

# New Jerusalem Messenger.

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

VOL. I.]

NEW YORK, SATURDAY, MAY 26, 1855.

[NO. 1.

THE NEW JERUSALEM MESSENGER, UNDER THE CONTROL OF THE GENERAL CONVENTION OF THE NEW CHURCH IN THE U. S.

RESIDENT EDITOR, REV. WM. B. HAYDEN.  
RESIDENT EDITOR, JOHN L. JEWETT.  
With the aid of Correspondents, in this country and Europe.  
TERMS.—\$2 00 per annum, in advance; \$2 50 at the end of six months; \$3 00 at the expiration of the year.  
ADVERTISING.—Advertisements are inserted for \$1 00 per square of 20 lines, for the first insertion; each subsequent insertion, 50 cents.  
The annual postage on the Messenger, sent by mail, is 25 cents.  
A commission of 20 per cent. will be allowed to our friends and to Postmasters, who may procure new subscribers, and remit the payment of the same.  
Rev. Mr. HAYDEN'S address is Portland, Me.  
Rev. Mr. JEWETT'S address is Portland, Me.  
Business letters, and communications for the Messenger, to be addressed to  
JOHN L. JEWETT, PUBLISHER,  
No. 5 Canal-street.

## Foreign Correspondence.

[The following account of the great British statesman, who has so recently passed away, together with the correspondence added, between Mr. Le Cras and Miss Hume, who is an ardent receiver of the Doctrines, will, we think, be interesting to our American readers. They are just received from the author in manuscript, and have not before appeared in print.]

### The Late Joseph Hume, Esq., M. P.

This gentleman, who was the oldest leader of the political reformers of Great Britain, was born at Montrose, on the 23d January, 1777, and died at his seat, Burnley Hall, Norfolk, on the 20th July, 1855, in the 78th year of his age. Mr. Hume received a humble education in his native town, where he was placed apprentice to a surgeon-apothecary. He entered the medical classes of Edinburgh in 1793, and continued in that University till 1796, when he was admitted a member of the college of surgeons, and afterwards "walked the hospitals" of London. Mr. Hume subsequently entered the East India Company's service as assistant-surgeon, and by degrees obtained different civil employments, until he retired from his profession, with an honestly acquired fortune of £30,000 or £40,000. In 1809, 1810, and 1811, he made tours through England, Scotland, and Ireland, extending his travels to Spain, Portugal, Turkey, Greece, Egypt, the Ionian Isles, Sicily, Malta, Sardinia, &c.

Mr. Hume entered the House of Commons as member for Weymouth and Melcombe Regis, in 1812, under the patronage of the Tories; but forming a friendship with the late Francis Place, of Westminster, he became deeply interested in the promotion of the moral and intellectual interests of the working classes, and in the improvement of their physical condition, which laid the foundation of his career as a political reformer. In 1818, he was elected for Aberdeen. This was the stepping-stone to his permanent and independent position in the House of Commons. About the same period, he obtained a seat in the East India Board of Directors. In 1830, Mr. Hume relinquished the Scotch burghs, having been returned, with the late Mr. Byng, unopposed for Middlesex. He continued to sit for the metropolitan county till the dissolution of 1837, when, in July, Colonel Wood defeated him by a small majority. Mr. O'Connell, in the same month, returned him for Kilkenny. In the new Parliament for 1841, Mr. Hume was again defeated at Leeds. In 1842, on the retirement of Mr. Chalmers from Montrose, Mr. Hume returned to his old political love, and he has died in the service of his fellow-townsmen. The editor of the *Times*, London Journal, in reviewing his life, says:—

"How are we to characterize or even name the Herculean labors of this prodigy in representative government? It is impossible, within the limits of a column, to record his innumerable speeches in Parliament, his motions, his reports, his select committees, his reports, his personal and party contests in the House of Commons, much less his various agitations 'out of doors.' His speeches alone, during thirty-seven years, occupy volumes of *Reports*. In some, Mr. Hume's speeches occur in 150 pages, on various political and legislative questions. We cannot attempt even an analysis of the chief subjects of his active and busy discussion. He is the modern Pyrrhus, who defies all legislation on social interests, he was always on his legs." He spoke oftener, and frequently made longer speeches, than any other member of the Commons since England enjoyed a House of Commons. In the Court of Directors, and in Parliament, he stood for many years almost alone, contending for the freedom of trade against the East India monopoly. He proposed sweeping and repeated plans of reform of the army and navy, of education, and of almost every department of the established churches and ecclesiastical courts, of the civil and criminal laws, of the system of public accounts, of general taxation, duties, and customs. He early advocated the abolition of military flogging, naval imprisonment, and imprisonment for debt. He carried, almost single-handed, the repeal of the old combination laws, the prohibition of the export of machinery, and the act preventing workmen from going abroad. He led forth his hopes against colonial abuses, against the duties and duties of the self-select government, election expenses, the licensing system, the duties on paper, print, on tea, tobacco, and snuff. He assaulted and carried by storm Orange lodges and close vestries, to say nothing of his aid of Catholic emancipation, the repeal of the Test and Corporation Acts, and the Reform Act of 1832. He was the unrelenting persecutor of sinecurists, drones, and old men pretending to do the work of the young in the State. Out of doors he was a member of every Liberal and Radical club and association. He occupied for years the throne of the old Crown and Anchor-tavern, in Palace-Yard, and in Covent-Garden meetings."

In the House of Commons, on Monday, Feb. 26, Lord Palmerston paid the following tribute to Mr. Hume's memory:—

"I rise to move that the speaker do issue his warrant to the clerk of the crown for a new writ for the election of a commissioner to sit in Parliament for the Montrose district of burghs, in the room of Mr. Joseph Hume, deceased. Sir, I cannot simply confine myself to the bare motion that I have just put into your hands. I should not do justice to the feelings of the house, if I were not to express the feelings of regret that are shared, I am sure, by all who hear me, and the feelings of respect that we entertain for the memory of the colleague—the member—whose loss we have now to replace. Sir, it has been said of an eminent man of former times that he 'gave up to party what was meant for mankind.' Sir, the reverse of that may be said of our late colleague, Mr. Hume; for the party which he devoted the labors of his life was his country, and, beyond his country, the general interests of mankind at large. Sir, many men have obtained an eminent position in this house, by placing themselves at the head of a faithful band of friends, whose object has been to acquire political power to enable them to govern the country. Mr. Hume was a remarkable instance of a man who gained an eminent position in this house and the country, who established himself a name, which, though he was not only known throughout Europe, but whose reputation passed beyond those limits, by exertions that were wholly disinterested, as far as he himself was concerned, and totally separate from any attempt to acquire, by his own exertions, or those of his friends, political power in the country. He was a man, of whom it may be said that he took the lead in almost every measure of improvement, which has of late years been carried into practical application. He had industry that nothing could tire or overcome. His acquisitions spread over the whole range of those matters which concern

the interests of the country and the general interests of the community at large. He had perseverance that was baffled by no obstacle; and it is due to him to say that, although, during the whole course of his proceedings, and of his attempts to carry out his own opinions, he had frequently many opposed to him, and was frequently exposed to those rough conflicts which are the necessary consequences to any man wishing to enforce his opinions in this house, yet nothing that ever passed between him and those most opposed to him, ever left one trace of resentment, one particle of bitterness on his mind. And, while I remember to have heard it said of one person, who held a high position in this house, that whatever ceremony might have been created by party conflicts never went with him beyond the doors of this house, I may say that no feelings excited by party conflict ever went with Mr. Hume to the doors of this house. A man with greater industry, a man who devoted his whole life with greater consistency to the good and service of his country, has never sat within these walls. And I am persuaded, that those who differed from him in opinion upon the matters which he felt it his duty to bring before the house, and to recommend for the adoption of Parliament, must do him the justice to say that he acted from the purest motives of a sincere desire for the welfare of the country. Those who differ from him must do justice to the integrity of his character, and we must all say—those who agree with him, as well as those who differ from him—that a man possessing his abilities, his industry, and his disinterested character, must at all times be a great loss to his country. He was a man peculiarly belonging to the age in which he lived. He had party feelings—that is, he was associated with those who agreed with him in the objects he sought to accomplish—but his party feelings were totally independent of the attempt to acquire political ascendancy. He endeavored to do what he thought his duty to the country. Where he succeeded, he was proud of his achievements; where he failed, he did not relax his efforts, and still continued his career of public usefulness. Sir, I am sure we all look back to his loss with regret, and no man feels more sincerely than I do the regret with which every person must have proposed the motion which I now move."

Mr. Hume's body was removed to London, and interred at Kensal Green cemetery. May we hope that his spirit is gone to the regions of eternal bliss! The writer of these remarks has no means of knowing what were Mr. Hume's religious views. He knows him to have been the intimate friend of the late Charles Augustus Tulk, Esq., author of "Spiritual Christianity," and that his youngest daughter is a receiver of the sublime views so beautifully set forth in that work. Hence, he addressed her the following letter of condolence on the painful event:—

"ALDERBURY LODGE, LES VAUX, 1  
"ST. HELIER'S, JERSEY, Feb. 27, 1855.  
"MY DEAR MADAM: I respectfully beg leave to approach you, to express my heartfelt sorrow at the severe loss you have sustained, by the removal of your beloved parent to the world of spirits; and to assure you, that all classes of the people mourn his departure, as that of a great man, who was both a friend and benefactor of his race."

"Having been a close observer of his public career, and had the honor of corresponding with him occasionally on public matters, I can bear testimony to his willingness and aptitude to assist in every effort to ameliorate the moral, physical, and political condition of his countrymen. And as these things form the basis on which our spiritual superstructure will be raised, I may truly say that he labored well to prepare the soil for that heavenly seed which in due time is to regenerate mankind."

"I well remember my visit, with my dear father, to your pretty home, and am very glad that I also have survived in your remembrance. I should not have sent the memoirs under an *incognito*, but on account of a wish of my mother's, that I should not be known as its writer, which I had promised to comply with, so far as lay in my power. Mr. Hyde, to whom, I think, you allude, has also, since that period, become a kind and valued correspondent of my own."

"Again thanking you for your kind sympathy, and your appreciation, always so gratifying, of my dear father's character, who did indeed labor as faithfully and unselfishly, I do believe, in the field allotted to him, as any man has ever done, or could do, and begging you to remember me very kindly to Mrs. Le Cras, also, I remain, my dear sir, "Yours, very truly," "MARY C. HUME."

"A. J. LE CRAS, Esq.,  
"Alderbury Lodge, Les Vaux,  
"St. Helier's, Jersey."

MISS NIGHTINGALE.—REV. G. S. OSBORNE, in his book on *Servants and their Hospitals*, writes thus of Miss Florence Nightingale:—

"Miss Nightingale, in appearance, is just what you would expect in any other well-bred woman, who may have seen, perhaps, rather more than thirty years of life; her manner and countenance are prepossessing, and this without the possession of positive beauty; it is a face not easily forgotten, pleasing in its smile, with an eye betokening great self-possession, and giving, when she wishes, a quiet look of firm determination to every feature. Her general demeanor is quiet, and rather reserved; still, I am much mistaken if she is not gifted with a very lively sense of the ridiculous. In conversation she speaks on matters of business with a grave earnestness one would not expect from her appearance. She has evidently a mind disciplined to restrain, under the principles of the action of the moment, every feeling which would interfere with it. She has trained herself to command, and learned the value of conciliation towards others, and constraint over herself. I can conceive her to be a strict disciplinarian; she throws herself into a work, as its heat; as such, she knows well how much success, must depend upon literal obedience to her very order. She seems to understand business thoroughly, though to me she had the failure common to many 'heads'—a too great love of management in the small details, which had better, perhaps, have been left to others. Her nerve is wonderful! I have been with her at very severe operations; she was more than equal to the trial. She has an utter disregard for contagion. I have known her to spend hours over men dying of cholera or fever. The more awful to every sense any particular case, especially if it was that of a

dying man, her slight form would be seen bending over him, administering to his case in every way in her power, and seldom quitting his side till death released him. I have heard and read with indignation the remarks hazarded upon her religious character. I found her myself to be in every word and act a Christian; I thought this quite enough. . . . That she has been equally kind and attentive to men of every creed; that she would smooth the pillow and give water to a dying fellow-creature who might own no creed, I have no doubt; all honor to her that she does feel that hers is the Samaritan's, not the Pharisee's work. If there is blame in looking for a Roman Catholic priest to attend a dying Romanist, let me share it with her—I did it again and again."

"Bitter indeed would this parting be from him who has been the centre, the joy, the pride of our earthly life, the kindest, the most unselfish, the most peace-making, the most indulgent and forgiving of husbands and fathers, masters and friends, did I not know and realize, on the one hand, that he has not passed from this to a happier state of being, where all his great and good qualities will find their full activity and fruition, unhampered by opposition from without, or infirmity within; and, on the other hand, that our heavenly Father would not have permitted this earthly bereavement to overtake us, but that His wisdom saw the time had come, when, for our spiritual welfare, it was necessary that we should 'call no man our father upon earth,' doubtless that we may learn to place a fuller and more exclusive trust in the guardianship and protection of 'our Father which is in heaven.' This alone it is which does, indeed, take the sting from death—my dear, dear father is not lost, only gone before; not parted, only veiled from me; and, though I need not tell you that my heart is sad indeed, when I try to realize that he is indeed gone, that on earth we shall see his face and hear his voice no more—when I look forward to the blank, in which we shall so long and so deeply miss his kindness and thoughtfulness, and all the external happiness of which he was at once the source and the centre—yet, thanks to God's good providence, the sadness is without bitterness, and mingled with the deepest gratitude for the peaceful close, the perfect serenity and contentment vouchsafed to the latter days of my dear father's long and honored life; so that none who had the privilege of witnessing it, but must have felt that this was, indeed, one of the Lord's servants, whom he thus 'let depart in peace.' Nor was there one who looked upon his face after the spirit had flown, but owned that never had death worn more beautiful or holy a countenance. So literally and so visibly, in my dear father's case, was our heavenly Father pleased to fulfil His promises to His faithful servants, 'to be with them always, even unto the end'—to strengthen them on the couch of languishing—'to make their bed in all their sickness,' and humbly and joyfully do we trust yet further: for we may not doubt that the crowning blessing has also been vouchsafed to him, of that promised greeting, 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.'"

"I need not tell you, my dear sir, the chastening, the calming, the hallowing effect, which such a departure must exercise upon even the natural selfish grief of the survivors. For him, there can be but one emotion, gratitude; towards him, love; and, for ourselves, we shall all, I trust, learn submissively and trustfully to follow out the appointed path, which he no longer treads with us; and I only regret, that, to all, the struggle is not so softened as to myself—or, perhaps, I ought to say, I should regret it, but that God knows best by what light the steps of each may best be guided. "I will remember my visit, with my dear father, to your pretty home, and am very glad that I also have survived in your remembrance. I should not have sent the memoirs under an *incognito*, but on account of a wish of my mother's, that I should not be known as its writer, which I had promised to comply with, so far as lay in my power. Mr. Hyde, to whom, I think, you allude, has also, since that period, become a kind and valued correspondent of my own."

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dying man, her slight form would be seen bending over him, administering to his case in every way in her power, and seldom quitting his side till death released him. I have heard and read with indignation the remarks hazarded upon her religious character. I found her myself to be in every word and act a Christian; I thought this quite enough. . . . That she has been equally kind and attentive to men of every creed; that she would smooth the pillow and give water to a dying fellow-creature who might own no creed, I have no doubt; all honor to her that she does feel that hers is the Samaritan's, not the Pharisee's work. If there is blame in looking for a Roman Catholic priest to attend a dying Romanist, let me share it with her—I did it again and again."

## Original Article.

### Old School and New School.

To the eye of a New Churchman, a distant view of the societies of the adherents to the various systems of theology, all of which have become to him like the "old wives' fables" which Paul advises Timothy to disregard, seems like looking at a landscape covered with towers, spires, and manorial halls and humble cottages, all shaded by the clouds of hoar antiquity. One glimpse of such a scene is enough to show an active traveller that he looks upon an old country; he cares not to look more nearly, much less to approach quite to the place, and move among the structures devoted to the uses of a life unlike his own. And yet, if he could conquer his impatience, if he could bring himself to visit the abodes whose aspect indicates a spirit in their inhabitants, whose breathings he cares not to feel, he would find, perhaps, many a man whose mind is full of thoughts and aspirations, which have made him feel alone in the scenes of his childhood and youth; many a woman whose kind but troubled eye tells of hopes too little formed to be uttered, but making her a sympathetic companion for her husband, outlooking for great things afar off; many a child whose questioning mind outstrips his wondering teacher; many a young dreaming of nobler things than those commemorated on the decaying monuments around him; and all these quickened minds waiting for a word which he alone can speak, for an intimation that the things they dream of are subjects of wakeful thought in minds that are active in planning what shall satisfy the wants of many a restless soul.

Such an experience as he would have, the experience of a welcome teacher of new things, is sometimes enjoyed by one who suffers himself now and then to be drawn into communication with men whose minds are taken up with some form of the old theology. He may have been inclined to say that the bi-section of sects which is going on around him only shows the trifling of those who can make a distinction without a difference; but when he comes to talk with some of those who are concerned in the revolutionary movements of the theological society, he finds that many are working hard at the great problems of life, who, at first, seemed only eager to be distinguished for ecologic novelty, busy in strifes about words and unprofitable questions.

I am led into this train of musing reflections by the remembrance of a recent conversation with a young student of theology, who, passing from Episcopacy to Congregationalism by means of earnest study of questions of ecclesiastical polity, found himself at length a Calvinist of the New School, though swayed at first towards the Old School by the power of friendly association with schoolfellows and familiar friends. I could see that to him the points of difference between old and new were important; that he had given up the one for the other because, in the new theological system, he could see more clearly the great things which make any system of theology important to him who holds it.

"As to our connection with Adam," said he, "the Old School teaches that we inherit his guilt; the New, that we inherit only his tendency to sin, and that we are guilty only because we sin. As to our connection with the second Adam, the Lord from heaven," said he, "the Old School teaches that He takes our guilt away; but the New School teaches that he satisfied a Divine demand, in satisfying which He leaves us free to depart from evil and do good, and in the liberty wherewith he makes them free, the penitent rejoice." To go over all the points of difference between Old and New School divinity, which he pointed out, would be tedious now, but I could not listen to his earnest words without feeling that the movements of the theological world are, many of them, in the right direction; that realities are giving place to fictions; that men are trying to feel after, and find the truth; and that help from above is given to them in their endeavors. Strange as it may sound to say so, I felt that what we call sectarian efforts, are striving after real unity; and that the weary-off-coming of their old obligations by many is a proof of their willingness to enter into the bond of peace.

Let us dwell a moment on the two things mentioned as part of the subject of my conversation with my young friend—our connection with Adam and our interest in Christ, as he expressed it; or, as we should say, our hereditary evil, and our new birth as to the spiritual man.

To a mind that has outgrown old Calvinism, what a great change it is to find room to expatiate in the new field opened to it by New Church divinity. A mind furnished with New Church theology, can see how much of error remains to him that has given up the Old School dogmatics for the "new views" of the New School man; but if one's mind were unfurnished with New Church theology, how important would seem to him the things in which one just acquainted with New School theology rejoices. For mere imputation he has actual possession; he has something to relinquish and something to receive. He has real sinfulness to be taken away, real guilt to repent of, real love of righteousness to be implanted in him, real obedience to the law of God to maintain; and all in confession of Divine mercy, re-

vealed in the gospel of salvation. A New Churchman must be glad to find any one in such a position; he may be glad that his own way to the city in which there is no night, did not lie through this enchanted ground; that he was not obliged to be brought into such a state of negation; that the pearls of the New Jerusalem were the delights of his childhood, and the fruits of the tree of life his early food; but he cannot but be glad that he finds a mind prepared to see the actual state of men so clearly as the New School man can see it. Actual goodness and truth can be seen as parts of the life of a disciple of the Lord, in the light of New School theology; but in the mind of an Old School man, actual goodness and truth cannot but appear either as works of supererogation, or as effects of a hidden cause. Old School Theology teaches that men are hereditarily guilty; that the Lord assumed the guilt and the punishment of all of them; and that the application of the benefits of his assumption of guilt and punishment is made to a predestined part; that the gospel is to be preached to all, and that they who are ordained to eternal life will believe and be saved. New School Theology teaches that all men have hereditary sinful tendencies; that in the liberty wherewith they are made free by the Lord, they can change their direction from sin to holiness; and men receiving this teaching must feel their moral obligation more sensibly, and see the connection between willingness to receive good gifts from the Lord, and the reception of them, more clearly; and their source of dependence on the Lord is in no way impaired by their receiving it; they feel that in the liberty with which he has made them free, he keeps them forever.

New School theology is no substitute for the Doctrines of the New Church; nothing can be; but a mind that feels the want that New School theology attempts to supply, is in a state of preparation to consider the claims of the New Church fairly. A mind satisfied with Old School theology, is closed towards the doctrines of the New Church. It can love goodness and hate evil, and be prepared for heaven, but it can gain no help heavenward by giving instruction to minds that are distracted, as most young minds are, with the endless contradictions of old Calvinism. New School theology is a structure reared by minds animated by a desire to present the subject of moral obligation to men who have become sickened with exhortations to lay aside the exercise of reason when considering the claims of Divine truth. It is the work of those who mean well to the human race. The contemplation of it is pleasant to a New Churchman, as it shows him not only the state of the human mind at the present day, but shows him by contrast with even the benevolent inventions of men, the infinite greatness of the gifts of the Lord for the enrichment of the New Jerusalem. T. P. R.

## Notices of Books.

THE VALIDITY OF THE BAPTISM OF THE Consummated Church, Viewed in its Relation to the New Church. By THOMAS WILES. New York: published by John Allen, No. 28 Beekman-street. 8vo. paper; pp. 26.

This is an able argument, drawn from the New Church writings, to show the propriety and usefulness of baptism in the New Church to those receivers who may have been already once baptized according to the tenets of different denominations of the first Christian church. As the subject is one to which we shall hereafter have occasion to refer, we omit an extended notice. Mr. Wiles is the pastor of the New Church society at Williamsburg, L. I.

PHILOSOPHY OF SIR WILLIAM HAMILTON, BARR., Professor of Logic and Metaphysics in Edinburgh University; Arranged and Edited by O. W. WIGMORE, Translator of Cousin's "History of Modern Philosophy." For the use of Schools and Colleges. New York: D. Appleton & Co. 1855. 1 vol. small 8vo.; pp. 530.

This is not a reprint of any volume which has been prepared and issued by Sir W. Hamilton himself, but is a collection, by Mr. Wight, of the various articles of the author on metaphysical subjects, which have appeared in the Edinburgh Review; together with all those notes and dissertations occurring in Sir William's edition of "Reid's Essays," that have an enduring interest, or serve to throw any light on his system of metaphysical philosophy. As every thing, of any importance, which has ever been published by the author, on these subjects, is here given, it may be said with truth that the reader is here presented with the system entire. It contains the views of the first of living English metaphysicians, and the latest or culminating work of the Scotch school. The editor has, therefore, laid American readers of philosophy under lasting obligations to him by his labor.

THE UNIVERSE NO DESERT, THE EARTH NO MONOPOLY: Preceded by a Scientific Exposition of the Unity of Plan in Creation. Two volumes in one. Boston and Cambridge: James Munroe & Co. 1855. 12mo.; pp. 309.

This is an endeavor, on the part of the author, to view the whole universe as one; to bring all parts of it into a natural harmony, by extending the operation of the same great cosmic laws over every portion, and organizing all its distinct provinces into a single kingdom, or empire, under the same Divine rule. He maintains that a high degree of analogy exists between all the parts of the natural universe; and that a visible order and unity of plan runs through every discoverable portion of creation.

To give effect to his view, the first volume is devoted to a comprehensive survey of the several sciences, in which the latest results and best generalizations of modern research are passed rapidly before the mind's eye in a highly suggestive, and, what appears to us, masterly manner. The author's mode of generalizing the truths of natural science is formed on that of Professors Agassiz and Guyot. The only thing in the book that will probably stand in the way of the popular reader, is the load of thought which some of his paragraphs are made to carry. One needs to have made considerable acquaintance with the Humboldts, Herschels, Lardners, and Picores of the day to realize and appreciate the force of the presentation which it is designed shall be called up.

## PROSPECTUS.

At the session of the General Convention of the New Jerusalem Church in the United States, held at Chicago, in June, 1853, the following Preamble and Resolution were adopted:—

"Whereas, in the opinion of this body, a Periodical owned by the Convention, and published under its auspices, would be the means of great usefulness in collecting information in regard to the condition and prosperity of the Church throughout our whole country, and thereby bringing to light the various wants of the church at large, and would be better adapted to meet these wants than a work left merely to private enterprise;—

"Resolved; That the Executive Committee be authorized to establish a NEW PERIODICAL, or purchase the New Jerusalem Magazine, published in Boston, and also the New Church Magazine for Children, if satisfactory arrangements can be made with the editors and proprietors of those works, in order that they may be published under their sanction and supervision, and conducted by such editors as they may appoint."

In pursuance of the above resolution, the following action was had at a meeting of the Executive Committee of the General Convention, held in the city of Boston, in October, 1854:—

"Resolved; That Messrs. Scammon, Gerish, and Hoskins, be a committee to establish a *Weekly New Church Newspaper* in the city of New York, and that such committee have power to employ editors and appoint a publisher, and take such other steps as may be necessary to carry the object of this resolution into effect."

With a view of carrying into effect the purpose expressed in the above Resolutions, it is proposed to establish in the city of New York, a New Church Weekly Newspaper, to be called

## THE NEW JERUSALEM MESSENGER.

The object of this journal will be to collect and diffuse intelligence concerning the reception and spread of the Doctrines, and of the state, progress, wants, and prospects of the church in all parts of the world. It will contain summaries of General News; secular and Ecclesiastical, Domestic and Foreign. Arrangements also will be made for securing an extensive and efficient Home and Foreign Correspondence with receivers of the Doctrines; and for enlisting important literary aid in the editorial department. The effort will be to make it a complete *Family Newspaper*, so that those taking it need not be obliged to resort to any other medium for their supply of weekly intelligence.

It will aim to be, as far as possible, a central organ of thought and opinion, and a common point of intercommunication and union for the whole church in the United States. Of its position in other respects it is not necessary here to speak. Its course as to particulars will in due time be developed in practice.

The Committee have appointed REV. WM. B. HAYDEN, of Portland, Me., the Responsible Editor, and MR. JOHN L. JEWETT, of New York City, Resident Editor, Agent, and Publisher. The Paper will be in the common newspaper form, Imperial size. Subscription, \$2.00 a year in advance; \$2.50 at the end of six months, and \$3.00 at the end of the year. A portion of the fourth page will be devoted to advertisements, and patronage of this description is solicited. Persons receiving information of this enterprise are respectfully invited to subscribe for the paper; and to forward their names and post-office address, accompanied with the amount of one year's subscription, at once by mail, to MR. JOHN L. JEWETT, No. 5 Canal Street, New York. A specimen number will be issued on the first of June next, and the regular issue of the paper will commence the second week in July.

J. YOUNG SCAMMON, of Illinois,  
OLIVER GERRISH, of Maine,  
HENRY B. HOSKINS, of Maine,  
Committee.

NEW YORK, May 1, 1855.

PHILOSOPHICAL.—Sonthey says, in one of his letters: "I have told you of the Spaniard who always put on spectacles when he was about to eat cherries, that they might look bigger and more tempting. In like manner I love to make the most of my enjoyment; and though I do not cast my cares away, I pack them in as little compass as possible, and carry them as conveniently as I can for myself, and never let them annoy others."

The work is, in some sort, a reply to the Whewell, and other similar writers of the day, who strive to narrow the Divine plan, or to plead its efficacy only for our own planet. With Sir David Brewster, he contends that the planets are inhabited by human beings; and openly draws this portion of his work from the writings of Swedenborg. He devotes several sections, towards the close of the book, to extracts from "The Earths in the Universe." In truth, there is quite a vein of latent Swedenborgianism running through the entire work; and it cannot fail, we think, to be an exciter of attention to the writings, as well as of more rational and elevated inquiry in subjects pertaining to the philosophy of natural science.

**THE TRUE PRINCIPLE OF EDUCATION.**  
The Law of Nature, The Law of Mental Development, A New View of the End of Juvenile Culture, especially as regards the Female Mind. By E. A. BEAMAN, Principal of a Young Ladies' School, Temple Place, Boston. Boston: Crosby, Nichols, & Co. 8vo. paper; pp. 32.

Mr. Beaman, here, endeavors to apply some of the principles of the New Church philosophy to the science of education. He takes the ground that the true end of education is to develop and strengthen the organic powers of the mind, and not merely to fill, or cram it with knowledge. To this end he would adapt the knowledge taught to children, to their capacities and tastes, as natural food is made palatable in order to render it both agreeable and nourishing to the body. A good deal is made of the analogy between the body and mind. He does not advocate license; that is, does not propose to follow the vitiated or wayward tastes of children in their demands for intellectual food; but would have their best health and interests consulted; and only that which is genuinely good and true prepared for them. The pamphlet contains many valuable and useful suggestions, and we commend the perusal of it to our readers. Mr. Beaman is chairman of the Committee on Education in the General Convention.

**New Jerusalem Messenger.**

NEW YORK, SATURDAY, MAY 26, 1855.

**Meeting of the General Convention.**

The thirty-seventh General Convention of the New Church in the United States will be held at the New Jerusalem Church in Boston, on Wednesday, June 27th, at 10 o'clock, A.M.

**The Urbana University.**

We are requested to say that this institution is now in successful operation, and the attention of the New Church is called to it, as a College that is fully under the auspices of the New Jerusalem.

Urbana, the site of the college, is in railroad communication with the country at large, being intersected by railroads running east and west, north and south.

The second Annual Commencement of the college will take place at Urbana on the 19th of June, and to this anniversary of the institution the friends generally of education in the New Church are invited.

**To Our Friends.**

We desire to record from week to week such items of New Church intelligence as shall seem to possess any general interest, and would therefore request some of our friends, in all places where there are receivers, to keep us informed in regard to these matters. In our Weekly Summary of News we shall also be pleased to record any event of importance, in any part of the country, of which we may receive information.

We have purchased the subscription list of the *New Church Messenger*, formerly published at Cincinnati, Ohio, and shall send a copy of our paper to all who were subscribers to the former. It is hoped they will renew their subscriptions with us, by forwarding the payment in advance for a year (\$2 00) at their earliest convenience.

Should our paper be directed to any one who is unwilling to subscribe for it, he will do us a favor by writing upon it his name and post-office address, enclosing it in a wrapper, and dropping it in the nearest post-office, directed to the "New Jerusalem Messenger, New York."

In our Prospectus it is stated that the second number of this paper will be issued the second week in July. We are, however, endeavoring to complete our arrangements for publishing it on the 16th of June, in order to be in season for the forthcoming meeting of the General Convention.

All persons who receive the present number of the *New Jerusalem Messenger* are invited to become its subscribers, which can be done most conveniently by forwarding at once their names and post-office address, together with the price of a year's subscription (\$2 00) to the Publisher, J. L. JEWETT, No 5 Canal-Street, New York, or to some of our agents.

To accommodate our friends in the West, our paper is issued May 26th, instead of June 1st, as stated in the Prospectus.

**Encouragement.**

A highly esteemed friend, to whom we addressed a copy of our Prospectus, sends us these encouraging words:—

"I am glad, very glad indeed, that we are to have such a paper as the *New Jerusalem Messenger* proposed to be. I think we need it; and I believe we can have it, and shall have it. I feel little interest in any private enterprise, in the direction of a New Church periodical; but this is entirely another thing, and is of such a character, that no one in whom the spirit of mutual love and mutual co-operation is alive and active, can possibly fail of receiving it with a joyful wel-

come. Your intention to conduct the paper in a liberal and catholic spirit," according to the use of such a paper, will meet a favorable response everywhere; I do not see how it can be otherwise. And I feel assured that we shall learn more fully, more correctly, and more practically, what a truly catholic spirit is, and what it involves, through the experience of furnishing and using the materials of this paper, than we have as yet learned in any other way."

**Our Enterprise, and its Object.**

This paper is under the control of the General Convention of the New Church in the United States, and will be regulated by one of its Committees. It is not a personal or private undertaking, and will not reflect the opinions of any particular locality or any particular set. The effort will be to render it an organ of the General Church, and, as far as is consistent with its position, to let it speak from, and to, the whole body of Receivers throughout the country.

It will base itself upon the Revealed Doctrines of the New Jerusalem, and endeavor to treat all events and phenomena, both without and within the Church, from this point of view. It is felt that a central medium of inter-communication among receivers is wanted, and it is thought that a weekly newspaper of this kind offers the readiest and most available instrument. The responsibilities of the enterprise have not been undertaken without hesitation and misgiving, but the important uses it is capable of performing for the Church in her present condition have served to overrule other considerations. It is believed that by its good influences may be more widely diffused, the spiritual interests of the different members advanced, and the higher uses of the whole body promoted.

Standing, as we do, at a transition point in the world's history, with so many actual dissolutions and attempted reconstructions going on around us; with a new Dispensation of Divine Truth coming in and beginning to make itself felt; when the conflict of theological opinions is so active and changeful—the moral agitations of the time so vital and pregnant; while a vast peaceful emigration is gradually transferring the main scene in the drama of human civilization from the Old World to the New; a large, rich, and inviting field is open over which to throw the light of the Church, and into which to drop the seeds of genuine Truth.

This aspect of the case alone, would afford sufficient reason for making an attempt to establish an organ through which the Church might utter herself, with so much of understanding as she possesses, to that increasing audience of willing hearers that is beginning to form itself around her.

But at the present stage of her growth, in this, her experimental and formative period,—there are other demands also upon her earnest attention. She herself has wants, as well as the community about her. A mission is to be performed to her own members. She has a state to reach and a form to assume. Interesting problems connected with her own development are to be worked out; she is to realize herself in the world, and find her right place as an outward institution; the truths of the new Revelation are to be brought down and applied to the perfection of her own order and the renovation of her own life.

This Journal can render important aid to the Church in working out these problems, and in facilitating the various uses which promote her growth. Its columns will afford a ready channel of communication between her different branches. Here opinions can be compared and expedients canvassed. Angry disputations will be avoided, and personal controversies excluded. Here scattered rays can concentrate themselves, and their accumulated light be shed upon subjects of inquiry. The separated parts of the Church may be made better acquainted with each other's views, wants, and feelings, a deeper sympathy awakened in each other's states, and a closer union and intimacy come to be established between them.

Isolated receivers crave companionship on the life journey:—here may be spoken familiar words—words of instruction and encouragement. Distant homes may be brought nearer together. Hearts may be strengthened, burdens lightened, and pathways smoothed. Mutualism may be increased, and the Church be helped to form a unitary and nationalized self-consciousness, such as it has never hitherto known, and the life-blood be sent, as by a new heart-beat, to the farthest extremities of this larger man.

In the prosecution of these objects we shall require the cordial sympathy and active support of the whole Church in its several localities. And we therefore ask for them. It is desirable and desired that the New Church procure to herself a more unitary and nationalized pronunciation than she has ever yet had, and in order that this may be realized—that the uses it is designed to promote by the establishment of this organ, be measurably fulfilled—the various parts of the Church must consent to operate through it. It must be a medium of impartation as well as reception. It wants not only their pecuniary support, but needs, also, to be made the vehicle of their thoughts and the organ of their opinions.

New York City has been chosen as the place for this undertaking, for obvious rea-

sons. It is the commercial metropolis of the Union. It is the most convenient national centre for the business operations of such an enterprise. It is a point to which a larger number of the receivers resort, in the course of the year, than any other, and a point from which all parts of the country can be most easily reached. These, with some other considerations of a similar nature, have influenced the determination of the Committee in this selection, a selection which will, we trust, meet the approval of the General Convention and of the Church. Other portions of our plan will be developed in future numbers.

**Rev. Mr. Benade's Resignation Sermon.**

As is probably known to most of our readers, Rev. W. H. Benade, of Philadelphia, last autumn resigned his office of pastor of the "First New Jerusalem Society" of that city, in consequence of a difference of views between him and a majority of the Society, with respect to some of the external forms of the Church. A difference of opinion seems to have existed in regard to the nature, representative character, and consequent authority of the ministerial office; but the point which led to the separation appears to have been in regard to the use of representatives in worship. A minority of the Society sympathized with Mr. Benade in his views, likewise withdrew from the Society, and, in connection with some others, who before were not members, formed a new association for the support of New Church worship. An account of their proceedings, together with a declaration of their principles, accompanies the printed Sermon as an "Appendix." In the Preface, the Author briefly sketches the history of his own mind in regard to the changes it has undergone with respect to these subjects.

The discussion is an interesting one. We are glad to see questions of this nature attracting the attention of receivers and giving rise to deliberations. It shows that the Church is alive; that she possesses a formative energy, and a capacity of shaping her external forms to her internal wants.

Besides, the distinct affirmation of the importance of New Church Sacraments, and the value of the ministerial office, made in the declarations of the new association, will have a useful influence in the present state of thought on the subjects.

A good article, on the doctrine of Mr. B.'s discourse, in which he is reviewed in a clear, charitable, and faithful manner, will be found in the May number of the *New Jerusalem Magazine*.

In its most summary form, Mr. Benade's doctrine seems to be, that the external worship of the New Church ought to be conducted according to representatives; that the building, the arrangement of its several parts, the position of the altar, the dress of the priest, and other things connected with the worship, should conform to the laws of symbolism made known in the Writings, and which were in practical use in the Ancient Church. Much of the discourse is occupied with setting forth the importance of the rituals and forms of worship, derived from the doctrine that the Church is external as well as internal. There is much good matter in the sermon. We sympathize heartily with what he says in regard to the importance and usefulness of the outward forms of devotion, as helps and bases of devotional states of mind. And we think that as the Church progresses, and fills out her life with greater completeness, these forms will receive more care and attention. The good of them will be more fully realized, and the uses they are capable of performing for our interior life be more clearly seen.

But it does not appear to us that Mr. B. has succeeded in bringing out precisely the true doctrine on the point. He would make these particular forms binding on the Church. In this we think he is wrong.

We do not discover that difficulty in perceiving what seems to us to be the just course in these matters, that many profess to find. They are the outward dress of the spiritual life, and therefore ought to hold a correspondingly subordinate position. They should not be elevated to the importance of that class of interior truths to which they do not belong.

The clothing of a man is quite necessary, in a relative sense. No one can with propriety or safety dispense with its use. Nevertheless, it does not constitute, in men, a part of the vital organism of the body. It is neither flesh nor blood, nor even integument. The body can exist without it; and under certain supposable conditions, might continue to thrive.

So, too, with the spiritual life; men need these outward forms; but as they do not constitute any part of the organic vitality of the Church, they cannot be ranked among the prime essentials; nor, consequently, among those doctrines which are of that degree of importance that require a separation between brethren who differ about them. Using the term in a sense a little higher than the common one, we should say that the particulars of their modes and forms were matters of taste rather than of precept. The natural man is often attentive to his dress. To this he is led by various natural loves. So, we conceive that as the spiritual man is developed,—as good loves proceed to form within, and to lead the mind—

men will be attentive to these outward things of the Church. They will desire that they should be in order; that they be convenient; that they be conducive to good emotions, and suggestive of spiritual, heavenly, holy, and Divine things. We will not say that the order which the Church will then seek, will not be precisely the representative one advocated by Mr. Benade. For ourselves, we see no objection to, but much in favor of, such a ritual. We do not see why it should not be preferable, for instance, that the bread of the Sacrament be contained on a golden plate, and the wine be received from a silver receptacle. But one thing we are certain of,—that these things should not be required; and if a system of representative ritualism is ever introduced extensively into the New Church, it will be, and it ought to be, done as the result of spontaneous preference on the part of individual societies, and not as the result of dogmatic teaching. It must spring forth as the natural outflow of the inward life, and not be externally superinduced as a binding ordinance. It will then be according to correspondences, and be easily and usefully worn.

The separation, at this time, and the formation of another distinct society in Philadelphia, we do not regard as an evil; it will probably be attended with good. It will give both parties an opportunity of working out freely their several views. This they can do with all brotherly charity, and in perfect harmony. That there should be variety in the non-essentials of the Church, is a great gain. It will lay a broader basis for the future, and render the Church more catholic in its historic development.

**To New Churchmen.**

In another column will be found the necessary information concerning "Our Enterprise and its Object." But as the first number of the *New Jerusalem Messenger* will be sent to many persons who have not subscribed for it, this tacit invitation to aid in its support may seem to demand some further explanation. Why, it may be asked by some, is the New Church burdened with another periodical? Why will our friends insist upon launching another bark on the wreck-strewn ocean of newspaper experiment?

We commence the publication of another New Church periodical, because some of the principal ends it is designed to promote are still unattempted; because the General Convention of the New Church, in whose name it will speak, has been hitherto without an organ; and because, under these circumstances, the means and probabilities of final success are greater than have been heretofore enjoyed.

If the paper, in its early stages, is not remunerative, the burden, shared by a large number, will be lightly borne; should its catholic and beneficent objects not meet at once with a universal response, though a source of regret, it will not be one of disappointment; should its editors and agents prove unfitted to their work, or incompetent, the Church contains their superiors, and the Convention will appoint their successors.

Our objects are undisguised. We desire, should the Divine Wisdom approve our ends, to establish a permanent organ of the Church in this country—to found a stable and enduring institution, so to speak—an institution expressive of the collective unity of the receivers of the Heavenly Doctrines—of all who love and revere, and desire the promulgation of the genuine spiritual truths contained in the theological writings of Emanuel Swedenborg. We desire this, because we believe it the privilege and the duty of the Church in its larger form to speak to the country at large; and because we also desire for the people the means of acquaintance with the views on important subjects, of a body of the Church in whom they have confidence.

Being of no private or local interest, and intended to subservise the ends of no rank or class of men, we likewise desire that this paper should go forth as a *Messenger* from the New Jerusalem to all who would be free from the thralldom of sin—proclaiming the tidings of a revelation of immortal and eternal life to the weary and heavy laden, wherever they may pine and languish, be it amid the tumult of crowded cities, or in the silence of primeval forests—in the halls of wealth and refinement, or the hovels of poverty and distress. We therefore venture to ask for the co-operation in our labors of all who think with us that such "a central organ of thought and opinion" may do something to promote a wider reception of our Doctrines; to harmonize the various sections of the Church; to confirm and strengthen scattered and isolated receivers; and to build up in men and upon the earth that internal and external Church which is the great end of the New Dispensation.

Are we asked, Why, in the New Church, should conventions and associations be formed, societies organized, newspapers published, and all the appliances appropriated of a merely external Dispensation, whose agents are too often actuated by the lowest natural motives? Why, indeed, but for the sake of the end, which is the formation of a heaven from the human race? We would use the means because both reason and experience teach that they are appropriate to the end. There is no actual necessity that the end

should be lost sight of, or swallowed up in the means. What is now needed is not an abrogation of any of the external forms of use, but an infusion of new life into those forms. If men around us are performing uses from improper motives, let us not deny the use itself; but seek rather to perform it from genuine affection.

But in a country like ours, and among a people earnestly engaged in the engrossing duties of secular life, it is not sufficient that good papers are published, that useful institutions are formed, and that those who may fairly be supposed to feel an interest in their success are once reminded of their existence. Every individual's experience will teach him that he is liable to overlook or forget those general duties which have no immediate connection with the ordinary routine of his daily life; but if he is disposed to acknowledge these duties, and willing to perform them, he will be thankful to be reminded of them by those to whom they hold a more immediate relation. On this subject we feel that we are trenching upon difficult ground. We trust that great and shameless abuses have not wholly destroyed our ability to recognize those genuine uses which lend to abuse its plausible appearance. We trust that between the disguised selfishness that demands everything in the name of the Church, and the not unselfish inaction, which virtually denies the existence of the Church on earth, by denying its organized form, there may be found a just and happy medium, consistent alike with our religious duties and our temporal means. We trust that the indecent clamor for money, for professedly religious purposes, shouted in the ears of even the poor and needy, will not blind us to the fact, that in a true Church there may be genuine uses, which it would be well for those who see them as such to promote and encourage, either by personal effort, or by such a contribution of their means as their own judgment shall dictate to be wise and prudent.

We intend to furnish our readers with a good family paper, worth at least the money we ask for it; and in this view we might justly ask support for our journal on merely business grounds. But we prefer that New Churchmen should consider it a church use, and become subscribers to it for the sake of others as well as themselves. Thus, instead of a personal or family luxury, which an impulse of economy or self-denial may at any moment retrench, it will be suggestive of a duty, for the fulfillment of which the Divine Providence may be trusted to supply the means.

There certainly is danger that New Churchmen may be injured by too few as well as too many demands upon them for the performance of Church uses. The apathy of many receivers, and the indifference of the world to the great truths of the New Church, have a tendency to create distrust and dependency as to the utility of any measures for cultivating a higher life in ourselves, or for promoting the spread of the Doctrines; but the fact that our books and papers do not appear to be read, or have little influence upon the life, justifies us in withholding our exertions. The Divine Providence is lavish of its means to accomplish what appears to us but a trifling good—appears to us, we say, who see not the eternal consequences of good and evil—and it is our duty also not to be sparing of our efforts because we see them productive of but little immediate fruit. We, in fact, never know the degree of good or evil that may eventually flow from our conduct. We only know that goodness and truth are positive, active, and ever-enduring substance, for ever unfolding itself in new forms of life and beauty, while evil and error alone are a vanishing quantity, which the Divine love and wisdom is evermore exerted to temper and mitigate.

**Timely Hints.**

A shipmaster about to commence a freighting voyage, is naturally pleased with the wishes of friends for his success, and grateful for their orders and consignments; but if he is a prudent man, and especially if he is preparing to embark upon waters and visit regions hitherto unknown to him, he will feel particularly grateful to the person who furnishes him with accurate charts of the seas, and correct descriptions of the countries he intends to visit, even though the one and the other reveal dangers to be encountered and difficulties to be overcome. It is on this principle that we prize the kindness which prompted the following remarks, by an experienced and valued friend, on some of the unpleasant circumstances incident to a periodical publication. They are timely hints. The bright side of the picture it will require but moderate fortitude to look at, and we can better afford to wait for it.

I hope your paper will be what its name indicates—an *Angel* sent forth from the New Jerusalem. Much depends upon the manner in which the New Church presents itself to the world. Every one has an idea, away back in the interiors of his mind, of the manner in which such a work should be conducted; but no one would find it easy to bring forth his idea into an ultimate form. Hence you will have fastidious critics; you will find it very difficult to satisfy your subscribers, and perhaps even more difficult to satisfy yourselves. You will have great demands made upon you, and will receive but little aid in fulfilling them. Good matter will be scarce, and trash abundant—and complaints still more abundant, if all that

trash is not inserted; for the writers of such matter are very prolific, and are apt to have a high opinion of themselves and their own productions.

"But you must take courage, and do as well as you can, and we will be as well satisfied as we can."

**New Church Intelligence.**

**New Church Colportage**

IN MAINE AND NEW HAMPSHIRE

To the Editors of the *New Jerusalem Messenger*:

GENTLEMEN: Since the first of January, 1855, I have, in the capacity of a colporteur of New Church books, visited the towns named below: Saccarappa, Gorham, Yarmouth, Lewiston, Bath, Gardiner, Pittston, Hallowell, Augusta, Waterville, Winslow, Saco, Biddeford, Kennebunk Port, Kennebunk, Me., and Portsmouth, N. H. The tour was made at the suggestion of the committee of the Maine Association, for the purpose of ascertaining the state of the public mind in relation to the Doctrines of the New Jerusalem Church, and the light in which my mission might be viewed by the people; as well as to determine what the duty of the Church might be in meeting the wants indicated by the demand for the works.

From the uniformly kind and courteous reception I have met with among all classes of society, and the eagerness which has been manifested by many to examine and purchase the works of Emanuel Swedenborg, and the collateral writings of the Church, I have concluded that the way is prepared, and the time has arrived, when the means should be provided for giving the whole population of Maine an opportunity to purchase New Church books at their own doors.

In every place I have visited (with two exceptions), I have found many who were anxious to learn the Doctrines; and, in several instances, I have found affectionate receivers, who supposed themselves to be the only ones in their respective towns; but in canvassing the place, and finding others in like states, it has been a matter of surprise and rejoicing to me and them, that I should be the medium of bringing into closer connection kindred hearts and souls.

In one village, I visited a lodge of Odd-Fellows, and, much to my surprise, the object of my mission was advertised, my books recommended by a member, as "being highly philosophical, and abounding in new truths of much moment to every one;" after which I was introduced to the members in person, many of whom I found interested to buy the books, which resulted in my selling, in one day, \$20 worth. The whole sale in that and an adjacent village amounted to nearly \$40. The brief space to which I am entitled in the first number of your paper, forbids any extended remarks in relation to the effect upon the Church, of this small experiment which has been made. By one important phase of the state of the people is ascertained. There is a general inquiry, "What is the truth, and where is the Church?" This inquiry notes investigation; and thinking men, who have heard of the New Church, are led to look into the writings of Emanuel Swedenborg for its solution. Almost every one seems desirous of knowing something more of this wonderful man; and, in the present state of things, appears to be best medium of readily supplying the great want.

In the towns named above, I have been employed in active canvassing, and eight or ten incidental labor connected with the same, making seventy-four days. In the above sale, I have sold 261 books, for which I have received \$248.03; and distributed about fifteen hundred tracts, which have been furnished by members of the churches.

I am under great obligations to many friends, in different places, for their kindness in providing for my comfort while tarrying with them. Rev. B. F. Barrett will please accept, in behalf of all who are interested in the work, my sincere thanks for the present of books so kindly given for the good of the cause.

To the friends of colportage I will say, of the various reminiscences, incidents, and statistics of the colportage in Maine and New Hampshire, that may be of general interest, I will endeavor to keep you apprized, from time to time, in future numbers of the *Messenger*. Very truly, yours,

L. F. PINGREE.

PORTLAND, May, 1855.

[For the *New Jerusalem Messenger*.]

WINSLOW, MAINE, May 9, 1855.

In Winslow are six receivers; in the adjoining towns, seven; three of these are in Benton, one in Waterville, and three in North Yassalborough. The only meeting is in Winslow, and a Sunday school in the afternoon. Four, and four children, attend usually. The other two of the six live three miles off, and come occasionally. None attend from the adjoining towns. The first reader commenced reading in 1845.

A colporteur was well received in Waterville this year. He sold several books, and heard several speak well of the Church. Two or three sermons have been delivered there this year. Three hundred attended one evening. But none there seem to have any idea that the New Church is a new Dispensation. And none come over the bridge to the meeting in Winslow, although they have been often invited; but quite a number would attend every Sabbath, if one should preach there regularly. There can be little doubt of this.

In North Yassalborough, three sermons have been delivered in a Union meeting-house. They are mostly Methodists and Universalists who attend; some Congregational orthodox, and Gentiles, who have no particular belief. The writer is invited to preach there again next Sunday, all day. They do not have preaching quite all the Sundays in the year, and they have wished me to fill the vacancies.

These facts indicate a good feeling towards the New Church; at least, not very hostile feelings against it.

T. O. P.

The New Church Society at Gardiner, Me., is proceeding with the erection of a Temple, which will be finished early in September. The annual meeting of the Maine Association, which is to be held at Gardiner, will be deferred until the 14th of September, at which time the house will be dedicated.

We learn that Rev. Mr. Stuart is making a tour in the West, soliciting aid to the funds of the Urbana University. He has visited Detroit, and was expected to be in Chicago on the 13th of this month (May).

Rev. J. H. Williams, of St. Clairsville, Ohio, visited Detroit on the 3d instant. He has since left for Iowa and Wisconsin.

Rev. Abel Silver has returned from the West, and resumed his labors at Contooscookville, N. H.

Agents for the New Jerusalem Messenger.

- The following persons are authorized to receive subscriptions for the New Jerusalem Messenger: OTIS CLAPP, Boston, Mass. MR. L. F. PINGREE, No. 8 Green Street, Portland, Me. AMBROSE WARREN, Bangor, Me. ZINA HYDE, Bath, Me. T. O. PAINE, Winslow, Me. ELIAS DAVIS, Gardiner, Me. E. G. PERKINS, Middleborough, Mass. D. H. HOWARD, North Bridgewater, Mass. JEREMIAH TOWLE, Abington, Mass. REV. J. P. PERRY, Yarmouth Port, Mass. REV. T. P. ROBBAN, Bridgewater, Mass. REV. J. R. HIBBARD, Chicago, Ill. REV. THOMAS STORRY, Peoria, Ill. DR. CHARLES DAVIS, Henry, Marshall Co., Ill. F. J. KEAMPI, Lancaster, Pa. DR. A. D. SROAT, Chillicothe, Ohio.

The Sixteenth Annual Meeting of "THE ILLINOIS ASSOCIATION OF RECEIVERS OF THE HEAVENLY DOCTRINES OF THE NEW JERUSALEM," will be held at the New Temple, in Peoria, commencing on Friday, June 8th, at 10 o'clock, A. M., and continue over the Sabbath.

Subjects of deep and general interest to the Church will claim the attention of the meeting, and it is hoped that the Members and Friends of the Church throughout the Association will endeavor to be present, or if they cannot attend, that they will send a written communication.

It is expected that the New Temple, recently erected by the brethren, at Peoria, will be dedicated to the exclusive worship of the Lord Jesus Christ, at that time.

A Committee will be in waiting at the Temple, to receive and provide places of entertainment for members attending from abroad.

I. S. BRITTON, G. C. LANPHERE, J. YOUNG SCAMMON, JOHN HAMLIN, FRANKLIN SCAMMON, JONAS RAWALT, J. R. HIBBARD, Executive Committee.

APRIL 16, 1855.

PROSPECTUS.

PROF. GEO. BUSH, EDITOR OF THE "NEW CHURCH REPOSITORY," proposes to publish, by subscription, a volume of Miscellaneous tracts, for the most part, of a series of Articles which have appeared from time to time from his pen in the pages of the above-mentioned work. It is the opinion of many of his friends that several of these Articles, amounting, in fact, to elaborate disquisitions upon very important subjects, are deserving of more than a mere ephemeral existence, which is all that can be predicted of them so long as they remain locked up and held in abeyance in volumes destined so soon to become obsolete, as are those of any periodical, however excellent. He has concluded, therefore, to make the attempt to give more permanence, and a wider range of publicity to the following, among other serial articles which he has furnished for the Repository: "The Letter and the Spirit," being a critical examination of the alleged laws of symbolical and figurative language propounded by Mr. David N. Lord in his "Literary and Theological Journal"; "Aphorisms on Slavery"; "Pseudo-Spiritualism"; "Review of James' Church of Christ not an Ecclesiasticism"; "The Priesthood and the Kingship"; "Sleep"; "The New Church referable solely to a Divine origin," to which will be added a number of Sermons, and several minor articles from the Editorial hand, the whole together composing a volume of about 300 or 350 pages.

The work will be got up in handsome style, and furnished to subscribers at ONE DOLLAR per copy. BROOKLYN, N. Y., May 25.

Rev. A. O. Brickman.

In a late number of the New Church Herald (Philadelphia), the Rev. James Seddon has published an appeal to the receivers of the Heavenly Doctrines for pecuniary aid in behalf of Rev. A. O. BRICKMAN, formerly a German Lutheran minister, who embraced and publicly professed the New Church doctrines about a year since. He is now preaching to a few German friends in Baltimore, who are so far confirmed in the love and life of the doctrines that they are willing to contribute to his support, but are themselves in very poor circumstances. We quote the closing words of Mr. Seddon's appeal:—"I shall most gladly receive and appropriate any contributions which you may feel prepared to send me for this use. Mr. B. has appealed to me as a friend and brother; he has laid before me a full statement of his labors, his trials, his wants. His letters to me, although in a great measure private and confidential, have strengthened and confirmed my confidence in him as an earnest, faithful, and self-sacrificing laborer in the cause of truth. This public appeal to you I have, under the circumstances, felt it right to make. The case is now with you, to do as you may think true charity requires. The amount contributed for this use will be stated from time to time in the N. C. periodicals, together with the specific purpose to which the money has been applied; whether in the direct support of our brother, or in German publications; so that all may know how much has been contributed and how it has been used."

Mr. Seddon's address is Frankford, Philadelphia.

We learn that the ladies of the New Church Society at North Brooklyn (formerly Williamsburgh), L. I., under the pastoral charge of Rev. THOMAS WILKS, have formed an association among themselves for accumulating a permanent fund for religious purposes, with the design of erecting a suitable home of worship in a future day. The society has lately leased a commodious and pleasant hall, at the corner of Third and South Fourth streets, over the Savings Bank, where meetings or worship are held every Sabbath morning. Though the latest gathered of any New Church Society in the vicinity of New York, and still comparatively small in point of numbers, its thriving condition gives pleasing promise of usefulness.

The First New Church Society of New York have opened a subscription for erecting a house of worship on three lots of ground in Thirty-fifth street, near the Third Avenue, donated to the Society by the will of the late James Chesterman, Esq. The situation is a very beautiful one, though somewhat removed from the present center of population. There is little doubt, however, that a good congregation would soon be formed in Thirty-fifth street, and the effect of building there would probably be to erect two churches for New Church worship in a city where none now exists.

Oliver Gerish, Esq., of Portland, Me., has been chosen President of the Portland Provident Association.

The June No. of the New Jerusalem Magazine will contain a Sermon by Rev. Jabez Fox, of Detroit; a continuation of the article on the General Convention, and other matters of interest.

THE GOLDEN REED, or the True Measure of a True Church, by E. F. Barrett, just published by Appleton & Co., New York.

Rev. Alfred E. Ford and lady, who sailed from this port for Europe in October last, after spending the winter in Totness, England, were residing for a time in London in the month of March. From private letters to their friends in this city, we learn that Mr. Ford's health remains without improvement.

The Rev. Mr. Bewick, from England, in the absence of Rev. Mr. Barrett, is temporarily officiating for the New Church Society of this city. Public worship is held every Sabbath morning, at the Seventh-day Baptist chapel in Eleventh street.

We learn from the secular prints that David Worcester, Esq., of the Bangor (Me.) New Church Society, and Principal of the High School for Boys in that place, has recently resigned his connection with the School. The reasons were not learned.

Rev. S. F. Diko, Pastor of the Bath (Me.) New Church Society, has lately received the appointment of Superintendent of Public Schools in the city of Bath, with a salary of \$500; a post he is well calculated to fill.

Public Meetings.

Annual and Business Meetings OF THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY.

This Society held its annual business meeting on Tuesday evening, May 8, in the city of New York, at the New Church place of worship in Eleventh Street. The meeting having been opened with reading from the Word by the president of the Society, S. L. WALDO, Esq., and the Minutes of the last meeting having been read and approved.

The Board of Managers presented their Annual Report, from which it appears that the Society has appropriated five new volumes during the past year, viz: "Arcana Coelestia," vols. 3, 4, and 5; and "The Apocalypse Revealed," in two volumes, at an aggregate cost of \$2,400.

The number of new volumes published has been three, viz: "Arcana Coelestia," vols. 3, 4, and 5, 500 copies of each of which have been printed; as well as 500 copies of the "Divine Love and Wisdom," and "Heaven and Hell," making the total number of copies printed during the year 2,500. The number of copies sold was 1,555; now out on sale, 2,291. Nine new depots for the sale of the works have been opened.

The report concluded with an estimate, showing that at least five thousand dollars would still be required to fully carry out the plans of the Society.

The Treasurer then presented his Report, showing receipts to the amount of \$2,500.44, and disbursements to the amount of \$3,014.34.

The meeting next proceeded to the election of officers for the ensuing year, which resulted in the choice of the following: PRESIDENT—S. L. WALDO. VICE-PRESIDENTS—REV. R. F. BARRETT, Brooklyn, L. I.; W. B. HAYDEN, Portland, Me.; W. D. SEWALL, Bath, Me.; J. M. BARRETT, New York, N. Y.; H. C. THOMPSON, Thompsonville, Ct.; E. M. GREENWAY, New York, N. Y.; J. W. HAYDEN, New York, N. Y.; ED. MAGUIRE, Nashville, Tenn.; HENRY HIGBY, Pittsburg, Pa.; J. W. HAYDEN, New York, N. Y.; W. H. INGLESBY, Charleston, S. C.; JOHN ELLIS, Md.; Detroit, Mich.; ELISHA P. WILKS, Savannah, Ga.; MANAGER—THOMAS WILKS, New York, N. Y.; EXECUTIVE SECRETARY—E. C. HILLY, New York, N. Y.; J. K. HOYT, New York, N. Y.; CORRESPONDING SECRETARY—REV. F. L. BARRETT, Peoria, Ill.; TREASURER—CHARLES SULLIVAN, New York, N. Y.; RECORDING SECRETARY—THOMAS HITCHCOCK, New York, N. Y.

A number of amendments to the constitution were then adopted, and the Rev. Mr. Waldo, the President, was authorized to declare vacant the seat of any one of their number who should fail to attend the regular meetings of the board twice in succession. This amendment was rendered necessary by the fact that some of the managers, during the past year, have failed to attend altogether, and the business of the board has been thus delayed for months together for want of a legal quorum. The other amendments were chiefly verbal.

The meeting then adjourned till the next evening, at the same place, to be held at 7 o'clock, P. M., for the purpose of electing the usual managers. After the reading of a chapter from the Bible, and a chant by the choir, an address was delivered by the Rev. Mr. Barrett, the following:—

Some five years ago, a few individuals of this city, upon whose glad and valiant eyes had begun to dawn the crystal light of the new revelation, were organized into a society, the object of which was to disseminate the new revelation, and to publish the works of the new Church, and to do so in the most judicious and efficient manner. The object of this society was to do so in the most judicious and efficient manner. The object of this society was to do so in the most judicious and efficient manner.

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The religion of Mohammed has waxed and waned; even the political existence of the Turkish empire is threatened with extinguishment; while the two foremost nations of Christian Europe are banded together to preserve the integrity of Mussulman rule, against a Northern power unknown to history in the palmy days of Turkish dominion. Such are the vicissitudes of nations; such is the discipline by which men are prepared for their final destiny.

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Lamartine, in his late history of the Ottoman Empire, relates the early efforts which the Sultan Abdul-Medjid has made for advancing civilization in his dominions, his measures in favor of religious toleration, and the rapid progress he was making in the general improvement of the people. "The Turks alone," he says, "maintain police, impartiality, respect, and peace about the sanctuaries in Palestine, while the bloody contentions of the Greeks and Latins have several times well-nigh set fire to and destroyed the Holy Places for which they fought."

The Circular of Lord Stratford De Redcliffe to the British consuls in Turkey, some extracts from which we annex, also proves that the Turkish government is still actively engaged in the work of reform.

"The third has established the removal of every kind of restriction attached of late to the free exportation of grain from the ports of Turkey. The fourth, and not the least beneficial, is a complete interdiction of the traffic in slaves from Georgia and Circassia. As her Majesty's Government have taken a deep interest in the adoption of these measures, they cannot but feel anxious to desire to have them carried out, and to have them carried out, to the end that their salutary results may be thoroughly realized, not only for purposes of general humanity, but also for the welfare and improvement of an empire whose preservation in the right spirit is now the leading principle of European policy."

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News of the Week.

HOME INTELLIGENCE.

THE WHEAT CROP IN MICHIGAN.—A well-informed correspondent in Detroit, to whom our acknowledgments are due for other favors, under date of May 16th, writes us as follows:—

"Money is scarce yet in this quarter; but Michigan is rich compared with the Michigan of a few years ago. The growth of breadstuffs for a couple of years past has been very great; but no former year has ever seen so great a promise as the present for an abundant harvest. One La' more land—some say double the quantity of any former year—is in wheat, and the crop looks finely. Sober business men are talking of twelve or fifteen millions of bushels of wheat—the crop of 1849 was five millions—and the auguries of a higher figure. Wheat is selling here for \$2.15. If the present promise in amount and price of agricultural staples should be fulfilled, it will be a good year to get newspaper subscriptions in all the West."

BELTING THE EARTH.—The American company, organized in 1854, for constructing a telegraph line across the Atlantic, have commenced operations, and are already advancing successfully. They will proceed with their work as far as Cape Race, in Newfoundland. The completion of the telegraph from that point to Cape Clear in Ireland, is under contract by the London Transatlantic Telegraph Company, composed of English and French capitalists, who have engaged to have it completed for operation on or before the 22d of January, 1855. Thus, within three years, there is reason to believe that the two hemispheres will be in instantaneous communication.

CITY MORTALITY.—The official report of the City Inspector gives 437 as the total number of deaths in the city during the week ending May 19, viz: Men, 104; women, 86; boys, 144; girls, 123; being an increase of 25 on the mortality of the week previous.

FOR EUROPE.—The second steamship of the Vanderbilt European Line, the Ariel, sailed on Saturday (May 19) for Havre, with 191 passengers and \$186,

Poetry.

"ACQUAINT NOW THYSELF WITH HIM, AND BE AT PEACE."

Acquaint thyself with God, If thou would'st read aright...

So shall the warbling grove, The surge with mountain swell, The Banian on the Indian sands...

There are who gather wealth, From many a storied page, That tendeth but to wrinking care...

Selected Articles.

The Predecessors of the Most Ancient Church.

The first chapters of Genesis treat concerning the new creation or the regeneration of the primeval men of this earth.

Prior to this state of the most ancient church, it is evident, there was no church. For how long a period, or for how many ages, mankind had existed prior to the formation of the most ancient church is not declared...

According to the law of order on this earth, and this is evident from the Word, it became necessary that this state of mankind should be changed, and that they should arrive at maturity, and be perfected through the successive medium of societies and churches...

That a state similar to this very primeval or infantile state of mankind on this earth, exists on another earth in our system, and perhaps may exist on many other earths in the universe which can be preserved in that state of integrity and innocence, seems evident from the account given in the A. C. n. 8947 to 8957, 9104 to 9110, of the state of the inhabitants of Saturn.

Interesting Account of the Olive-Tree.

The readers of the sacred Scriptures are familiar with the frequent mention that is made in them of the olive-tree—the leaf, the berry, the wood, and the oil; and of the important uses to which the oil and the wood were applied in the rituals and sanctuaries of the Jewish worship.

other tree that grows; and all things produced by it, or connected with it, have corresponding significations.

We know also that everything which has life emulates the human form; and that the higher we ascend in the scale of being, the more nearly do we find the human form imitated or approached.

"From Hadrian's villa to Tivoli, the road is on a steep ascent, and passes through a grove of olive-trees, some of which are of great age."

"In the 'Artist's and Amateur's Magazine,' is a series of papers called, 'A Few Years' Residence in Italy.' In one of these is a graphic description of the olive, which, as the work in which it appeared is little known, will be almost 'as good as manuscript.'"

"On arriving at the foot of the acclivity, it was necessary to dismount; and as we wound round and crept slowly up the beautiful height upon which Albans stands, my companion whistling to the horse, chanting to himself, and shouting to the broad blue sky over our heads, snacking the whip, and sometimes cutting away at the butterflies, grasshoppers of a finger's length, and the lizards of all colors, I was for the first time struck with the peculiar character, variety of form, and color of the olive. I had observed them in abundance at Florence, and in the neighborhood of Rome, but I had not seen any like those which lined one side of the road leading to this pretty little city."

"The peculiar character of the trees upon this spot consists in their extremely antique, grotesque, and fantastic character. Upon first sight of them, the shape and look of their trunks suggest the idea of the human character. A number of strange forms of men appear before you, wearing long beards, and garments cut in the fashion of other ages. Some stand in bending postures, or rest their arms upon staffs, or other supports of an uncouth form; others recline upon stony or verdant couches, kneel upon the ground, or are grouped in pairs, their limbs oddly joined, and their position and action indicative of some sentiment. Sometimes you will see one standing, in the midst of others, with the action of an orator making an harangue, one arm put forth, and the other holding or hid in the drapery, while the hearers assume different characters of sentiment and expression. Then again you will see pairs of venerable people sitting upon the earth, or upon green banks, deeply engaged in some matter, discussing warmly, or sedately, or whispering confidentially. The color of their trunks very much assists the imagination, since patches of moss often contribute to give character, as it is seen upon the bare naked gray of the formed and deformed masses."

"There is a kind of supernatural look attending a grove of olives—a visionary, uncertain something—occasioned by the skeleton-like and half-human shapes of the long, pendent, bare twigs, and the fantastically bent arms and the branches; and this impression is very much strengthened by the quality of the color, and the prevailing sobriety, and somewhat melancholy tone which prevails. The thick haze of leaves and twigs tempers the lightest sunshine; and, while light is admitted, it is so broken, that no deep or abrupt shadows are seen, or bright patches of light admitted. Every object is of a vague and indistinct character, lit by a mysterious kind of illumination, a gray mixture of light and darkness."

"An olive wood must have suggested to Dante the idea of the souls imprisoned in the trunks and branches of the trees, who suffered and lamented when they were broken or touched."

"It is said of this singular and prolific tree, that a full crop once in ten years repays the farmer for all the care and pains he bestows upon it, and that it will live a thousand years. It springs up spontaneously, and renews itself without attention or trouble, and is found in all the rocky elevations in the country, and even in the plains; although in the wide and open pianura of the Abruzzi, it is nowhere to be met with. It gives a peculiar character to the country wherever it grows; its soft, feathery foliage, and its peculiar color, contrast strongly with every other verdant thing about it, and mix in a graceful and harmonious manner with the forms and colors of the rock, the earth, and the vegetation generally. Nobody has painted the olive. Gaspar Poussin, who lived in its tender shadows, was ungrateful to it, and never bestowed the attention upon it which its various beauties deserve. Nobody has represented it better, but he has not done it justice. In some respects, it is as dark as the cypress; in others, it is a silvery plume. In some states, a rich golden green, vivacious and effective; in others, a soft, leafy shadow, or a cloud hovering over the side of the mountain, its form indefinite and its place unfixed. In itself, it appears to know no change, is always green and flourishing, and ever laden with its fruit—some member or other of its family. You may strip it when you will, early or later, or if you leave its fruit to hang until it turn black as jet, which it does, it gives out a flavor of a new kind, makes the purest oil, or may be dried, and so kept for use. When it has stood out ages of productiveness, has become venerable, and shows symptoms of having been touched by time, it still suggests no notion of decay, for its freshness continues; and the vigorous shoots that spring up and unite, and add their strength to the parent stock, promise support and duration forever. The old and the new are so assimilated and mixed in one character, that the changes of season are never seen to affect it. The young leaf of the coming year pushes gently off that of the past, while the new-born blossoms play,

surround, and hang in tender companionship with the matured fruit. The soil appears to influence, in a most extraordinary manner, this singular tree. In some parts, it grows to the height and magnitude of a large elm; in others, it is stunted to a massive bush. In some specimens, the trunk is bulky, and the branches gnarled and thick with long pendent tresses of slender thick-leaved twigs; in others, its character is a slender shrub, with stems and branches green, and yielding kindly to the softest breeze; but in every state it is abundantly prolific."

In the language of correspondences, a tree is a man; and the olive-tree denotes the man of the Celestial Church, or the man in whom heavenly love dwells and abides, as the reigning and productive principle of his life. To our minds, the above account suggests many interesting and striking analogies between the tree and the man; it freshens to our imagination some pictures of the ancient symbolism, and recalls from the Prophets such passages as these: "The Lord called thy name a green olive-tree, fair, and of goodly fruit." (Jer. xi, 16.) "His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon." (Hosea xiv, 6.)

Children's Department.

[For the New Jerusalem Messenger.]

On Charity.

MY YOUNG FRIENDS: I wish to say a few words to you upon charity. If you will give me your attention for a few minutes, you may get some idea that will be of use to you in your future life.

I suppose every one of you could give me a definition of the word—charity. You would probably say, "It means giving food, money, or clothes to the poor; visiting the sick, or relieving want in any form." And many of you have learned in the doctrines of the New Church, that charity means all this, and much more than this. You have learned that it means everything which will add to the happiness, or lessen the troubles of others; and this not only by giving our money or time, but by putting away our selfish feelings, and yielding our wishes to theirs. You know all this; but the knowledge alone will be of little use to you. You must put it into practice; you must use it every day, and every hour. Some of you may think you are not old enough to be of much use; but you can all be of some use, if you wish to be, and keep it in your mind.

I have often remarked, that one way in which boys and girls are apt to show a want of charity, is in unkindness towards each other. From principles of obedience and respect, they generally behave well towards those older than themselves, but they do not go among their companions with the intention of being kind or serviceable to them. There will occur a thousand little things, in which it is necessary for you to give up your own wishes to others. I have seen boys and girls run to their parents or teachers a dozen times a day, to tell of some little fault which another had committed, and seem much delighted if they succeeded in getting them punished. Did you ever feel this spirit? If you did, it was not charity. Charity will lead you to feel sorry when your companions are guilty of anything wrong, and to regret that they must be punished. And sometimes, too, I have known one to tell tales of another, while, perhaps, he had been guilty of the same fault himself. I saw a little boy, one day, go in a great hurry to his mother, crying, "John's been slapping me in the face."—"Well, John," said his mother, "why did you do that?"—"Why, he pulled my hair." Which now, was the most to blame? If either of them had practised charity, they would not have been quarrelling. And the one who complained certainly made it much worse, by trying to get his brother punished when they were equally to blame. I have seen girls spoil a whole afternoon's play, because each had some peculiar wishes to be carried out, and none felt willing to lay aside their own wishes to accommodate others. I hope none of you are ever guilty of anything of this kind, but I would have you watch yourself constantly, lest you may be tempted. I dare say, you have seen similar specimens of ill-feeling, among your companions. These, and a thousand other little things, which I have not time to mention, but which you will notice, if you watch for them, are violations of the laws of charity. I shall have more to say to you on charity in the next paper. M. S. P.

Watch, Mother, Watch.

Mother, watch the little feet Climbing o'er the garden wall, Bounding through the busy street, Ranging cellar, shed, and hall. Never count the moments lost, Never mind the time it costs; Little feet will go astray, Guide them, mother, while you may.

Mother, watch the little hand Picking berries by the way, Making houses in the sand, Tossing up the fragrant hay. Never dare the question ask, "Why to me this weary task?" These same little hands may prove Messengers of light and love.

Mother, watch the little tongue Prattling eloquent and wild, What is said, and what is sung By thy happy, joyous child. Catch the word while yet unspoken, Stop the vow before the broken; This same tongue may yet proclaim Blessings in a Saviour's name.

Mother, watch the little heart, Beating soft and warm for you; Wholesome lessons now impart; Keep, O keep that young heart true. Extricating every weed, Sowing good and precious seed; Harvest rich you then may see, Ripening for eternity.

Gleanings from the Papers.

London and Paris.

The striking contrast between the two great cities of London and Paris, is thus happily described in the following extract from the letter of a foreign correspondent of the New York Evangelist:—

"What a difference between the first and second city in Christendom! It is as great as that between the English and the French nation. It appears most striking and characteristic on Sunday, of which I shall speak hereafter. London is grander, more imposing and earnest, but dark and gloomy, wrapt up, enshrined, in mist and smoke; Paris is more clear and brilliant, more cheerful and gay, but also more light and frivolous—a permanent vanity fair of the world. The thousands of people, who, like the agitated waves of the ocean, are moving up and down the Strand, Cheapside, Regent and Oxford street, seem to be all in a hurry, thoughtful, and reserved, and intent upon some practical pursuit and important business; while the Boulevards, the Rue de Rivoli, the quays, and the Champs Elysees are crowded with promenaders, as happy and thoughtless as a bird, agreeable and chatty, and bent upon pleasure and amusement. There unarm'd constables suffice to keep a population in order, which has an innate reverence for the majesty of the law, and possesses the invaluable gift of self-government; here you meet soldiers and Swiss guards at every corner, before every public building, and even in the churches, and yet thousands of bayonets are unable to prevent the outbreak of revolutions, and the violent overthrow of the government. Vice, too, assumes a different form. In the city of business it stares you in the face at night on the open street, greedy for gain, direct, plump, vulgar, revolting; in the city of fashion, it smiles through the deceptive garb of an angel of light, courteous, charming, enticing, more sure of success."

Homes for the Birds.

Should we not lose much of the enjoyment of a spring morning, without the sweet songs of the birds? But in order to keep their company, we must show our regard for them; first, by not killing them, and then by cultivating the trees and shrubs which they like best; for every bird is more or less fond of certain kinds of grounds and shrubbery. The song-sparrow will not build its nest in a smooth lawn, but give it the side of a little mound, where the mosses and grasses are overrun with blackberry vines, and wild rose bushes, and it will gladly build its nest not a rod from your door. Bird-houses are sometimes built for their accommodation, and they show a kind heart in the landholder; a fence made of rough small poles, passed through upright posts, and covered with the beautiful wild shrubbery that grows in, and around, the stone walls, affords still better homes for the birds, while its effect is very picturesque.

In fact, the birds ought to be encouraged to stay with us; for they are sometimes the farmer's best help. Who can so effectually clear his grounds and trees of insects, that would otherwise destroy his fruit and grain? A pair of robins have been known to eat two thousand caterpillars in a week; ought they not to be rewarded for such valuable services? And when they present their bills, some months after the labor is done, they are fully entitled to their pay. Let them take their share of the cherries and grapes, and do not grudge them a few plums. Honesty in this, as well as in other things, is the best policy; and it has always been found, that the farmer who encourages the visits of these tiny workmen, is fully repaid for his kindness.—Child's Paper.

Lunar Influences.

The last number of the New York Quarterly contains an article on the much-mooted point of lunar influence,—that is, the effect of the moon's rays upon objects on this earth. From the information presented, it appears some scientific men have come to the conclusion that the moon exercises no influence whatever on the weather, crops, or anything else on the earth, while others as positively affirm that it does. The opinions, or popular belief of different nations—savage and civilized—with respect to the moon's influence, is something very remarkable. Almost every nation believes that the moon affects the weather, the crops, the cutting of timber, the decay of fish, and the health of man. In many places in England, it is a common belief that persons never die of sickness when the tide is running in. In South America the natives pay strict attention to the lunations in sowing their crops. It is pretty well settled now, we believe, that fish and flesh decay more rapidly when exposed to the moon's rays than when covered. The Indians always cover their fish from such influences. In Brazil, the opinion prevails, that the moon's rays falling upon infants will produce sickness. In Siberia, the hunters are careful to secure their prey, containing musk bags, at full moon; they declare they are good for nothing at new moon. But the most astounding influence attributed to the moon, in our day, is that of causing earthquakes. M. Alexis Perry, of Paris, asserts that the moon is the cause of earthquakes, by its varying gravitation acting on the interior fluid. Thus it is assumed that the interior of the earth is now in a fluid state, and the consequent action of the moon's pressure on the outer thin crust sometimes breaks it, and at other times violently agitates the sea of lava within. Volcanoes, it is asserted, are also subject to this influence. We have but little confidence in the theory of the moon's producing waves in the interior of the earth. If this were a fact, all parts of the earth would be subject to earthquakes. Now it is well known that this is not the case, but that they are local—confined to certain districts, hence the reasonable conclusion is, that the cause is local also—perhaps it is magnetic.

What effect the moon has upon crops—the

time when planted or cut down—we cannot tell, but many of our farmers firmly believe that the times of planting and sowing must be in accordance with the moon's phases. It is also a common belief that timber cut down at full moon is more subject to rot, and the attacks of worms, than that cut during the first and last quarters. There must be some foundation for such general and wide-spread opinions; but their truthfulness we have heard denied over and over again. The question is not yet settled; there is still room for closer observation and investigation.—Scientific American.

TO HEAD FUGITIVE BEES.—We were recently on the farm of George W. Goodhue, Esq., of Wheatland, N. Y., when word was brought that two hives of bees had swarmed and were flying away. On going to the house, we found all the good "women folks" playing a not very harmonious or melodious tune with tin-pans. But the fugitives would not listen to the notes of the fair charmers. Their queen was ravishing them with sweet-er strains than the Goodhue republicans could generate with milk-pans and drumsticks; while their efforts to drown the music of the young queen, though offering fairer prospects of success, were equally abortive. The bees had flown a considerable distance from the house, when Mr. Goodhue reached the scene. "Now," says he, "I'll show you how to head runaway bees." He procured a large looking-glass, and running ahead of the bees, placed the glass in such a position as to throw the rays of the sun just across their line of flight. By moving the glass rapidly, and throwing the rays of light, like flashes of lightning, in all directions except the one in which he wished the bees to go, he not only stopped their flight, but in less than fifteen minutes had them safely lodged in the fork of a tree. Mr. Goodhue says he never had a swarm escape him since he adopted this method.—Rural New Yorker.

POINTED EXTRACT.—In one of the Rev. E. H. Chapin's sermons is the following passage:—

"Many a man there is, clothed in respectability and proud of his honor, whose central idea in life is interest and ease—the conception that other men are mere tools to be used as will best serve him; that God has endowed him with sinew and brain, merely to scramble and get; and so, in the midst of this grand universe, which is a perpetual circulation of benefits, he lives like a sponge on a rock, to absorb, and blot and die. Thousands in this great city are living so, who never look out of their narrow circle of self-interest; whose decalogue is arithmetic, whose Bible is their ledger; who have so contracted, and hardened, and stamped their nature, that in any spiritual estimate, they would pass for only so many bags of dollars."

PREVENTIVE OF ROT IN POTATOES.—The Chronicle details the experiments of Prof. Bollman, of the Russian Agricultural Institute, which prove that the thorough drying of seed potatoes, before planting, will effectually stop the rot. It is necessary to dry them very thoroughly, in a temperature of at least 72 degrees; 136 degrees of heat had been employed without injuring the seed. The Professor's plan, generally, was to dry the potatoes for some weeks in a hot oven.—New England Farmer.

AN ANECDOTE OF CALVIN.—The late Albert Gallatin, President of the Historical Society, related the following anecdote to the Hon. Gulian C. Verplanck, from whom we get it. Several years ago, a number of Calvin's letters were found among the archives of Geneva, some of which, relating to his domestic affairs, exhibit a curious picture of the daily life of this great Presbyter, and illustrate strikingly his peculiar habits and temper. In a scolding letter to the syndics, or magistrates of Geneva, he complains that they have filled his cellar with wine of poor quality. "I do not keep open house," he says, "nor do I entertain many guests at my table, and therefore the quantity you have sent me displeases me, as well as the quality. I wish, therefore, you would take it away, and replace it with something that I can drink; I do not want much, merely enough for my own use, and that of my family; a few barriques (barrels of about forty gallons each), say, four or five, will be sufficient for me, once a quarter."

We are afraid that the Presbyterians of this century have been tremendous backsliders. When shall we see such men as Luther and Calvin?—State of Maine.

There are now, in the United States, thirty-two insane hospitals in active operation, and nine others in construction. Twenty-eight are State institutions, and the number of the insane is nearly 20,000.

NO PLACE LIKE HOME.—"Pick out," writes Mr. Wallace, the naturalist, who has just spent four years in collecting specimens on the banks of the Amazon—"pick out the loveliest spots where the most gorgeous flowers of the tropics expand their glowing petals, and for every scene of this kind we may find another at home of equal beauty, and with an equal amount of brilliant color. Look at a field of buttercups and daisies—a hillside covered with gorse and broom—a mountain rich with purple heather—or forest-glade azure with a carpet of wild hyacinths, and they will bear comparison with any scene the tropics can produce. I have never seen anything more glorious than an old crab-tree in full blossom; and the horse-chestnut, lilac, and laburnum, will vie with the choicest tropical trees and shrubs. In the tropical waters are no more beautiful plants than our white and yellow water-lilies, our irises, and flowering rush."

CHILDREN.—I remember a great man coming at my house at Waltham, and seeing all my children standing in the order of their age and stature, he said, "These are they that make rich men poor;" but he straight received this answer: "Nay, my lord, these are they that make a poor man rich; for there is not one of these whom we would part with for all your wealth."—Bishop Hall's Life.

LOVE THINKETH NO EVIL.—The Diva's virtue delights to speak well and think well of others; she talks well of their good actions, and says little or nothing, except what necessity compels her, of their bad ones. She does not look around for evidence to prove an evil design, but hopes that what doubtful, will, by further light, appear to be correct. She imputes no evil as long as good is probable; she leans on the side of candor, rather than that of severity; she makes every allowance that truth will permit; she looks to all the circumstances which can be pleaded in mitigation; she does not her opinions to be formed till she had opportunity to escape from the mist of passion, and to cool from the wrath of contention. Love desires the happiness of others, and how can she be in haste to the evil of them?

TAKE CARE OF YOUR THOUGHTS.—Sin begins in the heart. If you can keep your thoughts pure your life will be blameless. The indulgence of sinful thoughts and desires produces sinful actions. When lust has conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasure or profit you might derive from this or that sin. Close your mind against this suggestion at once, as you would had you bolt your house against a robber. You once becomes a thief, a fornicator, or a murderer at once. The mind must be first corrupted. The wicked suggestion must be indulged and revolved in the thoughts, and it loses its hideous deformity, and the anticipated gain or pleasure comes to outweigh the evils of the transgression.

THE CHINESE COMPANIES in California generally believed to be mere fictitious organizations, turn out to be voluntary associations for ameliorating the condition of the Chinese in a strange land. The constitution and regulations of one of these companies has been published, and fully proves this. The objects appear to be, to facilitate the collection of debts, to make provision for the care of the sick and the burial of the dead, to afford convenience for lodging, the storage of baggage, headquarters for friends and acquaintances from the same locality, and the peaceful arbitration of disputes.

A UNIVERSAL ALPHABET.—The well-known antiquarian and linguist, Professor Lepsius, at the instigation of Chevalier Bunsen, has completed an alphabet containing the sounds and letters of all the languages in the world.

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