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A Spiritual Ground of Hope for the Salvation of our Country.

A DISCOURSE

DELIVERED IN THE

NEW JERUSALEM TEMPLE,

CHICAGO, AUGUST 6, 1863.

BY REV. J. R. HIBBARD,
PASTOR.

PUBLISHED BY REQUEST.

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TRIBUNE COMPANY'S BOOK AND JOB PRINTING OFFICE, 51 CLARK STREET.

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DISCOURSE.

WE have been invited by our Chief Magistrate to assemble to-day for a special purpose, and special reasons are assigned by him for the invitation. We are called upon "to render homage to the Divine Majesty for the wonderful things he has done in the nation's behalf, and invoke the influence of his Holy Spirit to subdue the anger which has produced and so long sustained a needless and cruel rebellion; to change the hearts of the insurgents; to guide the counsels of the Government with wisdom adequate to the great national emergency; to visit with tender care and consolation, throughout the length and breadth of our land, all those who, through the vicissitudes of war, have been brought to suffer in mind, body or estate; and finally, to lead the whole nation, through paths of repentance and submission to the Divine will, to the perfect enjoyment of union and fraternal peace."

The special reasons given for calling upon "the people of the United States to unite in this thanksgiving, praise and prayer," are, that "it has pleased Almighty God to listen to the prayers of an afflicted people, and to vouchsafe to our arms, by land and sea, victories so signal and effective as to furnish reasonable grounds for augmented confidence that the Union of these States will be maintained, their Constitution preserved, and their peace and prosperity permanently secured;" and because

“these victories have cost much sacrifice, domestic affliction and bereavement;” and because “it is meet and right to recognize and confess the presence of the Almighty Father, and the power of his hand equally in these triumphs and in these sorrows.”

And as an appropriate Divine theme for the occasion, I have chosen the following passage from Zephaniah :

“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey ; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger ; for all the earth shall be devoured by the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.” (3 : 8, 9.)

The general scope and bearing of the text is readily grasped by those who are in the habit of reading, carefully and thoughtfully, the Sacred Scriptures, in the light of the New Church.

In its most obvious sense we see it to be an invitation from the Lord to his people, to wait upon him, to serve him, and trust in him, and wait patiently his time to execute judgment upon the nations ; knowing that he is “King of Kings and Lord of Lords;” that “He ruleth over the nations of the earth;” that “He raiseth up one and putteth down another,” as he sees will most conduce to the eternal good of mankind ; and that in his own good time—when his infinite wisdom sees that the time has come—he will, in an unusual and remarkable manner, “gather the nations and assemble the kingdoms, to pour upon them his indignation and the fierceness of his anger, and devour them with the fire of his jealousy.” Not that the Lord does this directly, or by the immediate

influence of his spirit, for the Lord is never angry, nor fierce, nor indignant, but such is the appearance to those who are evil, and resist or pervert the influences of his love, and the government of his wisdom; and that this will be done, that the nations of the earth may be purified, their evils broken up and removed, and a new and better state of things caused to exist,—a state in which the people will acknowledge the Lord and serve him. “Then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent.”

The text thus obviously involves the acknowledgment of the Lord as the Supreme Governor of nations; and that the wars and desolations which sometimes come upon them, while caused by their sins, are nevertheless under Divine control; and that they are permitted and overruled, to the end that all may be led to “call upon the name of the Lord, and to serve him with one consent.” And that a time should come when this would be manifestly so in an unusual and remarkable manner.

But in the light of the New Church, it is given to those who are willing to use it to see, not only in a general and obscure manner those features of the text, but to see, with some clearness, the “times and seasons” referred to. And, knowing the intimate relation existing between the spiritual and the natural worlds, and that all the events that take place in the natural originate in the activities of the spiritual, it becomes, upon an occasion like the present, a matter of interest as well as propriety, to direct our attention to the spiritual causes that have produced and are continuing the present terrible commotions in our country, and which threaten to involve, ere long, the civilized world in a religious as well as civil war; and to see whether recent victories

and successes, with other connected circumstances, afford reasonable ground of encouragement and hope for the final success of our arms, and the preservation of our nation, and the advancement of the principles of genuine freedom, and an increase of the fear, love and service of the Lord amongst men.

We feel assured they do, and we propose briefly to give some reasons for this assurance.

These reasons, as they arise in our own mind, cluster around three things: Divine Providence, the Last Judgment, and the Fourth of July.

DIVINE PROVIDENCE.

The Lord governs the world, from a love that is never unkind, and by a wisdom that never blunders. His divine love wills or permits every event that takes place; and his infinite wisdom provides that everything "shall work together for good to them that love God," and, by the effort to do his will, will place themselves in the stream of his life; and that, to the evil and perverse, everything shall work together to produce the best results possible, consistent with their free will. He who created, daily sustains the world. He who redeemed, daily provides, as far as possible, for its salvation. He who by the sufferance of trials, and temptations, and the cross, purified, and sanctified, and glorified his humanity, continues still, by means of trials and temptations, and the crucifixion and death of earthly things, to purify, and sanctify, and elevate the world to a higher and better state. The tender mercies of our God are over all his works. "His sun rises on the evil and the good, and his rain falls upon the just and the unjust." So that while, as the "Most High God," he "ruleth in the kingdom of men, and appointeth over it whomsoever

he will," in all that he does, he seeks to provide for, and promote the happiness and well-being of the least as well as the greatest, the lowest as well as the highest, in his kingdom. While he controls the nations, building up one and pulling down another, he watches, with equal care, the life and destiny of every individual in them. He beholds and overrules, not only kings and presidents, and the nations over which they preside, but every man therein. He sees the sparrow, when it falls, and numbers the hairs of our head. The Divine Providence—the spirit and governance of divine love and wisdom—has been, and still is present, in all the affairs of our beloved country, providing the best of good, and permitting the least of evil possible, consistent with the free will of our people, individually and collectively.

From this view of the Divine Government, we see that all the events that have transpired in relation to our country, whether apparently propitious or adverse, are really for its final good, and we thence draw encouragement to believe, that, while the rebellion itself, and its earlier successes, were apparently disastrous to our country, and threatened the dissolution of our Government and the overthrow of our free institutions, they were really but the permissions of a merciful Father, to try our love for our country, and, by the fear of its loss, render it more dear to our hearts, and by afflictions to purify and exalt both our country and our love for it; by freeing our country from great evils, rendering it more worthy of our love, and by our sufferings in its behalf, making our love for it less selfish and more worthy of bestowal. The people generally but little realized the value of our country, or our Government, until they saw them in imminent danger of being taken away; and until a common danger threatened, and a common woe of

blood, and tears, and suffering came upon us, each one lived for himself instead of for his neighbor, his country, or his God. But a danger and affliction in which all are involved, from which none are entirely exempt, have opened the hearts of the people towards each other, and brought more near, and into closer and kinder sympathy, the souls of all loyal citizens. And in this "furnace of affliction" all the various loyal elements in our land have been melted into one ardent compact body of patriotic self-sacrificing men and women, devoting themselves with all they have and are, to the various services required to protect, defend and preserve our union and our country, while the dross by the same furnace is being separated and consumed.

And while thus encouraged to believe that good results have followed in the path of our earlier reverses, we are also still more encouraged to believe that our recent victories are tokens also of the Divine favor, and of the Divine purpose to protect and save our Government from dissolution, and continue, in an increased degree, its blessings to generations yet to come; that, having humbled ourselves under affliction, we shall, according to the promise given to such, "be exalted."

A host of reasons for encouragement gather around this view of the Divine Providence and its operation in the government of our nation; so many we cannot enumerate them in an hour's discourse; and we must leave this, and pass to the second centre of reasons for encouragement to believe that our recent victories betoken ultimate success in saving our country with its blessings, as a heritage to our children and the world:

THE LAST JUDGMENT.

And, that we may see the bearing of the Last Judg-

ment upon the present subject, we must say a few words concerning it, and in doing so, shall repeat what some of you, perhaps, may have heard from us before.

From the beginning of the first Christian Church, those who were interiorly and at the same time exteriorly good, as they passed into the spiritual world, were taken up into heaven; while those who were interiorly and at the same time exteriorly evil, were cast into hell. But as that Church increased, became external and corrupt, there came to be a class of persons who were externally religious but internally evil, who externally worshipped God, attended the church, observed the sacraments, etc., but in their hearts made light of the commandments, thought nothing of disobedience to them in secret, and were internally evil although externally good. They could not go to heaven, for their evils would infest the angels. Nor need they at once be cast into hell, for they were externally good, and could live in some kind of peace in society with the simple good in the world of spirits. They were, therefore, permitted to remain in the world of spirits, and there form societies and habitations, as it were, heavens, in which they dwelt. Being below the angelic heaven, and closely associated with the minds of men upon earth, the influence of the Lord and the angels as it came down towards men, would be interrupted by them, like the sunlight by dark clouds; or, as a message sent by an unfaithful or dishonest messenger, the angelic influence, on its way to man, would be perverted to agree with their own evil state, like sunlight passing through smoked glass. So that the Church and the world, from their influence, would become more corrupt, and, reacting, such persons would become more numerous, until the light of heaven would be almost entirely shut out from men, and the love of self, and lust of dominion, in

connection with all false principles agreeing with those loves, would universally prevail in the Church, and consequently, in the civil and social life of Christendom. This would go on until the world would be in danger of being utterly desolated and the human race destroyed. When, to prevent this, it would become necessary that a Judgment should be executed upon the evil in the world of spirits, their evil states be made manifest, and they be cast down into hell. Their fictitious habitations, being hypocritical like themselves, or an effigy of their own state, would disappear. The world of spirits, left unobstructed by their presence and influence, would permit the light from heaven to flow more directly and without perversion into the minds of men.

This event took place in the year 1757, and at the same time, a new heaven, of true and genuine Christians, of those who, while they lived in this world, and after they went out of this world, could acknowledge the Lord Jesus Christ as the God of heaven and earth, and who lived lives of love and charity to the neighbor, began to be formed in the region where the fictitious heavens of the internally evil had been.

At the same time, also, the Lord revealed from His Word to men, the doctrines which are taught, believed, and practiced by the angels of this heaven; and thus began to establish a New Church on the earth, having the same doctrines of faith and life as the new heaven. Since then, persons passing into the world of spirits do not remain long there; none more than twenty or thirty years, few anything like so long. But the internally good are prepared and pass up and find their place in the new heaven, while the internally evil pass down into hell. So that, not being obstructed by the long continued presence of evil in the world of spirits, the light and in-

fluence of the new heaven can, and do, since then, flow more directly and powerfully into the minds of men. And as the new heaven increases in numbers, its influence increases in the minds of men, and its principles of love to the Lord, and charity towards the neighbor, are more and more received and operative in the world.

In the latter age of the first Christian Church, from the influence of the evil and hypocritical in the world of spirits, faith alone, or belief, instead of a life of charity, was taught as a means of salvation, and its legitimate effect upon society was the common feeling that a life of use, of charity, of labor, was degrading; but a life of faith, of belief that Christ suffered for them, and they need not work at all, was honorable. Hence the institutions and forms of society for the support of an aristocracy of idleness, of gentlemen of leisure, all over Christendom a hundred years ago. The Last Judgment removed the exciting cause of these false principles and parties in the world of spirits, while the formation of a new heaven, and the revelation of its doctrines for the establishment of a New Church on the earth, gave rise to a new class of principles, to a new order of influx, to a new train of thought and feeling concerning life; began indeed a new kind of common sense among men. The doctrine of charity, of use, of salvation by the Lord only in the degree man keeps the commandments, and in ceasing to do evil learns to do well, to be useful, to do something that in some way promotes the common good, began to be taught; and the new influx of common sense, from the new heaven, agreeing with it, began to strengthen the new doctrine, that charity, use, work, labor, was the crown of manhood.

This new order of thought and element of life, as following the Last Judgment, began in 1757—weak at

first, but continually becoming stronger. All the false notions of life, and evil forms of society in accordance with them, were of course antagonistic to the new element that was forming itself from heaven into the minds of men. The effect of this continued and increasing influx, must therefore, of course, be commotion, change, renovation, reconstruction of the order of things in all departments, and in all the planes of life, scientific, artistic, civil, social, and religious: the breaking up of the old, and hard, and false, and useless, and the formation and growth of the new, and living, and true, and useful.

In all divine creations "that is first which is natural, afterwards that which is spiritual," whether it be a man as an individual, or a nation, or a church, or a heaven.

The Lord formed the earth before he formed man upon it. And when he would form an angel, he first forms the body of an infant, afterwards the rational and regenerate man, and finally the angel; and in the regeneration of a man, the child first learns and understands natural truths, natural things, and afterwards rational, and finally spiritual things. The same law holds true in regard to the establishment, formation, and growth of man as a church, as a dispensation, as a new order of human life on earth. That is first which is natural; that is, that which is first formed and appears is natural, having within it the germ of what is spiritual, as the body of the infant is first formed, and has in it the germ of the spiritual man. The influence of the new heaven, flowing down, and pressing to be received, would manifest itself by its effects, through those faculties of the mind open to its reception. There would be first the lowest natural, the sensual, those relating to the phys-

ical sciences and arts, and that have care for the physical and worldly comfort and happiness of man. The new life and light, flowing into these faculties, would break out in new discoveries in science, and new inventions in art, and these would follow each other in rapid succession as the new influence increased. The notions of science that before prevailed would be exploded or renovated, and new principles, founded on experience in the light of reason, would take their place. The arts, for use especially, would leap with new life.

And what has been the state of things in this respect since 1757? The sciences and useful arts are since then almost a new creation. The steamboat, the railroad, the telegraph, the power press, the cotton gin, the sower and the reaper and the mower, improved machinery for spinning and weaving and knitting and sewing, and ten thousand other things, from the friction match that lights your fire to the subject sunlight that prints your portrait, or the fire-spced chariot that in a day sweeps you across a kingdom or a continent, all have come down or out from the new heaven since 1757—and the day of making all things new has but just begun.

The natural plane for man's physical comfort has just begun to be prepared for the coming forth and residence of the higher things of the New Jerusalem, the order of things which will surely follow. And through what opposition and battling from the old have all these new things come! How Fulton labored and struggled for long weary years against the ignorance and prejudice of old ideas! And Morse the same. We well remember when the proprietors of the old stage coaches opposed the railroad, because it would not only destroy their business, but the farmer's business of raising horses, upon the supposition that there would be no use for them.

And the cotton and woollen factories and sewing machines were long and bitterly opposed, lest they should starve the poor who spun and wove and sewed for their support. The old and useless in science and art, as in everything else, loves ease, hates change, dreads death, and battles against the new till its last breath. Everything new, like a new birth, comes with struggling and pangs.

After, and above the plane of science and art for the physical comfort of man, and the lowest basis of society and the Church, comes the civil and social plane of life. Previous to 1757 the forms of the civil and social world in Christendom grew out of the doctrine of faith instead of charity, the lust of dominion instead of love; out of the doctrine that idleness was genteel and honorable, and labor servile and degrading. And Calvin taught that even the effort to do anything good was a sin. The spirit of the civil government, as derived from the state of the Church, was like its origin. The idle few ruled, for their own aggrandizement, the many laborers. The working men had no liberty to choose who should be the medium of law from God to them. They had no freedom to choose politically whether they would serve the Lord or Baal. A self-elected few claimed the divine birth-right to rule the many; and this with several of the nations had worked down so low that a part of the people were bought and sold like cattle.

After the Last Judgment, when the spirit of the new heaven, the spirit of use, of labor, of voluntarily and rationally doing something useful, began to flow down and be perceived as the true index and measure of a man, the old spirit and effete forms of civil and social life began to feel and fear its influence. The civil plane of the minds of some were sufficiently open to perceive

and receive something of true light in civil affairs, to receive some light concerning a right order of civil government. In due time, through the civil plane of the minds of the fathers of our country, there came forth the form of our Republican Government.

We may, and I do believe that the IDEA of our Government came forth from the Lord, by the descending influences of the new heaven, through the civil plane of the minds of our fathers, that it might be a new, free, civil Government as a plane for the free as New Jerusalem Church.

But the IDEA of our Government, begotten of the Lord by the influence of the new heaven flowing into the civil plane of the minds of our fathers, was not born without struggles, and violence, and blood. The old tyrannies and aristocracies opposed and battled against the growing sentiment of free government, and the dignity of useful labor. And in the throes of our Revolution many of our fathers laid down their lives. But a new nation—new in spirit, form and life—was born from the struggle though baptized in their blood.

Since 1757, the same spirit from the new heaven that gave rise to our Government, has been pressing down and striving to come forth in the Old World. And what upheavings and struggles have been produced by the efforts of the old tyrannies to oppose its utterance! Yet every effort to hold it back breaks some bond; every resistance loosens some fetter; until to-day, in England, France, Germany, Italy, and even Russia, the laboring serf breathes more freely, and feels himself, and is, a hundred per cent. more a man than he was a century ago. We believe and trust that in due time, the new man of free civil government, recognizing the life of charity, the dignity and honorableness of useful labor,

will be born into active life in the kingdoms of the old world, while the encrusted and useless aristocracies of faith alone, and of the lust of dominion, pass away. But it can only be through renderings, and trials, and seas of blood.

And even when a new nation is born from the descending influences of the new heaven, it is like the individual infant, defiled with hereditary evil. A nation is but a larger man, and the laws that govern the birth, development, regeneration, and perfection of the one, govern also that of the other.

Hereditary evil, by the mercy of the Lord, lies latent during the infant's early years, while remains of good and truth, by various means, are being implanted by the Lord, by which, in after life, he may be strengthened to resist and overcome his inborn evils, when, excited by wicked spirits, they shall rise up to assault the spiritual life of the soul. And when, in adult life, hereditary evils, being excited by evil spirits, assault the life of the soul, the man begins to find that the worst foes to his regeneration, to his peace, prosperity, and eternal happiness, are those of his own household, those that were born with him, those that have grown up with and in him as a part of himself. And the most painful and hardest work he has to do is, to "cut off the right hand, and pluck out the right eye" of those hereditary evils, that from childhood he has seen and loved as a part of himself.

But his regeneration and salvation require their removal; and without it he cannot be saved. By the remains of good and truth, stored up in him from infancy, he stands firm against the assaults of his inward foes, overcomes, puts them down and away, and rises into a higher and purer atmosphere of life, and into a state of peace and blessedness superior to any he before enjoyed.

Just so with a nation. Begotten by the influence of the new heaven, our nation, as a nation, derived hereditary evil from our English mother. Declaring all men by nature to be "free and equal," and having a just "right to life, liberty, and the pursuit of happiness," she retained the taint of the distinction of caste, of the degradation of labor.

During the early years of our national life, these hereditary taints, as in an infant, were latent and inactive, while Divine mercy was busy, with all possible means, to store the inner mind of the nation with remains of genuine civil and political good and truth; instilling into the minds of her people, more and more, the true and good principles of civil life, of respect for man as man, and for his natural rights as an image of his Maker, of the duty of all to obey law, to observe order, and for the honorableness of active usefulness. By means of these remains, implanted in the interiors of our national mind continually, by the various means provided by the Lord for her instruction, has the Lord provided a power to sustain the nation in her day of trial, when in her present more adult age, her hereditary evils have risen up, seeking to destroy her national life.

Our nation is no longer an infant. Hereditary evils, at first and for a long time measurably latent—unobserved—have risen up in open rebellion, and seek by violence and war, supremacy, or the destruction of our national life.

Our civil war is a conflict between the old and the new; between the principles of free government and the principles of despotism; between free service and compelled labor; between the right of man to own himself and the right of another to own him; the right of every

man to be the Lord's freeman, and the right of another to enslave him; between the doctrine that useful labor is honorable, and that it is degrading; between industry and idleness; between the spirit of freedom, and the lust of dominion; between the love of use, and the lust of pleasure; between the new from heaven, and the old from hell. These are the principles from above and below, that come out and meet in fierce and open conflict in this civil war. And the movements and sympathies of parties, nations and religions of the world confirm, to every thoughtful and reflecting mind, what the light of the New Church so clearly shows to be the case.

With this view of the Last Judgment, and its effects and influence upon the world, can we doubt which will finally triumph? So sure as the spring sun thaws out the frozen earth, overcomes the persistent frost, loosens the icy bands, and lets the imprisoned water freely flow towards the great fountains, or ascend upon the sunbeams towards the heavens, till, filled with life and joy, it spreads itself abroad, and descends in gentle showers, to refresh and fertilize the earth, covering the fields with green and the forests with beauty, and making the deserts to rejoice and blossom as the rose, so sure will the spirit of the wintry past, in the religions and governments of the nations, and the frozen, hard, selfish and oppressive forms and habits of societies and peoples founded thereon, be broken up by the spirit of the Lord, coming warm from the new heavens, in this spring time of the new age; and armies, nations, or peoples that attempt to sustain the old and evil, will melt away, and disappear from the earth, giving place to the new, the free, the useful, the blessed, in religious, civil, social, and domestic life.

But we must pass from the Last Judgment, and its general effects and influences, and its present and prospective results, to the last general division of our subject,

THE FOURTH OF JULY,

And inquire what reasons cluster around that day, from which we have a right to draw encouragement, that our Union will be preserved, our Government sustained, and our Country, with its untold blessings, saved : no longer an oppressor, but an asylum for the oppressed, a rest for the weary, a goal for the wanderer, a light to the world; of the new age, the first-born unto God, among the nations of the earth.

By the common consent of mankind, remarkable events are called to mind, by appropriate celebrations, on the periodical return of the days on which the events occurred. To do this is common, and has been for ages, all over the world. This custom originated in Divine appointment, and exists from the ground of spiritual law.

The Lord appointed the Sabbath, as a periodical remembrance of His Rest. Its period is seven days. The Jewish Passover was appointed by the law, to be observed in memory of the salvation of Israel and their first-born, while those of the Egyptians were slain. The period of this is one year. And so there were many days appointed to be observed, by feasting, and in other ways—some returning monthly, some yearly—and every fiftieth year was a Jubilee, to commemorate especially the freedom of Israel, when they “proclaimed liberty throughout all the land, unto all the inhabitants thereof,” (Lev. 25 : 10); and every man could return freely to his home, or the possessions of his fathers. And besides

the days of Divine appointment, many have been and are still observed as periodical remembrancers of events and of principles connected with them—observed, not by Divine appointment, but because the common perception of those interested, was and is conscious of a return of thought and excitement of life concerning those events and principles, when the periodic day or time returns; and they feel a renewed delight in such remembrance. The little child's birthday party and the grandfather's golden wedding are domestic illustrations, while the days of saints and heroes, and the many anniversaries, and even centennaries, of great events, are more general illustrations of the same thing.

There are spiritual reasons why this should be so.

Life is a cycle—from the innocence of infancy to the innocence of wisdom in old age and heaven. The universe is made up of cycles. The earth revolves from morning round to morning again, and annually marks a larger cycle, and returns periodically to nearly the same point; and every section of its circle is periodically marked with signs according to its progress, from spring with its grass and flowers, through the summer with its growths and grains, the autumn with its fruits, the winter with its snows, to the spring with its grass and flowers again. Returning seasons with their peculiar features, and returning periods of each successive day—the cycles of nature in her thousand forms—are but the types of cycles that belong to mind, and that sweep round their courses in the spiritual world.

The spiritual and the natural world are closely related. Men in the spiritual world, and men in the body, feel and think together by correspondence. The spiritual flows into and operates upon the natural world; spirits into and upon men; spirits, good or bad, flow into and operate upon those who think and feel with them.

The natural forms of thought and feeling in the minds of men, are what afford a basis for this influx and operation. This fact is the basis of the Holy Sacraments of the Church, as a means of consociation with the angels: of Baptism, as “inserting among Christians in the spiritual world,” and the Holy Supper, as “consociating and conjoining with the angels and the Lord.” The thoughts of men being of the water, the bread and the wine, with an affection for the things of heaven, corresponding to the thoughts and affections of the angels concerning the spiritual things signified by them. And thus the angels flow into and operate upon men in these sacraments.

Now, certain days are, in our minds, associated with certain events, and the principles that produced them. When, therefore, a certain day approaches, our thoughts turn to, and our feelings become interested in the things connected with that day; and the spirits that are in agreement with and under the influence of similar principles, become associated with us, and more or less powerfully influence us.

With this view in our minds, let us look at the Fourth of July, and some of the events more nearly or remotely connected with it.

On the Fourth day of July, 1776, the fathers of our country signed the Declaration of Independence—the declaration of civil and religious freedom, for themselves and their children.

That was our birthday as a nation. The principles of free government embodied in that Declaration, signed upon that day, assumed form and found a home in the hearts of our people; but more especially, with those living in the northern half of our country. Since then the sun has run his yearly cycle more than eighty

times; and at every return of that great day, the people have been stirred as one man by the thoughts and principles that gave it birth. In the northern half of our country especially, the young, the middle-aged, and the patriarch leaning on his staff, have called to remembrance the events of the first Fourth of July, and the principles of liberty that are associated with it; and spiritual power has come into them from those in the spiritual world who sympathize with the spirit of freedom among men. The Fourth of July has thus become the Periodic Sign of human liberty and free government on the earth.

Man's power, and vigor, and nerve, and active life, flow into him from God, through the spiritual world.

Put all these things together now, and see if the remarkable events—the victories and successes of our arms—that transpired upon and near the late Fourth of July, do not justly afford ground for great encouragement and strong confidence that the rebellion will be quelled, the Union preserved, and our country saved.

All along through the year, our prospects, if not gloomy, were not bright; with few exceptions, the tide appeared as much against as for us. But as the Fourth of July approached, that day so fully associated in the Northern mind with freedom, but so little cared for in the South, so little celebrated ever, and especially of late years, because their "peculiar institution" would be endangered by the cultivation and dissemination of the spirit of it—as the day approached, the thoughts and feelings connected with it were excited in the Northern mind. And then the spirits who love and sympathize with freedom, became present and flowed into them; and the Northern soldiers' hearts burned with the fire of liberty and free government, kindled from the

spiritual world; and his limbs forgot to be weary, his arms grew doubly strong as they grasped the weapons of war. A mighty strength sustained them, and gave them unconquerable power. While the rebels had no such inspiration, but the reverse; the terrors of the day were on them, for they were opposed to and warring against the very principles that gave it birth. Like Belshazzar at sight of the handwriting on the wall, "the joints of their loins were loosed, and their knees smote one against another," for fear of what was coming; and they melted away at Gettysburg; fled panic-stricken at Helena; laid down their arms and begged for mercy at Vicksburg; retreated before Rosecrans; cowered under Banks at Hudson; ran away from Jackson; yielded at Yazoo; scattered before Blunt; surrendered at Huntsville; were routed at Front Royal; and on their knees beg for mercy in Ohio; until within two days before and twenty days after the Fourth of July, more than seventy thousand rebels yielded themselves prisoners to the citizen soldiers who were fighting to save their country born on that day! Had the spirits that loved the principles announced on the first great Fourth of July nothing to do with all this? And if they had—if their influence strengthened our soldiers' hearts and hands, and inspired fear and trembling into our enemies, *then* are these late victories a sign that the better powers of the spiritual world—those in connection with the new heavens—are on the side of our country; and that we shall, by such divine aid and assistance, in due time prevail against all the enemies of our Government, whether foreign or domestic. For if the Lord and the heavens are for us, who can be against us?

Then “offer unto God thanksgiving” for His merciful help. He will give it to us if we keep ourselves on the right side, in the right way. Fear him. Obey the laws. Sustain the Government. Serve your Country from love for her and the principles of free government she embodies and represents; and the armies of Heaven will be with our armies till the rebellion will be remembered but as a terrible tornado that has passed away.

But while we rejoice in recent victories and in the assurance of speedy triumphs, till peace shall again be with us, we are called to sorrow with the many thousands who have been torn and wounded, in their own persons or in their friends, by the terrible storm. The moan of the bereaved, the widow’s wail and the orphan’s cry, come to us on every breeze. The maimed, the wounded, and the limping, meet us at every corner. The call of our sick and suffering soldiers comes on the wind from every hospital. They call for our help. They are doing more for us than we can ever do for them. While with humble and thankful hearts we g“offer unto God thanksgiving” and sing him words of praise, let us show our thankfulness of heart by corresponding deeds, and give, for the relief and comfort of the sick and suffering, as the Lord has given us ability. Amen.





