

New-Church Messenger

"Behold, I make all things new"

VOL. LXXXVI. No. 19

ST. LOUIS, WEDNESDAY, MAY 11, 1904

WHOLE No. 2548

New-Church Messenger

EDITED BY

REV. S. C. EBY.

Entered July 23, 1902, as second-class matter, post-office at St. Louis, Mo. Act of Congress of March 3, 1879.

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The Cumulative and Constructive Forces of the General Convention.

Sometimes we see in ministers and societies an inclination to put a very high value upon the things which belong to their special work in their own locality, while they overlook the interests and claims of the larger organizations of the Church. This is frequently the case even when the love of the Church is indisputable and great zeal is displayed in an unselfish way for spiritual good. It simply indicates a lack of imagination and of training in the broader principles of association and intercommunication after the pattern of the kingdom of heaven. True zeal for the welfare of the Church in near-by relations should be balanced and amplified by an intelligent and vital co-operation in the larger uses of the Church as a whole.

There is, on the other hand, however, a very marked development on the part of many of the sense of comradeship and copartnership in the different agencies of use in the New Church. The periodical, the book publishing, the missionary, the theological school boards of management, have a growing appreciation of the work done by other committees or boards, and we conceive that the future will show more and more of a disposition and ability on the part of each minor organization with its activities to play into the hands of other uses. A case in point is the generous movements on the part of the Board of Home and Foreign Missions, the Illinois Association, the American Swedenborg Printing and Publishing Society, the Tract and Book Corporation of Manchester, England, and other bodies to

unite in making the enterprise of the Swedenborg House at the World's Fair a success, by utilizing a measure of their resources to defray the various expenses in connection with the proper conducting of this work during the season of the Fair.

The Convention contains a few excellent men, who have very decided opinions as to what they want in their own particular localities, and what they would like the Convention as a whole to adopt as the general law of the Church. On the other hand, it has a few equally useful and well-meaning men, who have so little regard for any kind of external organization or combination that if the solidity and co-operation of the Church depended upon them, the ties that bind the whole together would be as cohesive as a rope of sand. But the great body of the Convention consists of men who, without being extreme formalists on the one hand, or loose individualists on the other, are animated by the desire and purpose of gathering up the threads of opportunity and weaving them into as fitting and useful and beautiful a form as the state of the world and the affection of the Church will allow. They desire to gather up the fragments as far as possible, that nothing really valuable will be lost. And we believe, if the brethren will cultivate the true spirit of unity, and seek to co-operate in new works of charity as occasion permits from time to time, that the very indefiniteness of Convention's organization will prove a blessing rather than a limitation. We have no grand ecclesiastical structure which wins the applause of those who inordinately love constitutions and formulae and ritualia, but we have an association of good and honest men who are endeavoring to work out as fully as Providence shows the way the various practical problems connected with the effort to disseminate the life and doctrine of the New Church in the world, which has the most pronounced need of just the truth that is committed to our care.

Consciously regeneration is a growth from bottom to top; but actually it is a descent from top to bottom. Man becomes aware of the work of salvation on the lowest plane of his willing and thinking; but meanwhile the Divine Providence is working the renovation of or storing the interior planes of life. Hence when man enters into the plane of his spiritual life he finds it already furnished and supplied with everything that can minister to his blessedness and progress.

Contributed.

Beginnings and Founders of the New Church in America.

I.—The Church in Bath, Me.

A significant feature of the planting and rise of the New Church in America is its sporadic character, resulting in the springing up of little groups of believers in very remote parts of the country and quite independently.

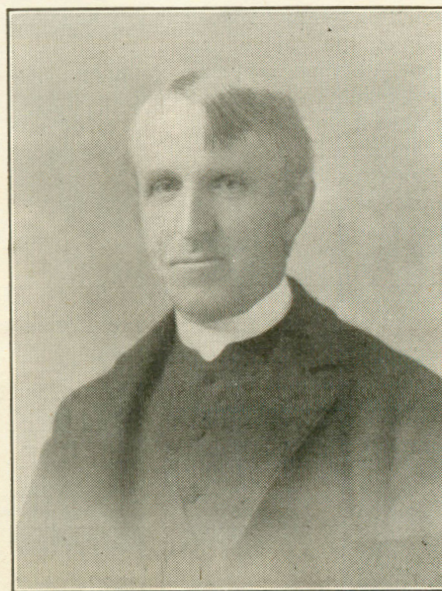
It would appear, it is true, as if the importing of the writings by James Glen, in 1784, and his public proclamation of them in Philadelphia and in Boston that year, was the first great seed sowing, but there is the interesting story of the early dissemination of the doctrines in Abingdon, Va., by the youthful Revolutionary officer, Arthur Campbell, who, carried captive by the Indians to Detroit, had there learned the doctrines from British soldiers. From whatever sowing, the plants sprang up and flourished in far away outposts, in New England, in Virginia, and elsewhere without any apparent mutual dependence or acquaintance.

It was not until the visit in 1794 of the Rev. William Hill, of the Church of England, a non-separatist receiver of the doctrines of the New Church, that the movement was initiated in Boston by the publishing of the works and the depositing of the "Arcana Coelestia" in the library of Harvard College. But two years before Hill's arrival in Boston, and simultaneously with the organization of the first American New-Church Society, that of Baltimore, Maryland, in the year 1792, we read of a certain Baptist mission preacher, along the coast of the then District of Maine, the Rev. Abraham Cummings, rousing an interest in the doctrines of the New Church in the town of Bath, Maine. (See "History of the Churches in Bath" in "History of Bath," by Parker M. Reed.)

This earliest heralding of the "Baptist" preacher would seem to have been the result of that proclamation of the doctrines by James Glen in 1784, as it preceded by two years the mission of the Rev. William Hill and the first movement in Boston, if the dates are correctly given. In the year following Hill's arrival in New England, that is, in 1795, we learn that Captain Horatio Allen, of Hingham, Mass., came to Bath, where he settled, and is named among those who became interested in the writings of Swedenborg. At the same time Mr. Manning, a convert of Mr. Hill's, who had married a sister of Deacon Caleb Marsh, one of the "pillars" of the "Old North" Congregational Orthodox Church of Bath, began to send to the deacon some of the doctrinal writings of the New Church. They were, on examination by the church officials, declared to be heretical, and the members were forbidden to read them. That the study of the new doctrine was not thereby crushed out, however, appears from the fact that in 1805 both John Savels and the Rev. William Jenks, the pastor of the "Old South," are known to have been warmly interested, the latter declaring that he believed he found in the books the primary doctrines of the Christian religion, and as such he did not hesitate to circulate the writings.

From 1809 the seed of the new doctrine took root rapidly, and there were many readers in both the Old South and the Old North churches. In 1817 one of these readers, Mr. Zina Hyde, appears at the General Convention of the New Jerusalem, held in Philadelphia that year, and three years later, in 1820, there has been organized in Bath a circle of readers, members of which still retained their connection with the Old Church.

The non-committal attitude was not, however, to continue. In 1827 regular reading meetings were organized, and in 1829 the decisive step was taken, and the Rev. Thomas Worcester, of Boston, officiated at the regular institution of the society and the inauguration of its worship as a constituent member of the New-Church body. Thus we have an interval of some thirty-five years, 1795 to 1830, of



REV. FRANK SEWALL, M. A., S. T. D.

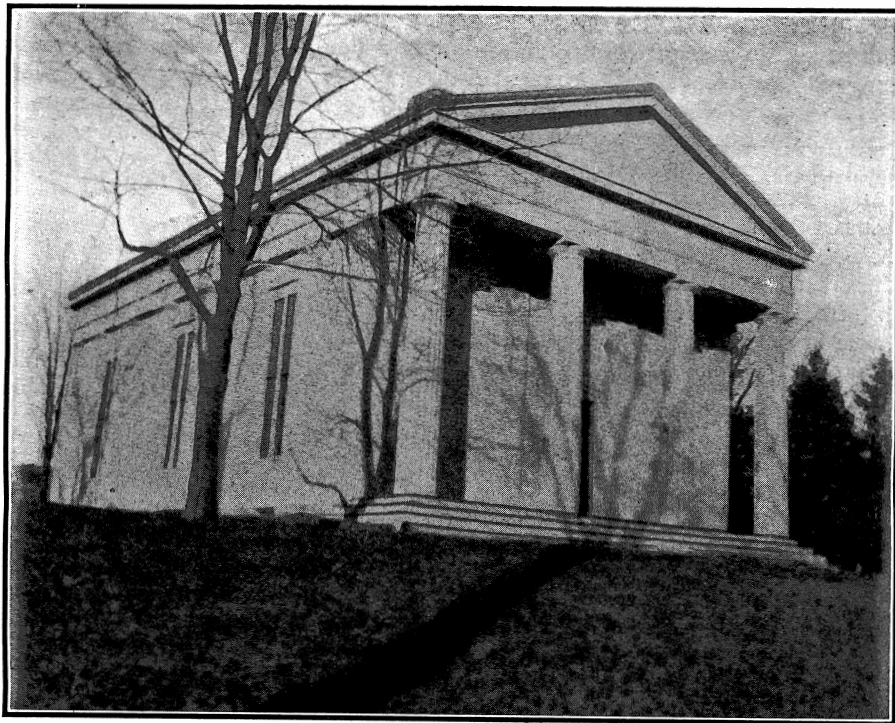
slow, silent growth of the truth in the convictions of strongly individual minds, without any persuasive preaching or personal magnetism, showing the deep rational hold the doctrines had gained in the community. The first ministers to serve the society for longer or shorter terms were the Rev. Samuel Worcester and the Rev. Joseph Pettee. The Rev. Henry A. Worcester was pastor from 1835 to 1839, and the Rev. Adonis Howard, 1839 to 1840. In 1840 the Rev. Samuel F. Dike, who had been a student at Brown University, is called to the pastorate of the society and ordained in Bath, Me., by the Rev. Thomas Worcester. He continued in the pastorate for fifty years.

For a period of years, perhaps from the organization in 1829, the society held its meetings at the house of Mr. Cushing Allen, a brother of Horatio. The house was a spacious mansion, later known as the Nutter house, occupying with its grounds nearly an entire square on Washington Street. Later, on Mr. Allen's losing a considerable property, he removed to a smaller house, the scene of the visits and the school-going of my own memory. Mr. Cushing Allen even in his then advanced age was a vigorous debater, well posted in the theology of

Jonathan Edwards, and capable of entering intelligently, in later years, into the subtle and metaphysical questions involved in the theories of Charles Augustus Tulk, then so widely discussed. Mr. Allen's house was quite a rendezvous for the intelligent people of the town and for meeting distinguished visitors. I recall distinctly the little white-haired man with hale complexion, whom my father used to visit on Sunday afternoons, when the aged brother had become too infirm to go out to church. Mr. Allen was father of the late Mrs. Benjamin F. Barrett, of Miss Lucy and Miss Hannah Allen, who conducted the New-Church school established by the society. Mr. John Allen, of New York, the New-Church publisher, was his son. After some years, probably at the time of the calling of the Rev. Henry Worcester to the pastorate in 1835, the society began

high ideals, clear and strong convictions, and noble religious purpose which animated the founders of the Bath Society. Of some of these the present writer will have more to say in the two articles which follow. He will add here some of his own recollections of those early years of the Bath Society, being in fact his earliest if not his only recollections of his own childhood.

Before 1844 the society, as said above, had worshiped in a hall. The writer's sister, now Mrs. Abram L. Cutler, of Brookline, played the small pipe organ, which had a front screen of green cloth. A mouse would run in and out from under the organ, and this so absorbed the attention of the small boy sitting in the front row of benches that he remembers nothing else of those services. He remembers, however, the solemn impression pro-



THE CHURCH IN BATH, MAINE.

to hold its services in what is now the Music Hall, at the corner of Washington and Center Streets, and here for a time Miss Lucy Allen conducted her school. The school was a select one, although not strictly confined to the children of the New Church, and was held in high repute in the community, many prominent citizens of after years having obtained their first instruction there.

Meanwhile the society was preparing to build its own sanctuary, and no little study and good taste were involved in perfecting the plan. At length the house of worship, built in the form of a Greek temple, of the Doric order, was dedicated on January 11, 1844. It still stands, occupying a half-square in the center of the city, in its own beautiful elm-shaded park, and is now, as it was when erected, the most graceful and dignified architectural structure in the city and a worthy monument to the

duced by the interior of the church itself when that building had been entered and consecrated for worship. The pulpit was erected in three planes or degrees, built of rich mahogany, with deep crimson plush coverings. The uppermost was the small preaching pulpit or desk, approached by steps from the lower and broader one where the Word and Liturgy were read, and beneath in front was the table of the Holy Supper. This was in part a recognition of the three planes of worship, inverted indeed by putting the "holiest act" in the lowest plane, but probably it was an adaptation of an arrangement of the Anglican Church which had survived from the last century, examples of which may still be seen in some of the Colonial churches, where the "Clark's" desk is over the communion table and the preacher's pulpit still above. I mention this detail to show the independence of former "orthodox"

ways in which these builders of the Bath Society set out, a quality of character manifested later in the career of the society in its various uses.

In the Dedication Service, Mr. Wm. D. Sewall, speaking for the people, said:

"In these heavenly doctrines and truths we desire that we ourselves and our friends and neighbors and our children and our children's children, may be instructed in this temple. Here we desire to drink of the Water of Life freely. Here we desire to receive the Bread that cometh down from Heaven. Here we desire to feel the influences of the Lord's grace, His mercy and His peace; and finally we desire and pray that here the tabernacle of God may be with men, that He may dwell with them and that God himself may be with them and be their God." The Minister: "May your desires and prayers be from a living faith in the Lord Jesus Christ, and may it be with you according to your prayers. This temple is hereby, in the name of the Lord Jesus Christ consecrated to all the uses of worship and instruction according to the Heavenly Doctrines of the New Jerusalem."

It was at this time that a careful report was drawn up and presented at the association meeting in Portland in 1843 setting forth the principles that should govern the relations of the General Convention to the several associations, the principle advocated being that similar to the doctrine of state rights in the national government, or that which holds that the perfection of the whole is increased just in accordance with the variety and the freedom of the several parts acting in harmony, and is impaired just so far as this freedom of variety is hindered. When the church was entered, the pipe organ seems to have been given up. Perhaps it belonged to Mr. Zina Hyde, and was taken to his house as will be mentioned later, but the instrument now used was a small melodeon which could be placed in one of the pews and played there almost without the player being known while the congregation stood and joined devoutly in the singing. At that time chanting was almost the only mode of singing, very few if any hymns being used, some beautiful and refined anthems by the English composers Kent and George James Webb, being introduced on special occasions. The Liturgy was a costly book, beautifully printed on fine paper, richly bound and gilt. We all chanted, old and young; we knew nothing of quartette choirs or any "choir" music apart from the congregation; even the solos and the duet passages in the anthems would be taken by the appropriate voices as they stood in the congregation. The "singing meetings" held at the homes of the members for practice of the church music were a very delightful feature of the society's life at that time, the more so as the society was composed of people of varied and extensive intellectual culture and social charm.

Another of the association reports of the time deals with the relation of the church to its youthful members, and enlarges upon the realization of the life of the church even in the delights of social recreation and intercourse. In this spirit the social dancing parties of the Bath Society were held at regular intervals in a large and beautiful hall where boys and girls, with their parents and grandparents,

would take part in the graceful and stately cotillions, Spanish dances, Portland fancy, tempest, and other popular figures. An accomplished dramatic club presented plays in their own hall over the ball-room from time to time; and so in all respects the round of graceful, cultured living was realized to a remarkable extent in the New-Church Society of the little city on the Kennebec, then in the high tide of its ship-building and commercial prosperity.

Our love and respect for our dignified church music was kindled anew whenever we would go up to attend what was to us a kind of "Cathedral" service in the beautiful church on Bowdoin Street in Boston, where the great responsive choirs, stationed in the galleries on either side of the lofty chancel, chanted the Word antiphonally, and the organ was played in the chancel by that revered father of our New-Church liturgical music, Mr. George James Webb, who had brought from England the taste and knowledge acquired by his training as an English choir boy. It is to him and to his warm friend of rigidly classical taste, the Rev. Tilly B. Hayward, that the New Church in this country owes much of its distinction for the dignity and beauty of its musical ritual.

In Bath the Sunday-school was held on Sunday afternoons at three o'clock, meaning for us children a second long walk or ride to church immediately after dinner. Of the Sunday-school instruction I am compelled to confess that my entire recollection is confined to that of my tiny little Bible of very small print whose S. Matthew V. shows diligent thumb marks, the color of the blue-gray benches on which we sat, and of the bandanna handkerchief with which my faithful teacher of blessed memory used to cover his head, which was entirely bald, to protect it from the flies during the sleepy hours of the summer afternoon. All of which goes to emphasize the teaching of the U. S. Commissioner of Education in his memorable address last year, noticed in the *New-Church Review*, to the effect that as teaching to the young is addressed mainly to the senses and the imagination, care should be taken that instruction regarding religion should be such as to leave only such impressions as are of elevating beauty and meaning. The only really deep and solemn impressions that I retain of the religious training of my early boyhood are those of the fine proportions of the temple, the imposing pyramidal pulpit, the earnest chanting of the congregation, the soul-lifting singing of the antiphonal choirs in Boston, and my father reading the Word and prayer in the early morning worship at home.

But the sphere of the church life in the Bath Society was a strong one in those days, and it could hardly be otherwise when we consider the strong and distinguished personalities the society embraced. It is pleasant to think of the young men and their wives, staunch supporters of their several orthodox churches, holding friendly but searching interviews with their pastors on the subject of these new truths revealed from heaven, and finally after long and many heart-rending trials bravely severing the sacred ties of church communion and going out to build their own temple to the Lord of the New Jerusalem. They were the leading young men of

the town, men of worthy ancestry, strong intellect, and great independence of judgment and conduct. Zina Hyde was a young man of thirty and his friend, William D. Sewall, hardly more than a youth of twenty-four when they listened to Horatio and Cushing Allen about the rational and comforting new faith, bought their costly sets of the writings, and talked with their pastors, Jenks and Ellingwood, of the "Old South" and "Old North" churches respectively, and gathered together their circle for reading the doctrines in 1820. It is of these two men particularly that I shall have more to say.

FRANK SEWALL.

Current Literature.

Two Attractive Books.

"Twelve Letters to my Son." By G. J. F., D.D., Ph.D. The Nunc Licet Press: Philadelphia and London. 1903. 75 cents net. 7 cents postage.

"Even Thine Altars; or Prayer and Bible Prayers." By G. J. F., author of "Twelve Letters to My Son on the Bible." The Nunc Licet Press: Philadelphia and London. 1904. 75 cents net. 7 cents postage.

"Twelve Letters to My Son" and "Even Thine Altars" are the names of two books quite recently issued by the Nunc Licet Press of Philadelphia and London. The author is G. J. F., D. D., Ph. D., who might perhaps be described as a man of letters, but who is really an active Protestant clergyman living in the Department of Ain, in France. Two sermons from this gentleman's pen, on "The Pool of Bethesda" and "Jeroboam, the Son of Nebat, Who Made Israel to Sin," have appeared in the columns of the MESSENGER and have met with great acceptance at the hands of our readers. The first of these volumes is a beautiful little book written in the form of familiar letters characterized by the hortatory and stimulative spirit of a senior mind endeavoring to guide a junior into a way of sound thinking and righteous practice. The letters are written in a very fresh and interesting manner, and succeed in crowding into their compass a very considerable amount of information. We could imagine that it would be an excellent volume to place in the hands of persons who had some desire to know about the Word, and yet would not be prepared to read a treatise going deeply into the doctrine or philosophy of the subject.

The second little work, "Even Thine Altars," is a contribution to the devotional literature of the Church, and it is with pleasure that we note that the volume is in every way worthy of a book of that character. One does not need to believe in the principle expressed by Madame de Stael when she said that she could say her prayers much better out of a gilt-edged prayer-book, but it is certainly a pleasure to have the highest thoughts and best aspirations of the man of the Church expressed in good language and printed with good ink on good paper. Piety may not depend upon externals for its quality, but it certainly is not hindered by tasteful accompaniments.

The author introduces his volume with a number of explanatory paragraphs which present the general subject of prayer, and then, beginning with the Lord's Prayer, we have a series of invocations, not too brief for private and family use, and breathing a sincere spirit of devotion and supplication.

The volume closes with a budget of quotations from different writers, all, with three or four exceptions, of the New Church. We have no hesitation in recommending these books to the perusal and use of all readers of the MESSENGER.

Church News.

The thirty-second Annual Meeting of the German Missionary Society of the New Church in America will be held May 25, 1904, in Baltimore, Md., in the house of worship of the First Society of the New Jerusalem, corner Fayette and Aisquith Streets. The business session will begin Wednesday morning at 10 o'clock. The meeting will be presided over by the Rev. Wm. Diehl, of Brooklyn, N. Y.

Boston, Mass.

The Sunday morning services will continue without interruption during the summer. At its last annual meeting the society voted to extend an invitation to the societies at Brookline, Cambridge, and Roxbury to unite with the Boston Society as in the summer services of the last two years, and favorable replies have already been received from two of them, and no doubt is entertained of the willingness of the third to co-operate in keeping one central service for the New Church always open. It is of great use, not only to the New-Church people of the vicinity when at home, but also to many summer visitors from a distance.

Detroit, Mich.

The severe winter with much sickness among our members has interfered somewhat with the attendance during the cold weather. We are, however, recovering from these conditions, and rejoicing in the milder weather. Our Sunday-school and Wednesday classes have had a larger membership and attendance this year than last. We have added eight to our church membership since the beginning of the year, and several others have expressed their desire to join the society. The number of members is now ninety-two and we hope to increase this to one hundred before the year closes. Our membership is now larger than at any time in the history of the society. On April 29th a social meeting was held with the view of bringing the people into a closer social relationship with each other. It is planned to hold several during the year. The meeting was held at the pastor's residence and proved a success.

Newtonville, Mass.

On April 26th Mr. Goddard read a paper before the Ministers' Union of Newton on "How Life Appears to a Swedenborgian." It was freely and fully commented on by all present, who happened to be mostly Episcopalians, Methodists and Congregationalists. The points of difference raised related to the doctrine of angels, the doctrine of "remains," Swedenborg's mechanical and material description of heaven, and his teachings respecting the Saviour and prayer. The questions were all answered. After an explanation of the apparent materiality but real spirituality of heaven, as illustrated by the bird which Sir Hans Sloane examined in the spiritual world (D. L. W. 344), which if filled in with matter would be a bird on earth, one of the ministers who was trained in philosophy in Germany, and who was replying to the objections of another, declared that this gave him no trouble; that it fully accorded with the Platonist idea, and he could convince the objector when he had a good opportunity. Many favorable comments were made, and the spirit of the meeting was of the kindest sort.

Orange, N. J.

Sunday, at St. John's M. E. Church, Orange, N. J., the Rev. Adolph Roeder addressed a joint meeting of the Epworth League and Young Men's Christian Association, on the subject, "The Problem of the Attainment of Manhood." The attendance was between six and seven hundred.

Toledo, O.

Just before Easter we had the interior of the church frescoed and stenciled, the wood work revarnished; a new communion table has been acquired, and new carpet placed on the rostrum. On Easter Sunday we had the largest congregation for some years. The church was beautifully adorned with lilies, palms and cut flowers. With the coming of good weather we look for an increased attendance at worship. The Ladies' Society has held its meetings on every other Thursday quite regularly, and the society has held one or more ten-cent socials in the basement each month.

Washington, D. C.

The annual meeting of the Washington Society, held at the home of the pastor April 16th, showed a healthy and encouraging condition of the society, with an increase of average attendance at the night services during the winter and at the communion, the usual activity of all the auxiliary bodies, over two hundred visitors at the book-room, over a thousand tracts distributed, liberal contributions from the Ladies' Aid and Y. P. A. toward the current expenses, a thanksgiving offering of some \$300 for the purpose of repairing the church furnaces, and a long standing debt to the pastor reduced to a comparatively small amount, which has since the meeting been entirely made up, leaving the society unincumbered in its current obligations for the coming year. The entire board of officers were re-elected and plans discussed for the coming meeting of Convention, which is anticipated with much pleasure by all.

The Scientific Association.

The coming meeting of the Swedenborg Scientific Association in Washington on May 25th and 26th will be of interest to New-Churchmen in general as well as to those especially devoted to scientific pursuits. The Association numbers about two hundred members resident in this country and abroad. As a purely scientific body it has no ecclesiastical affiliation, and it meets at Convention time this year to enable those members who are present at Convention to more conveniently attend. An account will be given of the actual progress being now made in the Swedish Royal Academy by its Commission appointed to study and reproduce Swedenborg's manuscripts; of the prospect of an early new edition of the "Principia," so long out of print; of the other works in process of translation and publication. Papers will be presented on "Swedenborg's Doctrine of the Vital Fluids," treating of that mysterious substance named by Swedenborg the "animal spirit" and the "spirituous fluid," and being evidently that border region sought for now by all scientists, where spirit and matter meet. The future policy of the association and other practical matters will be discussed.

The usual dinner will be had on Wednesday evening, the 25th, followed by brief addresses on various topics connected with the Association work. It is hoped that there will be a large attendance of members, and visitors will be welcome at the meetings. Hotel and boarding house rates are published in the Convention notices, and may be learned by special inquiry of the Committee, Mr. Jas. H. Smith, 1619 Seventeenth St., or of Rev. Frank Sewall, President of the Scientific Association, 1618 Riggs Place.

Reports and Letters.

Program of Meetings of Convention and Related Bodies.

Following is the full program of the Eighty-fourth Annual Meeting of the General Convention of the New Jerusalem Church in the United States of America, and related meetings, to be held May 17th to 26th, 1904:

THE COUNCIL OF MINISTERS,
Baltimore, Md.

At the New Jerusalem Church, Calvert St., near Chase.
Tuesday, Wednesday, Thursday, May 17-19.

Tuesday, May 17.

2:00 p. m.—Chairmen of Classes meet as Committee on Program.

3:00 p. m.—The Council assembles.

8:00 p. m.—Public religious service. The Rev. Julian K. Smyth, of New York, will deliver the Annual Sermon: "The Ministries Signified by Gabriel and Michael."

Wednesday, May 18.

9:30 a. m.—The Council meets in Executive Session.

11:00 a. m.—Public Session.

2:00 p. m.—Public Session.

8:00 p. m.—Annual meeting of the Alumni Association of the Theological School. Address by the Rev. Lewis Pyle Mercer, of Cincinnati, O.

Thursday, May 19.

9:30 a. m.—Executive Session.

11:00 a. m.—Public Session.

2:00 p. m.—Closing Public Session.

WASHINGTON, D. C.

At the National Church, Corner of Corcoran and Sixteenth Sts., N. W.

AMERICAN LEAGUE OF NEW-CHURCH YOUNG PEOPLE'S SOCIETIES.

Mr. Paul. H. Seymour, Chicago, Ill., President.
Thursday, May 19.

7:30 p. m.—Opening Religious Service. The Rev. Frank Sewall, D. D. The League Hymn. Business Session.

THE AMERICAN NEW-CHURCH SUNDAY-SCHOOL ASSOCIATION.

At the National Church, Washington, D. C.

Friday, May 20.

9:30 a. m.—Standing Committee meets in Pastor's Study.

10:00 a. m.—The Association meets. Opening address by the President, the Rev. S. C. Eby, of St. Louis. Business session.

2:00 p. m.—Papers and discussions.

4:30 p. m.—Rehearsal of the Convention Choir. Board of Managers of the Theological School meets in Pastor's Study.

Attention is called to the musical numbers given on page 248 of last week's MESSENGER. All who have the qualifications for singing in the choir would render a real service to the church and to the Washington friends by making themselves acquainted with the music there mentioned and reporting their names, with the character of their voice, to Miss Maud G. Sewall, Organist, 1618 Riggs Place, Washington, D. C.

THE AFRICAN MISSION.

3 to 6 p. m.—The Advisory Committee of the African Mission, the Rev. James E. Thomas and Mrs. L. J. Wilson, will keep open house from 3 to 6 o'clock on Friday at the Mission Chapel, corner of 10th and V Streets, N. W., and welcome all friends of the mission. Mission's Kindergarten may be visited every day from 10 to 12:30, except Saturday.

AMERICAN LEAGUE OF NEW-CHURCH YOUNG PEOPLE'S SOCIETIES.

8:00 p. m.—Reading of the Word and Prayer, the Rev. John W. Stockwell, Jr., Chicago, Ill. League Hymn. The Annual Address: "The Need of the Church Individual Growth," by Mr. Lloyd M. Frost of Cambridge, Mass., Vice-President of the League. Music. Discussion of the subject of the address. Benediction, by the Rev. John R. Hunter, of Toledo, O.

Saturday, May 21.

National Church, Washington, D. C.

9:00 a. m.—The General Council of the General Convention meets in the Pastor's Study.

THE YOUNG PEOPLE'S LEAGUE.

9:00 a. m.—In the Church. Reading of the Word and Prayer, Rev. Chauncey Giles Hubbell, Lancaster, Mass. Minutes, Credentials, Election of Officers, New Business, Adjournment promptly at 11:45.

THE GENERAL CONVENTION.

Saturday, May 21.

12:00 m.—The full morning service, conducted by the Rev. E. J. E. Schreck, of Chicago, Ill. The Convention Choir. The Annual Address of the President of the Convention, the Rev. Samuel S. Seward, of New York.

2:15 p. m.—Business Session of the Convention.

RECEPTION.

8 to 11 p. m.—Reception of the Convention and Young People's League at the residence of Justice and Mrs. Job Barnard, 1306 Rhode Island Avenue.

Sunday, May 22.

At the National Church, Washington, D. C.

11:00 a. m.—Morning Service, conducted by the Rev. L. P. Mercer, of Ohio. The Sermon, by the Rev. John Goddard, of Massachusetts. The offertory and Antecomunion Service, by the Rev. Frank Sewall, D. D., of Washington. The Holy Communion, administered by the President of the Convention.

4:00 p. m.—Sunday School Exercises and Address at the African Mission Chapel, Rev. James E. Thomas, Pastor.

8:00 p. m.—At the National Church, evening service, conducted by the Rev. Arthur Mercer, of Baltimore. Mission Lecture, by the Rev. Louis G. Landenberger, of St. Louis, Mo., on "Swedenborg; Scientist, Philosopher, and Servant of the Lord Jesus Christ." Benediction by the General Pastor of the Maryland Association.

8:00 p. m.—At the African Mission, Tenth and V Sts. Service, with sermon by the Rev. Herbert C. Small, of Bridgewater, Mass.

ANNUAL MEETING OF THE NEW-CHURCH EVIDENCE SOCIETY.

At the National Church, Washington, D. C.

Monday, May 23.

8:30 a. m.—Brief morning service. Address by the Vice-President, the Rev. H. Clinton Hay, of Boston, Mass. Reports, election, business.

10:00 a. m.—The Convention meets.

10:00 a. m.—Meeting to organize the National New-Church Woman's Alliance, at the residence of Mrs. John Joy Edson, 1324 Sixteenth Street.

2:00 p. m.—Annual Report to Convention of the New-Church Evidence Society.

3:00 p. m.—Home and Foreign Missions. Report and address.

VISIT TO LIBRARY OF CONGRESS.

8 to 11 p. m.—The Library of Congress is illuminated, and the beautiful rotunda and galleries, mural paintings, mosaics, statuary, and rare collections will be visited under intelligent guides.

Tuesday, May 24.

10:00 a. m.—The Convention meets in business session.

2:00 p. m.—Business session. Probable adjournment at 5 p. m.

8:00 p. m.—Meeting of the Round Table Association in the Church, with addresses on the general topic of "The Church and Civics."

Wednesday, May 25.

An opportunity will be offered for a general excursion of the delegates and visitors down the Potomac to Mount Vernon, on the steamer Macallister, leaving the foot of Seventh street at 10 a. m. and returning at 1:45 p. m. Fare, including admission to Mount Vernon, 75 cents.

It is expected that arrangements will be made for a call upon the President at the White House.

THE SWEDENBORG SCIENTIFIC ASSOCIATION.

Washington, May 25.

2:00 p. m.—The Board of Directors will meet in the Pastor's Study of the National Church.

3:00 p. m.—The Association will meet in the Church. Reports of the several committees on progress in the translation and publication of Swedenborg's Scientific Works. The work of the Royal Academy in Sweden.

4:30 p. m.—The address of the President, the Rev. Frank Sewall, D. D., "The Distinctive Element in Swedenborg's Scientific System and its Practical Value for the Science of To-day."

7:00 p. m.—Suburban dinner, with address.

Thursday, May 26.

10:00 a. m.—Swedenborg Scientific Association meets. Election of officers. Papers on "The Reproduction of Swedenborg's Manuscripts, by the Swedenborg Scientific Association and the Royal Swedish Academy of Sciences," by Mr. A. H. Stroh; and on "Swedenborg's Theory of the Vital Fluids," Dr. E. A. Farrington and Mr. A. H. Stroh. New business. Adjournment.

By order of the Committee on the Program of the General Convention.

WASHINGTON NOTES.

To reach the Church on arriving, take, at the Baltimore & Ohio R. R. station, the Metropolitan (Yellow) cars and exchange at Fifteenth Street for the Herdic omnibus, which passes the church door; or take at the same station the "Fourteenth St." cars (yellow), which take one to the corner of Fourteenth and Corcoran Streets; walk two squares west on Corcoran to the Church. Arriving at the Pennsylvania station, go half square to Pennsylvania Avenue and there take the "Fourteenth Street" car (yellow) as above.

The "Cairo" apartment house, the headquarters of convention guests, is on Q Street, west of Sixteenth, and may be reached by the above car lines, getting off at Q Street instead of at Corcoran. Corcoran is the next street to Q.

A noon-day dinner will be served at the "Cairo" for other convention guests than those staying there, at fifty cents. Tickets may be had of Mr. Jas. Henry Smith, or at the Information Bureau.

There will be an Information Bureau in the Church Vestibule in Washington from Thursday until Tuesday evening. In the Book Room (vestry on Corcoran Street) there will be books and tracts for sale and distribution.

PLACES OF INTEREST.

The Corcoran Gallery of Art is open until 4:30 p. m. including Sunday afternoon. The National Museum and the Smithsonian Institution and Washington Monument are open until 4:30 p. m. week-days. The White House and the Department Buildings are open until 2 p. m.

"SEEING WASHINGTON."

Observation cars with guides for seeing Washington, a two hours' tour, leave 1417 C Street at 10 a. m. and at 2 and 4 p. m. Fare 50 cents. Automobile tours at \$1.00.

For board in families at \$1.50 and at the Cairo at \$2.50 a day, apply to the Committee on Entertainment, Mr. J. Henry Smith, 1619 Seventeenth St., Washington, D. C.

A Word from Mr. Lathbury.

Editor of the MESSENGER:—My good friend, Mr. Alden, has unintentionally misquoted me so badly that I feel sure a simple correction or two will clear the minds of those who read his article as to the seeming heresy of the author of "The Being With the Upturned Face." Mr. Alden quotes from the volume in question, "Fundamentally we are all divine," placing a capital "D" in divine which is not in the book. It practically makes the author say, "Fundamentally we are all the Lord," which was the remotest thought in his mind. A capital sometimes changes the entire meaning of a sentence. Again, Mr. Alden, in trying to make plain that the book is a New-Thought book, places parenthetical marks about "New Thought" as though a quotation from my book. The phrase is not found in this relation between the lids of the book. He speaks of three persons whom he says I quote in my book and denominates them "New-Thought" people. One of the three is a professed Swedenborgian, and he neglects to add that I quote from some thirty or forty other people, Swedenborg and Swedenborgians among them, who are not New Thought in any sense of the word. He quotes from the book, "We excuse away our sins as shortcomings," as though the sentence was mine and that I vouched for it when I am putting it in the mouths of others and not in any sense with countenance. He quotes me as making man greater than the Lord where I say that man is a growing creature and the Lord, being limitless and perfect, is not. It is like saying the child is greater than its father because its imitating gives it the powers of physical expansion, while the father, having come to maturity, has ceased to grow. Hoping you will correct these palpable misquotations, I am, cordially and fraternally,

CLARENCE LATHBURY.

Girls' Dormitory for Urbana University.

The fund for the Girls' Dormitory is not yet completed. There remains yet to be subscribed of the amount asked for a little over eight hundred dollars. It is earnestly hoped that subscriptions for the whole amount may be obtained before the meeting of the Board of Trustees next June, so that provision may be made for a permanent home for the girls at that meeting. We cannot do better in calling the attention of the New-Church public to the matter than by quoting the minutes of the Convention last June in Chicago. The following resolution was offered and adopted:

"Resolved, That the Convention has heard with pleasure the report of the Urbana University, and commends the situation at Urbana to the generous attention of the church at large.

"Resolved, That the Convention, especially at this time, urges upon the attention of the members of the church the need of completing the fund of five thousand dollars for the erection of the Girls' Dormitory, the greater portion of which has been subscribed; and it recommends that, upon the completion of this fund, the dormitory, when erected, shall be known as 'Browne Hall,' in loving recognition of the untiring labors of the Rev. Myron G. Browne on behalf of Urbana University."

Below is the report of the amount of subscriptions up to that time and previously acknowledged in the Messenger, and a list of the subscriptions obtained since for both the building and sustaining funds. Owing to the fact that it has been necessary to provide a

temporary dormitory a year longer than it was hoped would be necessary, it becomes necessary to solicit about one hundred dollars more for the sustaining fund. It is hoped that all who can contribute to either or both of these funds will see in this appeal the opportunity to place the College in a position to extend its usefulness and will assist in bringing these funds up to the desired amounts.

JOHN H. WILLIAMS, *Dean.*

DORMITORY BUILDING FUND.

Previously reported	\$3253.50
Geo. W. Thayer	25.00
Mrs. Dwight Banister	20.00
Mary L. Dewing	5.00
Rev. L. F. Hite	5.00
Justus W. Hulse	1.00
Mrs. Mary E. Tillotson	50.00
R. B. Donaldson	50.00
Miss S. A. Worcester	5.00
C. G. Smith, Jr.	10.00
Mrs. Wm. K. Jewell	1.00
John C. Moses	5.00
Rev. H. C. Hay	5.00
Rev. James Reed	10.00
Mrs. James B. Zerbe	20.00
Frank H. Lawson	100.00
Rev. J. K. Smyth	5.00
Mrs. J. K. Smyth	5.00
Mrs. M. J. Talbott	10.00
Ingolf K. Boyesen	100.00
Miss Eliza O. Ropes	500.00

Total\$4185.50

DORMITORY SUSTAINING FUND.

Previously reported	\$ 527.00
Mrs. M. M. Bassett	1.00
Mr. J. W. Harris	11.00
An Invalid	5.00
Wm. McGeorge, Jr.	50.00
John Boerckel	5.00
C. H. Ganson	25.00
John H. Williams	5.00

Total\$ 629.00

Board of Home and Foreign Missions.

The following amounts received for the uses of the Board are hereby reported:

Amount previously reported	\$2900.59
Ralph P. Barnard	3.00
Eliza O. Ropes (Italian Mission)	25.00
Ida Belle Ross	5.00
Treas. Genl. Convention, Inc. of Funds	562.42
Mrs. Julia Higby	2.00
Mary W. Dodds	5.00
George W. Chase	10.00
Miss Jennie Buell	5.00
C. A. E. Spamer	75.00
Stanley B. Hildreth	10.00
R. T. Tipton	30.00
Savings Bank's interest	256.07

Total receipts for the year ending April 30th. . \$3889.08

EDWARD A. WHISTON,

16 Arlington Street.

Boston.

Treasurer.

The Home Circle.

A Cat's Autobiography.

My name is Benjamin Harrison. They call me Ben, and speak of me as if I were getting old. I don't feel old at all, and enjoy a frolic just as much as I ever did. Still it seems a long, long time since I

was a tiny kitten, for I can remember a time, oh, ever so long ago, and a great way off, when I had three little brothers and a mamma as big or bigger than I am now. And we used to play hide-and-seek over and under and around her, and often went to sleep, three of us at a time, right on her back or side. It was so nice, when we got tired of play, and she stretched herself in the basket or on the piece of soft blanket in the sunshine, to cuddle up close and go to sleep while she washed our faces and fur, and then purred herself to sleep.

It was one day when we were all sleeping just so quietly that I awoke with a start to feel myself lifted from my mother's neck, and hear the exclamation, "I want this one; he has such a lovely tail!" and I found a strange young lady had me in her arms, while the rest of my family had all scampered out of sight. (I never saw them again.) I was terribly frightened and tried hard to get away, but was put in a basket or box, covered up in the dark. (How I longed for my mamma!) and then carried a long way off, I didn't know where, and I don't know now. But after a while I was taken out of the basket, and the same young lady held me in her lap and was talking to me lovingly, stroking my fur and remarking about my big eyes, long tail, and seven-toed paws. Then she gave me some milk and tried to coax me to eat; but everything was so strange, and I couldn't find my mother to hide behind, and I had such an awful feeling (I think the name of that feeling is homesickness). I thought I should never eat any more.

That all happened a long time ago. Most sixteen years! The young lady who brought me home and gave me my name went away to a home of her own when I was four or five years old, and I stayed with the master and mistress.

A few years ago, we all moved from the city out here on the farm, where we now live, and I had another terrible experience shut up in a basket, and carried I didn't know where nor what for. Then I had to get used to a new place. Such big fields and so much room! At first I thought it was splendid. Then I found such long stretches gave me hardly any hiding-places from dangers, real or fancied (mistress calls me a coward), and to this day I dare not venture very far from the house or barn in the day time, and they never allow me out after dark. But I soon got used to the house and was as happy as ever. There were only we three,—master, mistress, and me.

When winter came, and everything outside was buried up in snow, it was so cozy and warm in my basket behind the stove, and if I wanted a frolic I had a big attic upstairs and a big cellar down below. I didn't worry about the cold, even when master came in one morning and said there was a strange cat at the barn who evidently got lost in the storm of the night before and was nearly frozen. But I listened while he warmed milk, and told how a yellow cat met him as he went out, and looking right up in his face, mewed piteously, and as he took him and carried him into the barn, making a nice bed on the hay he just sank down into it as if nearly exhausted. And so I heard them talk about him from day to day. How he ate his warm milk as if nearly starved, and went to sleep for nearly two days, then woke up to eat and go to sleep again, and so on un-

til he grew strong and plump and happy in his new home; for he had decided to stay with his new friends. And all the time I never dreamed I should see trouble on his account, or be called upon to associate with a common country-bred cat. But so it was.

When summer came, and I began to go out in the yard to enjoy the sunshine and hunt for mice, I found him ahead of me. At first I would turn back to the house disgusted. Then I concluded I would be dignified, and remind him of the difference in our rank and position; so when he came toward me as if to scrape acquaintance I put on a stern look and growled, softly at first, but as he paid no attention I growled louder and looked fierce and threatening, and still he advanced until I forgot my dignity entirely, and hissed at him spitefully, then turned and ran with all speed into a hole under the piazza with him close at my heels. But just then mistress heard the rumpus, and came upon the scene, in time to catch and punish him severely. (She didn't know then that I began the row.) And she said to me, "The idea of a great big cat like you running from him!"

And that was only the beginning of trouble. I didn't relish it a bit to have Sankey (they named him Sankey because he was a remarkable singer) grow in favor. They all thought it was wonderfully cute for him to go in the stable when master was milking the cows, stand on his hind feet with his paws on master's knee and beg for milk. And one night master turned a stream of milk in his face, thinking to frighten him, and he only opened his mouth and made a grab trying to catch it, and afterward diligently lapped it off from his sides and back; and after this they both got so expert that the stream would go directly into his mouth and he would swallow when the stream stopped, then open his mouth for more. Visitors and "summer boarders" would go to the barn just to see the performance. Of course I wouldn't have consented to any such exhibition of myself. (Mistress said, "Ben would be frightened out of his wits if you should try that on him.") But I noticed they all petted me notwithstanding, and there was a great deal said about my handsome eyes and soft silky fur.

But the worst was yet to come. As the days grew cooler and winter approached, Sankey began to come to the house and was allowed a place under the stove, and he had a basket of his own. This wore upon me terribly. That I, a city-bred cat, must at my age share with a common country cat; and I grew to hate him and took every opportunity to show it. I soon found that he would not attack me in the house. Once or twice at first he showed resentment for my insulting behavior, and mistress snapped his ears. After that he would either pass me by in silent contempt or leave the house, so I grew very courageous (?) and watched every opportunity to spring out from some dark corner, from under the stove or behind a door, and hit him sharply with one of my big paws (the claws are savage), then dodge out of sight instantaneously. Several times I was punished for this, and each time only made me feel more ugly and hate Sankey more, until, one day after I had had a severe whipping and slunk away in disgrace, hating him all the more,

mistress suddenly took me up in her arms and stroking my head lovingly began to talk. "Poor Ben! Poor old fellow! I ought not to whip you for being just as bad as we human beings. You are angry with Sankey, and I get angry with you. Which shows the most common sense? Poor Sankey would have no home if we should turn him out, and you don't know that you have privileges as 'one of the family' that seldom fall to a cat. Let's we try some other way." Of course, I didn't try to understand a word she said, but I understood the tones and I cuddled down in her arms and purred softly and as sweetly as I could, to assure her I

was not cross or jealous or anything else bad just then, and so I went to sleep, forgetting all about my troubles. And the next time Sankey came in, she was down on the floor stroking my head with one hand and his with the other, and talking to us both very lovingly; while I forgot all about being angry, and Sankey shut his eyes and began to sing in his loudest key, and (Would you have believed it?) I went to sleep under the caressing touch right there close to my enemy. And that was the way, after a time, that we became friends. I suppose it called for some patience on my mistress' part, but, —this is all my story. B. HARRISON.

The Young People.

In charge of an

Editorial Board Appointed by the American League of New-Church Young People's Societies.



All Communications

For this Department Should be Addressed to Mrs. E. A. Munger, 3307 Rhodes Ave., Chicago, Ill.

EDITORIAL BOARD, 1903-1904.

ALCMENA SILKE MUNGER, Chairman.....Chicago, Ill.
EMILY WADE MARTIN.....Cincinnati, O.
PAUL SPERRY.....Cambridge, Mass.

FRANK BODE.....Springfield, Ill.
BERTHA PAINE.....Elmwood, Mass.

The President of our National League, Mr. Paul Seymour, has left Chicago to take charge of business interests in the West. The Kenwood League will miss him and the National Council will be the loser by his absence. Our hearty good wishes go with him in his new surroundings.

The report of the Philadelphia "Committee on Conference" presents in admirable form the matters likely to come before the delegates at Washington.

To have all the representatives thoroughly conversant with the main questions to be passed upon and familiar with the attitude of their own community towards future needs and probable policy, would greatly add to the interest and effectiveness of our yearly meeting.

The contact and attrition of many sincere minds is an inspiration to every one.

Send your delegates, fully advised of local conditions, yet free to follow events, that they may return home with deeper appreciation of the underlying unity of purpose which animates the varying opinions composing the National League.

Washington Plans.

The Young People's Association of the Washington Society desire to welcome all League delegates and friends to the Annual Conference to be held in Washington on May 19, 20 and 21, and the Association hopes that a large delegation will be present this year as in former years. Following in the course of the General Convention, the Conference has decided to make their own arrangements for the entertainment of the delegates, but the Washington Young People feel that they want to do all in their power to make the meeting an entire success, and have appointed a committee to co-operate with and assist the Executive Committee of the League in their arrangements.

It is suggested that all League delegates who expect to come to the Conference will send their names to Mr. J. Henry Smith, 1619 17th Street, Washington, D. C., and

he will inform them where board and room can be obtained in the neighborhood of the Church.

An excursion has been planned for an outing down the Potomac River on one of the river steamers past Mount Vernon to Marshall Hall, and one of their noted Maryland plank shad dinners will be served there.

RALPH P. BARNARD,
President Washington Young People's Association.

Conference Program.

THURSDAY, MAY 19.

7:30 p. m. Opening Service.
Business Meeting.

FRIDAY, MAY 20.

7:30 p. m. Young People's Service.
Addresses:
"The Need of the Church — Individual Growth," by Mr. Lloyd A. Frost, Vice-President.
"Individual Consecration."
Speaker to be announced.
"The Devotional Spirit."
Speaker to be announced.
Discussion of the Addresses.

SATURDAY, MAY 21.

9:00 a. m. Business Meeting.
1:45 p. m. Excursion to Marshall Hall.

Philadelphia, Pa.

The annual meeting of the League, held Friday evening, April 15th, in the Sunday-school room, was one of the pleasantest meetings which has been held for some time. The committee which had the supper in charge, under the leadership of Miss Jeannette I. Westcott, had arranged the tables attractively, and the Japanese decorations and costumes of those in charge of the tables and their aides were every effective. Supper was served to over one hundred, the majority of whom remained to take part in the business meeting. Reports of effective work done during the year were presented by the Helper Committee, the Reading Circle Committee and the Sewing School Committee, and the Committee on

Church Decoration reported what had been done at Christmas and Easter. A special committee which had been appointed at the previous meeting to ascertain what business was likely to come before the Conference of the American League and to report recommendations thereon presented a carefully written report, followed by thirteen recommendations. After some discussion all but one of these recommendations were adopted. The report and its recommendations will be sent to the MESSENGER for publication. It was voted that the expenses of two delegates to the Conference be borne from the League treasury, and the Executive Board was instructed to appoint the delegates. The election of officers resulted in very few changes, and it is of interest to note that while our League includes young people of all ages, the majority of our officers are from among the younger members. The new officers are as follows:

President, Ezra Hyde Alden; Vice-Presidents, Miss Jeannette I. Westcott, Mrs. Wm. L. Worcester, Dr. Charles S. Moore; Recording Secretary, Miss Hildegard E. Rodman; Corresponding Secretary, Miss Elizabeth H. Moody; Reporter, Harold S. Custer; Critic, Miss Beatrice McGeorge; Reporter, Harold K. Schoff.

Report of the Committee on Conference.

(Presented at a meeting of the Philadelphia League held April 15, 1904.)

By applying to the officers of the American League and to the Editor of the League Journal the Committee found that the following matters were likely to be brought before the Conference.

As to the Journal: It has been suggested that "some additional funds be solicited and spent in pushing the sale of the Journal, . . . funds to be used immediately in obtaining new subscribers."

Mr. Seymour, President of the American League, suggests the following three topics as likely to come up:

1. Discontinuance of the Young People's department in the Messenger.
2. Discontinuance of the Young People's department in the Evidence Committee.
3. Much more work being done by the Reading Circle Committee.

As to the per capita tax:—Mr. Carter, Treasurer of the American League, furnished a detailed account of the expenses for the year, showing that the receipts were just about sufficient to cover the expenses. Both he and Mr. Seymour advised keeping the tax at fifteen cents.

As to the Reading Circle:—Mr. Small, Chairman of the Reading Circle Committee, published in the Messenger a detailed account of the work of the Committee for the past year and set forth a number of alternatives as to the method of procedure for the coming year.

Mr. Small also suggested a plan to spend some of the funds of the American League to form an exchange for lantern slides and for securing or making slides illustrating the life and time of Swedenborg, pictures of Church buildings, and noted men of the Church.

As to League Officers:—The present Executive Committee of the American League consists of Paul H. Seymour, of Chicago, now serving his second term as President; Lloyd A. Frost, of Cambridge, now serving his second term as Vice-President; Miss Frances Twitchell of Washington, now serving her first term as Secretary; Richard B. Carter of Newtonville, now serving his first term as Treasurer; Miss Mary L. West of Denver, now serving her first term as the additional member of the Executive Committee.

After the Committee had gone over this information the following resolutions were prepared. The Committee recommends the adoption of these by the Philadelphia League.

1. The Philadelphia League expresses its approval of the quality of the Journal and cordially congratulates the Journal management upon the same.

2. We disapprove of the suggestion to raise a special fund to push the sale of the Journal; and believing that personal solicitation is the best means of securing new subscribers, we urge that this method be followed as far as possible among the Leagues.

3. If the Journal has a deficit for the past year and desires that the same be met from the American League treasury, the Philadelphia League approves of so doing, but we earnestly request the Journal management to keep the cost within the income in the future.

4. We approve of the discontinuance of the Evidence Committee.

5. The Philadelphia League approves keeping the per capita tax at fifteen cents.

6. We recommend that a doctrinal course be followed by the Reading Circle as in the past; that the book chosen be one by Swedenborg; and that the Conference select the book. We urge that our delegates go to the Conference prepared to suggest a book.

7. We suggest that the Reading Circle Committee be requested to recommend collateral works to be used in connection with the reading.

8. We approve of the revival of the review questions, believing they would be especially helpful to the isolated persons who follow the course. We believe that the details of this work should be left in the hands of the Reading Circle Committee.

9. We are favorably inclined toward the suggestion to form an exchange for lantern slides illustrating the life and time of Swedenborg, church buildings, and noted men of the church, providing the cost of the same will not be excessive.

10. A copy of the foregoing resolutions shall be sent to each delegate elected or appointed to represent the Philadelphia League at the National Conference; but the League in taking the action set out in said resolutions only wishes to acquaint the delegates with the views of a majority of the League at this time, with the full understanding that subsequent events and especially the discussion at Conference may render some or all of such action subject to proper modification, and with the full intention of leaving our delegates in freedom to act as to them may, at the time of the Conference, seem best and advisable, having in view, however, our attitude as shown by the foregoing recommendations.

Report of the Executive Committee.

The Executive Committee has been busy during the year, co-operating with its various sub-committees and pushing especially the work among the associate members.

An especial report upon the latter work will be presented by Miss West, who has most efficiently conducted it.

We have joined the Religious Education Association and were represented at their second annual Conference in Philadelphia, March 2, 3, 4, 1904, by Mr. Ezra Hyde Alden.

We feel that the year has been marked by steady growth and that the aims and purposes of all connected with the American New-Church Young People's League have become higher, stronger and more serious.

Basing our judgment upon the report of our Evidence Committee we think that while the formation of this Committee was useful, it has accomplished what was desired, namely, to bring the movement to the attention of the young people and to enlist those who have taste for such matters in its work, and we therefore recommend that this committee be discontinued.

The Reading Circle Committee is performing its use and should be continued. Reports from societies show that about half are studying the readings together while the other half have taken them up individually; these readings are not confined to the young, but are being read by members of the church at large.

We recommend to the committee that they prepare a course of reading covering a period of say two or three years.

In view of the increase of associate members and the great amount of work that has devolved upon one person we recommend to the League Extension Committee that it take up this matter of intercourse with a society.

We were unable to find a chairman for the Young People's Department in the MESSENGER until the late Fall and that committee has had to contend with many difficulties, but we look forward to a successful year and recommend a continuance of this department.

The growth and development of our Journal has reached a point where we consider it capable of fulfilling our needs and it is unnecessary here to speak of its usefulness. Respectfully submitted,

PAUL H. SEYMOUR,
Chairman.

Report of the Evidence Committee.

Your Committee would report that during the past year the work which it has attempted to do has been attended with some degree of success and that in some

quarters with an increased interest. Last Fall the committee sent a copy of the "Annual Address and Report of the American New-Church Evidence Society" for the last two years to every League Evidence Secretary, with the request that it be read at the next regular meeting of "The League," and that a report be made to the committee as to how it was received, together with suggestions or evidences. The response which your committee received to this communication was distressingly meagre and in some cases they were met with a refusal to grant this request. Most of the evidence, therefore, has come from a few interested persons, principally from those in the Middle States. The larger New-Church centres of Greater New York, Chicago, Philadelphia and Boston have contributed little or nothing to this work. From other sources the committee is able to report the finding of evidences in thirteen books, nine magazines, one tract and about twenty newspaper articles. In some cases these were most important discussions of Swedenborg's relation to Shakespeare and other great authors and his place among the world's thinkers. One was an advertisement, another appeared in a humorous paper. Some showed a lack of grasp, but most of them breathed a very fair spirit and showed considerable mastery and appreciation of the man and his mission.

Your committee cannot help feeling that the number of evidences might have been much greater if there had been a wider interest taken in its work. They do not feel discouraged as they realize that "The Leagues" are doing faithful work in many other directions. We feel, however, that their work would be more complete if they would co-operate with your committee in searching for and reporting evidence.

Respectfully submitted,

JOHN RAMSEY HUNTER,
Chairman.

Marriages.

HERZOG-TAYLOR.—Englewood, Ill., April 28th, Mr. Edward Herzog and Miss Mary Taylor, daughter of Mr. and Mrs. Chas. W. Taylor.

Special Notices.

How to Reach the Baltimore Church.

Location—Calvert Street near Chase.

From Union Station, Pennsylvania Railroad, south on Charles Street five blocks to Chase Street, then two blocks east to Calvert.

From Mount Royal Station, B. & O. Railroad, east on Mount Royal Avenue four blocks to Calvert Street, then three blocks south to Chase.

From Camden Station, B. & O. Railroad, take electric cars to Belvedere Hotel, corner Charles and Chase Streets; then two blocks east to Calvert.

English Conference Minutes.

The Rev. Charles H. Mann, of Orange, N. J., has all the minutes of the "General Conference of the New Church" in Great Britain from 1878 to 1902, inclusive, excepting for the years 1880, 1895, and 1899. He will give

them to any one who will pay for their transportation. They might be of great value to those who keep historical records. Address Mr. Mann at Orange, N. J.

World's Fair Bureau of Information.

New-Church visitors to the World's Fair desiring information concerning hotels, boarding-houses, localities in the city, modes of transportation, church services, etc., etc., may address the Chairman of the New-Church Bureau of Information, Wm. H. Beimes, 3125 North Twenty-third Street, St. Louis, Mo.

Meeting of General Council.

The General Council of the General Convention will meet in the house of worship of the Washington Society on Saturday, May 21, at 9 a. m.

JOHN C. AGER,
Chairman.

The General Convention.

The Eighty-fourth Annual Session of the General Convention will be held in the National New Church, corner of Sixteenth and Corcoran Streets, Washington, D. C., beginning on Saturday, May 21, 1904, at 12 o'clock noon.

S. S. SEWARD,
C. A. E. SPAMER, President.
W. H. ALDEN, Secretaries.

Council of Ministers of the General Convention.

The Council of Ministers of the General Convention will meet in the church of the Baltimore Society, Calvert street, near Chase street, Tuesday, May 17, 1904, at 3 o'clock p. m., and continue its sessions through Wednesday and Thursday following. The early morning hours will be occupied with matters of interest to the members only, but after 11 o'clock there will be papers and discussions which all who attend Convention are cordially invited to hear.

The Chairman of Classes will meet at the same place as a Committee on Program, at 2 p. m.

JAMES REED, Chairman.
H. CLINTON HAY, Secretary.

The American New-Church Sunday-School Association.

The Sunday-school Association will hold its thirty-seventh annual meeting in the National House of Worship, Sixteenth and Corcoran streets, Washington, D. C., on Friday, May 20th, beginning at 10 o'clock and continuing through the day. The morning session will be a business session and will include consideration of the reports of various committees and the election of officers. The afternoon session will be devoted to the presentation and consideration of two or

three subjects of practical interest to Sunday-school workers. The Standing Committee will meet promptly at 9:30 o'clock a. m. in the same place

SAMUEL C. EBY,
President.
EZRA HYDE ALDEN,
Secretary.

Young People's League Conference.

The Seventeenth Annual Conference of the American League of New-Church Young People's Societies will be held in the National New Church, Washington, D. C., Thursday and Friday evenings and Saturday morning, May 19, 20 and 21, 1904.

PAUL H. SEYMOUR, *President.*
FRANCES TWITCHELL, *Secretary.*
1416 F. St. N. W., Washington, D. C.

Board of Home and Foreign Missions.

The Board of Home and Foreign Missions of the General Convention will meet in Washington, D. C., in the National Church on Saturday, May 21, 1904, at 9 o'clock a. m.

WILLARD H. HINKLEY,
Secretary.

Programme for the Council of Ministers.

In accordance with a standing rule of the Council the following information in the hands of the Secretary is published: The Annual Sermon, Tuesday evening, May 17, by the Rev. Julian K. Smyth, on "The Ministries Signified by Gabriel and Michael."

The following papers have been reported, or assigned, by the Classes, and may be presented if approved:

Class I.—Office and Work of the Ministry.

Class II.—Study of the Word.

"The Spiral in Scriptural Interpretation." By Rev. John Goddard.

"The Lord bearing our Iniquities." By the Rev. L. P. Mercer.

"The Historic Truth of the Scripture." By Rev. T. F. Wright, Ph. D.

Class III.—Study of the Doctrines.

"The Importance of Practice in Habits of Piety and Devotion." By the Rev. Edwin Gould.

"The Law of Permission." By the Rev. L. F. Hite.

"The Relation of the Writings to the Word, and of Various Elements in the Writings to Each Other." By the Rev. Arthur Mercer.

Class IV.—Missions.
"The Tide towards Swedenborg, and the New-Church Minister's Duty." By the Rev. L. G. Landenberger.

Class V.—Sociology.

Class VI.—Science and Philosophy.

"The Religious Aspects of Subliminal Psychology." By the Rev. L. F. Hite.

"Modern Phases of Thought in the Light of the Principia." By the Rev. L. P. Mercer.

Reports will be expected from the committees, as follows, on:

"The Translation of the Word."

"Liturgy Revision."

"The Subject, Eternity of the Hells."

"The First Grade in the Ministry."

The Secretaries of Ministers' Meetings, in the Associations belonging to Convention, are requested to report to the Council, and to recommend papers read before them which are deemed of sufficient interest.

H. CLINTON HAY, *Secretary.*
15a Beacon St., Boston, Mass.

Special Rates to Convention.

The Committee on Transportation to the General Convention, to be held in Washington, reports as follows:

It has been arranged with the New England Roads, the Trunk Line Association (which includes the Middle States north of Washington, east of Wheeling and Pittsburgh and the Niagara River) and the Central Passenger Association (which in-

cludes points in Ontario, Michigan, Ohio, Indiana and that part of Illinois situated south and east of a line drawn from Chicago through Peoria to St. Louis, including the cities mentioned) for transportation of ministers and delegates and their families to and from the Convention at the following reduced rates, namely, full fare going and one-third of the regular fare returning, subject to the following conditions:

Each person should purchase a first-class ticket to Washington, at the full regular fare, and the ticket agent will, on request, issue to such person "a certificate for reduced return fare," properly filled out and signed by such ticket agent.

These certificates must be procured at the point where the person buys the going ticket in order that the reduced rate may be secured for return passage. Attention is called to the fact that certificates are not kept at all stations. If, however, the ticket agent at a local station is not supplied with certificates and through tickets to the place of meeting, he can inform the delegate of the nearest station where they can be obtained.

To obtain this reduction at least one hundred tickets must be purchased, accompanied with certificates, and it is hoped that all will avail themselves of the certificate plan in order that the required number may be secured. Even where a delegate does not expect to make use of the reduced fare on his return trip he should secure a certificate, to help make up the requisite number.

These certificates must be countersigned by the Secretary of the Convention, Mr. C. A. E. Spamer, to whom they should be presented immediately on arrival at Washington, and in no case later than noon, Monday, May 23d.

An agent of the railroads, whose vise of certificates is necessary to validate them, will be in attendance at the Convention on Saturday, May 21st, and Monday, May 23d. A fee of twenty-five cents must be paid to the agent of the railroads by each certificate holder. This should be handed to the Secretary of the Convention with the certificate.

Going tickets are good only between May 16th and May 21st. Return tickets must be secured not later than May 27th, as certificates will not be good after that date. These certificates are not transferable and the return ticket will be limited to a continuous passage to destination.

This reduction applies to persons who have paid seventy-five cents or upwards for their going ticket.

All are advised to procure their tickets at least one-half hour before starting time of train, in order to give the ticket agent time to fill up the certificate properly.

No refund of fare can be expected because of failure of parties to obtain certificates.

A strict compliance with these directions will greatly aid the Secretary and the Committee in performing their part of this work.

SPECIAL NOTICE TO THOSE ATTENDING THE MINISTERS' COUNCIL.

Ministers and others who wish to attend the meetings of the Ministers' Council at Baltimore must purchase their tickets through to Washington. If the line upon which they travel passes through Baltimore they can stop over at Baltimore upon notice to the conductor, and by depositing their tickets immediately upon arrival with the station agent at Baltimore. Those reaching Washington by a line which does not pass through Baltimore will have to purchase round trip tickets from Washington to Baltimore and return at regular rates.

For further information please address Ezra Hyde Alden, Arcade Building, Philadelphia.

Entertainment at Washington and Baltimore.

All auxiliary bodies connected with the General Convention, wishing a place in the program of the next meeting, to be held in Washington, beginning May 21st, should apply to the Rev. Frank Sewall, D. D., Chairman of the Committee on Program, at 1618 Riggs Place, Washington, D. C.

All persons wishing information and assistance as to rooms and board in Washington during the coming meeting of the Convention should apply to Mr. J. Henry Smith, Chairman of the Committee on Entertainment, at No. 1619 Seventeenth street, N. W., Washington, D. C.

All ministers and others who expect to attend the meeting of the Council of Ministers of the General Convention, to be held in Baltimore May 17th to 19th, are invited to apply for information and assistance as to rooms and board in Baltimore, to Mr. C. A. E. Spamer, 215 North Charles street, Baltimore, Md.

Board at Convention.

Accommodations can be secured for all who go to Washington within a short distance of the church. Those who prefer a hotel are advised to go to The Cairo, as headquarters, on Q street, between 16th and 17th, only a square away from the church, in a resident section, the most conspicuous building in Washington, apart from the government structures, offering a grand and extensive view of the capital city and surrounding country. Here the rate has been fixed per person at \$3.00 a day, American plan, with only one in a room, and at \$2.50 a day a person with two in a room, with fractions of a day reckoned in proportion to full day rate. It is agreed that the rooms shall be all large, outside rooms, with plenty of light and air.

Those who would rather lodge with private families or in boarding houses can be put up for \$1.50 to \$2.00 a day for room and board, for the most part at \$1.50 in the vicinity of the church.

For further information apply to J. Henry Smith, 1619 17th street, N. W., Washington, D. C., Chairman of the Entertainment Committee.

Accommodations at Baltimore for the Council of Ministers.

The following is published for the information of ministers and others intending to be present at the Council of Ministers in Baltimore on May 17, 18 and 19, 1904:

Rooms and board may be procured at the Albion Hotel, corner of Cathedral and Richmond streets, five blocks from the church, at \$2.00 per day.

Desirable boarding houses within short walking distance of the church will furnish good rooms and board at from \$1.25 to \$1.50 per day.

The rates for rooms at the new and handsome Belvedere are \$3.00 per day and up, and at the Stafford \$1.50 per day and up, both near the church and on the European plan.

The Baltimore Society will serve luncheon to the Council and visiting friends as its guests on Wednesday and Thursday at the Albion Hotel, and desire to entertain at their homes ministers not otherwise provided for.

A full attendance is hoped for upon this first meeting in Baltimore of the Council of Ministers. A cordial welcome is extended.

For further information apply to
C. A. E. SPAMER,
215 North Charles Street,
Baltimore, Md.

Board of Managers Theological School.

The Board of Managers of the New Church Theological School will meet in the National New Church, Washington, D. C., on Friday, May 20, 1904, at 4:30 o'clock p. m.

WILLARD H. HINKLEY,
Secretary.

The Convention Round Table.

The meeting of the Round Table will be held on the evening of Tuesday, May 24, in the National Church, Sixteenth and Corcoran streets.

Addresses will be made by the chairman of the Round Table committee, Mrs. E. S. Mussey, upon "The Purposes of the Organization;" by Mrs. Charles F. Weller, upon "The Duties of Church and State to Neglected Children;" by Mr. Walter C. Rodman, upon "The New Church in Public Affairs," and by the Rev. Hiram Vrooman, upon "The Lord's Descent into Social Conditions."

ELLEN ANDREWS,
Secretary.

The Swedenborg Scientific Association.

The Seventh Annual Meeting of the Swedenborg Scientific Association will be held at the National New Church, corner of Sixteenth and Corcoran Streets, Washington, D. C., on Wednesday and Thursday, May 25 and 26, 1904.

The opening session will begin at 3 p. m. on Wednesday, and the President's Address will be delivered at 4:30 p. m. of the same day.

Suburban dinner, with addresses, at 7 o'clock in the evening, at a charge to be determined later.

The second session will be held on Thursday at 10 a. m., when papers will be read and discussed, among them, the following:

"A report concerning the Reproduction of Swedenborg's Manuscripts by the Swedenborg Scientific Association and the Royal Swedish Academy of Sciences," by Mr. Alfred H. Stroh.

"Swedenborg's Theory of the Vital Fluids," by Dr. E. A. Farrington and Mr. A. H. Stroh.

All who propose to attend the meetings or to contribute papers will kindly

notify the Rev. Frank Sewall, 1618 Riggs Place, Washington, D. C.

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Directory of Uses.

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Board of Home and Foreign Missions of the General Convention. Secretary, Rev. Willard H. Hinkley, 259 Savin Hill Ave., Dorchester, Mass.; Treasurer, Edward A. Whiston, 16 Arlington St., Boston.

The American League of New-Church Young People's Societies. President, Paul H. Seymour, 245 East Sixty-first St., Chicago; Secretary, Frances Twitchell, 1416 F. St., N. W., Washington, D. C.

The New Church Board of Publication, 3 West 29th St., New York. A corporation formed at the instance of the religious body known as the General Convention of the New Jerusalem in the United States of America to act as the publication agent and trustee of said convention. Rev. J. C. Ager, President; Rev. Adolph Roeder, Secretary; Mr. J. E. Hubbell, Treasurer; Mr. L. S. Smyth, Manager.

The American Swedenborg Printing and Publishing Society, 3 West 29th St., New York. A corporation established 1849 to print, publish and circulate the Theological Works and Writings of Emanuel Swedenborg. Rev. S. S. Seward, President; Mr. H. W. Guernsey, Treasurer; Mr. L. S. Smyth, Secretary.

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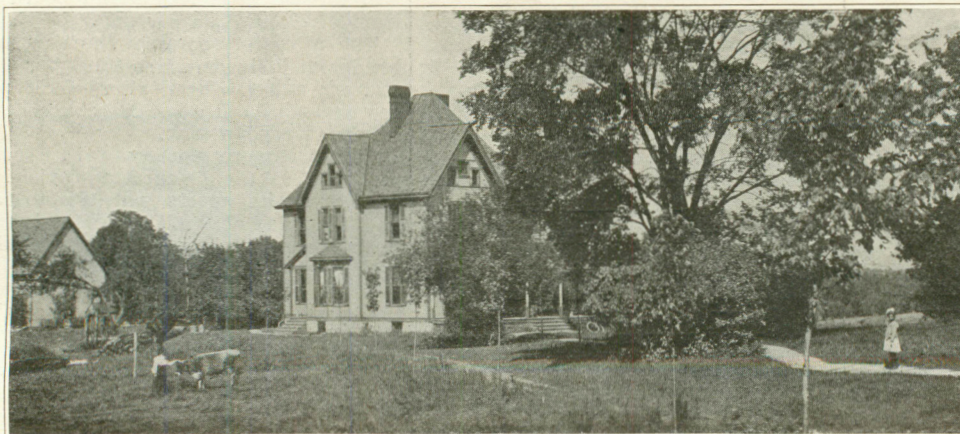
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