity. Amen.

IV.—FOR THE CLERGY AND PEOPLE.

O Lord, the Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon our clergy, and the congregations committed to their charge, the healthful spirit of thy grace; and that they may truly please thee; pour upon them the continual dew of thy blessing, for thy name's sake. Amen.

V.—FOR ALL CONDITIONS OF MEN.

O Lord God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy Church universal, that it may be so guided and governed by thy good Spirit that all its members may be led into the way of truth, and hold the faith in the unity of spirit, in the bond of peace, and in righteousness of life. We also commend to thy fatherly goodness all those who are in any way afflicted in mind, body, or estate; that it may please thee to comfort and relieve them according to their several necessities, giving them patience under suffering, and a happy issue out of all their afflictions. All this we beg for thy name and mercy's sake.

Amen.

VI.—A GENERAL THANKSGIVING.

O Lord, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love, in the redemption of the world by the assumption of Humanity; for the means of grace, and the hope of eternal life. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and in righteousness all our days. And to thy great name be all honor and glory world without end. Amen.

VII.—OF CHRYSOSTOM.

O Lord God Almighty, who hast given us grace with one accord to make our common supplication unto thee, and hast promised that where two or three are gathered together in thy name, thou wilt grant their request; fulfil now, O Lord, the desire and petitions of thy servants, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

NOTES ON THE GOSPELS.

No. II.

TRANSLATION:

Then Herod the king, hearing these things, was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he demanded of them WHERE THE CHRIST SHOULD BE BORN? And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet: "And thou Bethlehem, land of Juda, art not the least in the princes of Juda; for out of thee shall come a governor who shall feed my people Israel."—Matt. ii. 3-6.

NOTES.

THE turmoil in the mind of Herod, when the tidings reached him that a new king of the Jews was born, and the trouble felt throughout Jerusalem, represent the anxiety of the natural mind when the regenerating influences of the Lord descend into the soul, and we become conscious of the Divine Presence, as the founder of a new kingdom,—the governor in future of our affections and thoughts.

Our life may be considered Jewish, Christian, and heavenly. The old Jewish state is comparatively tranquil. The distant, invisible and highly exalted God does not disturb us. At a great distance, and highly exalted, ruling in the armies of heaven, and among the inhabitants of earth,—although He rules powerfully and irresistibly, still his influence is forensic and external. And so was JEHOVAH ELOHIM to the Jews, and so is he to us, until the Divine love and wisdom come down into our hearts to form us anew, showing us the model of a new and heavenly life, giving us a new analysis of motive and conduct, and pronouncing in our souls the obligations we are under to love the Lord and the neighbor. Then, if we will receive the Lord at his coming, he is born within us, the hope of glory.

And here the Christian state of conflict and war begins. All that there is in us of our natural and corporeal states, represented by Herod, and all Jerusalem with him, will be aroused in opposition to the heavenly truth coming down to rule in and reign over us. And there will appear a vast disproportion in the respective power of the contending forces; the heavenly influence being as a newborn child, and the influence of the natural life as a crowned king, surrounded with his ministers of state and his standing army. Herod the king, and all Jerusalem, the one; the child born and the son given, the other.

And thus it is in the regeneration of the soul. The divine influence of truth coming down from God, perceived and acknowledged, even in some slight degree, seems insignificant and powerless compared with the well settled doctrines of self-love that rally to flatter and to patronize the natural man. Jerusalem represents the church as to doctrine,—in this case the false doctrines of a perverted church; and in us the fallacies of our self-intelligence, by which we would confirm ourselves in evil. Herod, the king of the Jews, represents the ruling falsity grounded in self-love. These were really formidable when arrayed against the newborn king,—the almost inappreciable truth from good, but recently seen and known; and quite unknown until the Magi from the East,—the higher perceptions grounded in the good of remains,—these searchers for the obscure truth from good—heralded his birth. But formidable as is the opposition of the natural man to the internal kingdom of heaven, still there is a desire to know whether the coming kingdom is a reality or only a myth; and if a reality in prospect, whether it can be averted. This inquiry, so often illustrated in the progress of the church, and in the life-experiences of the regeneratsng, is represented by the inquiries made by Herod of the chief priests and scribes of the people: "he demanded of them where the Christ should be born."

To avert the influence of Divine truth, when its regenerating influence has fairly begun, is quite impossible. For it is the Word of the Lord sent forth with the Divine energy in it, and flowing forth from it, to regenerate and to save. The Lord, through the prophet, says:—

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Herod demanded of them where THE CHRIST should be born. And this represents the inquiries of the natural man touching the manifestation of the spiritual. He is apt to inquire which one of my natural loves is to be set aside by THE CHRIST,—the Divine truth that I have learned? Where is the work of renovation to begin? And "in Bethlehem in the land of Juda" is the answer. The work begins in the highest, or central principles of the natural man, even with the heart itself, the will in its union with the best and highest thoughts of the understanding on the natural plane.

We learn in the Arcana that the Lord alone was born spiritual-celestial, and in consequence of this was born in Bethlehem where is the boundary of the land of Bvnjamin; for Bethlehem signifies the spiritual of the celestial, and Benjamin represents the same; He was born spiritual-celestial because the Divine was in Him. A. C. 4592.

Truth in itself is spiritual and good is celestial, and the spiritual-celestial is truth conjoined to good. The Lord was born a king, and a king signifies truth from good; and as truth was conjoined to good in him from nativity, he was born in Bethlehem, a place signifying truth from good. A. E. 449.

So it was in the incarnation of the Lord; but in the Lord's life in us, when the work begins, it is truth from good,—an affection for the Lord and his kingdom clothed in its appropriate thoughts touching the conduct of life—our duties and uses. But so obscure are these movings of the Spirit to all natural recognition, that great search must be made in order to find out what the Lord is doing in the soul; and even then the search will be fruitless; the natural devisings will not be likely to detect the spiritual. Herod and all Jerusalem with him may be troubled, and may make search for the newborn king, but he will escape their vigilance; will pass through the midst of them, and go his way. For "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."

INVITATION.

I.

When trammelled by its earthly cares, the weary spirit faints,
And in the ear of Providence pours forth its sad complaints,
Its Maker's invitation comes, in sweetest language dressed,
"Come unto me, ye weary, come, and I will give you rest.

II.

"Come unto me, all ye that work, who heavy burdens bear,
Come and before my footstool cast your spirit load of care;
Kneel, in your weakness, kneel; rise, noble in your might?
For easy is my yoke to bear, my burden it is light.

III.

"Come unto me, my children, come, your burdens let me bear;
My strong right hand, my outstretched arm, are present everywhere!
In me, your God, your trust confide; be every doubt repressed;
Meek and lowly in heart am I; your souls shall find their rest.

IV.

"Come unto me, ye strong and brave, the noble, and the good;
Who, firm in strict integrity, have Satan's wiles withstood;
If e'er your faith should weaker grow, be strong, ye shall not drown;
Ye that have borne the cross so long, may well deserve the crown."

V.

Thus calls the Saviour; go, then, all; pour forth before his throne;
Ye cannot fill those boundless realms, where only love is known;
There's room for all—God's heart is vast—broad the Redeemer's breast!
Go unto him—go weary, go, and he will give you rest.

R. S.

THE UNIVERSALITY OF LITURGICAL WORSHIP.

Let me proceed to show the universality of liturgic worship, and to sketch the history of the Prayer-Book. From what has been said, you are prepared to learn that some form of Liturgy was used in the first ages of the Christian Church. And this is true. There are now extant the ancient Liturgies of apostolic churches. There are fragments and quotations from lost Liturgies in the writings of the fathers. As the Holy Communion was celebrated on each Lord's day, being, as we learn from Holy Scripture, the chief object of Christians assembling together, so most of the extant Liturgies are the ancient communion offices. These all substantially agree in doctrine, varying only in the order of divine worship, and in expression, according to the authority of the several bishops in their respective dioceses, or in their assembled councils.

The following are the Liturgies preserved among us to the present day. The Oriental Liturgy, which, as its name imports, was established in the Eastern Churches of India, Asia Minor and Greece. The Alexandrian was the liturgy in Alexandria, as well as in other parts of Egypt, in Abyssinia, and the countries along the Mediterranean shores westward. The Roman liturgy obtained throughout Italy, Sicily and Carthage, and its environs in Africa. The Gallican Liturgy prevailed in France and Spain and England.

The enemies of our church have taken pains to impress the Christian mind with the idea that the church in England owes its origin to the Church of Rome. It would matter little if this allegation were not false, provided we should have obtained from Rome her primitive faith and practice, the praise of which was in all the churches. But the averment is not true. It is uttered, we presume, as the cob-web, to catch the floating prejudices for detraction's nourishment and venom.

It is clear from the testimony of unquestionable documents, that the religion of Christ had been preached in the British Isles, by St. Paul as supposed, and by missionaries from the East; Aristobulus, the companion of St. Paul being one of the first bishops; and that many converts were baptized, and bishops and priests ordained, at a very early period—as early, indeed, as the year of our Lord 64.

At the Council of Arles, three British bishops subscribed their names. This council assembled in the year 314, eleven years before the Council of Nice. The names of twenty-eight bishops and their sees, in Britain, are preserved in the chronicles of those times.

The Pagan Saxons persecuted the church, and in the year 303, St. Alban, the first British martyr, suffered. The names of many other martyrs are preserved in the annals of Bede and Gildas. "During this persecution, the churches were demolished, the holy vessels carried off, Christians were cruelly murdered, and every indignity was offered to their persons."

In the year 429, Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, being sent into Britain, on a mission against the heresy of Pelagianism, (the denial of original sin,) brought with them the Gallican Liturgy, which differed from that in use at Rome.

"In the following century, 578, the Saxons, by repeated victories, had obtained possession of nearly the whole of England. As their conquests exterded, they established their own heathenism, and drove the church into Wales, Cornwall and Cumberland, where the Saxons had been unable to penetrate.

The church remained in this depressed state for several years, when, in the year 596, Gregory the Great despatched Augustine, the Monk, into England, to attempt the conversion of its Saxon conquerers. . . . Augustine was well received by the British bishops; he had several conferences with them; and he wrote to Pope Gregory for instructions "how he should treat with the British bishops."

As the British Church had received the Apostleship, so also it had received its liturgy and customs from the East. The three liturgies which now obtained use in Great Britain were the Oriental, the Gallican, and after Augustine's consecration to the See of Canterbury, the Roman. In the course of the following ten centuries, the encroachments of Rome grew more and more severe, till her usurpation became prevalent.

Henry the Eighth died the 28th of January, 1547. The accession of his son, Edward VI., gave fresh hopes and encouragement to the advocates of the Reformation. Cranmer was Edward's sponsor at his baptism; his tutor; and, by the will of his father, one of Henry's executors. In the first year of Edward's reign, the Convocation of the bishops and clergy of the Church in England demanded the reform of the Liturgy, which was in Latin, and much polluted with the superstitions of Romanism. In the following year the King appointed Cranmer, Ridley, and five other Bishops, with six distinguished divines, to undertake this work. "In entering upon this important undertaking," says the historian, "Cranmer and his associates proceeded with that wisdom and prudence which characterized all their proceedings. It was their wish, according to their commission, to retain whatever was sanctioned by Scripture and by the primitive church." Their object was not to innovate, but to remove innovations, and restore the Liturgy to its primitive pattern. "Nothing was further from their thoughts than the presumptuous notion of composing an entirely new form of public devotion."

Cranmer's next object was to restore the English Liturgy to the English language. For eight hundred years the service of the ancient Church was performed in the vernacular or common tongue of every country.

The arrogant and imperious Hildebrand was the first pope who determined that the Liturgy of the Roman Catholic Church should be performed everywhere in Latin. To most worshippers, then as now, in that communion, the worship was in an unknown tongue. The Bible, too, was in Latin, and hidden from the people. As the reformed worship was in strict accordonce with Holy Scripture, the next object of Cranmer was to translate the Bible into English.—*Francis Vinton, D. D.*

FORMALISM OF SERMONS.

I wish I could make sermons as if I had never heard or read how they are made by other people. The formalism of regular divisions and applications is deadly.

I sometimes think I never acted out my inner man in a sermon. Causes which prevent: fear of being too learned; fear of being too sentimental; fear of being too decorative; fear of being too obscure; fear of being too vehement. All this fear of being myself.

In writing and speaking, throw off all restraint. Technical divisions are a restraint. Writing from a precomposed skeleton is eminently so. It forces one to parcel out his matter in a forced, Procrustean way. The current is often thus stopped at the very moment when it begins to gush. The ideal of a discourse is that of a flow from first to last.

Ordinary applications mar the unity of a discourse. Every sermon tends in one direction. Let it take that direction; it is the proper ending. The true way is to have an object, and be full of it.

My father says a man should not begin with making a plan, should not wait until he is in the vein. Begin however you feel, and write till you get into the vein, however long it may be. 'Tis thus men do in mining. You may throw away all the beginnings.

Write while you are warm. Do not be avaricious of your best thoughts, nor reserve warm ideas for the last. This is like flooding the stomachs of guests with soups before dinner.

Sermons should be written on subjects which thoroughly interest the mind of the writer. Those are seldom such as he takes up by a sort of constraint, in a series, or *invita Minerva*, nor those on which he is unprepared, and to which he has to make collections.—*Dr. Alexander.*

THE ANGEL POST.

BY MARY H. C. BOOTH.

I have nothing to say to you, dearest,
Nothing that I can write;
For all the word that I had to send,
I sent by the post to-night.

Not in the form of a letter,
With mark and stamp and seal,
Did I trust the tender message
That my soul had to reveal.

Not in a bunch of blossoms,
Not in a sweet boquet,
Did I hide the beautiful meaning
Of the words I dared not say.

But I sent the sweet heart-music
No mortal on earth e'er wrote—
What need that the soul's soft melodies
Be written down by note?

So I've nothing to say to you, dearest,
But to send you my love at most;
And the news of my heart which I cannot write,
I send by the angel-post.

ONLY A BABY'S GRAVE.

Only a baby's grave!
Some foot or two at the most,
Of star-daised sod, yet I think that God
Knows what that little grave cost.

Only a baby's grave!
To children even so small
That they sit here and sing—so small a thing
Seems scarcely a grave at all!

Only a baby's grave!
Strange, how we moan and fret
For a little face, that was here such a space:
O, more strange, could we forget!

Only a baby's grave!
Did we measure grief by this,
Few tears were shed on our baby dead,
I know how they fell on this.

Only a baby's grave!
Will the little life be much
Too small a gem for his diadem,
Whose kingdom is made of such?

Only a baby's grave!
Yet often we come and sit
By the little stone, and thank God to own
We are nearer heaven for it.

MEMORY OF WRONG.

A rich landlord once cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterwards became a painter, and painted a life likeness of the dark scene. Years afterwards he placed it where the man saw it. He turned pale, trembled in every joint, and offered any sum to purchase it, that he might put it out of sight. Thus there is an invisible painter drawing on the canvas of the soul a life likeness reflecting correctly all the passions and actions of our spiritual history on earth. Eternity will reveal them to every man. We must meet our earth life again.

LOVE YOUR NEIGHBOR AS YOURSELF.

"That is impossible," said James to his mother. "I don't believe that any one ever did so, or ever will do so. It is contrary to nature."

"Not so fast, James, my boy," replied his mother. "Let us examine before you go any farther. Either you are mistaken, or some one who has been accounted the wisest and truest of men, for many ages, will prove to be foolish and false. Let us see if it be possible. Cannot you behave to others as you would like them to behave to you?"

"Why yes, I suppose I can, mother; but I know that I do not always. Indeed, I fancy it is very rarely that I do."

"Well, you feel it to be possible, James, and so one point is settled."

"Not so fast, mother. What is the meaning of impossible?"

"That which cannot be done—as for a man to fly, a bird to live in the water, or a fish to swim on land."

"Oh, I don't mean an impossibility of that kind. I mean that when we don't like a thing it is of very little use to expect us to do it."

"I understand you, James; you mean a moral impossibility—a thing which does not suit our moral state."

"That is just what I mean, mother. I do not think that people are in such a state as to make it agreeable to them to love their neighbors as themselves. I confess it is not always agreeable to me."

"James, tell me, when are you the happiest, when do you feel best, when you can love your neighbor, or when you cannot love him?"

"Why, of course, mother, when I can love him."

"Well, tell me now, does not your better state continue the longer for practising the virtue that we are speaking of?"

"Certainly, mother; but if I am not in the state I cannot practise it, any more than I can fly without wings."

"Just so, James. The state determines the practice."

"And what is it that determines the state, mother?"

"Yourself! Although your question has puzzled philosophers and divines in all ages, yet I will try to answer it a little more explicitly. Our moral state depends on the feelings which we cultivate, the knowledge that we acquire, and the company we seek. If a man wishes to be a lawyer, his feelings, knowledge, objects, and company, will all be in the direction of the law. If he wish to be a merchant, they will be in the direction of merchandise. If a man wish to love his neighbor, he must direct his course that way. There are always two influences operating upon you, good and evil. You can resist them or yield to them. There may be pleasure in yielding to or resisting either of them; there is happiness only in yielding to the good. By pleasure, I mean the enjoyment of one of your faculties, the rest not being cared for; by happiness, I mean the enjoyment of all your faculties."

"Then you do not expect me to do it all at once?"

"Certainly not. It is a virture to be acquired. We have the elements of the virtues, but they require cultivating, just as much as the elements of any of the arts or sciences."

"It is usually taught and commanded like a rule in arithmetic, as though it could be done like an addition or multiplication sum. I like it better as a thing to be acquired by time."

"Now, James, do you think any one ever did, or ever will, love his neighbor as himself?"

"Why yes, I grant that some few may have done it, and there may be some who will do it. Still, I think the greater part of mankind have done, and still do, the contrary."

"Suppose I admit your statement to be true—and I am afraid that it is—which is the more natural for us, to love or not to love?"

"I am not sure that I have a good understanding of the word natural. Please to assist me."

"Natural is that which is suitable to the nature of a thing or being,—as fluidity to water, solidity to stone, light to vegetables and animals, water to fishes, air to birds, and land to beasts. Now, I think love to our neighbors is natural to us as intelligent and moral beings. We may, like the ice, be so frozen with selfishness as to have no flow of feeling, or like the lava of a volcano, be so heated by passion as to lose all composedness and solidity; but I think that the state most suitable to our nature is a gentle, loving one. I am quite sure that is the *happiest* one for us, and I am of the opinion it is the most profitable one also. Try it, James."

"I will for a week; and then I shall have something more to say."

A man of no purpose, no purpose fulfils; Weak men have wishes; but strong men have wills.

The New Jerusalem Messenger.

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

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New Books Just Received.

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

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

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

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

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

TIDINGS OF THE CHURCH.

TAUNTON, Aug. 9, 1864.

DEAR BROTHER STUART:—In looking over the Messenger of last week, I find two things for the subject of a short letter,—one in the editorial notice of The New Age, and one on the article on Preaching.

What is said of The New Age I like very much, particularly the cautionary criticism on the statement of the already useful and greatly promising author, that the doctrines of the New Church are but a republication of the forgotten things of pure primitive Christianity. It is time that the establishment of the New Church is indeed the raising up of the tabernacle that was broken down, but it is more than this; it is the filling of it with glories that never shone before. It is indeed right to say that the good and true things of the church that the Lord came to form, eighteen centuries ago, are now brought forth like lost treasures from the ruins of a fallen dwelling; but it is true too, that with them are to be bestowed in the new home prepared for them that love the appearing of the Lord, more precious things than ever were possessed by the dwellers in that no more habitable house. For, as when the Lord came in the flesh, he uttered in their original purity the precepts of the forgotten law, and at the same time opened the understandings of men to see, what none had ever seen till He, the Light of the World came among men; so now, he makes known to us, whom he reminds of the true meaning of things as understood by the Christians of the early time, things new which even they at their best estate were not prepared to learn. "I have many things to say to you, but ye cannot bear them now." These were his words to the disciples, and it is far from being true, as is supposed by some, that he said those things which they could not then bear to hear in the interval between his resurrection and ascension. No; those words which, in their internal sense, are a perpetual invitation to his followers in the regeneration to go with him to greater heights of the glory of the knowledge of divine things, are, in a very important part of their literal sense, a prediction of a new day of the church in the world.

But, as the editorial has it, we need not severely criticise this statement; it is hardly stronger, perhaps, than we need; for we have, sad to say, been far too prone to condemn, as effete and obsolete, all that we call the nominal old church, and far too little inclined to look for the remains that are extricated from entanglement with injurious things.

But I promised a short letter, and to keep my promise, I must pass to the second thing. The letter on Preaching closes with what is to me an amusing question: "Do you ever preach to sinners?" Well, for one, I never preached to anybody else. If I were going to invent a descriptive name for the New Church, I should call it The Church of the Penitants. There is not a sermon that was ever preached by a New Church minister, that was not intended to do the work of a prophet; that is, to "show my people their transgressions." To see his evils is the end and aim of every New Churchman; and every true exposition of a passage of the Word holds up to him a mirror in which to behold his reflected life. Even if a man may, in his miserable vanity, preach a "sensation sermon on the law of bird's nesting," he may, in a better state of mind, or some one else may before that good time comes, preach a heart searching, humble, edifying sermon on the same subject. I never forget that one of the most attentive, and kindly critical, hearers in the parish where I lived so long, used to say to me: "The doctrine of the internal sense is almost all in all to me; I want to have the Word explained; I want to see how even those strange things that most men pass over are full of doctrine of life." I know how that man felt; it was no idle curiosity that beset him; it was a searching spirit that cried within him: Open mine eyes that I may see wondrous things in thy law. I know there are dry expositions; I made many myself when I began to preach; but even they, if made in the humble endeavor to understand the Word, are not without their use; and clear, lively exposition of strange things is useful.

Let us not rush to the other extreme; let us not mistake hortatory declamation for the only expression of the strong desire that men may know and do the Word of the Lord. Let us still suppose that many—most—of our hearers come to be helped to live better lives, and let us be slow to think that the sleep of indifference—if any sleep that sleep—is to be broken by the whirlwinds of the pulpit. Boanerges—sons of thunder—is not the name of the noisy alarmists, but of the most wise and enlightened teachers; for as thunder and lightning clear the dull summer air, full of the incongruously mixed elements that make us indolent, and make vegetable life around us droop; so the spiritual things that thunder and lightning signify clear the sky of our life. Correspondence is not in outward resemblance, but in real use.

I am quite aware that somewhat more of direct address may well come into our sermons, that a more palpable application of doctrine to life may be useful to many, and that it may sometimes be very useful to speak of specific outward evils; but I am afraid, too, that if we get to preaching to "sinners," after the usual apparent way, we shall get to imagining that some of us are saints before our time. If he who preaches to sinners can always feel that he is himself their fellow sinner, and can speak in the spirit of help to those who have need to do such work as he is doing, then it is good to preach to sinners; but usually the preacher to "sinners" thinks that he, and some whom he calls brethren, are saved, while those whom he calls sinners are lost. But the true preacher, seeing the tares and the wheat in his own life, will make no premature separation between men and men.

Let us have practical preaching, but let us learn that sometimes that preaching is the least practical which has the most to say about practices, good and bad. We do not want moral didactics; but spiritual thoughts about the principles of right living ought to form the staple of our sermons.

It is not true that we can keep some things for the lecture room, the Bible class, and the magazine or newspaper essay, or the tract, and never bring them into sermons; the instruction that the pulpit, as the pulpit, gives is all that some can have, and we must preach all sorts of sermons; and if we honestly deal with our own sins, it will be found that we preach effectually to sinners; for the things that we say will be felt to be said by men who are diligent in putting away evils; and the things will be seen to be of practical use. All the law of Moses is full of spiritual meaning. All the history of Israel is full of it too. We cannot choose a text that will not be a really useful one to our hearers, if we have found it useful to ourselves. It is harsh judgment to call the expounder of a wonderful portion of the Word a sensation preacher, only because he expounds a wonderful thing; much knowledge of his life, and of his success as a teacher, is required before he can thus be judged. The thing that seems a trifle to us, may be just what some mind wants to show it that the Bible is the Word of God.

THOMAS P. RODMAN.

Headquarters 3d M'd Vet. Vol. Infantry.
Near Petersburg, Va., Aug. 8, 1864.

DEAR BROTHER STUART:—When I wrote you my last letter, I expected soon to be mustered out, on account of the consolidation of the regiment into four companies. We are now a battalion, minus our colonel, the adjutant and quartermaster. My humble self, the chaplain, was retained, because he did not become supernumerary by any consolidation whatever.

My sphere of usefulness has lately been increased by visits to the Division Hospital, and having charge of two batteries, for which I preach. On Sundays I preach regularly in the breastworks, and afterwards before Brigade Headquarters. My preaching in the breastworks is attended with much danger, but so far the Lord's kind providence has protected my life in every instance. Shells often burst near where I preach, and there is no end to minnie balls coming over our heads and striking the ground and trees close to us. Few chaplains preach in the breastworks, and in some instances I know that chaplains have not preached one sermon in three months, on account of danger. Such cowardly conduct makes many chaplains hated by officers and men, and on their account good and brave chaplains have much to suffer from prejudice.

Lately I paid a visit to our excellent brother, Dr. Stearns, first surgeon of the 22d Massachusetts volunteers, and, by invitation, I shall address his regiment next Sunday. His brother, also a New Churchman, is of the 29th Massachusetts volunteers, and beside him there are Captain Clarke, of his regiment, and Mr. C. A. E. Spanur, of my regiment, who are full receivers of the heavenly doctrines. The latter is a member of the Second New Church Society in Baltimore. By this you see that I have some New Church society about me.

I miss the Messenger since the day my regiment left Baltimore, Sunday, 24th of April. Do me the favor and send me a number of old copies since that date. I do not know what is going on in the Church; I do not know anything about the proceedings of the General Convention, or any Association. Please send me the Messenger regularly.

In the attempt made at daybreak, on the morning of the 30th ult., to pierce the rebel lines, the fort blown up was in the immediate front of my regiment and brigade. During the charge, after the explosion had taken place, my little battalion lost 26 out of 86; but we expect some of our wounded back from the hospitals, and they will probably increase our whole number to 120 muskets. Many of our brave boys were killed within the last three months. The flag of my battalion was the second floating on the ruins of the exploded fort, but the brave color-bearer, Sergeant Jos. McCabe, fell dead at its side, pierced by five balls.

Yours very truly and affectionately,
ARTHUR O. BRICKMAN.

PORTLAND, Me., Aug. 13, 1864.

DEAR BROTHER STUART:—"The Forest City" is looking well, as usual. And, as far as I know, our New Church friends here are as well as usual. I have been here nearly two weeks, spending my summer vacation.

A few days ago I saw a copy of "The Monthly Journal of the American Unitarian Association," in which I found an article worthy of notice. It was a criticism upon Rev. Dr. Lyman Beecher, in which occurs the following language: "Nature made Dr. Beecher a genial, warm-hearted, free-minded man. Calvinism made him intolerant, harsh and narrow; hindered him from seeing any good out of the circle of his own creed and party, and from doing any justice to the honest convictions of other men. No better instance can be given of the influence of a stern and unlovely faith, in spoiling a soul of its native nobleness."

Does it not forcibly strike every New Churchman, that our Unitarian friend, in avoiding orthodox severity, has fallen into another extreme, which is equally dangerous?

Orthodoxy proclaims the "total depravity of man," which renders every individual amenable to the Divine condemnation, in such a manner that a *vicarious* atonement is necessary for man's salvation. Loving our fellow men, yet hating the heresy they maintain, we, as New Churchmen, offer our orthodox friends what we believe to be the true doctrine of regeneration. We assure them that nothing is *imputed* to men but that which is *imparted* to them. We show them how the atonement is not "vicarious," but that regeneration is reconciling man to God. We proclaim that our Lord and Saviour, Jesus Christ, is not merely one of three Gods, but that he is the "one and only God of heaven and earth," in whom dwelleth the whole fulness of the Divinity, bodily.

But our Unitarian friend, horrified at the doctrine of man's total depravity, rushes to the opposite extreme, and proclaims that man is naturally noble, or at least, that some men are *good by nature.* But to us, this idea savors of self-righteousness. We know that, by nature, all men are inclined to evil; but that, by regeneration, all men may be saved.

Here, as in numerous other instances, when we are met by extreme doctrines, we find the truth only in a medium between them, which harmonizes seemingly discordant principles, and avoids extremes.

In the New Church doctrine of "remains" implanted in us during infancy and innocence, we find the true medium, which harmonizes the depravity and the dignity of man, and explains them both. It shows that man is not born totally depraved in will, but that he is born with tendencies to evil, which tendencies never become actual evils until he rationally, freely and intentionally confirms them, by carrying them out in matured life. Thus the man has a choice between good and evil. Regeneration is the result of a choice of good, and a returning to the Lord. And, in our doctrines, the "dignity" of man is shown to be, not a natural goodness, not a "native nobleness" of soul, but a dignity imparted to man when he returns to the order of a good life, and is thus regenerated by the Lord. This dignity belongs not to the man, but to the holy and Divine principles which he has received into his will and understanding, by obedience to the truths of the Divine Word. Such dignity never belongs to the natural man, or to man, naturally; but to the regenerated man, that is, to man saved from his natural evils. This is not, really, the dignity of *man,* but of God in man.

Thus, while the "total depravity" and "vicarious atonement" bind our Orthodox friends down to a "stern and unlovely faith," and tend to make men wait for God's grace to come to them, instead of actively trying to put away their own evils as sins against God, the Unitarian idea of the "native nobleness" of man is so liberal as to be *loose,* leading to self-righteousness, by teaching men that they do not need regeneration.

E. C. M.

U. S. Naval Observatory, WASHINGTON, D. C., August 15, 1864.

DEAR SIR:—I am glad to be able to say that my fears in regard to the destruction of my house, &c., by rebels, in their late raid into Maryland, were not realized, as I found nothing injured or taken from my place; although some of my neighbors lost their horses, hay, corn, &c.

We had Mr. Fox on a visit at my house yesterday, and took the opportunity of inviting some of the neighbors to come in and hear him. He had a congregation of about twenty adults, and as many children. Mr. George Hinkley's infant was baptized, and many of the congregation who had never before heard a New Church discourse were anxiously inquiring when they could have another opportunity of hearing Mr. Fox. Altogether the visit of Mr. F. was a most pleasant occasion to us; and I hope the instructions he gave will be useful to many who heard him.

Yours truly, A. G. P.

DECATUR, Nebraska, Aug. 1, 1864.

Rev. Mr. Stuart:

DEAR SIR:—Perhaps you will be interested to hear that on June 26th the first New Church service ever held in this territory was enjoyed by five receivers in this place, at the house of my son, Frank Welch, to whom I am paying a visit. He and his wife, Mr. James Pettee, son of Rev. Mr. Pettee of Abington, and his wife, and myself, from the Boston Society, completing the little band of five. The number will doubtless be augmented in good time, although with the little acquaintance I have of the restless spirit of pioneer life, it seems to me not particularly congenial to spiritual development. But God knows best, and perhaps some sparks of truth, which I do not recognize, may be elicited by this perpetual attrition.

Very truly yours,
M. E. A. C. BROWN.

From the Children's New Church Magazine.

DORA.

Heaven's light is shining on thy face,
Every smile beoms with its grace:
Gift of love to us thou art,
Sweetest blossom of the heart.

Dora, then, thy name shall be,
That, whene'er we think of thee,
Heavenward thou our tho'ts shalt lift;
For thou art its sacred gift.

All thy life in deeds of love,
Consecrated from above,
Shall be spent from day to day,
Like an angel in the way.

Where thy gentle feet shall tread,
Flowers shall spring as in a bed
Fragrant with the snowy bells
Of the peerless asphodels.—

Flowers of grace and beauty, fair
As the children of the air,
Radiant as the shining band,
Fed by dews of Spirit-Land.

By thy side shall angels wait,
Pointing to the pearly gate;
Starry-crowned, the blessed three,—
Faith, Hope, and Charity.

Star of home! its skies are bright
With thy pure, celestial light:
Where the storm-clouds never come,
Be thine everlasting home!

Gift of heaven to us thou art,
Fairest blossom of the heart:
In thy life all sweets combine,
Dora, gift of Love Divine.

Fall River. J. W.

To Business Men.

A GENTLEMAN who has been a financial partner in an importing house, thoroughly conversant by a valuable experience with the banking business and mercantile pursuits, an excellent bookkeeper and correct accountant, wishes to make an engagement with some good firm where ability and integrity are appreciated. Would be willing to locate in any city, or would travel, as he has extensively, in the northern and middle states. The best of references in New York and Boston. Address H. C. L., box 668, Boston Post Office. 470–tf

TAFEL FUND.

The Treasurer of the General Convention of the New Jerusalem in the United States of America reports the following sums of money received for the Tafel Fund:

Amount of cash before reported to Convention, June 1, 1864,	$4259 24
June 2—Through S. Reed, Esq., collected from T. Parsons, Esq., before reed as subscribed,	50
A Friend,	1
June 7—John Westall, Fall River,	5
H. S. Hubard, Berlin, C. W.,	20
Frederick Pratt,	5
June 14—Through L. S. Burnham, from H. Mills,	10
June 17—Through E. Burnham, from a lady of the West,	1
July 9—Through S. Reed, Esq. from Rev. John Worcester,	25
John Renney, of Folsom, Cal.,	3
July 27—Through Dr. Towle, from Jas. A. Beck,	1
Aug. 9—Through S. Reed, from Lyman Clark,	5
	$4385 24

ROBT. L. SMITH, Treasurer.

Jamaica, Aug. 15, 186 .

MARRIED:

On the 9th of August, at the New Jerusalem Temple in 35th street, New York, by the Rev. J. P. Stuart, WILLIAM MCGEORGE, of West Hoboken, N. J., and Miss MARY A., only daughter of Job Clark, Esq., of this city.

Obituary.

MRS. MARY CANBY DRAKE, daughter of the late Dr. Joseph Canby, entered the spiritual world on Wednesday morning, Aug. 10th, at 5 o'clock

Mrs. Drake had been a reader and believer of the New Church doctrines for the last fifteen years. These teachings were her delight through life, and in death these beautiful and self sustaining truths comforted her. Her gentle spirit with calm confidence passed through the gate of life, entering the valley, which to her was not dim and shadowy, being illumined by the glorious promises of the Holy Word, which she repeated as long as she had strength to speak. All her qualities were those of a Christian. C.

Bellefontaine, Ohio.

Died, in Detroit, on Sunday, July 31st, at half past 7 A. M., ELIZABETH S., wife of William Wiley, aged 46 years.

The Waltham New Church School

WILL commence its fifth year on the 13th of September, 1864. In the past year the school numbered, at its height, sixty-four pupils. For the coming year the accommodations of the school have been much enlarged. More dwelling houses have been provided for boarding pupils, and a new school house has been built, with every provision for the health, convenience, and comfort of a large school.

A Board of Managers has been put in charge of the school, to keep pace with its increasing size and requirements, and to perfect its adaptation to the wants of the church.

The Managers have appointed one of their number, Rev. John Worcester, their agent, to superintend and have general charge of the school.

The teachers already engaged for the coming year are—

MR. EDWIN A. GIBBENS.
MISS M. L. PARMENTER.
MRS. L. M. DICKINSON.
MR. W. P. P. LONGFELLOW, teacher of Instrumental Music and Drawing.
MISS A. R. ROWE, teacher of Gymnastics,—Dr. Lewis' system.

Other engagements are contemplated, including the care of an Infant or Kindergarten Department; instruction of the whole school in Vocal Music; and, as soon as practicable, lessons in Dancing.

The advantages which the school has already been found to possess, are a healthy and pleasant country location, one mile from the village of Waltham, and ten miles from Boston; boarding places in small New Church families, and in a New Church community, where all are interested in the welfare of the pupils; an excellent spirit among the pupils themselves, and ability and successful zeal on the part of the teachers.

The Managers have great confidence in the continued and increasing usefulness of the school, from the earnest desire of all connected with it to have its discipline, instruction, and influence ruled by the spirit of the New Church. Increasing excellence in every department will be their constant aim and care, and suggestions for improvement will always be welcome from every source.

Thorough instruction will be given in Latin and Greek, French and German, and all other branches usually embraced in high school and best private school education.

The regular price of tuition ranges from $50 to $100 a year, according to age and studies. Extra charges are made only for instrumental music and for private lessons in vocal music.

The price of board is fixed from time to time in the various families at rates just sufficing to cover fairly the actual cost. For the coming term the price will be $5 a week, washing included.

The Managers reserve the right to admit only those pupils whose presence will be no injury to the school.

Further information may be obtained from either of the Managers, and applications for admission may be addressed to BENJAMIN WORCESTER, Waltham, Mass.

Board of Managers.
T. B. HAYWARD, Chairman.
JOHN WORCESTER,
JAMES REED,
NATHAN HOBART,
BENJ. WORCESTER, Secretary.
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476

THE Journal of the American Conference of New Church Ministers, printed for the use of the members of the Conference, is now ready for delivery. Those ministers who have not yet received it can do so by sending to the undersigned their order, with one dollar and a two cent postage stamp.

W. H. BENADE, Secretary,
474 Pittsburgh, Pa.

Love Towards Enemies,

AND THE WAY TO MANIFEST IT.

A SERMON, by B. F. Barrett, Minister of the First New Jerusalem Society of Philadelphia. 24 pp. 12mo. Just published by request. It explains how the precept Love your enemies, &c., is to be fulfilled towards our country's enemies, and also toward our spiritual foes (evil spirits). The Sermon will be sent to any address (postage prepaid) on the receipt of 10 cents.

F. E. BOERICKE,
474 625 Arch street, Philadelphia.

NEW CHURCH BOOKS.

NOW READY.

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

the New Editions of the following works

Liturgy, in muslin, $1. Postage 20 cts.
Liturgy, morocco gilt, $1.50. " 20.
Liturgy, Turkey morocco, $3. " 20.
Principles of the New Church, muslin plain, 50 cents. Postage 12.
Principles of the New Church, muslin, beveled boards, 60 cents. Postage 12.
Principles of the New Church, muslin, gilt, 68 cents. Postage 12.
Principles of the New Church, Turkey morocco, extra, $2. Postage 12.
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Heaven and Hell, muslin, beveled boards, extra, 88 cents. Postage 12.
Heaven and Hell, muslin, blue and gilt, $1.00. Postage 16]
Heaven and Hell, Turkey morocco, extra, $2.50 Postage 16.
Divine Providence, muslin, 60 cts. Post. 16.
Conjugial Love, muslin, plain, $1. Post. 28.
Conjugial Love, Turkey morocco, extra, $3 net. Postage 28.
Four Leading Doctrines, muslin, plain, 50 cents. Postage 12.
Four Leading Doctrines, muslin, beveled boards, 75 cents. Postage 12.
The Doctrines separate, in paper covers, postage included:

Doctrine of the Lord,	10 cents.
Doctrine of the Sacred Scripture,	10 "
Doctrine of Life,	10 "
Doctrine of Faith,	5 "
Doctrine of Charity,	10 "

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

Just received from the Boston Publishers the following works of Prof. Parsons:

Parsons's Essays, First Series, 60 cents, post. 12
Parsons's Essays, Second Series, 75 cts. Post 16
Parsons's Essays, Third Series, 75 cts. Post. 16.
Parsons on Slavery, postage included, 15 cts.

Also the following works of Mrs. Ware:

Elements of Character, price 88 cts. Post. 16.
Thoughts in my Garden, $1. Postage 16.
Death and Life, 88 cents. Postage 12.

Also the following works:

Hayden's Ten Chapters on Marriage, 75 cents, Postage 12.
Reed's Growth of the Mind, 38 cts. Post. 8.
Worcester's Familiar Illustrations of Scripture, 50 cents. Postage 16.
Doctrinal Class Book, 31 cents. Postage 8.
New Church Catechisms, 20 cents. Post. 4.
Evans' Celestial Dawn, 75 cents. Postage 16.
Compendium and Life of Swedenborg, price $2. Postage 52.

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

WILLIAM R. PRINCE,
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having devoted his entire life to the study of Trees and Plants, and having analyzed their medicinal virtues, has selected from the vast vegetable kingdom,

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I consider your invention a necessary adjunct to every house where there is a baby.—JAMES B. DUNN, *Pastor Central Presbyterian Church, Broome-street, N. Y.*

Send for Illustrated Circular to

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New Publications.

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

Lectures on the Symbolic Character of the Sacred Scriptures.

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

The Holy Word in its Own Defence

Addressed to Bishop Colenso, and all other earnest Seekers after Truth. By Rev. Abiel Silver, author of "Lectures on the Symbolic Character of the Sacred Scriptures." One volume 12mo., 305 pages. Price $1.25. Postage 16 cents.

Reed's Growth of the Mind.

Observations on the Growth of the Mind. By Sampson Reed. 5th Edition. This popular work, which has now gone through five editions in this country and several in England, is undoubtedly the most lucid treatise on the human mind extant, well deserving its great popularity at home and abroad. A new and beautiful edition. Price 37 cents. Postage 8 cents.

Illustrations of Scripture for the Children of the New Church.

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

A Vindication of Object Teaching,"

By "Scotia." Price 15 cents.

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A new and improved edition, containing Sampson Reed's admirable Lecture on the Mission of Swedenborg, and his article on the New Jerusalem Church, prepared for the New American Cyclopedia. Price 87 cents. Postage 12 cents.

Correspondence of the Sun, Heat, and Light.

By Sampson Reed. Second edition; handsomely bound in cloth; an excellent book for Sunday Schools and families Price 25 cents. Postage 5 cents.

LESSONS FROM SWEDENBORG.

How that which in Natural becomes Spiritual.

I.

FAITH in the beginning with man is natural, as man comes to the Lord it becomes spiritual; likewise charity; but no one has yet known the distinction which there is between natural faith and charity and spiritual; wherefore this great secret is to be disclosed.

II.

There are two worlds, the natural and the spiritual, and in each world there is a sun, and from each sun proceed heat and light; but the heat and light from the sun of the spiritual world have life in them: their life is from the Lord, who is in the midst of that sun; but the heat and light from the sun of the natural world have nothing of life in them, but they serve the two former for receptacles, as instrumental causes serve their principals, to convey them to men. It should, therefore, be known, that the heat and light from the sun of the spiritual world, being those from which all spiritual things are, are also spiritual, because there is spirit and life in them; but the heat and light from the sun of the natural world are those from which are all natural things, which, viewed in themselves, are without spirit and life.

III.

Now, because faith is of light, and charity is of heat, it is manifest that as far as man is in the light and heat proceeding from the sun of the spiritual world, so far he is in spiritual faith and charity; but that as far as he is in the light and heat proceeding from the sun of the natural world, so far he is in natural faith and charity. Hence it is evident, that, as spiritual light is inwardly in natural light, as in its receptacle, or in its repository, and in like manner, spiritual charity inwardly in natural charity; and this is effected, in the degree in which man advances from the natural world into the spiritual world; and he advances, as he believes in the Lord, who is the Light itself, the Way, the Truth, and the Life, as he himself teaches.

IV.

Since it is so, it is manifest, that when man is in spiritual faith, then he is also in natural faith; for, as was said, spiritual faith is inwardly in natural faith. Because faith is of light, it follows that, by that insertion, the natural man becomes, as it were, transparent, and that, as it is conjoined with charity, it becomes beautifully colored; the reason is, because charity is red, and faith is white; charity is red from the flame of spiritual fire, and faith is white or bright from the splendor of the light thence. The contrary happens if the spiritual be not inwardly in the natural, but the natural inwardly in the spiritual; this is the case with men who reject faith and charity. With these the internal of their mind in which they are when they think, left to themselves, is infernal, and also they think from hell, although they do not know it; but the external of their mind, from which they speak with their consociates in the world, is as it were, spiritual, but this is filled with such unclean things as are in hell; therefore these are in hell, for they are in an inverted state with respect to the former.

V.

When, therefore, it is known that the spiritual is inwardly in the natural with those who are in faith in the Lord, and at the same time in charity towards the neighbor, and that thence the natural with them is transparent, it follows that man is so far wise in spiritual things, and thence also so far in natural things, for he sees inwardly in himself whenever he thinks, or reads, or hears anything, whether it be truth or not; he perceives this from the Lord, from whom spiritual light and heat flow into the higher sphere of his understanding.

VI.

As far as faith and charity with man become spiritual, so far he is withdrawn from the proprium, and does not regard himself, reward and recompense, but only the delight of perceiving the truths of faith, and of doing the goods of love; and as far as that spirituality is increased, so far that delight becomes blessed; from this is his salvation, which is called eternal life.

VII.

This state of man may be compared with the most beautiful and delightful things in the world, and also it is compared with them in the Word; as with fruitful trees, and also with the gardens in which they grow, with flowery fields, with precious stones, and with delicious food; and also with weddings and nuptial festivities and rejoicings. But when it is inverted, that is, when the natural is inwardly in the spiritual, and thence man in his internals is a devil, and in his externals like an angel, he may then be compared with a dead person in a coffin made of costly wood and covered with gold; he may also be compared with a skeleton dressed in handsome clothes, like a man, and carried in a magnificent chariot; and also with a corpse in a sepulchre built like the temple of Diana: yea, his internal may be represented by a nest of serpents in a cavern, but his external by butterflies, whose wings are tinged with colors of every kind, but which, nevertheless, glue their filthy eggs to the leaves of useful trees, by which their fruit is consumed: yea their internal may be compared with a hawk, and their external with a dove; and their faith and charity with the flying of a hawk over a dove endeavoring to escape, which at length he wearies out, and then flies upon her and devours her.—T. C. R. 360, 361.

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.

FIRST THE BLADE, THEN THE EAR.

"Ye shall find the babe wrapped in swaddling clothes, lying in a manger."—Luke ii. 12.

As in thought we view the blest germ that grew
Into life ever new,
From a babe to Divinity's glory,
So we follow the thread of a life in us, led
From the low manger bed
To experiences all the same story.

By the hand that keeps our creation's deeps,
We are kept where love ne'er sleeps;
And each finger in the work is expressing
The faithful moulds of the type it holds,
Correspondence here unfolds
The Humanity Divine in each blessing.

Oh how blest then our state when in weakness we wait,
Praying Wisdom to create
And to quicken our life blood forming!
Then comes the slow and irresistible flow
Of the breath we shall know
When the heart is filled full of love warming.

M. O.

SOMETHING ABOUT THE LORD.

An Address to the Little Folks.

BY JOHN E. BOWERS.

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols."—1 John v. 20, 21.

I think you will join me, dear children, in saying that it is a great and blessed privilege to have a knowledge of the true God. The greater part of the people believe that there is a God somewhere, and that he is good and great. The most of people think that God is a being who is higher and mightier than themselves. But there are comparatively few who have any particular knowledge about the true God. We are living in an age of light and knowledge. No one who desires to know something about the true God, heaven and eternal life, needs to be long in ignorance about these subjects; at least not in this and other countries, where there are so many Bibles, and books, tracts, and papers, as there are in this country.

The apostle John said that our Lord Jesus Christ "is the true God and eternal life." And he has also said, "Little children keep yourselves from idols." This warning word he has given us in love; because if we do not believe that Jesus Christ in his Divine Humanity is the true God, we do not believe what is true, and therefore cannot enter heaven.

Many people say that God is a being made up of three persons. The Father is one person, and is God; the Son is the second person, and is God; and the Holy Spirit is the third person, and is also God. Now this is not true. It is not what the Bible teaches us. The truth is, that the Father, Son and Holy Spirit, although they are three, make the one Eternal God, who is our Creator, Redeemer, and Regenerator.

Remember, my dear young friends, if we wish to enter into the kingdom of heaven, we must believe that our Lord and Saviour Jesus Christ is the only God of heaven and earth. We must not worship any one else, for this is what the apostle means when he says "Little children keep yourselves from idols."

But is simply to believe in him all we have to do? No, it is not all. We must keep his commandments. We must love him. And Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me." John xiv. 21. We must shun evils as sins against God. Indeed, we cannot do anything of ourselves; but we can do good so that it appears as if it was of ourselves; but we must acknowledge that the power to do it comes from the Lord alone.

When our Lord was in the world he said and did a great many wonderful things; he went about doing good. He taught the ignorant, he rebuked the wicked, he healed the sick, he made the blind to see, the deaf to hear, and the lame to walk, he cleansed the lepers, raised the dead, cast out devils, he comforted the sorrowful, and encouraged the desponding, he taught as one having authority, and spake as never man spake.

But when our blessed Lord came into the world, to dwell amongst men for a while, he came as a little babe, a helpless little infant, and thus he grew up to manhood. The Scripture says in Luke ii. 52, "And Jesus increased in wisdom and stature, and in favor with God and man."

I suppose you all like to read in the Testament, where we find so many very interesting things recorded about the Lord Jesus Christ. If you will get the second chapter of Luke's gospel, in the latter part of the chapter you will find how, when he was only twelve years old, "they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers."

The apostle John said that "God is love." There are some persons who think that God is angry with them, because the Scripture says "God is angry with the wicked every day." But this is only an appearance. The truth is that God is love, and it is utterly impossible for him to be angry, even for one moment. Wicked men, indeed, think that the Lord is angry with them, but it is not so. He loves every body; but the trouble is, that we are so very apt not to love him as we ought.

Let us see whether we cannot find some object in nature to illustrate our subject. Can you think of any thing in nature which we can make use of for this purpose? It seems to me some of you are thinking of the sun. Well, that is right. We cannot get a more suitable object than the glorious sun, because it corresponds to the Lord. But we always say that the sun rises and sets, because it appears so. It seems as though the sun did rise in the east in the morning, go round the earth at a certain distance, and set in the west in the evening. But this is only an appearance, and not a reality. The fact is, as you all know, that the earth turns on its axis once every twenty-four hours; and as our side of the earth is turned away from the sun, it makes it appear as though the earth stood still, and the sun moved around it, which you know is not the case. So far as our earth and the other planets are concerned, the sun does not move at all.

Again, when it is very dark at night, or even in the day time, when the sky is overcast with thick, heavy clouds, it seems as though the sun did not shine. But this too is only an appearance; because we know that the sun never ceases to shine, even for a moment. As soon as our hemisphere is turned away from it, the other is turned to it, and receives the sun's rays. And if the clouds are so dense that the sun cannot shine through them, and we cannot see it, it shines as brightly as ever on the other side. Probably many of you have heard the beautiful saying that "there is a silver lining to every cloud."

Our natural sun corresponds to our spiritual sun, in which is the Lord. As the sun never ceases to shine, so also the Lord never ceases to love. As the sun shines on the evil as well as on the good, so also does the Lord love the evil as well as the good. God is no respecter of persons.

But by what has been said, I think you can all see that God is one, and, indeed, that he is one divine person. This is a subject of such great importance that I will say a few words more about it.

Does it not seem strange to you that some persons should say that there are three persons and one God? Does it seem reasonable that three distinct persons can be blended into one? Just think about two other persons, two of your playmates or companions, for instance, and ask yourselves whether it is possible that those two and yourself could by any means whatever be so blended as to be one person, and at the same time be as you are now, three persons. Every one of you will say it is impossible. Each of you is in the human form, each of you have the members of the body complete, and there is no power of the universe which can ever make one person of three. Just as impossible is it for three persons to constitute one God.

Why I speak of these things as I do, is that you may be defended from wrong ideas on this important subject, and because the ideas we form in our youth are apt to cleave to us as long as we live. If those ideas are correct, rational, and in harmony with the Sacred Scriptures, then as we grow up to manhood we will continue to grow in wisdom. We will take pleasure in thinking and speaking about the great and sublime truths contained in the Word of God. The light which has descended upon our minds will continue to grow clearer and brighter until we become inhabitants of the glorious city, the New Jerusalem, where there is no need of the sun, neither of the moon, to shine in it, for the glory of God shall lighten it, and the Lamb shall be the light thereof. Rev. xxi. 23.

But if our ideas of God, and of other subjects, are not correct, not rational, and not in harmony with the Sacred Scriptures, then, as we grow up to manhood, we will continue to get deeper and deeper into error. We will take no pleasure in reflecting upon religious subjects; all will be darkness and confusion, and sometimes we will even doubt whether there is a Supreme Being at all. And this will often make us feel very unhappy, uneasy, and dissatisfied. But may the Lord so lead us that we may never get into this state. And he will lead us aright if we are willing to be guided by him. But we must go to him alone, and believe in the truths of his Word, and not in the false teachings of those who have perverted the Word of God.

Let us be thankful that we live in a land of religious liberty, in a land where we can worship under our own vine and fig tree, none daring to molest or make us afraid. But let us make a proper use of this liberty, for if we do not, even the heathen will be more acceptable in the sight of God than we. For to whom much is given, from him much will be required. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen."

GOD'S LOVE AND CARE.

When I look up to yonder sky,
So pure, so bright, so wondrous high,
I think of One I cannot see,
But one who sees and cares for me.

His name is God! He gave me birth,
And every living thing on earth;
And every tree and plant that grows
To the same hand its being owes.

'Tis He my daily food provides,
And all that I require besides;
And when I close my slumbering eye,
I sleep in peace, for He is nigh.

Then surely I should ever love
This gracious God, who reigns above;
For very kind indeed is He
To love a little child like me!

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