

New-Church Messenger

"Behold, I make all things new"

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"Go ye therefore, and teach all nations." (Math. xxviii. 19.)

"Whilst they come into a state of illustration or heavenly light, they are then in the affection of knowing and learning truths; and when they are in that affection, they imbibe truths easily and of their own accord, they who are on earth, from the Word of the Lord or from doctrine, but they who are in heaven, from the angels, who have no greater delight and happiness than in teaching novitiate brethren, and initiating them into truths and goodnesses which are of a celestial order, consequently which lead to the Lord." (Arcana Coelestia, 2704.)

"He taught those things of the church which are inferior, and this because they did not comprehend superior things; for he who teaches faith and not charity cannot possibly perceive the superior or interior things of the church, since he has not anything which guides and dictates whether this be of faith, or true; but if he teaches charity, he then has good, which is to him a dictate, and guides him, for all truth is from and treats of good, or, what is the same thing, the all of faith is from and treats of charity; every one may know from mere natural light that the all of doctrine has respect to life." (Idem, 4715.)

"By revelation is meant illustration when the Word is being read, and perception then; for they who are in good, and long for truth, are taught in this way from the Word; whereas they who are not in good cannot be taught from the Word, but only confirmed in such things as they have been instructed in from infancy." (Idem, 8694.)

"There is a spiritual idea which inflows with those who are in the affection of truth, and which dictates interiorly that what is heard, or read, is true, or not. These are they who are called 'taught of Jehovah.'" (Doctrine of Faith, 5.)

"The spirits who of the Lord's permission speak with man never teach; the Lord alone teaches man, but mediately through the Word, in illustration." (Divine Providence, 135.)

The Expansive Reach of Spiritual Helpfulness.

Within a very recent period several striking examples have fallen under our observation of persons who, without any previous knowledge whatever of the New Church, have come, as if by accident, upon the writings of Swedenborg and have accepted them with eagerness and become rationally confirmed in their conviction of their truthfulness and applicability to the needs of the human soul. These cases are quite as remarkable in their way as any of the accounts of the experiences of the first receivers of New-Church doctrine in a past generation. It illustrates the principle that whatever other pronounced obligations rest upon the New Church, such as the training of its children and the spiritual culture of its adult members, a paramount duty remains in respect of work that should be done to bring the principles and concepts of the Church within the reach of every possible receiver throughout the wide world. It will not do to say that we have been diligent in publication and missionary enterprises, that we have piped and the world has not danced. The fact remains that thousands upon thousands of the population have never heard of the New Church, to whom the figure of the New Jerusalem or the name of Swedenborg brings up absolutely no intelligible idea. It can hardly be said that we have begun our external labors of propaganda while the common facts of our Church and principles of our faith are not familiar matters of knowledge in the mind of the average man of the world.

There is much else that must by no means be left undone, but let us not imagine that we should become remiss in the ordinary modes of work that have been in vogue in the past. Because these methods have failed to do more, there is no reason why we should depreciate what has been achieved through them. The lesson that their limited effectiveness should teach is not that lethargy in missionary enterprises is to be excused, but that we should have greater alertness in responding to new conditions, and should be in a spirit to learn better ways of achieving an old end. The missionary zeal of the first Christian Church was the most beautiful expression of its vitality in all the best periods of its history, and we must not dream that the New Church can have less desire to reach out to the farthest bounds of a mental world inhabited by personal entities whom it has been the Lord's consuming love to create, and whom He now desires to bring into the life and love of regenerate experience.

We cannot forget the value of persons, or souls organized with powers of love and faith, as the objects of our missionary and educational zeal, but we need likewise to remember that the New Church has a mission for illumination and vivification to

the complex states of each separate mind. The "all nations" to whom the power and light of the New Church should go are the states of affection and thought, the capacities for progress and use, the fields of labor and aspiration among all sorts and conditions of individual and composite men. The love of the New Church is a love which cannot be narrowed down to any particular limitation, least of all can it mean a mere introspective cultivation of one's own righteousness. It is the very nature of spiritual affection to go out in an expansive regard and benediction toward others. Particularly for every organization of the New Church is the principle authoritative, "Freely ye have received, freely give."

Two Worlds.

My soul looks out on a wonderful world
Of majesty, beauty, and change;
On Nature's wide mystery freely unfurled,
The glorious sunlight, the infinite range
Of the heavens, the earth and the shimmering seas,
The skies and the stars, the hills and the trees.

My soul looks in on a world as vast,
A world of affection and thought,
Of mem'ry and consciousness, present and past,
Life's varying stage with its destinies fraught,
Where the heart and the mind high carnival keep
And passion and hope and desire never sleep.

Both worlds their mutual secrets impart,
And reveal to the lover their treasures untold.
All Nature's enchantment I find in my heart
Whose feelings and moods the wide world doth unfold.
My mind-world interprets my sense-world to me,
For I see what I am and I am what I see.

My spring time revives in fresh thoughts and desires.
Pale snow-drops awake and bright daffodils bloom
In my heart's slumb'ring garden. As winter retires
Love's sunshine dispels all my sadness and gloom.
Gay tulips, sweet hyacinths deck my green lawn;
Birds warble and build and my dull days are gone.

Then summer succeeds with its glorious show.
My sweet rose-buds burst and my lilies unfold.
Cool streams with their murmuring music flow
In my soul, where my trees wave in green and in gold.
Cattle browse in the fields. Daisies dapple the sod.
While fresh breezes blow from the fair hills of God.

The long days go by and my autumn comes on.
Rich harvests are garnered, ripe orchards are stripped
In my soul, till life's glory and wealth all seem gone
And the leaves on life's trees are all dying or nipped
By keen frosts. But my rich inner harvest is home,
And my soul is prepared for the dark days to come.

My sun then withdraws and its brightness grows cold.
Chill mists close around me and drear drizzling rain
Soaks my soul with a sadness and sorrow untold.
Faith falters, hope fails, joy revives not again.
Bleak winter has grasped me in ice and in snow;
Fierce shuddering blasts through my bare branches blow.

Seasons come, seasons go. In the realm of my mind
Day by day morning breaks and love leads forth the dawn.

New duties await me. Fresh pleasure I find
And I revel in life till the daylight is gone.
So 't will be to the end when earth's shadows are past,
And I enter the world of my visions at last.
Johnstone, Scotland. WILLIAM SMITH.

The Sermon.

Fishing for Men.

BY THE REV S. C. EBY.

"And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him." (Luke v. 10, 11.)

Our Lord had entered into Simon's boat, and requested that it be pushed a little distance from the shore. From this pulpit he had taught the people as they stood on the land. In this act we see the full meaning of the narrative in its general message. Our Lord is the great Fisher to whom all hearts are the sea. To fish is to teach. Our Lord as the Divine Truth speaks out of and from the boat of doctrine on the sea of knowledge, and his words are addressed to all who have some degree of voluntary responsiveness to himself. The land beside the water signifies the states of good adjoining truth. Those who really hear the Lord's words stand on the land.

As if to bring into full illustration all that is meant by the teaching office or of His own work as the sole Teacher through manifold means, He instructs Simon to "launch out into the deep" where he could "let down the nets for a draught."

Now, it is recorded that the boat our Lord preached in was Simon's, and it is Simon who is exhorted to launch out into the deep. This simply instructs us that truth comes to man through the doctrine and organ of faith. There were other disciples present, with another boat, but Simon's is chosen, and it is a law of order that the Lord comes to man's faith and that the Lord's love goes out from man to do good from faith.

Just now Simon does not represent a very lively or active faith, although he does as he is bidden. He replies, "Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." Faith has very different and even contradictory stages—a consideration which should make us very kindly in our judgment of people's enthusiasm or zeal, or want of it, in practical works of good. So much depends upon right seeing, and that comes often only as a growth of manifold vicissitudes.

But when Simon complied with his Master's instructions, albeit he expected small results after having toiled all night in vain, "they enclosed a great multitude of fishes." This fruitless night's work is the spiritual night of a declining Church. This surprising haul of fishes represents the first harvest when faith goes forth with new hope and zeal on the dawning of day for a New Church.

Although the other boat, the doctrine of charity or life, must come to Simon's help, and both ships are filled so that they begin to sink, it must be remembered that the disciples are not yet fishers after our Lord's desire. They are simply fishing for fish.

From very early times man has been described as a microcosm. By this the ancients meant that in his own complex mentality he mirrored the great universe about him. His mind answered to everything his senses impinged upon or his imagination

conjured up as deductions from known facts. But man is more than a cosmical mirror. He holds in himself the realities which nature figures and embodies. All outward things are correspondences of integral qualities or capabilities germane to the human soul. All the animal, vegetable, and mineral kingdoms are transcripts of volumes of the book of man's spiritual life. When the disciples are described as taking fish, we have by correspondence a picture of the teacher of truth gathering for the church that in man which is represented by the imperfect animals whose habitat is the sea. You will observe that in man there are many other forms of life, but we are dealing now simply with the fishes. We have the warm-blooded land animals to represent his affectional or voluntary life, the birds dwelling in the upper air to represent his intellectual life, and by the fishes moving in the dense atmosphere of the sea is represented his scientific life. By his scientific life, of course, is not meant exclusively a life devoted to the pursuits and uses of science, although that belongs strictly to this part of man's nature. But science means knowledge. The fishes represent all that falls into man's thought as information, and his affection for it.

It is a great mistake to suppose that when a man is taught concerning God and heaven and righteousness that he comes by this teaching into the spiritual truth of these subjects. For even Divine and heavenly subjects when they come to the unregenerated mind can only be received as external knowledges. Theology in the natural mind is as sheerly scientific as the lore of botany or geology. There are scientifics of the Word both in its natural and in its spiritual sense. However zealous the teacher may be to catch men he can at first and with the natural mind only take fishes.

But catching fish in the spiritual sense is of vast importance. Whenever the Church has had a revival of faith there has always followed a great taking of the fish of natural knowledge of things revealed. In the early Christian Church the preaching of Jesus and the resurrection meant a wide dissemination of the ancient Scriptures, and as time went on an increasing volume of literature clustering round and based upon the New Testament. What has come down to us of ante-Nicene writings indicates a very active age of faith. Throughout the centuries the Catholic Church was the depository of what learning sacred or profane Christendom possessed. Wherever there was a revival of faith within the fold it meant a new zeal for knowledge. The Reformation was contemporaneous with a deep Renaissance of all sorts of Scriptural and worldly learning. The Scotch antagonism of Anglican and prelatical imposition, despite the violence that is memorialized by the Solemn League and Covenant, and the narrowness and absurdity of some phases of the Cameronian sect, was marked by such an intellectual upheaval and reconstruction that the effects are felt universally in Scotland to the present day. We are in the habit of speaking of the early Methodists as an emotional and uneducated folk, and yet John Wesley was able to maintain that in all solid Scriptural and practical knowledge his

preachers were in advance of the most learned ministers produced by either of the two great universities. As a matter of fact, the Methodists were great bookmakers in the early days, and their influence has simply revolutionized indirectly the Church from which they separated as well as the other Protestant bodies. So true is it that the birth and manifestation of genuine devotion to the Church—or what is conceived to be the Church—means a growth of mental activity and an increase of knowledges.

Of course, these various reformations and revivals did not bring new spiritual life to the Christian Church. When a Church has once declined the Lord alone can restore it, and He can do it only by coming and forming a new Church. But all these movements were undoubtedly committed to social and moral improvement. They were illustrations of the law of the Divine Providence that when the Lord cannot achieve the very best with the means at hand, He gets the next best. The debtor who owes a hundred measures of oil is allowed to sit down and write fifty.

Under the Divine Providence the zealous fishing for fish on the part of the Reformed Churches was made very subservient and preparatory to the spread of that New Church whose great business should be to catch men. Without these movements the Word would not have been widespread in each man's vernacular, and the tenet of liberty of conscience would not have loosened the mind to think freely on spiritual themes.

Even in the New Church, as a visible growth upon earth, we find the earliest developments to have been along the lines of fishing for fish. The early receivers were largely satisfied with the abundant information they had acquired concerning spiritual things. They gladly responded to the doctrines and learned a vast multitude of facts. The fishes would certainly break every ancient net and sink every former boat of doctrine. It has been said with some truth that the first receivers worshipped the Lord by the first of his Messianic names, The Wonderful. The new doctrines were full of all the zest and delight and freshness of the novel and the marvelous. But they believed them, and they launched out into the deep and dipped their nets for a draught. The zeal of the Church in translating and collating and publishing is a fishing for fish, which is quite essential to the permanent work of fishing for men. For before spiritual truths can be engrafted in the character the mind must have the correct ideas in which those truths can be received.

The progress of the Church's faith is represented in the impression produced on Simon. "When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." This conviction of sinfulness on the part of Simon is a distinct preparation for the commission about to be given. Faith is at first disposed to be self-reliant and to revel in the pride and power of knowledge. But to the extent that there is fidelity to the Lord in the faith, there is a growing sense of the deeper and more vital meanings of the Word. Doctrine is recognized as bearing at all points upon the life. The Church knows something of this

feeling in the consciousness that she is so illy qualified to meet the requirements of the human family as developing in new conditions. There seems such a wide discrepancy between her power to apply her truths practically and the real need of the world. This sentiment comes to all sincere workers. They feel that they and their Lord are far apart. He is the infinitely good. They are sinful men. Now this consciousness of sinfulness on the part of the Church and her ministry is the surest promise of future success. With all knowledge of self comes knowledge of God, and this is eternal life.

Hence our Lord does in nowise dwell on the fact of Peter's sinfulness, but declares unto Simon: "Fear not; from henceforth thou shalt catch men." Now, a man in the spiritual sense of the Word does not mean the physical form or the moral person of a human being. It means primarily and essentially the Lord, who as Divine Love and Wisdom is the Very and Only Man. Men upon the earth and the angelic men of heaven are only receptacles of the Lord's manhood of good and truth. Man as such a receptacle, is in very deed a cosmos, having in himself all the planes and ramifications of life, whether in the natural or the spiritual world. All things are in him in potency. So that the Truth coming as Teacher or Fisher may find everything or a capacity for everything in him. Every plant can grow there: every animal, bird, or fish may be found there. When Simon Peter knows fully that he is a sinful man, and thus knows what humanity stands in dire lack of, then he is sent to fish for men. Spiritually Simon fishes for men, when the faith of the Church steadily works to take and quicken and bring out the germs or remains of genuine manhood which the Lord implants in every child that is born. He is the True Light that enlighteneth every man that cometh into the world. To fish for men means to work wisely with the Lord in the common effort to produce in humanity His own image and likeness. To fish for men is to endeavor to derive the whole life and thought and character from the heavenly principle of truth which serves as an ideal in the mind. Regeneration is effected by truths—when our Lord said, "And I, if I be lifted up will draw all men unto Me," He declared that his own glorification of the human would be the means by which all thoughts of truth in the regenerating man would be exalted and renewed. When the life is formed from spiritual truths, then has the Simon of faith caught men.

For we cannot think of spiritual truth being man in any abstract sense. It is infinitely man embodied in the Lord: it can be finitely man only as it is embodied in a person that is an entity. Nothing is commoner than to find the person of a man strong and overmastering and capable, but destitute of that which alone makes manhood in heaven. So we dream impotently of the ideal manhood cut off from flesh and blood. But neither of these is what the Simon of a repentant and enlightened faith is fishing for. The man the Lord loves is an embodied, responsible, self-controlling man, but man by virtue of heaven's life and light in his soul.

This we must never forget—that the spiritual Gospel of the Lord Jesus is for the manliest to love and portray. It is not mere receivers of doctrines or believers of creeds that the church needs,

but believing and receiving men—men and women in palpitating touch with the world's life, but nevertheless living from the springs of heavenly and spiritual motives and ideals.

And this must be the secret of the Church's evangelizing power. We must have a genuine enthusiasm for human nature—not for it as we find it here and there dwarfed and limited by earthly or traditional exigencies or peculiarities, but for human nature as it exists in the Lord's truth and purpose. Having faith that men may become men after the Lord's own heart, we have every ground for hope and courage in our apostolic function of preaching the Gospel of the Second Advent. For this Advent means nothing less than an opening to man of abundant opportunities for new development along spiritual lines. Now through a knowledge of degrees and series, of correspondence and influx we know what is in man, and what the Lord intends for him, so that our striving to bring out the Divine implanted in man is no vain or indefinite struggle to accomplish a doubtful good, but a thoroughly workmanlike task of helping to create in strict accordance with the laws of Divine order. The fisher for men looks to nothing short of the new creation of the soul.

All true outward effort of the Church in behalf of others comes back in augmentation of its own interior life. "When they had brought their ships to land, they forsook all, and followed Him." To bring the ships to land is to apply doctrine to life, to turn truth into good or charity. Now, all former doctrine, all methods, all aims, all motives that belonged to the growth of the past may be abandoned because they are all included in following the Lord. The sole value of doctrine, of faith, of obedience even, is to lead to the Lord alone. To follow the Lord is the sole business of the Church whether within or without her pale. This means, however, a great deal to that faith that knows it is a sinful man; it means deep repentance and deep renunciation. It requires that perfect self-sacrifice which in pursuit of truth and good, can follow the Lamb whithersoever he goeth.

Contributed.

Brotherhood.

Enlarge our hearts that we may feel

A fuller throb of life,

And love, at last, upon a greater scale!

Cut loose the cramping bonds of self,—

Spare not the surgeon's knife;

The flesh may shrink,—the spirit

Shall not quail!

Each one of us—Thy children, mighty Lord,—

Hast Thou designed

To be a temple of Thy father-love;

And now we open wide the doors

Of body, heart, and mind,

To welcome Thy warm spirit from above!

Thy glowing light will drive, like mist, forever

From the earth

The vulgar estimates of worldly thought;

No paltry pride or mean submission

Shall obstruct the birth

Of this, our brotherhood, which Thou hast wrought!

ARTHUR A. CAREY.

Beginnings and Founders of the New Church in America.

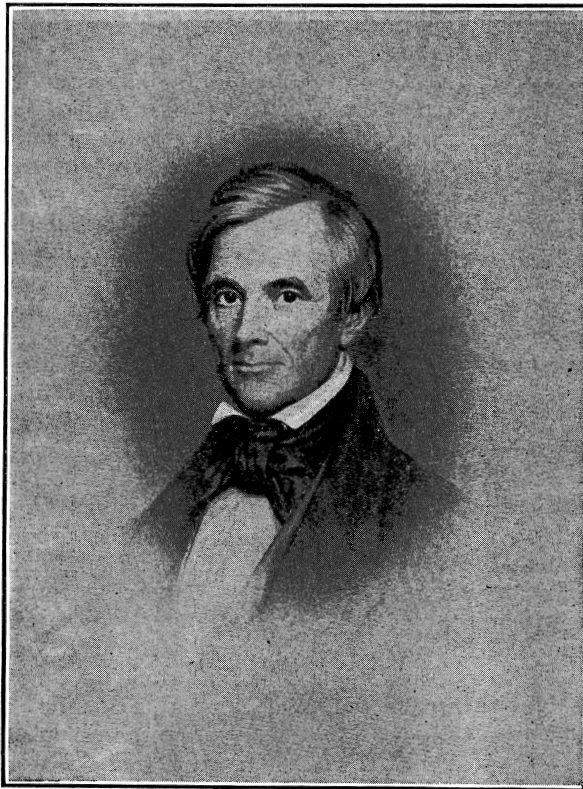
II.—Zina Hyde.

It is difficult to recall and write of personages and associations so dear and sacred as those of my own boyhood's church and home in an impersonal way, and therefore this and the following brief memoirs will be written in the first person.

The society in Bath, Maine, was, as I remember it, unusually gifted in an intellectual and social way, and of their religious stamina and force, the rigorous and complete inauguration of the Church worship and preaching, in the face of much bitter opposition from their former church associates, is sufficient evidence. The society was singularly fortunate in the variety and completeness of the vocations of its members. There were brilliant lawyers, the beloved and wise physician, merchants, ship-builders, musicians, highly accomplished school teachers, and families of wealth and elegant leisure, whose homes were scenes of generous and beautiful hospitality. I recall the Randalls and the Tallmans and the Gardners, the Elliots and Owens and the Allens and the Gilberts; the Moses, Larabees, Lamonts and others. Most prominent of all in my recollection are Mr. John B. Swanton, Mr. Zina Hyde, and, naturally, my own father, William Dunning Sewall. Mr. Swanton was one of a prominent family of that name in Maine and a man of great individuality and independence of mind. He was a life-long partner in business of Mr. Zina Hyde and with him built up the large ship chandlery business which is still carried on. He was a student and thinker and a man of great directness of speech, and we youngsters stood in a peculiar awe of him, owing perhaps to his high, straight figure and his clear-cut features. But with all comes back a memory of a peculiar mirthful twinkle in his eye and a humor behind his emphatic speech which assured us of his kind heart and was strangely borne out even in the manner in which, with a straightness almost leaning over backwards, he would insist, in our social assemblies, on our going through the figures of the contra-dance with geometrical precision. His house stood next the Church and was built, and the grounds kept, in a kind of classical severity of order and beauty in

harmony with the Church itself, which greatly impressed me as a boy.

Of Mr. Zina Hyde my recollections are so filled with a rich and varied personality that details of mere biography and history seem an afterthought, and yet it is these that the New Church has great reason for holding in lasting and grateful memory. Zina Hyde, the son of Jonathan Hyde of Lebanon, Conn., was born in that place on October 14, 1787. The American family were a branch of the English family to which belonged Edward Hyde, Earl of Clarendon, the historian and Lord Chancellor of England, born in 1608. In 1799 the father of Zina Hyde removed to Bath, and settled there, and Zina came thither in 1802 to become apprentice to his half-brother Jonathan.



ZINA HYDE.

The two half-brothers, as they grew up, established the business of General Merchandise and Ship Chandlery under the firm Zina Hyde & Co. During the War of 1812 Mr. Hyde was brigadier major in the U. S. Army in command of Gen. Denny McCobb. In 1816 at the age of 29 he married Harriet Buck, daughter of Colonel Buck, for whom was named Bucksport on the Penobscot river in Maine. His wife died after one year of wedded life. It was this year that Mr. Hyde attended the Convention of the New Church held in Philadelphia, and two years later the Bath reading circle was formed for the study of the Heavenly Doctrines of the New Jerusalem. He was all this time a member of the Old North Orthodox

Congregational Church of which the Rev. John W. Ellingwood was pastor, and he entertained a warm friendship for the pastor of the Old South, who as early as 1803 had learned of the doctrines in Cambridge, Mass., and in 1805 with John Savels had begun their propagation in Bath. Mr. Hyde was active in movements for temperance reform and lived a life of broad civic usefulness and zeal, and many are the traces in Bath today of the culture and fine spirituality of his character and efforts in behalf of the community he lived in. In the year 1840 he married the second time, his wife being Mrs. Eleanor Little, the widow of Israel Little and daughter of Isaac and Lydia Davis. She was a lady of great elegance and grace of demeanor, and the sphere of beautiful refinement that characterized their home was such as to impress everyone. It

was at this time that they went abroad for an extensive tour in Europe, their wedding trip, it would appear, and in 1841, in Florence, Italy, their son was born, who was named Thomas Worcester, after the then well known New-Church pastor in Boston. This son became prominent as a soldier in the Civil War and was a General in the United States Army; he was later the founder of the extensive Bath Iron Works, which has built warships for the Government. He died about four years ago. General Thomas Hyde retained all his life not only a reverence for his father, but also in his own heart a warm and loyal devotion to the Church and Society, in founding which his father had been of such distinguished service.

Mr. Zina Hyde's house, built some years before his second marriage, and of late years greatly extended into the spacious mansion of Elmhurst, the home of the late General Hyde, and now of his widow, was itself a beautiful monument to the fine, symmetrical manhood of its builder. Its library was filled with rare illustrated editions of standard authors and historians, and I well remember the delight with which my most intimate boyhood companion, the young son and heir of the household, would entertain me with the pictures illustrating the wars of Napoleon, little suspecting that a few years later similar scenes of carnage and of personal daring were to become familiar to him in the battlefields of the Potomac during the Civil War of our own country. In the long, wide hall which divided the house hung portraits of Columbus and Americus Vespucci and distinguished patriots and authors; in the drawing room on the south side there stood a pipe organ, giving a kind of solemn grandeur to the place, not lessened by the many paintings brought from Italy representing the Holy Family and other sacred subjects, either originals or excellent copies of the masters. The effect of this house, of its fine works of art, the solemn music of the organ, the sphere of historic and idealistic culture, was to my mind like the rich glow of the Italian renaissance breaking in upon the cold, practical daylight of New England Puritanism and severity. Especially do I remember the Sunday afternoons on which I frequently accompanied my father after Sunday-school, in his regular weekly visits to the room of his now invalid and bed-ridden friend. Some time after his return from abroad, perhaps about the date of the dedication of the beautiful New-Church temple erected under his direction, Mr. Hyde had become affected with a spinal disease which from that time confined him to his bed until his departure to the other world in the year 1856, in the sixty-ninth year of his age. In all my frequent visits to that house of my father's friend and of my own boyhood's playmate, vividly as I recall the house, its whole atmosphere and its inmates, I have not a single remembrance of seeing Mr. Hyde elsewhere than lying in his bed, in his cheerfully lighted chamber, and entertaining there with his charming conversation his brother New-Churchmen, who came to pay him these friendly visits and consult with him about the important uses in which they were engaged. I can remember the solemn organ music in the parlor and pleasant social assemblies there,

but never seeing him among them; only the peaceful man of refined, sweet face and gray hair, lying in the neatly-spread bed, the center of a group of genial and loving friends; not a single impression of gloom or suffering mingles with all that happy reminiscence. There were romps with my comrade and his sister and other young people of the society in the great attic, which had been turned into a vast playroom; there were elegant teas presided over by the gracious mistress of the house, and there was the delightful "Grandma Davis," a sweet-faced, cheery old lady, in rich, black brocade and laces, who seemed to have the faculty of correcting all wrongs and straightening out all difficulties between everybody; there were strollings in the pretty garden with its arbors and privet hedges, which had caught enough of the Italian formalism to give them a slightly foreign air; and there were the visits of distinguished visitors from Boston and even beyond the ocean; but the central figure in all those memories is the gentle and wise man lying amid his books and flowers, and birds and sunshine, and radiating an atmosphere of high thoughts and noble endeavors.

Little did I know then that, at this very time, these strong men of the Bath Society, and particularly Zina Hyde, as their leader, were deeply engaged in a work of no less world-wide interest and significance to the New Church than the support of the enterprise in England and in Germany of reproducing the Latin works of Swedenborg, and publishing for the first time in English the great series of the Scientific and Philosophical Writings. Yet this is what Zina Hyde was doing. It was in Bath, on Sept. 1, 1845, that "Zina Hyde, Peleg W. Chandler, Samuel F. Dike, Oliver Gerrish, Otis Clapp and other prominent men of the Church in New England organized the (American) 'Swedenborg Association for the Dissemination of a True Philosophy,' whose object was to co-operate with the newly-formed Swedenborg Association of London, in providing funds for the publication of Swedenborg's Scientific and Philosophical works." (New Church Annals, p. 150.) It is to this organization that the world is largely indebted for its possession today of the edition in English of those great works on the Principia and the Animal Kingdom, which at the time of their publication roused the admiration of scholars and scientists in all parts of the world. The enterprise was very similar in character to that of the recently formed Swedenborg Scientific Association, whose purpose is the republishing of these very editions, now long out of print, and of bringing them and other works still unpublished into touch with the practical scientific thought of this time. Equally important was the other work of bringing out a new edition in Latin of the Theological Works, and printing now for the first time, from the Latin manuscripts, many valuable treatises, both theological and scientific, which were stored away unread in the Royal Library at Stockholm. This work had begun in the thirties, and it continued well over into the sixties of the last century under the devoted and studious editing of Dr. J. F. I. Tafel at Tuebingen, Germany. Many were the letters that passed in those days between the romantic old castle of Hohen-

Tuebingen on the Neckar, where Dr. Tafel resided as Librarian of the University, and where in my own student days, some fifteen years later, I was a frequent visitor, and the sunny bed-chamber far across the seas of Zina Hyde, in Bath, Me., who, as the Journals of Convention during that period will show, was the chief instigator and supporter of the Convention's aid in this great work. So broad, so beneficent, so symmetrically beautiful and noble is this character of the ideal New-Churchman left us in the memory of Zina Hyde. The enterprising man of business, the patriotic citizen and soldier, the accomplished scholar, traveler and connoisseur, the loving husband and father, the genial friend, the devout worshiper of the Lord, and ardent disciple and propagator of the precious truth he had received in the heavenly doctrines of the New Jerusalem, what wonder that his house was like a kind of heaven to its youthful visitors, and that the influence from that quiet bed-chamber of those last years was felt throughout the whole church and lives still in the important works of permanent usefulness which he so ardently supported.

I have seen the house in Florence across the Arno, near the Church of San Spirito, where Mr. Hyde and his bride lived, and where Thomas was born. Zina Hyde died, as I have said, in the year 1856. I was then a student at Bowdoin College, in Brunswick, nine miles away, but I remember two things about the funeral, which was held in the beautiful church Mr. Hyde had helped to build. The body remained in the vestibule, while the service was read and sung in the church, and the shawl worn by Mrs. Hyde was pure white, a strange thing in those days. There were no funereal or "mourning" emblems.

Mrs. Hyde survived her husband for a considerable period, and during her last years she resided with her daughter, Mary Eleanor, in London. It was in this vast city that, at the call from across the ocean of General Hyde, for I was residing then with my family in Glasgow, I stood, on a dark day in 1888, by the dying bed of this sister of my boyhood friend, and we recalled the beautiful days of our childhood life in the Bath Society; and almost in her last words she whispered: "It is good to go back—at last—to the dear Church."

FRANK SEWALL.

Still At It.

A correspondent sends us the following clipping, remarking that it embodies "a sentiment lost sight of by the trade unions, and by nearly all those who make it their business to point the way to success:"

"It was during an old home week up in a New Hampshire town. One of the 'old homers,' after an absence from the place of a dozen years, was looking through the local shoe factory and came upon an old man blacking shoes. 'Well! well!' exclaimed the visitor, 'are you still in this town and in this shop and still blacking shoes?' 'Yes, sir,' replied the old man, quietly, 'still blacking shoes, but blacking them better than I did twenty years ago. Every day I try to do a little better, sir. My duty lies here, sir; yours may be yonder; mine is here and I try to do it as well as I know how. Glad to see you home, sir, glad to see you home.'"

One Fold and One Shepherd.

Deep down underneath all our outward complexity and diversity of creed and doctrine there is a central unity of being where we may find our brother and become oblivious to the differences that separate us in the external service of the one and only God.

In the great interior spaces of the soul, where space in reality does not exist, we come into consciousness of a life whose depth and power cannot be sounded by the line and plummet of any faith wrought into the formulas of human speech. Only by retreat to the limitless horizons of the kingdom that dwells too often unrecognized within us do we escape the deadening influence of merely external and formalistic work. In the worn rut of our established custom we plod along the prescribed way, dead to the "still, small voice" that speaks in the silence of mere human reasoning and bids us go forward in the thoughts of God that are not as our thoughts, in the ways of God that are not our ways.

What is it, after all, that we seek in our religious activities? Is it the gathering of the elect into the fold of our church and the separation of ourselves from those who are not of our faith? Or is it the enlightened reaching forth for the largest ground on which we may meet men and women in the spirit of Christ and in the loving unity of Christian fellowship?

In the one we stand in danger of narrowing our faith to the measure of a self-conceited I-am-holier-than-thou phariseism. In the other we may feel the sun of heaven melting through the crust of self-righteous personality and sectarianism, broadening our sympathies, uplifting our spiritual vision, deepening our powers of use, strengthening our love of God and man until we become one with the Divine Humanity,—branches of the true Vine wherein we abide and bring forth fruit. Shall one branch claim pre-eminence over another?

There is one universal Source from which we draw our supply—one Common Center in which we find our equilibrium, and the joy of communion lies in our recognition of our one Source and Center. All intellectual differences sink into insignificance before our realization of this absolute and all-embracing truth. In faith we may be many, but in love we must be one. When we work together in the heart-labor of any large unselfish plan for human good we come into the fellowship of an invisible church whose sacraments are the loving service of souls in need. In the mutual offices of brotherhood we unconsciously find ourselves in closer unity than in the recital of our beliefs which would quite possibly vary in what the rigid doctrinaire might consider vital points, though they in no wise affect our relations to God. Why differ about the minor details of our faith when its supreme end is the fulfillment of God's will in man,— "the creation of a heaven from the human race?" With this end always in view we yield to each his God-given right to freedom of thought while we gather expectantly into the infinite fold of the Shepherd whose voice we may know and obey.

A. L. M.

The Ark of the Covenant.

The ark of the covenant (the same word is used as the ark of Noah) was the central point of the religious life of the Jews. It was a small casket, made of the finest wood, and overlaid with gold. In it were the two tables of stone which Moses had hewn upon Mt. Sinai, and upon which the finger of Jehovah had written the ten commandments, or, as they were called in the Hebrew tongue, the ten Words. At a later period in the history of the Jewish church rolls of parchment were contained in a separate compartment. The entire faith of the Jews of that age rested upon the ark. They believed that wherever it was there was also the great and terrible Jehovah. This idea was as firmly rooted among them as the idea is with us that God is wherever His Word is. For God is the Word, as is written in John. We cannot doubt the truth of the declaration that when a man takes the Bible in his hand and reads from it he is speaking with his God and his God with him.

But there is another thought which must not be left out of this connection. Assume that I place a Bible printed in the English language in the hand of one who is not master of this language. Can God speak with him, or he with God, by means of this book? Of course not. What further is then necessary? Besides the good intention of the man, and his wish to read the Word, there must be present another principle—understanding. He must know the language in which the Holy Scriptures are written.

Let us take another case. Let us assume that the Word is written in a language which differs from the language of men therein, that it contains, within and above the letter, or the literal sense, a spiritual sense, how would the Word affect one who did not see this spiritual sense, who had never learned it? How would it be with one who had always read the Word as if it were a book written by men, and given to each word the same meaning which it has in the language of men? What would be the result of such a one's reading? He would not speak with God, or God with him. He would only see himself in the Bible and hear himself there.

The only way in which the Word can serve as a means of conjunction between God and men is through a faithful searching of the Scriptures on the part of the man who seeks with a humble spirit the truth which lies within them, finding in the words of the Lord the spirit and the life of which He speaks when He says, "My words are spirit and they are life."

The Word, our ark of the covenant, without this state on the part of man, is as powerless and dead as was the ark of the Israelites at the time when they waged war with the Philistines. They thought then that it was only necessary to bring the ark into the camp to put the Philistines to flight at once. But they soon found, to their astonishment and despair, that the case was very different. The Philistines came and carried away the ark of God.

It is the same to-day. If the man of the Church thinks that he need only have the Bible in his house,

in church, in the Sunday-school, he will find that he is making the same mistake that the Israelites made at that time. The man of the Church must have the Bible in two other places. First, in his mind. "Diligently read and reflect upon the Word of God," Swedenborg says to him. Every man of the Church should read the Word daily, and carefully reflect upon what he has read. It is well to begin and to close the day with this. It is a good thing to begin and to end with the Lord. How can the words, "The Lord keep thy going out and thy coming in," be made true, unless there be opportunity given? But the Word must not be in the mind alone. It must be implanted in the heart and grow there, like a tree which brings forth its fruit in its season, and whose leaves are for the healing of the nations. In these days of unbelief and atheism, the New Church stands in the wilderness and calls men to this wonderful book, urges them to take it into their hearts, like a sweet secret entrusted to them by the Lord of souls. The New Church gives a reasonable ground for loving this book. It shows the spirit and the life hidden by the letter, flowing beneath it like a stream of mighty waters, proceeding from the throne of God and of the Lamb. If we stand upon this ground, the Philistines cannot take away our ark of the covenant.

ADOLPH ROEDER.

The True Idea of Growing Old.

It is known that to grow old, in the true, orderly sense, does not mean to grow old in the common sense.

Indeed, the spiritual man does not know what old age is, except in its high, best sense. It is his experience, that more and more he is passing into what is *new* in life. He has foretaste of the heavenly experience—that "to grow old is to grow young," strong and wise—wiser than he was.

This is the angelic idea. We learn from our doctrines that the angels have no idea of any old age, but only the idea of a new, and *ever* new life—a life which is ever enlarging, and broadening to the angelic sense.

Old age, to man and angel, in its true and appropriate sense, is birth into newness of life, continually.

Hence we are told, "from things heard and seen," that when old age is mentioned in the Word, the angels who are with man can have no other idea than one of the state of life in which they are, and in which men are when they are passing through their ages even to the last; namely, that "they are successively putting off what is human and putting on what is heavenly." The last state being, above all the rest, the state of wisdom—"in which is the innocence of infancy."

Quoting from H. H. 278—"Man is so created that when he becomes old he may be in internal innocence; and therefore when man becomes old he decreases in body, and becomes again like an infant, but wise—thus he becomes an angel. Hence in the Word, an *old man* signifies a *wise man* in whom is innocence."

O. L. BARLER.

Church News.

Columbus, Ohio. Since last September the Rev. Harry C. Vrooman, of Indianapolis, Ind., has been holding a monthly service at Columbus, Ohio. At the April

meeting the Columbus brethren organized themselves into a New-Church Society. Twelve names have been given, and a few more are expected. The little group of New-Churchmen have parted with three male members from the earth plane by death within the last year. The remaining receivers feel the need of closing up the ranks and moving forward.

Indianapolis, Ind. On Sunday, May 1st, the Rev. L. P. Mercer, of Cincinnati, General Pastor of the Ohio Association, occupied the pulpit at Indianapolis, and administered the sacrament of the Lord's Supper, baptizing three infants and two adults. Four adults were received into the church membership. The Rev. Russell Eaton, of Urbana, Ohio, supplied the Cincinnati pulpit, while the Rev. Harry C. Vrooman supplied the pulpit at Urbana, Ohio.

Springfield, Ill. Sunday, April 24th, Rev. L. G. Landenberger visited the Springfield Society. At the morning service he baptized two of the junior members of the Sunday school, Miss Lucy Stubbs and Miss Helen Vance. Miss Esther Hubbell and Mr. Chas. Herbert Spaulding were confirmed.

In the afternoon Mr. Landenberger gave a lecture on Swedenborg, which had been thoroughly advertised both by cards mailed to persons and also by pictures of Swedenborg and announcement cards placed in the windows of the shopping district. Quite a number of strangers attended.

All the members of the society were enthusiastic in their praise of the lecture and felt that they had enjoyed a real treat. It is to be hoped that many of the societies may have the privilege of hearing Mr. Landenberger's forceful, convincing, and inspiring address.

Westville, Ind. The Westville Indicator makes the following mention of an address by Rev. E. D. Daniels of La Porte:

"Opening of the Prison Doors" was the subject of Mr. Daniels' address, and for nearly an hour he held the attention of his hearers. Were his plan of education in general practice there would be fewer failures in life, as he advocated teaching to each scholar the things which would draw out of their minds the best in them rather than giving all the same instruction when so much must necessarily fall on unresponsive soil. He showed how individual work and companionship had brought Helen Kellar, a deaf, dumb and blind girl, whose education under the careful instruction of Miss Annie M. Sullivan is too well known for reviewing here, had brought light and usefulness to her, where there had been total darkness, and asked how much greater results might be attained if the same care was exercised in the education of pupils in possession of all their senses, as that word is commonly understood. He deplored the disposition to crowd children through school, beyond their capacity of endurance, advocated the organization of military companies in all public schools and indeed his address was full of inspiration to all interested in the opening of the prison doors for any talent in any individual. He is fully in touch with educational work, and his analysis as set forth is accepted by many, and much of it is followed in the schools."

Reports and Letters.

The Woman's Council of the New York Association.

The Woman's Council held its last meeting of the season in Orange, N. J., on Saturday, April 30th, Mrs. C. H. Mann presiding in the morning and Miss Morgan in the afternoon.

Introducing the subject of the morning, "Child or Adult?" Mrs. Mann stated that "the child differs from the adult in being self-centered and without responsibility, its development depending upon the direct effort of others, while the adult should look to the Lord as the Center and be in the effort to render service, and endeavor to realise that the unselfish service of humanity is as necessary to the life of the soul as breathing is to the body, and thus adjust his life to this supreme law of service."

In a paper prepared by Miss E. Andrews, and read by Miss Morgan, application of the subject was made to the home relation, showing how "friction ceases when things are viewed from the center of Use, rather than from the gratification of self-love."

Miss Morgan briefly outlined the central thought of Henry James' philosophy, that "the social consciousness is the mark of the adult or spiritual man. This comes when man no longer works from the center of self-gain in any form, even for the attainment of heaven. The child stage, which precedes, is essential, since man's life must seem to be his own in order that he may establish his identity."

Mrs. C. H. Smith spoke of the "Church as a Mother," saying "that motherhood belongs to the adult life and that the Church should strive to minister to the growing needs of the people, as a wise mother does to her children."

Mrs. E. V. Moffat read an editorial from the MESSENGER of April 6th, on "The Impersonal Love of Our Personally Beloved," with special reference to the spiritual significance and possibilities of friendships.

Mrs. G. L. Kent gave prominence to the duality of our natures, showing that on the natural plane we are children, and on the spiritual plane adults.

"Our conscious existence rests on these two planes and so far as personal consciousness is concerned the greater part of this life is on the natural plane. But the soul is constantly unfolding though its silent workings and progression are unnoticed, much as the growth of the body is unnoticed. When we awaken to the more interior self we realize the separateness of the two natures, and our thoughts turn to questions of conscience and duty, while things of the material plane become subordinate."

"Swedenborg states that man received truths of the Church in the intellect, while woman receives them through man's wisdom. This does not imply that woman is to be denied original thinking and research, but that truth must first be perceived in the understanding or intellectual faculty, before it can be vivified, and thus brought into action. Swedenborg constantly repeats that man represents both wisdom and love and woman love and wisdom. Woman's adult thought and practical co-operation are essential to the highest development of the larger, more mature life of the Church and the world to-day."

"The 'Grand Man' is beginning to be more universally realized, and all our activities should be toward unification—a working for the whole. The life of the Grand Man cannot be divided, for it is the Lord's Life. The Divine Humanity, the opening of the Word, the Kingdom of Uses, are central truths and fundamentals of religion, but lesser truths are constantly penetrating the world as it is prepared to receive them."

A general discussion followed.

The afternoon session was opened by Miss Simonson with a most interesting paper on "The Symbolism of Parsifal," showing from the legend and the musical motives the meaning of the "symbolic characters." They appear to be only unconnected parts of a whole, until by the application of the law of correspondence, they become joined and related, and we have a picture of the human soul in its struggle from its natural to its eternal home."

"Parsifal, a Study in Compensations," a paper prepared by Mr. Roeder, and read by Mrs. Roeder, traced the origin of the legend and why it was evolved.

In the discussion which followed, Mrs. H. P. Bailey, stated that she had been most profoundly impressed by the reverent sphere, a sphere of worship, that pervaded the entire performance of "Parsifal." That any mind could honestly consider this marvelous presentation irreverent or sacrilegious seemed inconceivable. Mrs. Bailey believed such productions on the stage to be one means of Providence for awakening the religious life of many minds whom the Church has failed to reach.

Mrs. Kent, Miss Simonson and Miss Morgan were similarly impressed by the opera, and Mrs. Kent gave an interesting detailed description of its presentation as she saw it in Beyreuth, where it is in every sense a form of worship with the people.

Mrs. Mann, Mrs. Ager, Miss Davis, Mrs. Horton, Mrs. Shaw, Mrs. Smith, and others also participated in the discussion.

Delegates were appointed to the "National Alliance of New Church Women" which will meet in Washington on Monday, May 23d, at the home of Mrs. Edson, for permanent organization, and for formulating methods of work.

MARIE B. ROEDER,
Secretary.

A Visit to Cincinnati.

The delivery of the "Kirk Fund" Lecture Course on the Bible in the National Church gave occasion for an exchange between the pastors of Washington and of Cincinnati for two Sundays, and enabled the former to enjoy a visit among the friends and scenes of his early labors in the New-Church ministry, and to compare conditions then and now. The Church in Cincinnati seems indeed to have renewed its youth in entering upon its convenient and beautiful new edifice in the handsome suburbs of the smoky and crowded city. The group of buildings seen from the rear looks quite like some mediaeval cloistral institution, with its handsome chancel apse projecting at one end, and its well-proportioned Sunday-school building at the other. In front the church is flanked by a substantial tower, and a stretch of lawn extends across from the church in front of the library, choir rooms, and vestry, to the capacious Sunday-school. Beneath the last is a very commodious refectory and amusement room, with convenient stage, etc.

The church interior is graceful and dignified, in low, English-Gothic style, with a deep chancel lighted by seven windows made by Tiffany, showing the Seven Apocalyptic Promises to the Seven Churches. In front of the sanctuary are the choir stalls on either side, occupied at service by the large vested choir led by the celebrated singer, Mrs. Corinne Moore-Lawson, to whose interest and intelligent direction the church owes so much for its beautiful and impressive musical service. The organ is a superb instrument, a marvel of modern mechanism, built under direction of the organist, Mr. Fenton Lawson. The nave and transepts are lighted by rich memorial windows made by Lamb and Tiffany, and a very fine window from a London maker lights the vestibule. A corridor leads from the north transept by the Pastor's vestry and the choir vesting rooms and the library and ladies' parlor into the spacious Sunday-school room. Valuable portraits of the early pastors hang on the walls of the corridor, and pieces of rare old furniture from old homesteads of the Society and handsome book cases along the walls give a cozy and homelike atmosphere.

But it is not in the fine building alone that the church in Cincinnati shows such happy signs of renewed life

and activity. The well filled church on Sunday, both morning and evening, the hearty and reverent rendering of the service, both by choristers and people, the earnest responses, the cordial greetings and happy look of the people, with a good proportion of young men and women coming to the support of the older ones, all this was refreshing and encouraging to see. Not less so the busy routine of the week days, almost every one having some appointment for the "parish house." To the visiting stranger it seemed almost like some old monastery to go there several times during the week and always find the hospitable table spread as if for wandering wayfarers seeking shelter, comfort and food. Of course these were the days of the Ladies' Aid week-day sewing meeting and luncheon, and of the Young People's Association fortnightly supper, but it certainly gave a delightful homelike and hospitable air to the place. It was in Lent, too, and some of the extra services of the season were added to the regular routine, but the following was what went on on a Wednesday during the visit. The ladies met for their sewing at 10 o'clock in the morning, and it looked like an old fashioned "quilting bee" which occupied the parlor; and at noon the plain but appetizing luncheon was laid on two long tables at which the ladies sat down with a few men visitors who were fortunate enough to be admitted. The Women's Bible Class followed, a most admirably conducted study of the Old Testament, both in the literal and spiritual senses, arranged with much method and carried out with careful individual research. About thirty ladies were present. About 4 o'clock came the Lenten prayer service in the Sunday-school room, with perhaps forty present; a quiet hour with devout participation in the psalter, hymns, and prayer, and a practical meditation in the Gospel for the week. The same evening at half past seven a quiet private wedding ceremony took place in the church, the bride being a young lady from central Ohio who had been baptized as a child by the pastor, then at Urbana, who now comes, as it were, from Washington to officiate at her wedding; although this was a matter "of accident," as we say, instead of by design. The wedding ceremony in the beautiful chancel with suitable music from the organ was followed by a little festive greeting and repast in the parlor, and so this one busy "church-day" came to its end. It ought to be recorded, too, that while these interesting events were transpiring sundry audible signs from an adjoining room gave warning that the "boys' brigade" was in session there and that things were going on in a kind of double routine.

On Sunday morning a class of some twenty-five or more adults assembled in the pastor's reading class in a pleasant room divided from the Sunday-school room by movable partitions, and a larger number were present Friday evening at the Young People's reading of the League lessons in the "Foundation Truths." Besides all these there was the Sunday-school with its busy rows of children and teachers, and the rehearsing of the Easter songs in the beautiful great room which must seem so delightful after the long confinement in the dark basement of the old church.

A kind of general, central character is given to the new church by the interest taken in it in other parts of the Ohio Association. The handsome gilt lectern made by the Lambs is a gift in memory of students of Urbana University; the seven chancel windows are a gift of the Glendale Parish in memory of Charles, Henry, and Mary Allen. Other gifts came from the Misses Ropes of Salem, Mass., former devoted members of this Society; and the pulpit and the transept windows are local family memorials and gifts. A church thus built with affection, sacrifice, and zeal, and filled with these wholesome activities weekday and Sunday means much for the renewal of life and prolongation of the useful service of the Cincinnati Society. It tells of hard labor on the part of the pastor and generous co-operation of the people; and best of all, a united purpose of devoting these opportunities to the best spiritual uses and to the loyal and staunch upholding of the heavenly doctrines given to the New Church to learn, to follow, and to preach.

FRANK SEWALL.

The Home Circle.

May Day on an Island.

This island—I will not tell its name—is a tiny one; indeed, there is only one home upon it, and a little gray chapel. All the other houses are built for work, or for the shelter of the animals upon it. The island lies within southern waters, but there are sudden storms, though you may smell everywhere the fragrance of countless blossoms, and as you approach the shore in a boat, the island looks very much like a huge garland of flowers thrown carelessly upon the surface of the shining blue sea! It was so exquisite out-of-doors during the whole week before May-day that we rarely came in, except for meals,—and often our breakfasts and luncheons were served under the shade of the lime-trees—or after dark when it was so late that it was necessary to go to bed. Ah, it was so lovely to follow the narrow winding pathways and discover a cool spring with long feathery fronds of tall ferns waving above it from every rock-crevice, or a tiny cascade, scattering spray-like seed-pearls, or a still pool where the amaryllis was blooming already in full glory!

But a most unexpected change was coming. On the morning of the very day before the first May Sunday, a cold storm swept up from the water, blotting out all the loveliness of the blue sea and its shining, rippling waves.

As soon as Cecile opened her eyes upon the threatening skies, she hastened to dress, and calling my sister Betty and me to her aid, caught up a large basket and a pair of garden-shears, and ran into the gardens where the air was already full of flying rose-petals, and torn branches.

"We must get our flowers now," cried Cecile, breathless in the rising wind, "or we shall have none for our May festival."

There was little choice in the rising storm, but we heaped the baskets with half-open roses and large buds, wands of lilies covered with blossoms about to bloom, gorgeous poinsettias, bells of white and purple, stars of azure, rose-color and gold, clusters of orange-blossoms and of rich crimson flowers. Jean Jacques, the little waif brought home by the master of the island from one of his journeys, aided us by bringing inside the latticed verandas, long branches of blossoming trees or shrubs, torn off and hurled downward by the wind. By his energy we had enough of these to transform the little gray chapel into a paradise of blossoms and sweetness.

After we had filled our baskets twice, the massive front bars were put against the doors, and we were forbidden to go out again as the rain now poured in torrents. Indeed, we were so drenched in the last sally that we gladly left the arrangement of the flowers in the chapel to our faithful Emily with the aid of one of the men and the indefatigable Jean Jacques; and ran upstairs to put up our loosened hair, and exchange our soaked garments for dry ones. We could not help laughing, however, as we came in, at Le Capitaine, the stately white gander, calling with a trumpet clang to his three white wives, the geese of the meadow-lot, who ranged themselves behind him as he led them to shelter. He was twice almost overturned by the wind in a most comical fashion.

"Oh, if you could only hear!" cried Cecile. "There is a perfect Babel of bleats, neighs, bellows, cackles and squeaks, as everything, even the baby pigs, rushes to shelter! But in this roar of wind and waves one can hear nothing."

"And the spray blinds me," sighed Betty, "and the white sheets of rain they shut off every glimpse of the sea like one vast curtain."

"But here is a pretty refuge," I cried, "Look at the kittens."

The cat had brought in one fully blind baby at a time in her mouth, from some hidden place out-of-doors, and dropped them all three, one after the other after three successive journeys, in Madame's lap, before a drop of rain had fallen, so they were happy and dry, cuddled cozily beside their prudent mother.

The two marmosets had found a corner in the library behind a silken curtain, and the gentle love-birds and the fierce cockatoos were equally silent on their gilded perches.

We were not allowed to watch the terrible beauty of the tempest. First, we had the flowers to arrange for the dining-room and library, drawing-room and halls, then luncheon was ready, and *then*—we were all summoned into the library to meet our host, Monsieur Boisdellieu, and hear explained a certain family custom, which had never been omitted in Cecile's memory, and to which all guests were expected to conform.

"An old family custom!" exclaimed Betty, eagerly. "What can it be, Cecile?"

Cecile shook her head, and laughed.

Betty's eyes sparkled, but I trembled a little, as we filed in and sat down beside dear Madame. It was so mysterious!

Yet it proved nothing unpleasant. One little poem, if only a verse, was imperatively required from each person. No excuse was allowed. They were read aloud after tea, and at breakfast the best was announced, and its writer presented with some little souvenir from Monsieur himself.

If only *I* could have been excused, it would have been altogether lovely—this garland of May songs, as Madame called them! She had them copied in a fair hand on ten pages of the Island Book, a chronicle from year to year of their Island visits.

Madame gave the subject this time, and nothing could have been more simple. "*Leaves*," she said, and told us we might write about them just as we wished,—in a fashion either gay or grave, as we chose ourselves.

Betty and I looked at each other, our eyes saying, *Impossible! Impossible!* But we received our pencils and paper, and soon there was silence within, except for the crackling of the wood fire on the hearth and the small noise of some pencil on the paper. We became so interested that we forgot the storm and the roar outside.

"I know that is Madame's," exclaimed Betty, and "Mammas!" cried Cecile at the same moment, as Monsieur read aloud the following verses on "*Leaves in Spring*:"

"Benedictions soft are these,
As the ancient forest trees
Spread abroad their leaves to bless
With a wondrous tenderness!"

"Underneath, like countless fingers—
Not one tardy blossom lingers—
Lowly flowers and grasses rise,
Pointing upward to the skies!"

The next was Betty's, I knew,—

"Some of the leaves were shining red,
Some were of golden hue:

They rose for a fluttering whirl in the dance
As the pipes of the west wind blew!

"They swarmed in the air,—a butterfly throng!
They floated in many a maze;
The grass was gay with their gold and red,
Like the flowers of summer days.

"The baby stood clapping her hands with glee,—
'See, some one is shaking the Butterfly tree!'"

The next was a translation from the Greek, and
so I was sure it was our host's! Then came mine,
and last of all, Cecile's:

"The leaves upon this sunny day
Have many a lovely word to say,
A Resurrection story!

"How, buried deep beneath the sod,
They heard with joy the voice of God,
And rose to life and glory!"

A very pretty little rose was given to the writer
of the poem which was thought the best, and it was
one of the three that I have given. Which one
would you have chosen? E. F. M.

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.

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Report of the Messenger Editorial Board.

After our appointment as Editorial Board, in October, the Young People's Department of the MESSENGER opened on October 21, 1903, and will continue until after Convention.

It has been the aim of your Committee to lay especial emphasis upon the Reading Circle Work, and with that end in view, call was made for reports from that field. The response has been very irregular; some of the isolated replying, the larger societies proving most delinquent. Nevertheless, with the Notes prepared under the direction of the League, the Department has managed to keep up what we trust is a fairly satisfactory showing.

The plan has been to have, in each issue, a short editorial, some reports, and the notes upon the Readings. Since January we have maintained a short group of quotations, "Easily Remembered—From the Current Readings." Owing to delays in the mail, the Notes have several times been printed in the body of the MESSENGER, which necessarily detracted somewhat from the intended appearance of our special columns.

Now that the Reading Course is completed, there seems no necessity for continuing the Department except for the convenience of Conference. We therefore expect, with your approval, to close our season June 1, 1904.

It is the opinion of a majority of your Editorial Board that the usefulness of the department in the MESSENGER is very small, and that it not only will be, but already has been, superseded in the sympathies of the young people by the excellent League Journal. Realizing, however, that there is a use served by the weekly issue in the MESSENGER, which would otherwise be unfilled, and that there are many who cannot subscribe for both papers, we hope those who desire the continuance of the Department will make themselves heard at Conference. Respectfully submitted,

ALCMENA SILKE MUNGER, *Chairman.*
EMILY WADE MARTIN.
BERTHA PAINE.
FRANK BODE.
PAUL SPERRY.

Report of the League Extension Committee.

Your committee respectfully submits the following report on the work of the past season:

On October 15th a circular letter was mailed to all the League Secretaries and to the associate members of the National League, calling attention to our work and asking for the holding of a meeting on Sunday evening, November 22nd. From replies to this and other sources we can report that meetings were held by fourteen leagues as follows: On October 25th, by Baltimore (Eng.), on November 22nd, by Boston (Cambridge and Roxbury in a union meeting), Brooklyn (Eng.), Brooklyn (German), Kenwood, Lakewood, Newtonville, Pittsburgh and Toronto, and on November 29th by New York, Englewood and Abington. In connection with these meetings a printed circular was sent to the leagues for distribution among their members to encourage a large attendance at the meetings. Also through the courtesy of the "League Journal" a catechism was printed and mailed to the societies for distribution among the audiences. Reports of some of these meetings appeared in the December League Journal, and their success can be judged accordingly.

Since then the Committee has been able to arrange for a visit to Baltimore on January 30th by Rev. J. W. Stockwell, Jr., and a union meeting has been held at Abington on March 31st, participated in by Elmwood, Bridgewater, Brockton and Abington, also a union meeting is planned for May 27th at Elmwood. A visit to Elmwood, one to St. Paul and another to Cincinnati was planned but has not been carried out.

The report of the Treasurer shows a balance of \$25.84 in his hands after an expense of \$24.67.

In the above matter your committee feels somewhat disappointed in not being able to report more progress in its work than is shown, but we feel that it is a healthy progress that has been made and the kind that will be lasting. It is supposed that more societies would have accepted our proposed visits if we had not asked

to have them bear some of the expense. But it is firmly fixed in the minds of the committee that anything worth having at all is worth paying for. The committee also believes that the absolute conception of what "League Extension" really is, has not been grasped by all the leagues, as some of them still seem to be afraid of being "stirred up." Therefore, we would ask particular attention of all the societies to the "Extension Catechism" published in the December number of the League Journal, and to the answer that states that "League Extension is the upbuilding of a great body of young people, intelligent on all subjects of New-Church life and interest."

In conclusion, we beg to advise that this matter of "League Extension" be carried on with an increased and broadened view. The time is ripe for the Leagues to do a little growing in more ways than one. We are practically a generation that has been bred and brought up in the church, and it is the time to show by our active co-operation how thoroughly and earnestly

we believe the things we have been taught. Your Committee would suggest for another year that in addition to a general meeting held by all the leagues, and visits paid to some of the leagues, that a series of "Union Meetings" be arranged for. These meetings to be held by neighboring societies to consider and talk about or discuss religious topics. The idea being to increase that intelligent class that the church needs so strongly. The meeting recently held at Abington, Mass., is a good example of what can be done in this field, and a successful series of meetings could be modeled on its lines. Yet in planning for these there should be kept in mind the fact that every occasion should be an improvement on the last, and that the speakers should labor to bring forward helpful ideas rather than discuss ways or methods of procedure solely. For League Extension is to make us think. Respectfully submitted,

AWRREY NORMAN SHAW,
Chairman.

Obituary.

COLLEY.—Chicago, May 28, 1904, Mr. John Colley, aged forty-seven years.

SMALL.—At Chicago, April 16, 1904, Martha Mary Small, in the ninety-fourth year of her age.

Mrs. Martha Mary (Sloan) Small, the widow of the late Dr. Alvan E. Small, who passed away from this life at her residence in Chicago, on April 16th, was one of the oldest, if not the oldest, living members of the Chicago New-Church Society. She was one of the quiet, old-fashioned type of women, whose tastes and interests were identified with the home, and whose influence was most strongly felt there. The memory of her life and of the many occasions with which it is associated—occasions of much interest and importance to the early history of the church in Chicago—is held dear in the minds of those who knew and loved her. During the life of Dr. Small, the homestead was a rallying place for the Church people; and always at Convention times in Chicago was a prominent gathering place for both ministers and laymen.

Mrs. Small was born in Bath, Me., on May 24, 1810, and was therefore at the well ripened age of ninety-four years; and her married life dated from July, 1834, seventy years ago. Mrs. Small was before her marriage of the Methodist Church. She became acquainted with Dr. Small, while he was a teacher in Bath, contemporaneous with the late J. Y. Scammon. Dr. Small was introduced to the New Church writings by Mr. Zina Hyde in 1831; and Mrs. Small, after her marriage with the doctor in 1834, also became a member of the New Church. Dr. and Mrs. Small lived subsequently in Saco and Portland, Me.; and in Upper Darby, Pa., and Philadelphia, Pa., removing to Chicago in 1856.

They had four children, two daughters and two sons. One of the sons, Dr. Henry N. Small, passed away at his Chicago residence about a month previous to the death of the mother. The remaining son is a resident of

California. One daughter lives in Chicago, and the other in Lansdowne, Pa.

Special Notices.

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.*

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.

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.

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.

By order of the President,

E. J. E. SCHRECK,
Secretary.

6949 Eggleston Ave., Chicago, Ill.

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.

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 includes 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. Spasmer, 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.

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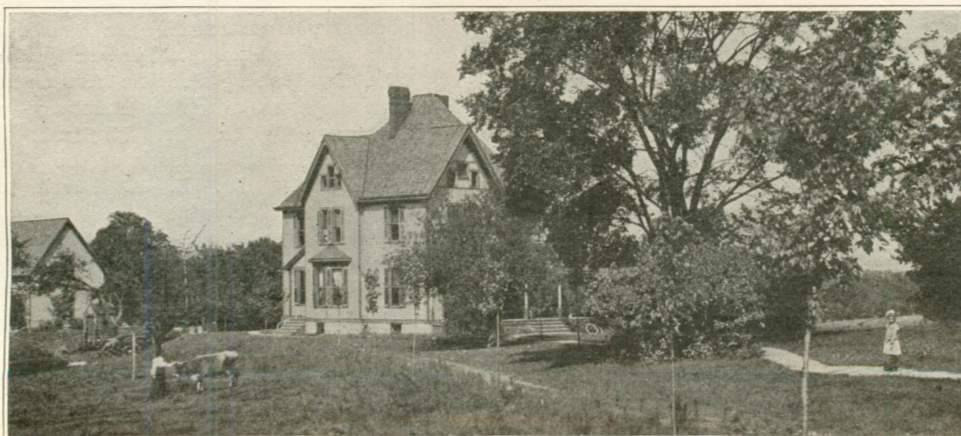
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