New Jerusalem Messenger.

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

VOL. X.—NO. 16. NEW YORK, SATURDAY, OCTOBER 15, 1864. WHOLE NO. 484.

THE
NEW JERUSALEM MESSENGER
IS PUBLISHED EVERY SATURDAY,
BY THE
GENERAL CONVENTION
OF THE
NEW JERUSALEM IN THE UNITED STATES OF AMERICA,
AT No. 20 COOPER UNION, NEW YORK.

TERMS.—$3.00 per annum, in advance. To subscribers in the City, who receive the paper by Express, $3.50.

☞ Address all Letters and Communications for the Messenger, to the Editor, No. 20 Cooper Union.

Funeral Discourse of

MRS. MARY DRAKE,

Preached at Bellefontaine, Ohio,

BY A. J. BARTELS.

Published at the request of her friends.

"AND JESUS SAID UNTO HIM, VERILY I SAY UNTO THEE, TO-DAY SHALT THOU BE WITH ME IN PARADISE."—Luke xxiii. 43.

DEAR FRIENDS—We are about ready to consign the remains of a beloved mother and sister to the grave—to the earth from which they were taken. It becomes us, particularly on an occasion like this, to elevate our minds from the things of this world to the world to which we are all fast hastening—to the life beyond the grave. And on this occasion we are doubtless inclined to ask, concerning our departed sister in the Lord, Where is she? Is she still living? What does she suffer or enjoy? In a word, are her bright and firm hopes, which sustained her during a long sickness, as it were in the presence of death, realized? Is she about entering the happy home for which she asked the Lord to prepare her? And can we therefore truly say of her, she is not here, but risen? These are all important questions, and where shall we find the answers? The Lord Jesus Christ in his holy Word, and particularly in the words of the text, answers these questions. And his words are worthy of our confidence and belief; and as we shall in some measure discover, human reason will most fully consent to these consoling words.

The words in our text were spoken to the thief on the cross. They were not spoken from a speculative mind; nor were they spoken to gain any worldly honor and glory; nor even with the hope of thereby saving himself from the death of the cross; but they were spoken in the hour of darkness, in the hour of trial, in the hour when all the infernal powers seemed roused to his destruction,—under circumstances which would have driven man to despair, and to have caused him rather to curse the Almighty as well as his enemies; then the Lord, full of consolation within himself, gave these consoling words to others; yea, to weak, fallen man.

Wonderful, indeed, are these words:—"Verily I say unto thee, to-day shalt thou be with me in paradise." And they are as powerful as they are wonderful. They have sustained many souls in the most severe trials since the Lord's time on earth. Many of those, no doubt, who were burned at the stake, or cast into the dungeon as food for the wild beasts, for the sake of their religion, were comforted by these blessed words; and to this day are these words a healing balm in the hour when all earthly things pass away to those who implicitly believe in the Lord. Can we, my friends, find any real consolation from these words? Do they comfort us when our friends pass away, and when we also may soon expect to leave all things of time and sense behind us?

Let us see how we are to understand the words of the text, and then we shall know them to be God's divine truth, giving life and strength to the soul.

The paradise here spoken of literally means a garden. Any one, however, will see that the Lord did not refer to any paradise or garden in this natural world, for surely Golgotha was not a paradise, and we do not read of any other place in this world into which the thief was introduced. This paradise is a state and place in the spiritual world, into which every one goes after death. In many places in the sacred Scripture do we read of this spiritual world; indeed, the existence of it is implied on almost every page of the Sacred Scripture. Many of the prophets and apostles were by the Lord permitted to see into this spiritual world—to see many of its inhabitants and things. They were permitted to see these things, and commanded to write them, that we might be aware of their existence, and be prepared to learn more about them. When they saw these things they were in the spirit; that is, their minds were turned for the time being away from natural things, and the Lord opened their spiritual eyes and ears, and sometimes even their spiritual sense of touch, that they might write them down, and feel as sure of what they had written as if they had seen and heard and felt these things in the natural world; and the Lord caused them to write down those things which should be significative of spiritual principles necessary to be known to mankind, and which should in due time be revealed.

The Old Testament, and particularly the books of the prophets Isaiah, Jeremiah, Ezekiel, Daniel, and others, record many of these spiritual visions and communications; and the New Testament likewise records similar ones by the apostles and others. The disciple John was permitted particularly to see and hear spiritual things while on the isle of Patmos; and he says plainly that he was then in the spirit. To mention the many things related by them to those who have and read the Bible would at present be unnecessary; they are too well known to be repeated; only we must bear in mind that the things spoken of are not natural, nor the imagination of natural things to come at some future time. The things then existed where they were seen. Significative were they indeed, but nevertheless, they existed, and all good things were to exist in a fuller sense, in a more ultimate plane.

In the apocalypse (xxii. 8, 9) we read:—"And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." We learn here that John talked with an angel, and that this angel had once lived in this world; had been one of the prophets, one of John's brethren, and of them which keep the sayings of the holy book.

Many people suppose and teach that the angels had been created angels, that they never inhabited a body and a world like ours; but this passage teaches us differently; it teaches that some angels, and we dare say all of them, were once men, and lived in the natural world. And so at the same time we learn that men become angels after death, if they have been faithful, and that they receive more of the Lord's wisdom, and goodness, and happiness, because they are nearer the Lord.

Hence the Lord says in Mark xii. 20, and elsewhere, of those who have been truly raised from the dead, that "they are as the angels in heaven; neither can they die any more."

But we learn here also that man lives as fully and really without his natural body as with it; yea, more really and consciously. The prophet, now an angel, which showed John those wonderful things that he described did not wait for the resurrection of his material body, but he lived without it, fully capable of worshipping God, enjoying his salvation, and communicating it to his fellow angels and to men.

We may learn a great lesson from this; we should learn that life is not derived from the body, and that it is not dissipated with it when it dies. We should learn that all life and activity in the body is from the spirit, and remains with it after the body perishes. When once we see this clearly, we will find it a very consoling truth; and especially on an occasion like this, we will feel sure that our friends, whose bodies lie lifeless before us, are but entering another stage of life, where some day we shall meet them again.

The Lord's Word teaches very plainly that the death of the natural body is not real death—the death which we are to fear—but that it is rather the liberation of the real man from comparative bondage, and the introduction of him into a more free and living world. The Lord teaches, in John xi. 25, 26, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever believeth in me shall never die. Believest thou this?"

Here he teaches that by believing on him we shall receive spiritual life; and that if we have this life already, we shall never lose it, if we but believe in him. But he also teaches here that we continue to exist,—that our conscious life will never be altogether interrupted, because if we shall always have spiritual life we must always have conscious existence. He therefore teaches that the only thing we should really be concerned about should be to obtain spiritual life, and the resurrection from error and sin; that the Lord has given to us an existence which he will never take from us. Again the Lord says, in Luke xx. 37, 38, "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham and the God of Isaac and the God of Jacob. For he is not the God of the dead but of the living; for all live unto him."

Here we are taught that Abraham, Isaac and Jacob are alive, for God, who is a God of the living, is their God; and the Lord says not here that the dead shall be raised at some future time, but he says the dead *are* raised, showing that it continually takes place as people lay off the body of earth, which is necessary to begin existence, and to live here for a while a preparing life for heaven. Among many other passages of Scripture which in the literal sense teach the continuing of life immediately after the death of the body, we may refer to Matt. xvii. 1–4, where we find Moses and Elias talking with Jesus; when Peter, being so delighted with the Lord's glory and their presence, said, "Lord, it is good for us to be here, let us make three tabernacles, one for thee, one for Moses, and one for Elias"

So we might mention a large number of passages which teach very plainly the immediate conscious living after the death of the material body. Indeed, the apostles speak of dying as of going home, thus making but little account of what the world calls death. Paul says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and again he says: "I desire to depart and be with Christ." The beloved disciple John also saw "a great multitude, which no man could number, of all nations and kindreds and peoples and tongues standing before the throne and before the Lamb, clothed with white robes, and palms in their hands."

Thus we find that man lives immediately after the death of his body, that he does not float about through the immensity of space as an unconscious mist or breath, until his material body shall be raised from the tomb. If, now, we consider a little, will we not find that this revealed truth accords with the good dispositions and thoughts inborn and implanted in us? Will not that common sense, without which we cannot really live as men, assent to this great consoling truth? We may easily see that the natural body is but a lifeless instrument of the real man, commonly called the soul. We cannot raise our hand or foot, nor see or hear, unless the will and thought is present. As an illustration, take a large congregation present in a church; many will hear what is said by the speaker, but many really don't hear what he says, and some hardly know that any one is speaking at all, because their affections and thoughts dwell on other things. Take the man and the child; their organs of sight and hearing are equally perfect; but if they are on a journey, or walk the street, one sees what the other does not, though it be placed equally before them, only because their minds are not the same, and equally present in the bodily organism. But not only the activity of the body, but even its form, is dependent on the soul or spirit. Though the bodily form may not be in correspondence with the spirit, as it is by education and regeneration, yet we find that when for any cause the spirit is separated from the body, the form of the body perishes. We might go far in showing the lifelessness and comparative nothingness of the material body, and the reality of spirit, but we hope, to those present, this is not necessary. Paul teaches that there is a natural body and there is a spiritual body. He does not say that at some future day there shall be a spiritual body, but there is already a spiritual body. This spiritual body lives when the natural body dies.

All the will, determination and affections,—all the understanding, perceptions and thoughts which we have here with us, will remain with the spirit, because they are of the spirit. All the powers of the senses also remain with us, for all these in the body are in and belong to the spirit. After death we shall not only be able to love and think about the friends we love, but we shall be able to see, hear, and feel them. Spiritual being and things are as tangible to each other as natural things are, and indeed much more so. In order to gladden or to wound the hearts of your friends, you need not touch their bodies at all, but the bare communication of your thoughts and feelings is sufficient to make them leap with joy or die in despair.

When we know therefore that after death we shall live even more really than we do here, that we shall be able to love and see our friends, and be able to make them happy with the various things in the spiritual world which will recreate and protect them, we ought not be sad at the thought of death, but we ought to regard it as the closing up of life in one stage of existence, and opening in another. We ought to think that the door for the inner world will be opened for us also before long, and then we may enter in and enjoy the presence of our friends, if we are otherwise prepared. If we should look at a friend through a window, and the window should all at once be closed up by a non-transparent door, we would have no reason to suppose our friend was no longer living. So if the medium through which our friend was present with us has become closed up and useless for that purpose, we may still firmly believe her to exist within the vail.

We look and act through the body into the outer world; we do not turn around to see the inner world, where we are already existing, but not consciously living; we look as it were through the window outward, and consequently cannot see the things so near us. And the garment, our body, and our own states of mind, are so constituted that we cannot orderly do so unless the Lord should especially prepare us for that event. And also we would gain nothing by it; we would perhaps only lose by it. If our senses were elevated to the spiritual world, and not in the first place our affections, our reason, intelligence, and thoughts, we would not become better men, wiser men, nor more useful and happy; nay, if our senses were gratified, we would likely neglect the cultivation of our reason and affections for higher things, and should not be able to enjoy them so well when once we should live there. The Lord wishes that we should receive the highest happiness and joyments, and therefore he wishes to make us intelligent, wise, and loving children; he wishes us to rely on the real and internal vision; and all this might be frustrated by the gratification of a sensuous intercourse.

We have much to rely on for the future; we have the Lord's Word, which we ought not to doubt, and we have now in the writings of the New Church the truths of the Word rationally and consistently brought forth, and therefore less reason to doubt them. But we have also a feeling and hope that we shall always live; and we may say God, or nature, if you please, must be cruel indeed to create only to disappoint. If God pours down upon all the blessings of nature which we desire for our bodies, will he turn the best desires of the mind empty away? Will he not fill the hungry soul both here and hereafter?

Nay, we will no longer speak of this part of the subject; we will consider the reality of a future life as admitted and established. If we should begin to doubt—if we should deny the reality of the spirit, and the possibility of its conscious existence after the death of the body, we should have to deny the possibility of the existence of angels; for these are said to be happy spirits; yea, we should have to deny the existence of God. Thus would we deny to men everything that is future, and so all happiness, because the present only lives in the future.

Naturally the human mind is shrouded in darkness. If we do not as yet believe in the Lord, in his Word, and in a life to come, it is because we are in our natural darkness—we think worldly or material things are the only real things, and we are apt to place these between us and the Lord, so that his Divine light of truth cannot penetrate the stone and earth which covers the graves of our minds. We really build these natural thoughts and feelings into a tomb, in which we may lifelessly exist. These errors must be removed, these graves must be opened, and the dead must come forth into the light of heaven. The voice of the Son of God—the heavenly truths of the new Jerusalem, brought down into the natural plane of thought—will open these graves and call forth the dead. The natural affections and thoughts must be brought forth, and those who have led to good actions will be made spiritual by new light from the Lord in his second coming, and they will be taken into heaven. But affections and thoughts which led to an evil life must be condemned to hell.

This is meant by the resurrection of the dead out of their graves. Are we willing that this resurrection should take place in us? Are we willing to become spiritual men, believing and loving God and casting what is evil in us to hell? The Lord has come to us with his Word in the spiritual sense, and thus the second time. If we permit him to exterminate all evils from us we shall indeed be sons of the resurrection. If we thus truly rise from the dead we shall dwell with the Lord in paradise, and we shall eat of the tree of life which is in the midst of the paradise of God.

But to understand more clearly, let us say a few words about this paradise. We have said that paradise means garden. Now in the spiritual world there are gardens as well as in this world. Indeed we have gardens here because they are there. All things in this world present, to us the love, wisdom, and power of the Lord. All things are wisely made; and they are made for some good end. Love to man appears in all the wisdom which appears in all things. And because the Lord's love and wisdom appear in all things, in the least as well as in the greatest, therefore the Lord is present in all things. And if he were not thus present, if his love and wisdom were taken out of the things we see, they would instantly cease to exist. The world, therefore, with all minutest things, exists because there is love and wisdom in God. And the things of this world connect and agree, or correspond with God's love and wisdom. In the animal kingdom the Divine love seems more immediately present, because these things are more immediately for the use of man. In the vegetable kingdom we behold the Divine wisdom more immediately, because we see how wonderfully and wisely all trees and plants are made. The beautiful flowers, the trees laden with blossoms and at last with fruit, do they not remind you of the great wisdom of their maker? If not we are yet blind to these things.

Now when we enter into the spiritual world we will have about us those things which correspond to the affections and thoughts in our own minds. The affections and thoughts will flow forth and image themselves in similar things to those in this world. And in the degree we receive, or have received, loving hearts and wise heads from our heavenly Father, in the same degree and kind will be the persons and things surrounding us.

To be introduced, therefore, into paradise, we must learn something of the Lord's wisdom or truth, and we must fix this in us by a life according to it. If we do this,—if we live according to what we learn from the Lord, either directly or indirectly,—we will finally enjoy the good of these truths; we will eat of the tree of life which is in the midst of the paradise of God. From the Lord Jesus Christ are all truths; he is the essential truth, and by following him we also enjoy something of his infinite happiness. In this way, then, and in this way only,—in learning and doing the Lord's truth, or commandments, can we become an angel of heaven, and enjoy the paradise such as nature cannot produce. But if we remain in our errors and natural and selfish loves, we will not enter, but hide ourselves from the presence of the Lamb; yea, we will enter into the tombs, and call on the rocks of falsity to hide us from the face of the Lamb.

But the Lord is merciful indeed. He does not cast any one from him, but endeavors to lead all into this paradise. He even says to the thief on the cross, "to-day thou shalt be with me in paradise." But we must not think that without the repentance of our sins we shall be able to remain there. Nor ought we to think that it is easy or even possible for us to repent in the last hour of our life, when we have rejected all good opportunities. The Lord's words to the thief on the cross do not imply this, but they teach that the thief should be brought into the presence of heavenly truths and sceneries, and that then his real life would appear; they teach that the Lord does not prevent any one from coming into heaven, but helps them into it, only men's evils lead them away from heaven. The heavenly truths which are included in the word paradise reveal man's interior character, and there man judges himself. Swedenborg says:

"When the celestial angels are with a resuscitated person they do not leave him, because they love every one; but when the spirit is such that he can no longer be in company with the celestial angels, he desires to depart from them; and when this is the case, angels come from the Lord's spiritual kingdom; by whom is given to him the use of light, for before he saw nothing but thought. . . . The spiritual angels, after the use of light has been given, perform for the new spirit all the offices which he can desire in that state, and instruct him concerning the things of another life, but so far as he can comprehend them. But if he is not such as to be willing to be instructed, the resuscitated person then desires to depart from the company of those angels; but still the angels do not leave him, but he dissociates himself from them; for angels love every one, and desire nothing more than to perform kind offices, to instruct, and to introduce into heaven; their highest delight consists in that. When the spirit thus dissociates himself, he is received by good spirits, and when he is in their company also, all kind offices are performed for him: but if his life in the world had been such that he could not be in the company of the good, then also he wishes to remove from them, and this even until he associates himself with such as agree altogether with his life in the world, with whom he finds his own life, and then what is wonderful he leads a similar life to what he led in the world. But this beginning of man's life after death continues only for a few days: but how he is afterwards led from one state into another, and at length either into heaven or into hell, will be told in what follows."—H. & H. 450 and 451.

Swedenborg also says, "The upright and well disposed spirits, who are unacquainted with the nature of heavenly joy, as a means of their instruction therein, are introduced first to a sight of paradisiacal scenes which exceed every idea of the imagination, concerning which, by the divine mercy of the Lord, more will be said in the future part of this work. As soon as they are introduced, they immediately suppose that they are come to a celestial paradise; but it is given them to understand that this is not true celestial happiness; wherefore they are let into interior states of joy, rendered perceptible even to the very inmost ground of their spirits; afterwards they are conveyed to a state of peace perceptible also to the same inmost ground, in which state they confess, that what they experience is above all expression or conception: lastly they are let into a state of innocence, which is in the same manner rendered perceptible to the same inmost ground. Hereby it is given them to know what spiritual and celestial good truly is, and in what it consists."—A. C. 540.

Here we have a few words of the many which teach us about our future home. What a consolation they are to a soul that truly believes them, as they were to our departed sister. It is a blessing in itself to know and feel sure of the existence of such a blissful state and place. But it is a greater blessing, if we at the same time feel prepared to dwell there, for then indeed will we have a foretaste of heaven already in this world. Our departed friend felt sure of these things, and she asked the Lord to prepare her for such an habitation. And above all, she knew the giver of these things; she seemed to have a firm confidence that the Lord provides what is best for our states, and that he takes us to the spiritual world when it is best for us to go. Such a resignation as she manifested in the Lord's will, and such a confidence in the future, we find but seldom in the world. She seemed to have been lifted out of the darkness and fear of a spiritual grave, and introduced into the light and assurance of God. Are we prepared to meet her in that world? Are you who have loved her most dearly, as a mother and sister, preparing to meet her in such a paradise, where, we hope, she is for ever enjoying the light, life and presence of our Lord?

From the words of our text, as also from the writings of Swedenborg, we learn also that no one is condemned by the Lord, nor even by the angels, but that the Lord wishes to raise all into heaven. Man only separrtes himself from heavenly association, because the evils which he by his life has confirmed in himself do not harmonize with, and cannot endure, heavenly associations.

Let us not forget this. Our evils with which we will not part draw us away from our heavenly Father's house. But by repentance we will bring heaven near to us; we will become receptive of charity and faith, and the life of heaven. Heaven is not away from us as to natural distance, as may now plainly appear from what we said. Our evils only have caused us to wander away spiritually from the Father's house. But he has come to us in his Divine humanity, has brought heavenly loves and life, and the influence of angels near to our minds, and it becomes us, therefore, to repent of all that shall deprive us of its joys. The Lord will indeed be with us if we try to follow him; for his Word says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Yea, "He that keepeth Israel shall neither slumber nor sleep."

THE MESSENGER.

NEW YORK, SATURDAY, OCT. 15, 1864.

WAR FOR THE SAKE OF PEACE.

WAR has been pronounced the natural state of man, and peace the exception. Whether this be so or not, we know that war for the sake of peace is far more commendable than war for the sake of war.

There were seven days appointed for the week,—six for war,—or in other words, for spiritual combat,—and one for peace,—the sabbath. These six days were representative of so many stages in the progress of regeneration; but the conflict did not end till the six days work were over. Then came a season of rest from temptation; a day of quietude; the sabbath.

The Israelitish nation were the appointed representatives of the true Church; yet they were mostly engaged in war,—war, not for the sake of war, but war for the sake of peace. But how brief the periods of peace; only a few days; and then the war began again!

And from the beginning of the historic period in every nation, the general rule is war, peace is the exception and not the rule.

As the new times come on, wars change in their character, and especially in the questions at issue; but the wars themselves continue. Formerly, wars were more for the conquest of Territory, latterly, more for the freedom of those who inhabit the Territory. Religious and political freedon is now generally the pretext for beginning hostilities; and heretofore it was more a question as to ownership of such and such a district of country.

Our own great war, greater beyond comparison than most wars, and almost without a parallel in the past, is a war for the freedom of the human race, and the underlying question in every sifting of the causes of the war, is, shall the freedom of the masses be sacured, or their perpetual subjugation be determined as the rule.

The war broke out subsequent to a political struggle, the insurgents making the pretext that their rights were [illegible] lican president! But who is not aware that political, and even *party* questions have something deeper involved in them than the mere outside appearances? Indeed, is it not now most manifest that however the real issue in our present war may be concealed from common view, it is simply this: *Shall the masses, whether white or black, be made free and enfranchised; or shall they be enslaved, and forever disfranchised?* This is the struggle of the age everywhere; and in this is involved the causes of this war. The *negro* is the accident of the issue, not the essence of it. For freedom and enlargement belong to no especial color or race, but to all of every nationality, if the government under which they live is sufficiently wise and good to provide for the same.

The great American system proposes the complete *organization* of society, from the highest to the lowest; from the primary township or ward, to the well appointed senate and cabinet; so that every member and organ shall be able to be, to do, and to suffer, in rationality and freedom. Indeed, the idea, when fully realized, as it now is, and ever has been, in this country, is simply this, that *there shall be no inarticulate masses, no "mud-sills," but instead, free and intelligent men, in every function and branch of society, from the head to the heel,*—each one in his place, ready for his duty, and fully cognizant of all the great responsibilities of citizenship. But in the South the slave population give rise to a regular appointment of inorganic masses, of mere "*mud-sills*," well laid down, and seemingly very permanent. These were not to be disturbed; they were never to be lighted up, they were to remain inorganic and inarticulate, as the eternal basis, "the chief corner-stone," of a government well appointed in the ruling classes,—a government constituted of classes whose only business was to govern, and to be ministered unto, world without end.

Whether such a state of things shall continue, is of course a most momentous question. It was tried in debate, in the Congress of the United States, and in the legislative assemblies of the several states, as well also as in thousands of free primary meetings, and weight of argument was against it. Those who favored it, then drew the sword for its defence; and now we are trying it in the field of battle. Millions of treasure, thousands on thousands of lives, have been sacrificed in the terrible ordeal, and soon we hope the momentous question will be decided.

Other issues have no doubt been mingled with this, and looking at these minor points, some of our correspondents have spoken inadvisedly of the war as a "*useless war.*" But the logic of events is far better than the logic of human self will and conceit. For the *events* as they transpire are of the Divine Providence, and under this high and heavenly ruling the best things possible are always brought about. And from transpiring events we conclude that *peace* will presently come; and that then the present struggle will be understood, as *war for the sake of peace.*

THE NEW CHURCH.

No. 4.

What can I do to disseminate the Heavenly Doctrines among men? I have said in former articles that every one can commend the doctrines to others in his life, and thus become a perpetual teacher by influence and example.

Every one can let it be known also that he is a receiver of the doctrines. And this often has great weight with some. In disseminating our doctrines, there are a great many kinds of work to be done. There are difficulties to be removed, and prejudices to be overcome, as well as positive instruction to be given. The opinion is almost universal that the doctrines of the New Church are illogical, irrational, and unscriptural—a jumble of wild fancies. No argument can reach these opinions, for they are based upon prejudice, and those who hold them will not listen to any argument, until the prejudice is in some degree removed; and there is no influence more efficacious in overcoming prejudice than that which flows from a good life. But the purest and noblest life would have no influence in removing prejudice against any doctrines, unless it was known that they were in some good degree the effect of them, because no one could refer them to their proper cause. It is very useful and important therefore that every New Churchman should come out openly, and let it be known where he stands, and from what source he derives the truths which give him intelligence, and the good affections which give him influence among men. I presume that there is no one who has received the principles of the New Church into his understanding and will who will not cheerfully admit that he is indebted to them, or to the Lord through them, for his intelligence and wisdom. Then let him stand out openly before the world, and give the church the credit for it. It will help the church. It will remove prejudice against her, and increase her favor among men. Men will begin to say, as I know they are now sometimes reluctantly compelled to say, "Doctrines which produce such a useful and unselfish life cannot be false and evil in their tendencies.

It is well known to New Churchmen that there are many popular writers who are highly esteemed for the purity and excellent sentiments they teach in their works, who are almost entirely indebted, either directly or indirectly, to the writings of the New Church, and for all those qualities which have given them popularity and influence; and yet this fact is not generally known. If it was, it would naturally lead those who admire the writings of such authors to go to the source from which they acknowledge they derive their light and power; or, at least, it would tend to break the prejudices, if any existed in their minds, against them, and lead them to think there must be some good in them.

This principle is just as true of the most obscure person, to the extent of his influence, as to the most powerful writers and speakers. We are commanded to let *our* light shine, and not the light of some one else.

But some one may ask, Ought I to proclaim myself a New Churchman wherever I go? I might as well put a label on my back, that all may read it. And so you ought. The new name ought to be written in our foreheads. It ought to be inscribed upon every word we speak and every deed we do. For if we have a more rational and purer light, that light ought to shine in a wiser life. I do not mean, of course, that every one must be always, in season and out of season, proclaiming that he is a New Churchman, or that it should ever be mentioned from any selfish or worldly motives. But there are many quiet and unostentatious ways of making known where we stand. Even to mention the name of Swedenborg with approval, or without any disparaging comments, is generally sufficient. But within the circle of our social and business life, the difficulty would seem to be in withholding such knowledge. And yet some contrive to do it, and their influence as New Churchmen is lost. They may be men and women of excellent characters and wide influence, and so far it is well. But we are all under the highest conceivable obligations to do all we can to propagate the highest truths we know, and to exert our influence to lead others to the source from which we gain our light and strength.

There is one orderly and useful way of showing to the world where we stand, and that is by making a public profession of our belief by uniting with some society of the New Church. This is useful to the church, because it strengthens every member in the society by the amount of our influence. It increases the power of the society, and it is a silent but constantly operating influence upon all with whom we come in contact.

Here, then, is something we can all do We can not only live good lives according to the teachings of our doctrines, but we can let it be known from what source we derive the light and strength according to which we act. And to the extent of our influence, it will tend to remove the prejudices against our doctrines, and commend them to others as worthy of their examination.

C. G.

PRAYERS.

XVIII—BEFORE SERMON.

O Lord Jesus Christ, the Father of all mercies, and the giver of every good, before whose sacred presence the angelic hosts bow down in humble adoration, we beseech thee now to bless us, to guide us by thine unerring wisdom, and finally to bring us to thy fold above. We deeply deplore our manifold transgressions and sins, and the unhappy propensity which induces us to cling to the earth, and to be captivated with its perishable pursuits. But, O Lord God of our fathers and of us, thou that didst send the seraphim with a live coal from the altar to touch the lips of the prophets, be pleased to touch our lips with the same living coal, that by the sacred fire of thy love we may be purified as to our affections and thoughts, that so our mouths may be opened, and our tongues speak aloud thy praise. Prepare our minds, gracious Father, to receive instruction from thy Word; may we at all times experience a real hungering after righteousness, and a thirsting after the water of life; so shall we recognize thy presence in the midst of us, breaking unto us the bread of life, and imparting to us the wine of thy kingdom. O gracious Father, we have reason to love thy house, and the place where thine honor dwelleth. It is within thy house the spiritual city of our God, that we hear the voice of thy praise, and talk of all thy wondrous works; may thy divine truth distil upon us in refreshing showers, that our minds, although once in a barren state, may, like the desert, begin to rejoice and blossom as the rose. Lord, thou hast been our dwelling place in all generations. We know and feel that thy mercy and goodness have followed us all the days of our lives, and thou in mercy art still our conductor and good shepherd and our God. O Heavenly Father, mercifully incline thine ear to our prayers, and from heaven thy dwelling place look down and bless thy people. Impart to each one the consolations suited to his wants, that so spiritual joy and gladness, thanksgiving, and the voice of melody may be heard therein.

[May the words of our mouths and the meditation of our hearts be acceptable in thy sight, O Lord, our strength and our Redeemer.]

[O Lord save our country in this hour of her peril. Give her rulers wisdom from heaven. Fill the hearts of her people with love to their country, confidence in thy Providence, and steady and determined devotion to duty. Unite us as one man in the love of justice, and the support of law and order. Strengthen the weak hands and confirm the feeble knees. Say to him that is of a fearful heart, be strong, fear not, for behold your God will come with vengeance, even God with a recompense, he will come and save you. Restore reason and repentance to the erring and rebellious. Pardon our sins as a people and as a nation. Protect, defend, and save our Union and our country. And deliver us from evil, till righteousness and peace shall again be our heritage.]

[So we thy people and the sheep of thy pasture will give thee thanks for ever and ever; we will show forth thy praise to all generations.] Amen.

XIX—AFTER SERMON.

O Lord God Almighty, who hast instructed thy Church with heavenly doctrine, and hast caused the light of thy glorious gospel to shine anew into the world, give unto us thy grace, and the influence of thy Holy Spirit, that we may be no more tossed about with every wind, but being established in thy truth, and built up in thy life, we "may be steadfast, immovable, always abounding in the work of the Lord," till we come into our final rest; for thy name's sake. Amen.

Grant, we beseech thee, O Lord our God, that the words which we have heard this day with our outward ears may, through thy mercy and grace, be so grafted inwardly in our hearts that they may bring forth the fruits of good living, to the salvation of our souls, the edification of thy church, and the honor and praise of thy glorious name. Amen.

DOCTRINAL LECTURES.

BY REV. CHAUNCEY GILES.

On last Sunday evening, Rev. Mr. Giles delivered the first lecture of his popular course of doctrinal lectures, at the temple on Thirty-fifth Street, in this city. The weather was unusually cold and bleak, and as a consequence the audience was comparatively small, though very attentive throughout the somewhat lengthy discourse.

The subject of the lecture was, the necessity for new and fuller disclosures of Divine Truth. The text was from Isaiah lix. 9:—"We wait for light, but behold obscurity; for brightness, but we walk in darkness."

Mr. Giles began by saying that the idea is prevalent in the Christian world, that we have in the letter of the Sacred Scripture all the truth concerning spiritual and heavenly things that the Lord will give us, and all that is necessary for our salvation and spiritual development. Some may look for a clearer manifestation of Divine truth, but they rather hope for it than expect it. Many of the more intelligent feel the need of more light, and ardently desire it; but they try to comfort themselves with the idea that it is not best for us to know anything more about the nature of the spiritual world, and of ourselves as spiritual beings, while we remain here. But I doubt, said Mr. Giles, whether there is any one who seriously reflects on his own nature, and the amazing probabilities that lie beyond this world, who does not desire to know more about them.

In illustration of this thesis, Mr. Giles went into an extended examination of the doctrines prevalent in Christendom, and of the difficulties that beset the pathway of the earnest theologian. The literal sense of the Sacred Scripture was held by the lecturer to contain truth enough, so plainly written down, that no one who will simply obey it can fail of happiness in the eternal world. But a demand for more light is now made by the enlarged and advanced state of the human mind. An implicit obedience, and a blind faith, may answer for the child, but not for the fully developed man.

The Sacred Scripture, as commonly understood, sets forth only the prominent *facts* that concern us as immortal beings,—it does not *explain* these facts, nor throw that degree of light upon them that is now demanded. The existence of God is revealed, but his nature is but imperfectly understood, even by the best read theologians who are guided only by the literal sense of the Word. Opposite and conflicting ideas as to his attributes are entertained: He is love itself, and yet he hates with unrelenting intensity: He is mercy itself, and yet he will not forgive, except upon the strictest conditions: He is justice itself, and yet he visits the iniquities of the fathers upon the children: He is unchangeable, and yet he repents; and so forth.

To cancel these seeming contradictions demands a higher light than the simple letter of the Sacred Scriptures, and so it is with most other of the vital doctrines of Christianity, such as the incarnation, the atonement, the resurrection, and even the inspiration of the very book where these doctrines are taught. For almost every form of these, and the other important doctrines, has been affirmed and denied by theologians in every age, while the great majority of Christians have remained in the dark, and have often become grossly indifferent to all spiritual subjects. Why is all this? Who does not feel the need of some light that will separate the false from the true, the apparent from the real, and present these great subjects in such a form that they will satisfy the reason and the heart.

The lecturer made a lengthy digression in the course of his argument, showing the great want of light on all matters pertaining to the future life, the nature of the soul, and of heaven and hell. Many of his remarks on this theme were forcible and well put; but our space will not allow us to report at greater length this part of the lecture. The same general remarks apply to another brief episode on the astronomical and geological difficulties of the Bible.

The conclusion of the argument was, that we do not need a new Bible, but a new and fuller revelation of Divine truth from the Bible which we have. We want a key to unlock the treasures and reveal the mysteries of this sacred Book. If God is the author of the Bible, it must contain infinite truths, for he is infinite. It must be as much above all other books, as its author is above all other authors; and in it there must be truths adapted to all wants. But if we can not enter into its deep arcana, if we see only the form, and fail to catch the spirit, if we examine only the rough casket, unconscious of the priceless gems within, we shall be in danger of throwing all away. This then is the present danger to the Christian Church, and it is increasing every moment; neither can anything avert it but a disclosure of the glorious spiritual truths contained within the literal sense.

But we cannot draw these glorious truths from the Sacred Scripture by the help of grammar and lexicon. We must rise above the letter: we must have a higher light. The reasons for believing that this higher light of the internal sense will satisfy the wants of the understanding and the heart, are to be set forth in subsequent lectures.

CHARITY.

Rev. J. P. Stuart:

DEAR SIR:—It is pleasing to recognize, amid the general ruin of a consummated church, some precious remains of good and truth yet undestroyed. The following extract from a reading book which forty years ago was quite commonly used in our schools, shows that far higher, broader, and more correct ideas of Christian charity were entertained by some minds than those which the current theology of the day have assigned to it. I think you will be gratified to place it among your choice extracts:

"Charity is the same with benevolence, or love, and is the term uniformly employed in the New Testament to denote all the good affections which we ought to bear towards one another. It consists not in speculative ideas of general benevolence floating in the head, and leaving the heart, as speculations too often do, untouched and cold. Neither is it confined to that indolent good nature which makes us rest satisfied with being free from inveterate malice or ill will to our fellow creatures, without prompting us to be of service to any. True charity is an active principle. It is not properly a single virtue; but a disposition residing in the heart, as a fountain whence all the virtues of benignity, candor, forbearance, generosity, compassion, and liberality flow, as so many native streams. From general goodwill to all, it extends its influence particularly to those with whom we stand in nearest connection, and who are directly within the sphere of our good offices. From the country or the community to which we belong, it descends to the smaller associations of neighborhood, relations and friends; and spreads itself over the whole circle of social and domestic life. I mean not that it imports a promiscuous, undistinguished affection, which gives every man an equal title to our love. Charity, if we should endeavor to carry it so far, would be rendered an impracticable virtue, and would resolve itself into mere words, without affecting the heart. True charity attempts not to shut our eyes to the distinction between good and bad men; nor to warm our hearts equally to those who befriend and those who injure us. It reserves our esteem for good men and our complacency for our friends. Towards our enemies it inspires forgiveness, humanity, and a solicitude for their welfare. It breathes universal candor and liberality of sentiment. It forms gentleness of temper, and dictates affability of manners. It prompts corresponding sympathies with them who rejoice and them who weep. It teaches us to slight and despise no man. Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences, the intercessor for offenders. It is faithfulness in the friend, public spirit in the magistrate, equity and patience in the judge, moderation in the sovereign, and loyalty in the subject. In parents, it is care and attention; in children, it is reverence and submission. In a word, it is the soul of social life. It is the sun that enlivens and cheers the abodes of men. It is 'like the dew of Hermon,' says the Psalmist, and 'the dew that descended on the mountains of Zion, where the Lord commanded the blessing, even life forevermore.'"—*Blair*, from Murray's English Reader.

The sentiments here quoted from a distinguished English author, though they do not quite come up to the New Church definition of charity, contain, I think, nothing repugnant, and come so much nearer to it than anything we commonly find in old church literature, that they struck me as well worthy of notice, and of being read.

D. H. H.

A compilation of passages from the Arcana, and other works of Swedenborg, illustrating the Law of Correspondence, by which the Holy Scripture is written.

With the divine in the Word, the case is this; the Divine itself is in the supreme sense of the Word, because therein is the Lord; the divine is also in the internal sense, because therein is the Lord's kingdom in the heavens, hence this sense is called celestial and spiritual; the divine is also in the literal sense of the Word, because therein is the Lord's kingdom in the earths, hence this sense is called the external, as also the natural, for in it are crass appearances more remote from the divine; nevertheless all and single things therein are divine. With these three senses, the case is as it was with the tabernacle; its inmost, or what was within the vail, where the ark was containing the testimony, was most holy or the holy of holies; but its internal, or what was immediately without the vail, where was the golden table and candlestick, was holy; but the external, where the court was, was also holy, the congregation assembled thereat, and hence it was called the tent of the congregation.

2895. As to what concerns the Word in particular, it has existed in all times, but not the Word which we have at this day; there was another Word in the most ancient church which was before the flood, and another in the ancient church which was after the flood; but the Word written by Moses and the prophets in the Jewish church, and finally the Word written by the evangelists in the new church. That the Word has existed at all times, is because by the Word there is a communication of heaven with earth; and because the Word treats of good and truth, from which man may live happy to eternity; and therefore in the internal sense it treats of the Lord alone, inasmuch as all good and truth is from him.

In the internal sense of the Word, the Lord's whole life is described, such as it was about to be in the world, even as to perceptions and thoughts, for these things were foreseen and provided, as being from the Divine, for this reason also, that they might be exhibited as present to the angels at that time, who perceive the Word according to the internal sense, and that thus the Lord might be presented before them, and at the same time how he successively put off the human, and put on the Divine. Unless these things had been exhibited as present to the angels by the Word, and also by all the rites in the Jewish Church, the Lord would have been obliged to come into the world immediately after the decline of the most ancient church, which is called Man, or Adam, for the prophetical (declaration) concerning the Lord's coming was then immediately, Gen iii. 15; and what is more, the human race which existed at that time could not have been saved.

The literal sense of the Word is threefold, namely, historical, prophetical, and doctrinal, each whereof is such that it may be apprehended even by those who are in externals. With respect to the Word the case is this; in the most ancient time, when the church was celestial, the Word was not, for the men of that church had the Word inscribed on their hearts; for the Lord taught them immediately through heaven what was good, and thence what was true, and gave them to perceive each from love and charity, and to know from revelation: the veriest Word to them was the Lord: after this church another succeeded, which was not celestial but spiritual, and this in the beginning had no other Word than what was collected from the most ancient people, which Word was representative of the Lord, and significative of his kingdom, thus the internal sense was to them the very Word; that they had also a written Word, as well historical as prophetical, which is no longer extant, and that in this there was in like manner an internal sense, which had relation to the Lord, may be seen n. 2686; hence it was the wisdom of that time both to speak and write by representatives and significatives, within the church concerning things divine, and out of the church concerning other things, as is evident from the writings of those ancient people which remain with us: but in process of time this wisdom perished, insomuch that at length they did not know that there existed any internal sense even in the books of the Word; the Jewish and Israelitish nation was such, and they accounted the prophetic Word holy from this, that it resembled the ancient Word in sound, and they heard the name of Jehovah in the sense of the letter, not believing that anything divine lay deeper hid within; nor does the Christian world think more holily concerning the Word. Hence it may appear how in succeeding time wisdom retired from inmost things to outermost, and man removed himself from heaven, and at length descended even to the dust of the earth, wherein wisdom is now placed. Forasmuch as this was the case with the Word, namely, that its internal sense was successively obliterated, and at this day to such a degree that it is not known that such a sense exists, when yet this sense is the veriest Word in which the Divine proximately dwells.

ARE THE DOCTRINES OF THE NEW JERUSALEM TAUGHT LITERALLY IN THE HOLY WORD?

An article under this head has just appeared in the Messenger, taken from the Monthly Observer. It is in itself quite conclusive, and contains an important truth which has been either misunderstood or overlooked by the readers of Swedenborg. At least, it is very often said that doctrine is to be drawn from the literal sense of the Word. That the doctrines of the first Christian church were drawn from the literal sense is perfectly evident; and that it was intended by Divine Providence that this should be so, is equally clear. But that in the New Jerusalem Church the case is otherwise can be conclusively shown. In this church, doctrine is to be drawn from the internal sense of the Word; and from the literal sense only as water is drawn from a vessel, or as meat is taken from the shell of a nut. The literal sense contains the doctrines; so does a casket contain jewels; but the jewels cannot be seen and estimated by examining the casket; neither can true doctrine be derived from the letter of the Word, except in the sense that it is its continent. That this subject may be fully confirmed and illustrated, I give below several references to Swedenborg's writings, which are very explicit on the subject. These passages were brought to my attention some time since by a friend, in the discussion of another subject; but they are equally conclusive on this point:

H. H. 545; A. C. 9025, 9382, 9430, 9410, 9424, 10,400, 10,584; A. E. 670, 356; S. S. 96.

G. H. M.

The New Jerusalem Messenger.

NEW YORK, SATURDAY, OCT. 15, 1864.

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

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

☞ The price of THE MESSENGER is $3 per annum, in advance. To city subscribers who receive it by Express, $3.50.

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

☞ The House of Worship of the New Church Society of New York, on 35th street, between Fourth and Lexington Avenues, is open for the worship of the Lord every Sabbath, at half past 10 o'clock A. M. The seats are free to all.

No. 20 Cooper Union.

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

Please Pay the Printer!

With THE MESSENGER this week we begin to send out bills to our subscribers. Please give them your consideration, dear friends, without delay, and forward to this office all past and present dues.

Journal of the General Convention.

We have received a supply of the Journal of the late General Convention, which will be sent by mail to any one ordering it and remitting 25 cents.

The Patent Mailer!

Until our mailing clerk becomes used to this machine, by which the subscribers names are printed, and the times to which payment is made, mistakes may occur. We beg our subscribers to notify us of any that they may discover.

Notice.

The Michigan and Northern Indiana Association of the New Church will hold its annual meeting at the New Jerusalem Temple on Macomb Avenue, in Detroit, Mich., on Friday, Saturday, and Sunday, the 21st, 22d and 23d, of October, 1864, the first session opening at 10 A. M. of Friday. A committee of the Detroit Society will be in waiting at the Temple on the mornings of Friday and Saturday to assign to delegates and others places of accommodation during the meeting. Persons desiring such accommodations will please communicate with the President or Secretary, previous to the 21st.

Rev. GEO. FIELD, President.
GEO. W. BIGELOW, Secretary.
Detroit, Aug. 26, 1864.

Catholicity of the New Church.

The Address of Rev. Thomas Worcester, President of the General Convention, on the Nature and Extent of the New Church, and its relation to all other Religions, is received and for sale at this office. Price 10 cents.

The Church in Northern Ohio.

☞ A meeting of the Church in Northern Ohio will be held at East Rockport on Saturday and Sunday, October 15th and 16th, 1864. All who are interested in the Church are invited to attend.

Conveyances will leave the American House in Cleveland at 5 o'clock Friday evening, and at 10 o'clock Saturday morning.

Those expecting to attend are requested to address W. G. DAY, East Rockport, Ohio.

Sunday Evening Lectures in New York.

Rev. CHAUNCEY GILES will commence his course of Lectures in the Temple on 35th Street, on Sunday evening the 9th of October, at half past seven oclock.

The subjects of the first three Lectures are:

1st.—The necessity for a New Dispensation of Divine Truth.

2d.—The reasons for believing that it will be given.

3d.—The form, in which it must come.

The public are cordially invited to attend.

PERSONAL.

It will be seen by the letter of our correspondent at Pittsburg, that the Rev. Mr. Benade has accepted an invitation to the pastorate of the church in that city.

TIDINGS OF THE CHURCH.

From California.

NAPA, July 31st, 1864.

Rev. Mr. Stuart:

DEAR SIR:—I presume it will not be amiss for me to send you some encouragement in the shape of a $2.50 gold piece. I do not have a very strict account of my time, but it does appear to me as though I had been in arrears since the first of June last. Very nearly all the intercourse I have with the church is through the medium of the Messenger. I therefore cannot afford to dispense with it, although money is somewhat hard to obtain. I have been almost entirely isolated from New Church intercourse during my abode in California, a period of more than four years. I meet occasionally with persons interested in the New Church, but circumstances seem to render it difficult to be so situated as to meet very often. And so it is, I suppose, with New Churchmen generally in this state. Like sheep without a shepherd, we seem to be badly scattered, but the Good Shepherd will, I hope, eventually call us to his fold.

I have seen some things in the Messenger which leads me to infer that we have a man on this coast preparing for the ministry. Although he may meet with rather poor support for a time, I think this will eventually be a good field for the dissemination of New Church truths. The very fact of our being so dispersed and scattered over the land will, in the hands of the Divine Providence, be a means of scattering the good seed which must, at some future period, spring up and grow. A New Churchman that endeavors to live the doctrines of the church, must do much towards convincing others that his course is the right one, and any truths that he may advance enter deeper into the mind of others than they would where his course of conduct is an opposite one. It behooves us then to endeavor at all times both to live and to teach the doctrines, and not allow our lights to be kept under a bushel, but on the housetop, where all may see them.

Yours, truly,
BENNETT YARNALL.

From Pennsylvania.

PITTSBURG, Oct. 3d, 1864.

Rev. J. P. Stuart:

DEAR SIR:—I believe that tidings of the church, when glad tidings, are gladly received by the readers of the Messenger; you are therefore requested to present to them the following:

Two years ago the Society in this city arranged with Mr. Benade to have one half of his time devoted to it as pastor. That arrangement continued until the second year expired about a month ago. The arrangement having been for annual terms, the Society was again called upon to make provision for the future; and having enjoyed the benefit of half the time of Mr. B., the Society could not but think that the whole of it would be greatly beneficial. Six weeks at a time of his presence appeared to infuse such a spirit of life, that when the periods of abscence succeeded, we experienced a sense of privation, not lessened, but rather increased, by every recurring time. This was a condition it was desirable to have remedied. Accordingly, measures were set forward with the object of securing the whole time of either Mr. B. or some other minister. These measures have resulted in the necessary means being obtained, and a unanimous call upon Mr. B. for the whole of his time as pastor. This call he has just signified his acceptance of, the work to be entered upon as soon as he may be able to complete some preparatory arrangements. These things have given joy and promise to our people; and the prospects and hopes for the future encourage us to believe that the New Jerusalem is about to make larger advances in strength and usefulness, and in making its heavenly doctrines known in this city and neighborhood.

If we "wait on the Lord and keep his way," doubtless we shall be exalted.

J. H. M.

From the Army.

NEAR DANVILLE R. R., Extreme Left Wing,
October 5, 1864.

MY DEAR BROTHER:—I can but hastily reply to your very welcome letter of the 27th September, which came to hand yesterday, and also the much valued works of Heaven and Hell and Mrs. Ware's "Life and Death." We are every moment expecting another battle. We carried the rebel works day before yesterday, and are now fortifying. Just this moment an order comes to be ready at a moment's warning, indicating that there is another movement on hand.

O how glad I shall be to see this cruel war over, and our glorious country triumphant over the rebels, and all the enemies of freedom and progress. How much European lords and kings desire to see our glorious Union destroyed, must be evident to every intelligent soul, though it should have but half an eye and quarter of an ear. Your letter is true, and I agree with you in every word. Yes, this war has proved to us that Americans have to rely on themselves, and foreiguers only, and never can be more than mere allies. Moreover, we do not want a Germany or Ireland in our country; and Americans should be watchful against all national cliques. I am a German by birth, but an American in heart; and being nearly twenty years in the country, my body contains no particles but American ones, formed of American grain, meat, lager beer, &c.

Our skirmishers have commenced firing, and I hear firing on the right too.

Your ever true and affectionate brother,
ARTHUR O. BRICKMAN.

Mr. Stuart:

MY DEAR SIR:—I promised you some days ago, that I would write something for the Messenger, which should give an idea of the condition of the New Church in the West, and particularly in Minnesota. But it has recently occurred to me, that my opportunities for obtaining a knowledge of the subject have not been so extensive as those of some others, who have spent but a short time in that new state,—not so great as those of Rev. Mr. Hibbard, for instance, who in one short tour among the receivers of Southern Minnesota and Northern Iowa, has baptized more in number than I saw during nearly a year's sojourn. And he has published in your columns a sketch of what he saw and did. Nevertheless, perhaps some ideas which he has not touched upon, and which have not a full bearing upon the subject in view, may not come amiss.

Minnesota is a new state, and as such, has not yet freed itself from that class of people who act as pioneers in the onward march of civilization. Perhaps they yet constitute a majority of her people. There are exceptions of every rule; but, generally speaking, this class is composed of those who are seeking their worldly fortune. This subject occupies their full attention; they have given up the comforts of an old home for its sake. View them in the most charitable manner possible, and we cannot but come to the conclusion that the church will not grow fast among them. The church grows the best in those who have an established home, and an exalted use. The pioneer's life is necessary, in a new country like our own, but it is external,—he levels the forests, he fences his land, and after the ground is broken, he is off to a new scene of labor. It is transitory, for when our great country is settled, he will pass away, and we shall see him no more. He simply breaks the way; and when the way is broken, the state will be settled by those who intend to make it a permanent abiding-place. Then the church will descend more freely.

Meetings for worship were formerly held at Minneapolis and St. Paul. That at Minneapolis was led by Prof. George B. Stone, who is now in St. Louis University. But few receivers now remain in that place. The worship at St. Paul was conducted by Col. William R. Marshall, now of the 7th Minnesota Volunteers. Upon his return he will probably continue the meetings, for he is represented as a thorough receiver, who appreciates the blessings which flow from on high into a New Church circle, even where but "two or three are gathered together."

With the exception of the family of our esteemed brother, Mr. William J. Cutler, who resides near St. Paul, I am aware of but one locality in the state where regular New Church worship is conducted. This is at Dundas, about fifty miles south of St. Paul. Mr. C. A. Wheaton, formerly of New York state, and a thorough receiver of the doctrines, has succeeded in building up a little New Church Society. He is the leader of the Society, and although he is generally occupied with business during the week, he finds time sufficent to write discourses for the Sabbath. The attendance here, I believe, is from 30 to 40, which, considering the circumstances, is almost wonderful. In this, the centre of the most fertile section of Minnesota, the church seems to have found a permanent home.

I am aware that there are isolated receivers in many towns throughout the state, but I am not aware that, with the above exceptions, any regular worship is held. I speak from experience in saying, that if any one of these receivers was aware how good and how pleasant it is to worship the true God all alone, (if two or three cannot be gathered together to worship him), he would not neglect for a single Sabbath, to go through the regular form of worship. If discourses cannot be obtained, substitute some portion of the writings of the church. I say *all alone,* it is impossible for him to worship alone, if he worship truly; the spirits of those who can best administer to his wants, and who are worshipping in the spiritual world, will be with him, and by their means he will be fed with that food which alone can satisfy the longing soul. Of course it is better if more can be present bodily; but if not, what then? Should worship be given up entirely?

One word upon a general subject. I have noticed a feeling, more or less strong, of alienation between New Church people in the New England states, and New Church people in the western states. Whence arises this feeling? Are we not brothers, of one bone and one flesh? Have we not the same Father and the same Mother? There is a difference in temperament, a difference in genius, between the East and the West. But is there such a difference that the great universal laws of charity will not apply? "If thy brother trespass against thee, go and tell him his fault between thee and him alone," &c. "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another."

Truly yours, J. G.

BOSTON, Oct. 9, 1864.

DEAR BROTHER STUART:—Since my last letter, but little has occurred in this neighborhood which seems worthy of being communicated to you. On Sunday last, at the administration of the Holy Supper in the afternoon, five new members were added to the Society. In the evening a pleasant meeting was held by the members of the church.

It may interest some of your readers to know, that for more than a year past our Society has been in the habit of holding social reunions on the evening of the first Sabbath of every quarter,—the day on which the Supper is administered. The object of these meetings is to promote acquaintance and good fellowship among the members, as well as to consider important questions connected with the welfare of the Society. The effort is made through these meetings to keep up communication with those of our members who live so far away that they cannot be with us in person. In our Society, the number of absentees is very large, and they are scattered all over the country. At every one of the quarterly evening meetings, interesting letters have been read from several of them.

I should not feel authorized to go into details with respect to the meeting of last Sabbath evening, even if I desired it, as it is of the nature of a quiet family gathering, rather than anything else. I mention the meeting simply for the sake of referring to the custom, since it is often agreeable for members of the church in one locality to know how things are done in another. Yet there was one matter of so public a character, that I can with propriety allude to it. Among the contributions made to the meeting, was one furnished by a member in Windsor, Vt. It was a funeral discourse, written by her father, Dr. Samuel Brown, of Boston, who died in the year 1805. He was a warm receiver of the heavenly doctrines, but during his lifetime, the Church had no recognized existence. It was not until the year 1817 that the first New Church meeting was held in Boston. While on his death-bed he wrote the discourse referred to, appending to it the direction that it should be read at his funeral. Some other directions to be observed after his decease are found in the same manuscript. The whole document is full of the spirit of the Church. I understand that it will probably be published in the New Jerusalem Magazine.

It it not interesting and affecting to think of that young man, (he was but 35 years old,) standing thus entirely alone in religious matters, and taking this method of making known to his relatives and friends the new and wonderful faith in which he died? As I think it all over, I cannot help wondering if it is possible for us of the present day to appreciate sufficiently the advantages which we enjoy.

In the intermission of our Sabbath School during the past summer, the library connected with the school was carefully overhauled, the books newly covered and catalogued, over a hundred new books added, and the whole placed in a large new bookcase in the vestry. This work was effected through the instrumentality of a number of young ladies and gentlemen of the Society, whose gratuitous kindness it is pleasant to record. The new catalogue is neatly printed, and contains the names of over six hundred books, which, it is believed, are generally well selected.

Mr. Evans has begun upon his missionary tour in this state, having already visited several places. We shall doubtless have some account of his labors before long. Rev. S. M. Warren, lately arrived from England, has been preaching for the Society in Brookline for two or three Sabbaths. Next Thursday our Association will meet at Yarmouthport. If possible, I will send you some account of its proceedings. R.

LIMINGTON, Me., Oct. 4, 1864.

Mr. Stuart:

DEAR SIR:—In a number of the London Quarterly review, published in the summer of 1857, an article on American Slavery closes with the following speculations. I copy them for the readers of the Messenger.

Yours truly, E. B. M.

"We own our inability to prophesy, or even to conjecture what ten years hence, or even five, will be the condition of the states and territories now constituting the Union. The forces that keep them together are enormous. There is national vanity, the pride of forming an empire, already a match for any existing power, soon to become superior to any single rival, and likely, within the lives of our youngest readers, to dictate to the world, civilized and uncivilized. In fifty years, the Union, if it shall subsist, will contain one hundred millions of the richest and the most energetic population that has ever formed one body politic. It seems, at first sight, impossible that any arguments or combination of arguments should induce men to reject such a destiny. But nations are governed less by reason than by passion, and on the side of disunion are arrayed the strongest passions of human nature,—resentment, hatred, fear, the recollection of past injuries, treacheries and insults, and the anticipation of future ones; a belief on the part of the South that the North is resolved to destroy an institution on the permanence of which the fortune and even the life of every planter is supposed to depend; a belief on the part of the North that the institution is a national sin, endangering in another world the prospects of all its abettors, and in this world distorting the policy, injuring the prosperity, and disgracing the character of the nation.

"Between such feelings and such opinions what room is there for compromise? The North is resolved to repress, to circumscribe, and eventually to abolish slavery. The South is resolved not only to perpetuate, but to extend it. The fraud and violence of the South have, as yet, been successful. Can she continue to be so? To a by-stander this seems to be impossible. That the weaker, the poorer, the less intelligent minority should, in a bad cause prevail against the sympathy and the reason of the whole civilized world, is opposed to all our experience. The South must, we think, in time be defeated. Will she acquiesce in that defeat. Even supposing her to acquiesce, that is to say, supposing her not to immediately break off from the Union, can she join with the North in working it? Can a people thus inflamed and divided unite once in every four years in the election of a ruler with more power than any czar or emperor? of a ruler who, immediately on his accession, has ninety thousand paid places to scatter over a country in which money is almost the only social distinction? of a ruler who for four years is to be the irremovable master of the home and foreign policy of the whole empire; who can wield the disciplined force of the national army and navy, and let slip the ruffians and pirates of private war, against every independent country which his party may covet, and against every home province which it may wish to plunder and oppress.

"Every election approaches nearer to a civil war. Before every election the threats are louder and louder. Will they ever be executed? If Colonel Fremont had succeeded last December, (as, but for the intervention of a third candidate, he must have done), would the South have submitted in impotent rage? If, as probably will be the case, he should succeed four years hence, will she then submit? We will not venture to answer any of these questions; but it does appear to us that a bond which every four years is on the point of separating must eventually snap."

GOD IN NATURE.

"I heard several in conversation about me in the spiritual world say, that they were willing to acknowledge indeed, that the Divine is in all and every thing of the universe, because therein they see the wonderful works of God; and the more interiorly those works are examined, so much the more wonderful they appear; nevertheless, when they heard that the Divine actually is in all and every thing of the created universe, they were indignant; a proof that they assert this indeed, but do not believe it. Wherefore it was urged that they might see this merely from the wonderful faculty which every seed has of producing its particular vegetable in such order; even to the production of new seeds, and that every seed suggests an idea of what is infinite and eternal; for there is in them an effort to multiply themselves, and fructify infinitely and eternally. The same might be seen also from every animal even the most diminutive, as having organs of the senses, a brain, heart, lungs, and so forth, with arteries, veins, fibres, muscles, and consequent acts, besides the surprising instincts peculiar to each, concerning which whole volumes have been written. All these wonderful things are from God, but the forms with which they are clothed are from the material substances of the earth: hence come vegetables, and in their order, men; wherefore it is said of man, that 'he was created from the ground, and that he is dust of the earth, and that the soul of lives was breathed into him,' Gen. ii. 7. Whence it is evident, that the Divine is not man's, but is adjoined to him."—D. L. W. 60.

Progress in good depends mainly on progress in goodness, and this is made very slowly.

MARRIED:

In Boston, Oct. 4, by Rev. James Reed, Mr. GEORGE CONANT, to MRS. MARY R. MOORE, both of Dedham, Mass.

At Lincoln, Illinois, Sept. 22d, 1864, at the residence of Mr Charles Emerson, by Rev. A. M. Bacon, Mr. WILLIAM B. HUKILL, to Miss MARY ELIZABETH BRADBURY, all of Lincoln.

In Philadelphia, Sept. 24, by Rev. E. A. Beaman, DAVID EAGLE BAKER, Esq., of Douglas township, Berks Co., Penn., to Miss HETTIE ROBINSON BROWNELL WALTER, of Pottstown, Penn.

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JUST RECEIVED and for sale at No. 20 Cooper Union, ROBERTS'S HISTORY OF THE UNITED STATES. History of the United States from the discovery of America to the battle of Fredericksburg, 1862. Price 50 cents, postage 12 cents.

LESSONS FROM SWEDENBORG.

The Name of my God.

And I will write upon him the name of my God.

I.

THAT thereby is signified their quality according to divine truth implanted in the life, appears from the signification of writing upon any one, when it is said to be done by the Lord, as denoting to implant in the life, concerning which we shall speak presently. Also from the signification of name, as denoting the quality of their state. And from the signification of God, as denoting divine truth proceeding from the Lord in heaven, and thus the Lord in heaven. The divine principle proceeding from the sun of heaven, which is called divine truth, and which constitutes heaven in general and in particular, is what in the Word is understood by God; hence it is that the angels are called gods, and that the term for God in the Hebrew tongue, is Elohim in the plural. From these considerations it is manifest why the Lord here says, "the name of my God;" also above, "I will make him a pillar in the temple of my God;" and in what follows, "I will write upon him the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God."

II.

The reason why writing upon any one denotes to implant in the life, is, because to write, is to commit anything to paper from the memory, and mind, in order that it may endure or remain; wherefore, in the spiritual sense, it signifies that which is to remain in the life of man, being inscribed and implanted in him. Thus the natural sense of this expression is turned into the spiritual sense; for it is natural to write upon paper, or in a book, but it is spiritual to inscribe on the life, which is done when it is implanted in the faith and love, for love and faith constitute ate spiritual life of man. Inasmuch as to write signifies to implant in the life, therefore also it is said of Jehovah or the Lord, that he writes, and that he has written in a book, by which is understood what is inscribed by the Lord on the spirit of man, that is, in his heart and soul, or, what is the same, in his love and faith. Thus in David; "My substance was not hid from thee, when I was made in secret; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Psalm cxxxix. 15, 16). Again: "Let them be blotted out of the book of the living, and not be written with the righteous" (lxix. 28). And in Daniel: "And at that time thy people shall be delivered, every one that shall be found written in the book" (xii. 1). Again, in Moses: "Blot me, I pray thee, out of thy book which thou hast written. And Jehovah said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Exod. xxxii. 32, 33). Again in the Revelation: "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals" (v. 1). And again: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (xiii. 8; xvii. 8). And again: "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the book, according to their works. And whosoever was not found written in the book of life was cast into the lake of fire" (xx. 12, 13, 15).

III.

Once more, speaking of the New Jerusalem, it is said: "And there shall in no wise enter into it any thing that defileth; but they that are written in the Lamb's book of life" (xxi. 27). From these passages it is not to be understood that the persons referred to are written in a book, but that all things pertaining to faith and love are inscribed on the spirit of man. That to write, in the Word, signifies to inscribe and implant into the life, is also evident from other passages where it is mentioned, as in Jeremiah: "I will put my law in their inward parts, and write it in their hearts" (xxxi. 33). To put the law in their inward parts, denotes divine truth within or inwardly in man. And to write it in their hearts, is to impress it upon the love, for the heart signifies the love. And in Ezekiel: "And when I looked, behold a hand was sent unto me: and lo, a roll of a book was therein: And he spread it before me; and it was written within and without, and there was written therein lamentations, and mourning, and woe" (ii. 9, 10; iii. 1, 2, 3). By the volume or roll of a book written within and without, is signified the state of the church at that time, thus the quality of the life of those who belonged to the church; wherefore the roll of the book here mentioned has a similar signification with the book of life mentioned above; and inasmuch as their life was destitute of the goods of love and truths of faith, it is said, that "there was written therein, lamentations, and mourning and woe."

IV.

By the law being written upon tables of stone, and with the finger of God (Exod. xxxi. 18; Deut. iv. 13; ix. 10), is signified to be impressed on the life; for by the law, in the strict sense, are understood the ten precepts of the Decalogue, but in an extended sense, the whole Word. By stone is signified truth, and there it signifies divine truth. The same also is signified by their writing the words of the law upon the twelve stones taken out of Jordan (Deut. xxvii. 2, 3, 4, 8; Josh. iv. 3, and the following verses). Again, in Ezekiel: "Moreover, thou son of man, take thee one stick and write upon it, For Judah, and for the children of Israel, his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel, his companions. And join them one to another into one stick; and they shall become one in thine hand" (xxxvii. 16, 17). What these things signify no one can know, unless he knows what was represented by Judah, and what by Joseph. By Judah was represented the celestial kingdom of the Lord, and by Joseph his spiritual kingdom; and by writing for them upon sticks or pieces of wood, was signified the state of their love, and thence of their life. Their conjunction into one heaven, was signified by joining them one to another into one piece, that they might be one in the Lord's hand. The signification of this is similar to that of the words of the Lord in the gospel, "Other sheep I have, which are not of this fold, them also I must bring; and there shall be one fold, and one shepherd" (John x. 16). The reason why the writing was to be upon wood for Judah and for Joseph, &c. was, because wood signifies good, and it is good which conjoins.—A. E. 222.

MISCELLANEOUS ITEMS.

THE DEAD SEA.—Letters from Jerusalem of the 20th of March, state that the Duke de Luynes was exploring the Dead Sea on board a small steamer thirty-three feet in length, which was built at Toulon, France, for the purpose. It was sent up by ship to Jaffa, whence it was conveyed in sections to the Dead Sea on the backs of camels. The Duke, an eminent man of science, intends to make a thorough scientific exploration of this singular body of water, and to ascertain its depth, its changes of temperature, its dimensions and its hydrographical features generally. The Arabs in the neighborhood, struck with amazement at the sight of the tiny vessel moving along the waters in a way inexplicable to them, firmly believe that it is a *chaitan*, or demon, which has risen from the bottom of the accursed lake of Sodom.

GOLDWIN SMITH, Professor of History in the University of Oxford, arrived in Boston last week by the steamer Europa. Professor Smith has obtained the gratitude of the American people for his admirable papers on the war in America, in which he vindicates the cause of the North before the British public with characteristic ability. His high reputation as an accomplished writer and publicist command the attention of the English readers to his powerful vindication of the American cause.

TELEGRAPHIC COMMUNICATION WITH WASHINGTON TERRITORY.—On the 7th instant, telegraphic communication was established with Olympia, the capital of Washington territory. Governor Picking sent the following congratulatory despatch to the President: "Washington territory this day sends her first telegraphic despatch, greeting yourself, Washington City, and the whole United States, with our sincere prayer to Almighty God that his richest blessings, spiritual and temporal, may rest upon and perpetuate the whole of our beloved country; that his omnipresent power may bless her, and defend the President of the United States, our brave army and navy, our Congress, and every department of the national government, forever. In behalf of Washington territory."

THEOLOGY.—Theologians are divided into two great classes by their native capacity and culture. The most numerous class are the men of inflexible logic, narrow sympathies, and invincible will, who elaborate a compact and uncompromising system of the universe, prove it by the letter of the Scripture or by reason, and enforce it with all their might. They are the creators and leaders of the sects and cliques into which Christendom has always been divided, and are mainly honest, able, religious men, who believe themselves doing God's service when they build a wall of logic about a section of the human race, calling the interior heaven and the outside hell. Christianity has advanced, and yet does advance by the labors of such apostles—not by their bigotry and exclusiveness, but by the contribution of vital truth they make to the common fund of the Church. Truth is everywhere evolved by discussion; and the bigot who pushes a partial fact in religion to its last absurd result, often does a great service to mankind. Of this class, Augustine in the ancient, and Calvin in the reformed Church, are illustrious examples. But they have been followed by the leaders and managers of all Christian sects. Jonathan Edwards and Theodore Parker, so widely different in opinion, best represent this tendency in America. Both had a cast-iron system of the universe, and were honestly incapable of comprehending how a wise and good man could live outside of it. We can do justice to this class of men for their illustrations of partial truth, while we reject their narrowness and exclusive claim to the kingdom of God. They are the most efficient men it the Church; for the mass of the people like a compact creed which asserts positively and refuses to compromise, saves the trouble of thought, and leads to active propagandism and religious enterprise.—*Rev. A. D. Mayo.*

THE CAUSE.

BY JOHN G. WHITTIER.

The manuscript of the following lines was contributed by Whittier to the St. Louis Sanitary Fair:

God mend his heart who cannot feel
The impulse of a holy zeal,
And sees not with his sordid eyes
The beauty of self-sacrifice!
Though in the sacred place he stands,
Uplifting consecrated hands,
Unworthy are his lips to tell
Of Jesus' martyr miracle.

Not to the swift nor to the strong
The battles of the right belong;
For he who strikes for freedom wears
The armor of the captive's prayers,
And nature proffers to his cause
The strength of her eternal laws,
While he whose arm essays to bind
And herd with common brutes his kind,
Strives evermore at fearful odds
With nature and the jealous gods,
And dares the dread recoil which late
Or soon their right shall vindicate.

14th 3d month, 1864.

BROADWAY, NEW YORK.—This Broadway of itself is no ignoble test, nor, as such, beneath a Christian's meditation. There is no street in America, if there is one on earth, that more fully represents the varieties of mankind, and, in fact, stands for our great humanity itself. It is a highway that Paul himself would have trod with solicitude and reverence, as he might scan the multitude of wayfarers, and look upon them for the sake of Him whom his soul loved. Surely in this city Broadway has no rival, and seems likely to have no successor. Even the street that promises to continue its name does not continue its character; and the real Broadway begins at Bowling Green and stops at Union Square, there to break up into many branches, and lose itself in stately avenues. This street, that was the glory of old New York, now refuses to lend its honors to any new claimant. It was laid out in the old kingly times, and kings it over its old dominion, without allowing any democratic rivalry to divide its throne. It is, in fact, the only fine street running through the ancient part of the city, and has added convenience to splendor by being the readiest highway for the business, population, and travel of the city, and in fact, the highway through which North and South, East and West, nay even America and Europe, cross each other. Street of vicissitude, it is still the site of our most fixed landmarks; and I know no recent anecdote more striking than what a friend told me lately of a young backwoodsman from Illinois, who asked the way to Trinity church yard, "for," said he, "I have never seen any work of man's hand that is as much as twenty-five years old, and I wish to look on an old tomb stone."—*Rev. Samuel Osgood.*

Death of Captain Speke.

The English mails bring full particulars of the death of Captain Speke, the African explorer. He was suddenly killed on the 15th September by the accidental discharge of his own gun, while shooting in the neighborhood of Corsham, Wilts. The charge passed through his chest close to his heart, and he died in ten minutes. His age was thirty-eight years. The remains were conveyed to his father's home at Ilminster.

It is understood that Captain Speke, at the time of his death, was preparing for another expedition in the direction of the Nile's source. The London Morning Star, in the course of an appreciative estimate of Speke's career, has the following remarks:

"Sebastian Cabot and Hendrik Hudson had no unworthy successors in Franklin and Ross; while the mantles of Mungo Park and Robert Bruce have of a verity descended upon Dr. Livingstone and the now late Captain Speke. Thee cmparison between Bruce and Speke is literally correct, for both engaged in the attempt to solve the enigma which had puzzled the world from the time of Herodotus. But while the renowned Abyssian traveller was doomed to failure, it was reserved for the man who has been so suddenly removed from amongst us to achieve the great enterprise. There have been those who depreciate the value of his discoveries, or who, like the Itatian traveller Miani, deny that he has made knawn the real sources of the Nile; but at present the fact may fairly be accepted as proved; and while others who may lay claim to a share of the honors may not have received the recognition which is their due, all who are his countrymen will now unite in giving to the lamented Speke the exalted position which it was his great ambition to occupy.

"The late Captain Speke was not a man of genius; he was not even a clever book writer. If the ingenious hand which was employed in revising M. Du Chaillu's notes had been set to work upon his journal, the result would have been a book more dazzling than any romance. He was a simple Indian officer, who had a taste—a too fatal taste—for field sports, and whose loftiest desire, in commencing his career of adventure, was, as he himself has told us, to add as many spoils of his own as he could to his father's museum. A laudable object truly, but not such a one as impelled the redoubtable Bruce to confront the perils of the African wilderness. But little causes sometimes lead to great results; and the love of sport in time gave place to a nobler passion. As the companion of Burton, into his quarrel with whom we do not now care to enter, he earned his first European laurels. As his travels in Somaliland and his exploration of the Tanganylka lake have only recently been given to the world, it is unnecessary to expatiate upon those interesting adventures, except to remark that, as the result of the inquiries and observations he then made—now some nine or ten years ago—he first formed the theory that the great lake Victoria Nyanza was the true source of the mysterious river which had so long defied the world's speculations. When all those years ago he, a solitary European, stood on the shores of that vast island sea, he felt sure that he had before him the key to the great puzzle, and it was with a sad heart that he felt himself obliged to turn his steps homewards without at once satisfying his curiosity and proving the truth of his conjectures. But it speaks well for him that, although his private resources had been heavily taxed in successive expeditions, and he suffered much from the sickness of disappointment, he determined to return, and once for all demonstrate the soundness of his conclusions. The patience which could nerve him to the prosecution of this second journey, and the untiring courage with which it was brought to a successful issue, deserve higher appreciation than they have perhaps received."—*Evening Post.*

Periodicals of the General Convention.

I.

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

II

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

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

III.

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

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

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

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.
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