

# New-Church Messenger

"Behold, I make all things new"

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## New-Church Messenger

EDITED BY

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"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John xvii. 21.)

"The natural man who has the spiritual degree opened does not know that he thinks and acts from his spiritual man, for it seems as if he did this from himself, when yet he does not do it from himself, but from the Lord. Neither does the natural man whose spiritual degree has been opened know that by means of his spiritual man he is in heaven, when yet his spiritual man is in the midst of the angels of heaven, and sometimes is even visible to them. . . . Nor does the natural man in whom the spiritual degree has been opened know that his spiritual mind is being filled by the Lord with thousands of arcana of wisdom and with thousands of delights of love, and that he is to come into these after death when he becomes an angel." (D. L. W. 252.)

"All the heavenly societies communicate with one another. . . . They hold communication by extending their spheres, which proceed from their vital affections of love and faith, and extend themselves far to the societies around them, and the farther in proportion to their interior excellence. In proportion to this extension is the understanding and wisdom of angels. They who are in the inmost heaven, and the center thereof, extend their spheres throughout the universal heaven; and hence there is a communication of all heavenly things with every one, and of every one with all." (H. H. 49.)

"He who has heaven in him has heaven, not only in his principal powers and properties, but also in the least things, as these in their proportion resemble the greatest; and this because every one is in reality the same with his own proper prevailing love, as this influences and regulates the whole man, and produces its likeness therein." (H. H. 58.)

### The Sphere of Convention.

The editor is writing in a delightful little upper room in one corner of the National Church at Washington. The sessions of the Ministers' Council, the Sunday-school Association, the Alumni Association, and the Young People's League for 1904 have become things of the past. Convention has held its Saturday afternoon meeting, and the Sunday morning service with its sermon and communion are over. Each of the various meetings in the "Convention" series of related bodies has its own peculiar quality, with well-defined uses of its own, and a special co-ordination of personalities not to be confounded with the adjustments of any other body. But in Convention proper a new order obtains. Members of the Sunday-school Association, the League, the Ministers' Council, and other societies and boards come together in a larger, more general and comprehensive representation. The vital interests of all the bodies converge in the sessions of the General Convention, and through it become effective for living, permanent influence in the world. The honesty, faithfulness, intelligence, constructiveness belonging to every associate body contribute to the power and significance of the Convention. In just so far as each minister and member of Convention participates in this general sphere and potency of this largest body does he derive the legitimate benefits his relationship to it should confer.

On the other hand, we have matter for reflection as to the responsibility of each associate body that its work and influence shall be contributory to the general activity and worth of Convention, and shall in no wise negative or dissipate its possible use and benefaction. The Convention has certain well-defined and more or less well-supported uses to perform. Among these we see the recognition and control of the ministerial equipment of our organization; the sustentation of the Theological School, where not only candidates for the ministry may be instructed, but where teachers with aptitude and leisure may pursue their chosen work in an atmosphere and with facilities conducive to a sound and cumulative scholarship representative of the best capabilities of the church in their several departments; the annual reinforcement of the work of the Board of Home and Foreign Missions; the publication of literature through co-operative societies; and the sustentation and issuing of its weekly organ, the NEW-CHURCH



MESSENGER, designed to express its universal message of enlightenment, warning, encouragement and peace. An intelligent and sincere regard for Convention in every one of these bodies and in every intelligent friend of the organization must carry with it the desire to strengthen the approved uses of Convention and to submit various undertakings to the test whether they build up or pull down the good that is performing through the general body. It is a simple principle which would be of practical value if remembered when new activities by various bodies are contemplated. Not that the new works would not get done, but that every mind would become educated to an appreciation of the fact that the first duty within range of the Convention sphere is to make sure that the paramount uses of the general body shall be undoubtedly supported in an adequate measure.

As the soft breezes and the sweet sunshine of a perfect Sunday afternoon bring a pleasant sense of restfulness, the editor easily lapses into reminiscent mood, and his mind goes back to the last Convention he attended in the national capital. It was before the present beautiful church was built, and when the Washington Society was homeless because its own house of worship had been destroyed by fire, the Convention meeting in the church of a friendly congregation of another faith. How memories of the workers of those days come back, with the recollection of the things they said, especially in the friendly contact on social occasions, including the visit to President Harrison and the trip to Mount Vernon. The names of those then in quick touch with Convention are Hayden, Pettee, Dike, Giles, John Worcester, Hibbard, Scammon, Officer, Small, Webster, Dewson, and a long list of others devoted to the welfare of the New Church. One misses something of the sphere of Convention unless he counts the heritage of zeal and sacrifice and enterprise of those who helped to lay the foundations on which we are building. These beloved and respected brethren who have gone from us as to their visible bodies are vital links to the new heaven, and their steps upward remind us of descending influx of angelic inspiration and pressure inseparable from an opened Word of God.

Here again is a bugle-call to duty for the members of the present and future Conventions. We do not stand alone. Our responsibilities are not confined to our own interests or the needs of the world about us to-day. We are builders on a continuous structure. Our ideas must have a largeness about them, our plans must have an adaptableness to changing needs, our efforts must be of solid importance, so that what we accomplish may be worthy of adoption and improvement by a generation yet to come.

## Contributed.

### A Song of Peace.

Put off, put off your mail, ye kings, and beat your brands to dust;  
A surer grasp your hands must know, your hearts a better trust.  
Nay, bend aback the lance's point, and break the helmet bar,  
A noise is in the morning winds, but not the note of war!  
Among the grassy mountain paths the glittering troops increase;  
They come! they come! how fair their feet—they come that publish peace,  
Yea, Victory, fair Victory, our enemies are ours,  
And all the clouds are clasped in light, and all the earth with flowers.  
Ah! still depressed and dim with dew, but wait a little while,  
And radiant with the deathless rose the wilderness shall smile,  
And every tender, living thing shall feed by streams of rest,  
Nor lamb shall from the fold be lost, nor nursling from the nest.  
—John Ruskin.

### The Difference.

"If you would work on any man, you must either know his nature and fashions, and so lead him; or his ends, and so persuade him; or his weaknesses and disadvantages, and so awe him; or those that have interest in him, and so govern him."—Bacon.

But if he is a Christian man, and has a living faith in his Lord and Saviour, you may have difficulty. You cannot lead him in spite of your knowledge of his nature and fashions, because he is not a creature of outward necessities, but "his heart is fixed, trusting in the Lord." You cannot persuade him, because his ends are not his own, but the Lord's. You cannot awe him, notwithstanding his weakness and disadvantages, because his hope is not in himself, but in the Lord. You cannot govern him, because he has "one Master, even the Lord." The true Christian lives on a higher plane and cannot be reached by the common hopes and fears of other men.  
S. S. S.

### Edwin Markham on the Spiritual World.

The Washington *Evening Star* quotes the following from the address given before a large audience at the Congregational Church on April 24th, at the opening of the Anniversary Meetings of the Florence Crittenton Mission:

Mr. Markham spoke on "The Dignity of Labor," saying in part:

"The old monk said labor was worship. It is as sacred to sweep a room in the Master's name as it is to make a prayer. Labor and love, I believe, will be the two great pillars of the heaven to which we aspire. I conceive heaven will not be a place of rest. There will be rest there, but it will come through action. We will have spiritual bodies more real than the material bodies we now have. I can't tell you how that is, any more than you can tell me what electricity is, yet electricity is more real than the works of man. It may be, indeed, that the discovery of what electricity actually is will answer the question of what our spiritual bodies will be in the heaven I conceive.

"In that heaven we will have things to do. There will be art, and literature, and music. There will be cities to build, friends to serve, and ambitions to lead us on—ambitions not of selfishness, but of fraternity."



### Beginnings and Founders of the New Church in America.

#### III.—William Dunning Sewall.

Among those who withdrew from their membership in the Old North Congregational Orthodox Church of Bath, Maine, to form in 1829 the Bath Society of the New Church, were William Dunning Sewall and his wife, Rachel Allyn Sewall. William D. Sewall was a descendant in the seventh generation from Henry Sewall, who was Mayor of Coventry, England, in the years 1589 and 1606, and whose grandson Henry migrated to America and settled in Newbury, Mass., in 1634. This Henry was the father of three sons, Samuel, known as the "Diarist," John and Stephen of Marblehead. The descendants of John settled in York, Maine, and here were born the brothers David and Dummer, who bore a conspicuous part in the country's development; the former as United States Judge during the administrations of Washington and four succeeding Presidents, and the latter as a soldier in the French Wars, and a Colonel in the Revolutionary Army under Gen. Washington's command. Both were members of the Provincial Assembly of Massachusetts Bay Colony, and both were early trustees of Bowdoin College. While David, after graduating at Harvard in 1764, established his home and remained in York, where his house still stands, Dummer migrated to the Kennebec and in 1762 bought a tract of land in the town of Bath and built there a substantial house in 1781, which also is still standing. Dummer's son Joseph married Lydia Marsh, and these were the parents of William Dunning Sewall, who was born in Bath, January 16, 1797, the subject of this sketch and the father of the writer.

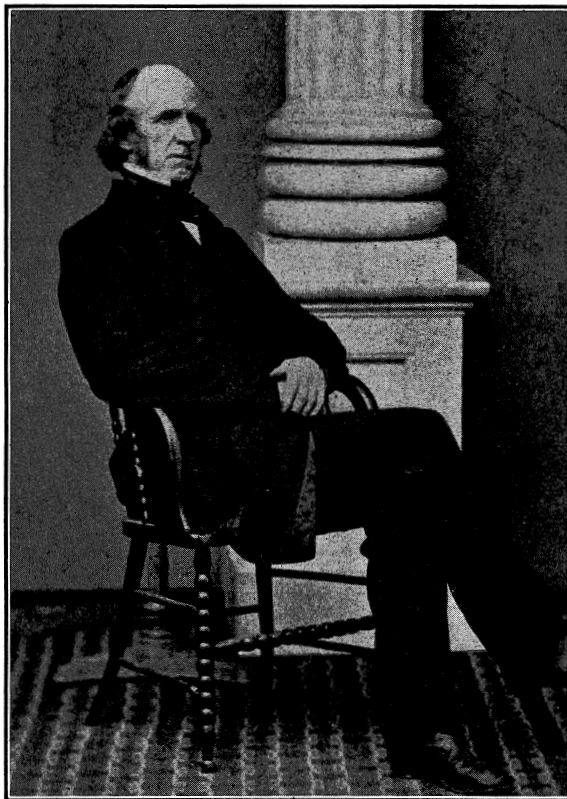
In his early boyhood William, for a year or more, lived with his parents in Hunnewell's Point at the mouth of the Kennebec, whither they had removed, but on the death of his mother and his father's subsequent remarriage and removal to Farmington, William returned to the old homestead in Bath to make his home with his grandfather, Col. Dummer Sewall. He attended school at the still standing quaint little school house, which bears on its lintel the inscription, "Erudition," under Master Page, a famous teacher of his day, and subsequently pur-

sued his studies at the Hallowell Academy. It is significant of its aspiration to musical culture that Bath at this time had its "Handel Society" in which my father held a responsible office.

On New Year's Day, 1821, when nearly 24 years of age, my father was united in marriage to Rachel Allyn Trufant, a daughter of David Trufant, of Bath; their pastor, the Rev. John Ellingwood, officiated at their marriage. William at this time was manager of his grandfather's farm, but a few years later he entered the mercantile business with Freeman Clark. Purchasing a wooded section of the "York lot" adjoining the farm, he soon began to utilize its timber in starting the great business of his life, ship building. Beginning with small ves-

sels of some two hundred tons, he with his partner continued in the business for fifty years, during which time Bath rose to the position of the largest ship-building district of America and the ships of Clark and Sewall might be seen in every important seaport of the world. The business descending to his sons after his death is now continued in the steel ship-building plant of Arthur Sewall and Company. It was in 1840 that the ship Rappahannock, the largest up to that time built in the country, was launched in this ship yard.

It will be remembered that this was about the time of the lively growth and prosperity of the New Church in Bath, and the formation of that brilliant and charming social circle which has been



WILLIAM DUNNING SEWALL.

described in the former sketches. My father and mother had withdrawn from the Old North Church and were among the members to solemnly organize the New-Church Society in 1829. It was at their house that the visiting ministers of the Society generally made their home, and it was at my father's instance that Samuel F. Dike was called in 1841 to be settled as the first permanent pastor of the Society. In view of the staunch orthodoxy of his grandfather Dummer Sewall, a Puritan, judging from his portrait, of the true Cromwellian type, it is not surprising that the defection of my father and mother from the old church of their ancestors should have given great concern and led to prolonged and somewhat bitter correspondence. The deacons of the Old North pleaded with the young husband and wife, with a persistency which must have been most trying to both parties. At length the situation became



unbearable, as the following letter will show, which I copy from the original in my hands:

"At a meeting of the North Church in Bath, held in the upper conference room March 19th, 1828: voted, that Brother James Church and Deacon Annie Michell be a committee to wait on Brothers Cushing Allen, Horatio G. Allen, William D. Sewall and their wives, who have for several years absented from our communion, and who worship and commune with the South Church in this town, and inform them that this Church views the course which they are pursuing as inconsistent with gospel order, and request them either to return to their duty in this Church or take suitable measures for the removal of their ecclesiastical relations. A true copy from the minutes, signed—" etc.

While here no direct charge is made of entertaining heretical doctrine as taught by Emanuel Swedenborg, this accusation comes to light in further stages of the discipline. In the letter of excommunication addressed to my mother in 1829 she is charged with having "embraced the doctrines of Emanuel Swedenborg and given countenance to dangerous if not fatal errors, and that therefore she has forfeited all rights of membership, and is excluded from its communion." The denunciation of Swedenborg's works in a letter addressed to my father was far more severe, but perhaps for the reason that in the Old South Church under the Rev. William Jenks, the new doctrines had made such large inroads that it may have been deemed impolitic to make the reading of Swedenborg a sufficient ground in itself for excommunication. One personal episode of this process of separation is worthy of record. It seems from the correspondence, that while my mother had shown a disposition to follow my father in leaving the old communion yet the pastor and authorities had regarded her case as hopeful at first and held out to her the possibility of her return to the fold even though her husband proved hopelessly obdurate in his defection. "It was by no means a law of the Church," the deacons and pastor contended, "that a woman must necessarily be excommunicated because her husband was," and the disposition evidently was to leave the door still open to my mother which was closed to my father; whereupon my father writes in language suggestive of the new sense of the real marriage relation which the New Church had come to implant:

"As we, myself and wife, have lived ever since we joined our hands and hearts in marriage union with each other as I trust man and wife, the partners of each other's joys and sorrows, should, worshipping as we believe the same Lord and enjoying as we trust the same religion and hoping to finally enjoy the same heaven, ever feeling that no difference of importance would or could exist with those whom the Lord joined together in the conjugal relation of husband and wife, hence we have viewed the recent doings of the North Church to be the attempts of man to put asunder those whom the Lord hath joined together."

And the letter proceeds to comment in detail on the various steps of church discipline to which both had been subjected.

My father was a good singer and took great delight, as did all the Society, in the social singing meetings regularly held in those days. He was very observant of his religious duties, conducting family worship every morning and saying grace at meals, and constant in his church attendance. I remember

the pleasant little bantering on Church matters that would somehow occur when our farmer uncle from the "Old North" would come up on a winter's Sunday to take dinner between the morning and afternoon preachings. Best of all I remember the Sunday afternoons, after the Sunday school, when I was permitted to accompany my father and mother in their visits, paid so regularly to the sick bed of Mr. Zina Hyde, or to that prim parlor of the venerable couple, Mr. and Mrs. Cushing Allen. It is hard to say which now is more vivid and delightful, the cold glittering afternoon, the touch and smell of the thick fur buffalo robe above which just emerged my small head as I sat between my parents in the sleigh and felt the warmth of the foot stove or the hot stones at our feet, or the memory of a spring night, the delightful sound of the rain beating on the tightly glazed and curtained carryall whose lamps sent out on either side its cheery rays into the mysterious dark while I sat safe with my parents and sisters within.

Of the part my father bore in the work of Church organization and extension in those days of great New-Church activity in New England and throughout the country,—from the forties to the sixties,—I need only refer to the journals of the General Convention, in which he held important offices and from whose meetings he was rarely absent. But his fidelity and thoroughness in his church duties were only matched by his performance of his work as a citizen and man of the world. Like that body of ship builders to which he belonged which did so much in opening up broad foreign lines of commerce and consequent intelligence and world-wide interest in the coast towns of New England, there was a breadth of information and a living touch with all great and fine movements of the day which made my father a delightful companion whether in traveling through European capitals and visiting the foreign seaports where his ships and their captains were much at home, or driving in a cozy chaise with his wife or son or daughter on a visit to the up-country relatives. He was profoundly interested in national politics and early identified himself with the Democratic party; but high above party and public honor he placed the dignity of public service itself. A few extracts from a little book of notes in pencil made on a journey to New York and Washington in 1838 afford an interesting picture of the times and of the generous diversity of interest that characterized his mind at that time. Making a short visit in Boston on the way, he notes his dining with Mr. Wilkins and attending a Friday evening social meeting where "Dr. Clark lectured on the connection between the faculties of the mind and the muscles."

"All and singular act from the will and understanding and every member of the society acts from the society. . . . Took tea at Mr. Joseph Marsh's, pleasant time; saw S. Snow, Miss Crocker, Cary, Foster, Worcester, Baker and others. Sunday attended Church; Mr. Worcester sick; Mr. Parsons read. Mr. Webb absent but good music. Enjoyed the worship and felt in some degree the influence of a devotional sphere. . . . Monday afternoon, February 26th. Weather cold . . . at Pearl Street House Mr. Lawrence, president of the Senate, told many humorous anecdotes about Major Emmons and Governor Lincoln and Chief Justice S. J. Court. Mr. Lawrence



much like R. Buck, strong temperance man, but opposed to abolitionism. . . . Business extremely depressed in Boston. People about the streets with long faces, many stores shut up, few vessels at the wharves, no rattling of iron on India street; the people, however, think and seem to please themselves with the thought that it is worse in New York. On the whole, am about tired of Boston in cold weather." . . .

On the 27th he journeyed by railroad to Worcester, and notices the rapid growth of towns within the last twenty years "owing to increase of manufacturing business." Mentions the excellent inn he found in Worcester and remarks, "that a good Temperance House is what is needed to insure success to the cause in all our principal towns." He makes notes of a temperance lecture he hears from Mr. Taylor of Boston. Journeying to Hartford he enjoys:

"A very pleasant ride and interesting conversation with a lady, Miss Fuller (Margaret Fuller Ossoli), who is a writer for many public prints, on the subject of Temperance, on Novel Reading, on the Exhibition of Paintings of Adam and Eve, on Miss Grimp's Oration (a lady orator who was making a sensation at the time), on Revivals of Religion, on the Doctrines of the New Jerusalem Church, on Animal Magnetism, and on Phrenology, etc. She said she knew nothing about the doctrine of the New Jerusalem Church, but would inform herself; she was religiously disposed but not a communicant of any church."

"At Hartford saw account of the duel at Washington and death of Mr. Cilley; this, although I had heard the report at Worcester, when I saw it confirmed, cast a sad gloom over my prospective journey. I had anticipated enjoying Mr. C.'s company at Washington, but perhaps more from the love of public life in myself; and witnessing in this event the termination of the earthly career of one whose love of the public or love of having the public honor and respect him had thus suddenly and foolishly brought sadness and sorrow into the bosoms of all his immediate friends—only, only, only that a few should call him a man of courage;—it is too dark a picture. It is looking upon that wherein the dignity of man does not count. Let every man check his love of popularity, his love of fame and honor until he knows what real fame and real honor is, that it is to serve others rather than that others should serve us."

Mr. Sewall served both as a Representative and as a Senator in the State Legislature, was one of the chief promoters and builders of the Kennebec and Portland, or what has now become the Maine Central railroad, was bank director and president and a member and benefactor of the Maine Historical Society. His library if not large was select in its contents, embracing standard historical and scientific works, the periodicals of the Church, American, English, and French, complete editions of the Writings of Swedenborg, including the Latin editions and the Scientific and Philosophic works, whose publication in Germany and in London he with Zina Hyde and others helped largely to promote. In his later years I remember his quiet enjoyment in reading Plato's dialogues as one who had come out of the rough seas of this life's experience and had gained views of the broad philosophic calm of reason and spiritual thought. For one whose opportunity for literary education in early life was so limited, it is remarkable that he should have acquired a style of expression so elegant and graceful as is shown in his letters and published communications. Is it because of that wonderful refinement and enlightenment described by his life-long friend, Jonathan

Young Scammon, in his saying that "the Writings of Swedenborg are a complete education in themselves?"

Of the founders of the Bath Society, and of the builders of the Church, all, I believe, have now passed into the other world. Of their children and grandchildren and great-grandchildren, most of whom were baptized in that church during the memorable pastorate of Dr. Dike, some still remain faithful to the cause there inaugurated so auspiciously and hopefully by the strong men and devoted women of the Bath Society, while some have wandered to other folds and some have become seemingly indifferent, or "forsaken their first love." However and for whatever good end in the Divine Providence this may be, there can be little risk in the assertion that among all the religious or social organizations that have since sprung up in the community it will be difficult to find a movement that for its personal worth, social charm, intellectual ability and lofty religious aim can compare with the Bath Society of the New Church in the days of its founders and the early years of its organized activity; and as the principles, the divinely given doctrine and mission of the Church remain unchanged, may not its future see a revival of its early strength and a progress into even greater and more permanent efficiency?

FRANK SEWALL.

#### A Great Cardinal Principle of Revelation.

How often the question is asked: "Why does not God reveal Himself plainly, and so plainly that He could not be misunderstood, especially as He must have foreseen the wars and martyrdoms and terrible cruelties resulting from different views of His teachings?"

The answer to this question is in revelation itself. All who are familiar with Scripture teachings are aware of the fact that different revelations were made to different peoples, different to the Israelites, for example, from what were made to the disciples, and different to the disciples from what were made to the "multitude." This is plain enough. But *why* revelation was so varied, is another question. Why, for example, did the Lord speak in parables, that is, in "dark sayings," to the dark-minded rabble, and then explain those parables to the clearer sighted disciples? And then why did He say to the disciples, that He had more to tell them than they were capable of receiving then? "I have yet many things to say unto you, but ye cannot bear them now."

When we consider the different revelations made to different people *in connection* with the *character* of the *people* to whom each revelation was made, do we not discover a principle according to which all revelation from God to man is made? Do we not find that the character of the revelation, in its *natural* meaning, is in the character of the people, and thus that the character of the people qualifiedly determines the character of the revelation; like as the recipient object gives character to the light revealed, as it were, to it? The light is the same as it comes to all objects; but how differently the same light speaks, as it were, or reveals itself through those objects by their reflections of it? The Word itself is "living light," is the Lord as Light shining—"I am the Light of the world." If it becomes a



verbal revelation to a certain people, it must be reflected in or clothed by, ideas and language like their own. How strikingly true this is of the Israelitish Scriptures! If we study the history of the nations who lived prior to, or contemporaneous with, the Israelites, we shall see this principle exemplified with wonderful clearness. Look at the message—the revelation made through Moses—to the Israelites in Egypt! How plainly it was characterized, in its natural meaning, by their condition. Would God, in that revelation, otherwise have permitted, not to say enjoined—as some understand it—polygamy, sacrificial worship, and other heathen rites and customs? Do we not see plainly the moral condition of the Israelites in that revelation? This is the reason why God is represented, in *their Scriptures*; as selfish, vindictive, wrathful, cruel, unforgiving but for a sacrifice, just like the Israelites themselves; He being, indeed, in His thus revealed character and disposition, as much like other gods, as the Israelites were like other nations.

If we will study sacrificial worship in its connection with the character of the people who practiced it, study its origin, its growth, its motive, and how it, at length, culminated in human sacrifices, we shall have revealed to us the causes which led to a belief in “the great sacrifice of the Son of God.” And so of every other institution or custom, which was regarded as approved, if not as actually ordained by Jehovah God. It had its origin, its growth and its motive, not in the Divine will, but in the character of the people themselves. It is no more true that the heathen make their gods than that the Israelites made theirs. In fact, their God, Jehovah, was, as *they conceived of Him*, thus as revealed to them, essentially like the gods of the nations who were contemporaneous with them—as like in disposition and character as the Israelites were like those nations. This is plain enough to the impartial student of the history of those times. If they were required by their gods to go to war against their enemies (and to be of another name or race was to be an enemy), and, when they conquered them, to destroy their cities, or to make slaves of them, or worse, the Israelites were commanded, in the revelations of their God to them, to do the like.

Here is a great cardinal principle of revelation which we must recognize, and bear constantly in mind while reading the Sacred Scriptures, if we would truly understand them, and it is a universal principle,—namely, every god,—and whether the true God or a false one—is, in His revelations or manifestations of himself, like the people to whom he thus shows or reveals himself. This principle is so plainly declared in our Bible, that it is strange that so little heed is paid to it. For the God of the Israelites tells them in unmistakable words, in His showings of Himself to them, that He is like them, as in the following in the Psalms: “With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward.”

For God to “show” Himself is for Him to reveal Himself. The whole Bible is such a showing of Himself. We are not to understand that God makes a special effort so to show Himself. He does nothing in an arbitrary way, as we do. We see the

grand principle of which I am speaking exemplified by men in their relation to each other; the good appear to the bad, selfish and evil like themselves. The evil see in the good, as it were, a reflection of their own character. We find the like of this even on the plane of nature. Why does the pure white sunbeam appear sometimes red and angry, but from a diseased condition of the eye? The difference in God’s showings or revealings of Himself to different men, is no more in Him, no more in His doing something different for one from what He does for another, than the difference in the different effects of the sunbeam upon different eyes is in the sunbeam; God, like the sun, gives to all, or does for all, exactly alike. The difference is as much in the recipients of what He gives, as the difference in the colors of flowers is in the flowers as recipients of what the sun gives, and not in any difference of its gifts. God, like the sun, is unchangeable in what He gives or does, as well as in what He is. All difference is in the recipients.

Thus our Bible is what it is, *in the letter*—which Paul says “killeth”—because the people to whom each portion was a special showing of God of Himself, were what they were. It was their *state of reciprocity* that in each case gave character to the verbal expression, just as really so as the inherent mechanism of the flower, and not the sunbeam, determines its distinctive color, determines, in each case, the formal expression,—the “literal sense,” so to speak, of the sunbeam. There is so great a variety in Sacred Scripture, because there was a corresponding variety in the “froward” states of men to whom the Bible was God’s showing of Himself.

Now when we apply this principle, in our readings of the Bible,—as the men partaking of the spirit of this new age are going to do,—the Bible will be a new book to us; and it will be a new book to the “infidel;” rather, he will find no occasion for his infidelity. For then we shall be able to see, and to give a reason for every “dark” and apparently inconsistent passage. We shall see God in it, see Him as the sun of summer through a break in the dark storm cloud; thus no more in anger, no longer as an “offended magistrate,” or a penalty-inflicting judge, but all radiant with love, mercy and forgiveness. And, as we become merciful, upright and pure, God will show Himself to us merciful, upright and pure, and even through the “hard sayings” of the letter,—for the letter even will be transparent and all glorious with Light. It will be the “Son of Man,” or God as the very “Spirit of Truth,” coming in the clouds of heaven (the Letter of the Word) with power and great glory. E. A. BEAMAN.

### The Death of the Soul.

Since man is a dual being, everything which has relation to him is dual, and we find that the Lord has taken care to have this quality evident in His Word. We find that He constantly repeats words of similar sound or apparently similar meaning, such as people and nation, justice and judgment, mercy and compassion, anger and wrath, etc. We also find whole passages or fragments of the Word repeated. For example, the crucifixion of the Son of man is repeated in the Psalms and in the New Testament;



the dreams of Pharaoh, of Nebuchadnezzar, of the baker and the butler, were double; the genealogy of Christ is twice written; the disease of Hezekiah is twice described.

This is the case with almost everything in the letter of the Scriptures,—the duality is everywhere brought out. And it is the same in human life. Life, the earth, heaven, death, are all dual. What Bible-reader will not recall "this life and the life everlasting," the two lives of men; "the earth and the new earth," the two earths; "death and the second death," the two kinds of death? We all remember these.

Let us confine ourselves in this article to the first and the second death. The first death is well enough known, and needs no elucidation. It occurs when the gradual decomposition and decease of the body are completed. For in ordinary cases the suddenness of the death of the body is only apparent. The real causes which are instrumental in bringing on death extend backward into life over a longer or shorter period. Man often lays the first stone in the foundation of his death many years before it takes place.

So it is with the second death, the death of the soul. The soul does not die suddenly in perdition. Before God there is nothing sudden. The soul lives when it enters heaven, it loses the real life when it enters hell. The life of hell, then, is called the second death. Satan, contrasted with the angels, is called dead, though in comparison with his own companions he is as living as the angels.

We find that the thought, in order to form an idea of the second death, must include the concept of four states. The first step toward spiritual death is the loss of truth. In this step truth is perverted to falsity. True doctrine is falsified, and man learns to think artificially and wrongly instead of naturally and truly. He conceives all sorts of strange and nonsensical ideas, such as the worship of holy images, the transference of the merits of Christ, the appeasement of the wrath of God—all which are contrary to nature, and consequently untruths. The Lord says in the Scriptures that such shall perish by the sword. When therefore we read in the Word of men who perish by the sword, it means that their state, as described, is the first step toward spiritual death.

The second step is the loss of good. There are two sources from which good can flow into man. The first is internal, whence flows spiritual and heavenly good, the second external, whence proceeds natural good. Natural good includes all the ordinary affections and kinds of love, mother love, love for husband or wife, love for any kind of work, such as the love of the artist, the man of letters or of business, the love for one's native city or country; the love for beautiful things which shows itself in fine clothes, pictures, etc.; the love for ornament, exhibited in the decorations of theaters and halls, as well as of churches and schools; all these and many more. This natural good is the foundation and support of the spiritual and heavenly good, and whether the Lord can let the spiritual good rest upon the natural depends upon the way in which man uses and cultivates the latter.

This will be most easily understood if we take one of the above-mentioned kinds of love and follow out its natural course. Take the love of the man of business. If he pursues his calling because he can thereby perform a use in human society, his love for his calling will originate from good. Many a one begins business with this motive, but afterwards forgets the use and thinks only of making money for money's sake. It will then be said of him that he has forsaken his first love and turned to the second. If in his soul he gives free play to this lower and sordid affection, good will soon be replaced by evil, and the second step taken toward the second death. To put evil in the place of good is called in the word "famine" or "starvation," and so when we read in the Word of one or many dying of starvation, this signifies the state in man when good dies and evil takes its place.

The third step in spiritual death is when all desire for good and truth disappear, and there only remains lust for evil and falsity; that is, when man no longer wills to do anything good, and can no longer think anything true. This state is called in the Word a "wild beast," and when we read of one torn by wild beasts, it is this state which is described.

The fourth state is that in which there is no more spiritual life. The spiritual is dead, and man has become only a sensual, animal growth. He lives from day to day, knowing nothing beyond eating, drinking, and sleeping; does evil rather than good, and knows that he is doing it; is deadened to everything high and holy, and is angry at spiritual things. This state is called in the Word "pestilence," and is signified by passages where thousands are said to die from the plague or pestilence. Passages in the Word where these states or steps in spiritual death are described are Jer. xii. 16; Ezech. v. 11, 12, 16, 17; Jer. xxix. 17, 18; xxxiv. 17; Matt. xiv. 7; Mark xiii. 8; Luke xxi. 11, Jer. xxv. xl. Read also Number 386 in the "Apocalypse Explained."

ADOLPH ROEDER.

### Rock and Sand.

In his "Unbeaten Tracks," our New-Church poet, David Young, characteristically describes the rocks off the coast of Forfarshire, how they withstand the shock of battle of the mighty sea; and draws a valuable lesson from them as showing the invincibleness of the Divine Truth, and the need of having its protection when the surging waters of what is false and evil threaten with disaster.

In the Word, the Lord is spoken of as a Rock. "Who is God save the Lord? or who is a rock save our God?" "I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, His work is perfect: a God of truth and without iniquity, just and right is He."

The Lord is called a Rock as to His Divine Truth, which is absolutely stable, firm, and capable of withstanding the most malignant assault that may be made against it. The cause of these qualities is the Love that binds all the separate laws and particulars of truth together, imparting durability to the truth, making it "the rock of ages" for us, our confidence and defence in every emergency throughout



our lives, and the preservative of our best blessings for evermore.

We build upon this rock when we acknowledge the Lord and Saviour Jesus Christ as the Divine Truth and Love Himself, when we believe that all goodness and wisdom are from Him alone, that every forward movement of the mind, every uplifting of the purpose to more worthy aims, every real advantage in life that opens the way for sterling success, are traceable entirely to His action. Then with this groundwork of our aspirations and plans in Him, we can base every action of our lives upon it. We can frame our lives according to those principles which will lead to no regret, but will give the greatest measure of content. And then, no matter what temptation may assail, what false suggestions may as a fierce penetrating rain and a destructive flood be directed by the malice of our infernal foes to injure us; howsoever they may strive by their wicked influences to uproot as with a strong wind every heavenly conviction and intention which now distinguishes us, the house that we have built will be unshaken, the superstructure of a mind that is stayed upon the Lord will remain steadfast and unhurt.

And yet though He says that it is wise to build upon a rock and foolish to build upon the sand which is disintegrated rock, whereby He warns us against a merely speculative state in which truths lie scattered and confused without connection in our minds, and are broken into fragments as if we might retain a little piece sufficient for our selfishness, but discard all the rest, whence there is a sinking lower all the time, a pushing beneath of what does not accord with our immediate tastes and whims, still He has a blessing for the sand. In Isaiah xlviii. 18, 19, He says: "O, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea; thy seed also had been as the sand, and the offspring of thy bowels as the gravel thereof; his name should not have been cut off nor destroyed from before Me."

Sand suggests the numberless details of knowledge that lie upon the shore of the memory. This, as we obey the Lord, He can turn to good account. Our knowledge of circumstances, borne in upon us from various experiences, may often seem very trivial. Yet how much that we do and think lightly of, and perhaps for a time forget, lingers in the memory of others, and affects them fragrantly or repulsively! And these same happenings can be recalled in our own case, and we then see that we also have been helped or hindered by what affected us so little at the time. How much has contributed to our becoming callous, or to the quickening of our sensibilities to what is right!

An analysis of our acts will show some motive accompanying each. Yet only as we have a reliable ideal, and strive to be faithful to it, can we prevent what we do from becoming mere drift, and thus causing our natures to deteriorate. This is changed as we know the Lord, and live under His influence. All is now qualified by the high end of being true to Him. It penetrates to our finger tips. It guards our ears and tongues. It disposes our actions to

better grace. It makes us more strict with our infirmities, more watchful and militant against them.

Now we turn our activities in a proper direction. We do not build upon the sand, but upon the rock. The knowledge that is in us is as the sand; but as the Lord's Holy Spirit operates, it cements our knowledge definitely into compact and durable form. It gives the love which blends all that we have learned into a great confidence in Him. It shows us His truth, revelation from Him as the real fundamental of all else that in any profitable way we know. This is the rock upon which the Church is built (Matt. xvi. 18), "the stone cut out without hands" (Dan. ii. 45), and "which is become the head of the corner (Matt. xxi. 42), the "stone most precious, clear as crystal" (Rev. xxi. 11), which henceforth, in the Heavenly Doctrine of the New Jerusalem, is presented for our acceptance. And we bring all that we have to this, our knowledge, our experience that we find illustrating and confirming these great Heaven-bestowed principles. We can fit all these materials deeply into the revelation of His Word and will. We can bring convictions, determinations, and the steadfast application of our endeavors to some use, to be made firm in our natures by what He has taught. And so the structure of a strong-minded, strong-willed disposition is upreared, proof against the plausibilities and blandishments of sin, and gloriously occupied, full of all that brings life in richest measure and satisfaction from the Lord, full of affections of love to Him and of the charities that regard the happiness of others before our own, full of wisdom and intelligence, full of blessed serenity in being at peace forever with one another and with Him.

G. LAWRENCE ALBUTT.

### Is Death Easy for the Average Man?

In compliance with the request for testimony concerning the death mood and sentiment of the average person, expressed by Mr. Geo. Copeland in the MESSENGER of April 27th, I wish to state that in a professional experience of nine years my observations have been entirely in accord with those set forth by Mr. Copeland in his pointed little article.

In addition to this mental resignation I wish to say further that I have not witnessed a single death which was accompanied by any evident *conscious agony during the death struggle*, which latter I am convinced is nearly always entirely *reflex*, hence, involuntary and *unfelt*, even when mental consciousness persists to the last moment.

This must be a source of consolation to the relatives and mourners who witness the visible phenomenon of the departure of the spiritual tenant from his earthly tabernacle of temporary abode. (2 Peter i. 14) "Shortly I must put off this my tabernacle."

C. F. BRIEGLEB, M. D.

### The Painlessness of Dying.

In a recent issue of the MESSENGER, my honored friend, Mr. George Copeland, calls for corroboration of the view that to the average man the act of dying is easy.



I recall reading the experience of the African explorer and missionary, Livingstone, as related by himself, when he was in the grasp of a lion which was tearing furiously at his limbs. He says that he was in a state of exalted consciousness, felt no pain, but was affected only by curiosity as to what the great beast would do next. After his rescue Livingstone was led to the inference that, by some merciful provision of the Creator, the suffering of the animals that were seized and devoured by the carnivora were greatly mitigated, if not entirely obviated, by the same means as he himself had escaped pain and suffering.

It may be that hypnotism plays a part in this, as in the case when the bird is paralyzed by the serpent or by the cat tribe. The very paralysis which ensues, being the creation of the action of the nerves, must at the same time reduce the feeling of pain to a minimum.

Then there is anesthesia produced by preponderance of carbonic acid gas in the lungs, which results in unconsciousness, and this may account for the painlessness and even the feeling of pleasant languor testified to by those rescued from drowning.

In short, the state of syncope and coma which creeps on the dying must be a painless state. Even in cases where the intellect is clear the physical is so far quiescent as not to be subject to pain of any consequence.

It is a merciful provision of the Creator that pain like every form of evil is permitted only so far as it is of use. The nerves of sensation are placed on the surface of the body as sentinels to give warning of danger, and when dissolution approaches, and there is no need of this warning, pain ceases as no longer of use. Hence the painlessness of the act of dying.

ROBERT MATHESON.

### Thoughts.

I hold it true that thoughts are things  
Endowed with bodies, breath, and wings,  
And that we send them forth to fill  
The world with good results—or ill.

That which we call our secret thought  
Speeds to the earth's remotest spot,  
And leaves its blessings or its woes  
Like tracks behind it as it goes.

It is God's law. Remember it  
In your still chamber as you sit,  
With thoughts you would not dare have known  
And yet make comrades when alone.

These thoughts have life, and they will fly  
And leave their impress by and by,  
Like some marsh breeze, whose poisoned breath  
Breathes into homes its fevered breath.

And after you have quite forgot  
Or all outgrown some vanished thought,  
Back to your mind to make its home,  
A dove or raven, it will come.

Then let your secret thoughts be fair;  
They have a vital part and share  
In shaping worlds and molding fate,—  
God's system is so intricate.

—Ella Wheeler Wilcox.

### Church News.

#### Baltimore Mission.

The last Sunday of the Mission in Horn's Hall, March 27th, was marked by the best attendance at the communion which we have as yet enjoyed, fifteen participating on the occasion. After conducting services temporarily in McConnell's Hall during April, a much better location than beforetime for our work has been obtained. We are now meeting in the commodious, well-appointed Harrison Hall, on N. Fulton Avenue, the leading thoroughfare in the west of the city, and communicating directly with the beautiful Druid Hill Park. The hall is close to Prestmann Street, on the east side of Fulton Avenue. Cars run past the door. The opening service there was held on May 1, with encouraging results. In the afternoon the hall was open for reading. We much appreciate the kind donation of a number of volumes for our Lending Library by two good friends in Massachusetts.

#### Philadelphia, Pa.

On the evening of April 23d a musical service was held in the church. "The Daughter of Jairus" was beautifully rendered and much enjoyed by a small but appreciative audience. Wednesday evening, April 27th, the Manuscript Music Society of Philadelphia held its annual Church concert.

#### Washington, D. C.

In March and April the Rev. J. E. Smith and the Rev. Clarence Lathbury, both of Philadelphia, visited the New-Church Mission at Washington, D. C. Mr. Smith's subject was "The Mission of the New Church," and that of Mr. Lathbury was "The Lord's Prayer." Both meetings were well attended and very interesting.

The use of the Mission maintains a steady growth, the average attendance ranging about twenty. Mr. Prentiss, the leader of the Mission, has recently organized a Bible Class, meeting an hour before the Sunday afternoon service. The new class is designed especially to serve the needs of strangers to the doctrines, and is well attended, eleven being present at the first meeting.

#### Providence, R. I.

A supper and dramatic entertainment was recently given in the vestry under the auspices of the Ladies' League. The attendance was unusually large, and the four-act comedy, "Me an' Otis," was thoroughly enjoyed. The cast was composed of young people in the church assisted by a few friends from outside.

The New Church Club of Rhode Island held its last meeting for the season on Tuesday evening, May 10th. It was the annual meeting and the officers and executive committee elected for the ensuing year were announced. The Australian ballot system is used, and is found to be very satisfactory. Previous to the meeting a printed list of members is sent to each one of the Club, and the ballots are returned and counted before the meeting. Supper was served about half-past six, and a new feature, which proved very enjoyable, was the rendering of several selections by a small orchestra, some of the members of whom belong to our Sunday-school. The speaker of the evening was B. S. Kimura, A. M., president of the Japan Club of Harvard University, who gave a most instructive address upon the "Russo-Japanese War." He has been in this country but six years, and is taking a post-graduate course at Harvard. He



spoke in that modest way characteristic of his race, and held the close attention of all present.

Our Sunday-school is noticeably larger than in past years, and there have recently been purchased some new Bibles, which the children are helping to pay for. Preparations are now being made for the annual flower service or Children's Sunday.

## Reports and Letters.

Editor of the MESSENGER:—Can any of your readers give me information regarding a reputed publication entitled "Divine Humanity," by Henry C. Atwood? Is there such a book? If so, when was it published, and by what publisher? And who is Mr. Atwood?

E. J. E. SCHRECK.

6949 Eggleston Avenue, Chicago, Ill.

### A Visit to Urbana.

I visited Urbana recently in the midst of the school year, on my return to Washington from Cincinnati, and was enabled to see and judge of the condition of the school there in its other than exhibition or commencement day aspect, and I feel that it will do good to the New-Church public at large, as well as to the particular friends of the school, to know of what I saw and learned. I went up of a morning, quite unannounced to the half-past eight chapel service. It was a cold, bleak March morning, and the absence of life around the buildings as I approached made the contrast all the pleasanter in finding an orderly company of young men and boys and girls waiting in the rooms and halls inside, ready to go up to the "east room" used still as the chapel, as in my own days at the college years ago. In the absence of the Rev. Mr. Eaton, the pastor and religious instructor in the college, the dean asked me to conduct the morning service. The hearty, earnest participation of the students in the psalter and hymn, their strong, manly voices in song and in repeating the prayer, the serious attention given to the lesson and to the little address afterward, convinced me that it was no ordinary school-boy assemblage I was with. I felt a very strong sphere of the Church, and the sacred and happy associations of the past were vividly renewed in this gathering of New-Church students for morning worship under a common roof.

The impression of healthy, vigorous work was well sustained by all that I saw in the school exercises following. Mr. Eaton being detained by a temporary sickness at the Girls' Dormitory where he resides with his mother as matron in charge from attending his classes I missed a feature of special interest, his instruction in religious doctrine, but I learned some interesting facts regarding the distinctly New-Church character of the school. I found in all fifty students and pupils enrolled, namely, seventeen children at the Primary School in the town and thirty-three boys and girls at the College, the boys being in the majority. These students were from New-Church families in eight states of the Union and Canada, namely, Vermont, Pennsylvania, New York, Ohio, Canada, Iowa, Arkansas, Texas and Indiana. I was furnished by Mr. Eaton with the following facts regarding the present religious status of the school:

"Our young people carry on a League Reading Circle, which meets every two weeks on Sunday nights, and the average attendance, about twenty-four, is slightly larger than that at the social and business meeting,

which comes on the alternate Saturday night. They also support the Sunday-school by regular attendance, and one of our church choirs is made up of pupils from the school. While the doctrinal work is not compulsory, still it happens that the doctrinal class is the largest of any one class in the school. Our morning prayer each school day in the chapel is entered into in a spirit of sincerity that gives us a good lift on the day's work. The fact is, our boys and girls make the Church life here, and love their Church and work for her and are loyal to her."

From chapel I went to the classical recitation room, where, under Instructor Dodge, I heard a very interesting reading in Greek in Euripedes' "Iphigenia," and in Latin in the Fifth Book of the Aeneid. The method of study and criticism was of the best modern standard, and the exercises were of the nature of genuine literary study with all the proper delight belonging to it rather than of the customary school-boy drudgery or college "grind." In the Modern Language room under Instructor Collette I heard a good exercise in German conversation and reading from an interesting German romance. In the Girls' School-room I heard a practical lesson in the old-fashioned but far too much neglected study of English Grammar, and in Dean Williams' room the students in the college grades were doing some genuinely good work in advanced Algebra. The physical laboratory which is in daily use I had not time to visit.

In the library, consisting now of between five and six thousand volumes, I found one of the older students at work in a systematic rearrangement, classifying and cataloguing of the books. I was struck again with the value of this collection, especially of the rare old volumes and editions bequeathed to the University by Dr. Baer, Jonathan Young Scammon, and others. Among the recent donations I saw the magnificent imperial quarto volumes recently sent by their author, Dr. Retzius, of the Swedish Royal Academy in Stockholm, a gift to the Urbana University in recognition of the University's courtesy in sending the Royal Academy the transcription of Swedenborg's manuscript, "De Cerebro." The works are a large volume on the Science of the Brain and four volumes of Biological Researches. They are beautifully printed and bound, and elaborately illustrated.

In the evening of the same day a number of the students came together to call on me, and after the usual social formalities I was happy to find myself engaged in a most interesting discussion with these boys and young men about the whole question of Swedenborg's relation to modern science, and what he had contributed, and what new methods he opened the way for. I might have expected that after the day's work these boys would have been glad to have an "early closure" of such a conversation; but it was late in the night before it was concluded, and then with the feeling that the boys had exhausted my energy rather than I theirs. The next evening being that of my departure on the late night train, a public lecture had been arranged in the church, and here the students, the young women and young men, in the choirs and in other helpful ways were at the front with their cheerful and ready assistance; and at the service I had the pleasure of having the Rev. Russell Eaton with me in the chancel. The subject of the lecture was "The Outlook for Man: Is It Temporal or Eternal?" and there was a good attendance of the townspeople, many of whom had a kind word of recognition and greeting after my long absence. Since my visit I learn that the students have formed a Swedenborg Science Club, with a view to a progressive and



systematic study of Swedenborg's Science and Philosophy, beginning with the study of Swedenborg's own biography and scientific career.

It is with great pleasure and satisfaction that I look back upon my visit to Urbana University and the evidences I found there of the college's faithful adherence to her chartered obligations and high New-Church responsibilities. The great desire its friends feel for larger work and more endowment and patronage should not make us oblivious to the good work that is now going on and the actual advantage which the school now offers to the New-Church youth throughout the country who are leaving home to obtain an education and would like to spend their growing years under the influence of the Church. To the ministry of the New Church and especially to our Theological School at Cambridge there would seem to be no course so promising in its results for the growth of our ministry as the encouragement and assistance in every possible way of young men especially throughout the West in obtaining their academic education in the excellent schools at Urbana University, and so at the same time helping toward the ampler endowment and wider efficiency of the University itself.

FRANK SEWALL.

### Interrogations.

Editor of the MESSENGER:—There are a few standard questions which come to every New-Churchman in his intercourse with friends who are not yet familiar with our teachings. In order to facilitate giving an answer to this question it occurred to me that it would be well to have a leaflet or little pamphlet giving practical hints as to what books to suggest to those who put these questions. It would be helpful in the compilation of this leaflet or pamphlet to have the suggestions of as many friends as possible, since one may think of what another forgets, or one book may appeal to one and not to another. It would also be well in this compilation to have a book or two mentioned in each list not by an avowed New-Church author—because in many instances such a book will open the way to more distinctively New-Church literature.

The matter presents itself in this way. If the readers of the MESSENGER would send me a word on any or all of the following topics—giving one or more books by Swedenborg—one or more New-Church collaterals—and one or more not distinctively New-Church books—with a word of comment in each case or in any case, I should be glad to receive it and use it.

Here are the questions:

1. "What is this New Church?"
2. "What do you know of the Life after Death?"
3. "What do you mean by the 'Internal Sense of the Bible or Word of God?'"
4. "You speak of a 'Doctrine of Degrees'—what do you mean by that?"
5. "What is the Science of Correspondences?"
6. "Do you believe in Jesus Christ?"
7. "Do you believe in Spirits?"

As an example of the form of response that would prove most immediately of assistance let me adduce one recently received in reply to a personal request. This is the form given by the friend asked:

2. What do you know of the Life after Death?
    - I. Swedenborg. "Heaven and Hell."
    - II. Giles. "The Spiritual World and Our Children There"—first opened my eyes.
    - III. Holcombe. "In Both Worlds."
- "Behind the Veil"—Do not know the author.  
 "The Other Room." Lyman Abbott.

The most intelligible presentation of Life after Death from the pen of any one not New Church I ever saw.

This is an answer to Question 2. I should be pleased to hear from our friends in answer to any one or to all of these questions.

Please address, ADOLPH ROEDER,  
 Metropolitan Building, Orange, N. J.

### From Different Points of View.

Editor of the MESSENGER:—The two articles in your issue of April 20th on Mr. Lathbury's book, "The Being With the Upturned Face," afford an interesting illustration of the vast scope of the revelations given through Swedenborg. Two honest, earnest New-Churchmen, both of whom have chosen the vocation of studying Swedenborg, in order to teach the truths he declares, each of whom has a message upon this book burning within him to deliver, enunciate views as wide apart as the poles! And this not in regard to a superficial matter, but upon a fundamental subject of study. Truly our little organization has a stupendous task to reconcile such opposite opinions in such manner that those who hold them can work toward the upbuilding of the Church in peace and friendliness! And, after all, it succeeds fairly well. What is the secret of such reconciliation? The doctrine of discrete degrees, for that doctrine is a marvelous peacemaker.

Take, for example, Mr. Alden's sentence, "Our author suggests no regeneration, only generation, the living after one's implanted nature." And he evidently thinks the lack of such suggestion is a fault in the book. But Mr. Vrooman says, "The helpfulness of the book lies chiefly . . . in its opening new depths and breadths and heights in the reader's own self."

Now, is not the fact of the matter this—that the two reviewers are both correct? For they are speaking about exactly opposite matters. Mr. Alden is contemplating the "natural man," that is, the natural degree of man, a degree for which regeneration is essential. Mr. Lathbury, on the contrary, and, it would seem, Mr. Vrooman, too, is contemplating the "spiritual man," that is, the spiritual degree of man; and for this no regeneration is essential or even possible, because from its beginning it is in heavenly order. Indeed, its birth within the man effects the regeneration of the "natural man." Before its birth the "natural man" had to be re-formed, but regeneration comes to pass by the vivification of the spiritual within it.

The opposition of the interior and the exterior of man is admirably shown in D. L. W. 432, for there we are told that the interiors of man from his beginning are in the form of heaven, whereas his exterior is in the form of hell.

In contemplating the human being, then, we can gaze upon the inner life, which is made to increase after its own nature, or we can gaze upon the outer life, which must have its inherent nature eliminated, must be remade and become diametrically opposite to the character with which it begins. That is, we can take the attitude of the celestial man, who "if evils and falses assault contemns them and is therefore called a conqueror;" who "has no apparent restraints by which he is governed, but is free," that of the spiritual man, who "is in combat but always victorious," or we can take the attitude of the "dead man," who, "when engaged in combat, almost always yields, and when he is in no combat evils and falses have the dominion." (A. C. 81.) Now, in the first two instances, our judgment must be diametrically opposite to that which we form in the last instance, because we are talking about two diametrically opposite natures. This fact—of contemplating different natures—would seem to be the true cause of the difference between Mr. Alden's opinion of the book and that of Mr. Vrooman. ELLEN ANDREWS.



## The Home Circle.

## A May Day.

It is a day in early May,  
 And dancing through the rosy mist  
 Come golden-hued rare rays imbued  
 With opal and with amethyst.

On every breeze the merchant bees  
 Their honey-seeking courses set  
 O'er waves of wheat, toward meadows sweet  
 Empurpled with the violet.

Plum-trees abloom, the thicket's gloom.  
 Make bright, as though they knew the way  
 To reproduce, for their glad use,  
 The drifted snows of yesterday.

As cloud and sun successive run  
 Across the dappled wood and plain,  
 'Tween golden whiles the valley smiles  
 Behind a veil of silver rain.

With happy breast, nor shower-distressed,  
 A robin in the tree-top high  
 His carol sweet pours forth to greet  
 The rainbow flung across the sky.

—Nixon Waterman, in *Youth's Companion*.

## Four Little Girls and Their Four Little Stories.

Away up in the middle fork of the one big and beautiful river of Oregon, wedged down deep between two great black mountains topped with trees and clouds and snow, a little log house nestled close by the bank of the foamy river, alive with shiny fishes. A narrow, shady road ran close by the door. Back of the house on the hillside was a clearing, set thick with apple-trees, peach-trees, and the like, and all loaded down; while the air was full of busy bees, and every one of the great dark trees up and down the steep mountains was musical with the song of birds.

Dot, and Puss, and Dimples, and Pudge—these were the names of the four little girls who lived in the log house, but where they got their names no one but their father could tell.

It was ten miles through the thick woods to the next house; it was quite as far to their first neighbor in the other direction: and as this was a sort of stopping-place for the very few travelers who ventured on horseback over this portion of the Oregon Sierras, I drew rein at the door and shouted: "Hello the House!"

In a moment four little girls blossomed in the door—rosy, round-faced, brown-faced, sunny-haired, hearty, happy. Beautiful? They looked as if they might have escaped from the upper world and slid down the great snow-peaks to that little home by the beautiful river.

"Might I stay?" There was a welcome to the tired stranger in every "yes," as four pretty mouths opened in chorus.

Dot, the eldest, a strong self-reliant little girl of ten years, led my horse to the stable across the road; Dimples led me into the cabin; Puss brought water from the spring; little Pudge brought her apron full of chips from the wood-pile in the back yard; and all four were soon busy preparing supper.

The father came home, a weary man, tall and strong, lonely-looking and very silent, and swung

his gun and game-pouch on the great elk-horns over the fireplace.

We had supper by the firelight; Dot with her little hands kept piling on the pine knots till the gloomy little cabin was light as day.

After a hearty meal on wild meat, Indian corn, and fish, the little girls cleared off the table, and then grouped about it with their books. But no, they could not read. They wanted to hear about the great big world—the world that was to them like fairyland. I told them many wondrous things, the half-sad and very silent father sitting all the time back in the dark and alone.

By and by I asked them to tell me something of their books. And how learned they were! They knew much indeed of books. But their geography was mixed. All history, the "Arabian Nights," novels of all kinds, all these were jumbled in their little heads together. Yes, their mother, they said in whispers, as they glanced back at their father, had taught them ever so much. They had never seen a school-house or a church. Once they had been to camp-meeting. Yes, mother—when she was a young woman—had come from a far-off country, —from Boston,—had married, settled in the woods there, away from all the world, and, only last year, had died.

Seeing his children were now as sad as himself, as they thought of their mother, the man rose, came forward, kicked the fire till it blazed up more cheerfully, and suggested to the children that they should tell me some stories in return for mine.

"And oh, let's make 'em up ourselves!" shouted Puss, as she clapped her dimpled hands and hitched up her chair, as did all the others, with their elbows on the table and their bright faces all at once as merry as the May.

"Certainly," answered matron Dot, "we will make 'em up all by ourselves; and you shall tell the first; only don't put in any boggy-man or ghost to scare little Pudge." And with that Dot put an arm about Pudge and drew her close to her side; while Puss smoothed down her little gingham apron, hitched her chair again, and, clearing her throat, gravely began:

"Once upon a time in Arabia—in Arabia—where—where all the giants are born and brought up and educated, there was a great giant who had no castle. So this great giant—he got up and took his club and set out to walk till he could find a great castle, where he could put people in and lock 'em up and—ahem—and eat 'em. Well, he walked, and he walked—ahem. And he was barefooted and he had no shoes at all. And he was bareheaded and his hair was long—ahem, ahem. And he walked and he walked till he came to a great high mountain. And he went up to the top of that high mountain, for he thought it might have a castle on it. But he found there only a great big flat rock on the edge of a great steep precipice, with—ahem—with a railroad running along the valley below. Yes, the—the—ahem—the Erie Railroad! Well, he lay down on the flat rock and went to sleep, and in the night he waked up and went down in the valley to get something to eat. For—for like all great and good giants he was—ahem—always



hungry. Well, he found a milkhouse, and he drank up all the pans of milk, and he ate up all the fresh butter,—ahem,—and he couldn't find any bread, and he hurried back to his big flat rock on the mountain above the precipice, for he was getting very tired. And he lay down on his back on the big flat rock, with his hands a-holdin' tight on his head, for he felt—ahem—very queer. Well, by and by he heard a rumblin'—oh, such a rumblin'! And he was, oh, so certain his head was going to break open! And—ahem—he held tight on to his head with both his big hands. Then he didn't hear any rumblin' any more, and all was still; and he went to sleep. Ahem! But by and by such another rumblin'—oh, such a rumblin' that it made the mountain shake! And he held so tight on to his head that he almost screamed out for pain. And then he listened. And then he began to laugh. And he let go of his head, and he laughed and laughed and he laughed. For what do you think it was that rumbled so? Why, it wasn't his head at all. It was

only the Erie Railroad. Yes—ahem—yes, and he laughed and he rolled and he rolled and he rolled and he laughed till he rolled right over the precipice, and he fell—ahem—and fell a hundred thousand feet, and he landed with his neck in the fork of a tree, and—ahem—died! Yes. And if you can go to foreign countries and find the Erie Railroad, and find that precipice, and stop the train, and get off and measure how high that tree is, you can tell just how tall that giant was, for, for—ahem—for if his foot could have touched the ground he could have stood up and it wouldn't have killed him, you see!"

"Oh! oh, Puss!" "Oh, Pussy!" cried Dot and Dimples.

"It's glad he's dead, anyhow, for I don't like giants," said little Pudge, as she nestled closer to Dot; and the father again came forward out of the dark and poked up the fire.

—Joaquin Miller, in *St. Nicholas*.

(To be concluded.)

## Obituary.

**LAWRENCE.**—At Little Prairie Ronde, near Decatur, Mich., April 29th, 1904, Esther Evoline (Copley) Lawrence, in the eighty-first year of her age.

She was born March 26, 1824, at Whitesborough, New York. When she was three years of age her parents moved westward to Dayton, Ohio, and six years later, to Little Prairie Ronde, Mich. Here she spent the remainder of her natural life, until the date of her death, being eighty years one month and three days old.

Her girlhood was spent in assisting in the duties of a large family in pioneer days and in teaching district schools in the summer.

February 4, 1849, she was married to L. B. Lawrence, whom she survived nine years. They began housekeeping on the farm, which has since been their home, and unitedly they labored till they saw it increase from small acreage with a humble house to its present size, with commodious, substantial buildings.

Always helpful in everything that pertained to their home life, her greatest interest was centered in her three boys—now three stalwart men—on whom she has loved to lean in her recent physical disability.

The foundations of her education were laid in the public schools of the times, with one year at a female seminary at Niles, Mich. Added to this, was a long life of continuous self-culture by reading and study of the best books and writers.

In 1878 a new world of literature was opened to her by the announcement of Dr. Vincent's Chautauqua courses, and she immediately availed herself of their privileges, and in 1882 she passed through the golden gate at Chautauqua with the pioneer class. Coming home from there, imbued with the enthusiasm and power of association, a class was formed in the home neighborhood, which graduated seven members in 1886. She was an indefatigable worker in this and added seal

after seal—sixteen in all—to her own diploma.

Her interest and work in Sabbath-school was most faithful and thorough, she being the teacher of the adult class for many years. She was always present and always well prepared by daily study of the lesson through the week.

The last three years of her life she turned more and more to the study and reading of the Holy Word in connection with the writings of Emanuel Swedenborg, giving it, the Holy Word, precedence over all other study.

In her seventy-ninth year she took up the work of the New-Church Correspondence Course, and for the first half of the year made out the rigid monthly examination papers with the most painstaking care. The struggle she experienced, when too weak to continue them, and was obliged to give it up, was most pitiful.

With all her love of study, Mrs. Lawrence's daily living was something higher and nobler than the mere love of gaining knowledge. She strove constantly for the best in herself and others, rarely ever uttering a word of censure or adverse criticism. In the process of her spiritual regeneration she was gradually transformed from a spirited, quick-tempered girl into the gentle spirit whose success at self-effacement has long been the marvel and admiration of those who have known her intimately.

Of her sufferings for the past year and a half no one can know but her faithful daughter-in-law and her nurse, who have stood by her through it all and have done everything in their power to relieve her.

Thus is briefly sketched the life of the last of the real pioneers who had continuously lived on the prairie, the only surviving member of the family being Mrs. B. G. Buell, now of Ann Arbor, who with held eldest daughter and son, Miss Jennie and L. E. Buell, were present at the funeral at the late home Sunday afternoon. The services were conducted by the Rev. E. D. Daniels, pastor of the New Church at La Porte, Ind., who outlined some of the

features of our beautiful faith, in the teachings of which the departed was a consistent and devoted believer.

**RUMFORD.**—At Wilmington, Del., May 6th, 1904, Elizabeth Gilpin Rumford, in her sixty-fourth year.

It is impossible to give an adequate idea of the character of Miss Rumford without violating the privacy of an exceedingly quiet life, surrendered to the discharge of home duties and loving services and averse to publicity. It will be sufficient to say that she had been for many years an active and devoted member of the Wilmington Society, was for many years and as long as her health permitted a main dependence in the choir and Sunday-school, and never wavered in her interest and loyalty. One of her faults—it is difficult to know whether to call it a fault or virtue—was self-depreciation. But this led, in her later years, to a dependence upon the Lord and sense of His presence and keeping power that gave her more support than her friends generally were aware of, and that brightened the last years of her life. It is pleasant to think of the new life and light that is now breaking upon her senses. S. S. S.

**SETZER.**—Thomas Howard Setzer, daughter of Mrs. Mary Setzer, at Union City, Tenn., at the age of eighteen years.

Miss Setzer was born in Nashville, Tenn., April 21, 1886, and three years later her parents moved to Union City. Her father preceded her into the spiritual world. "Tommie," as she was called by her relatives and friends, was deeply interested in her studies at school, and was fitting herself to become a teacher of languages. She was especially fond of the Latin and hoped that by preparing herself for such a position she would be enabled to support her mother. She was, however, of a delicate nature and rapidly lost her health. She remained conscious up to the last and passed quietly away without fear of the future and reconciled to the event which called her



from the hoped-for earthly field of usefulness. Miss Setzer expressed the purpose of becoming a member of the New Church after her recovery. Her mother and a sister, Mrs. S. Parkman, the only remaining members of the family, united with the society last September. Owing to the impossibility of procuring the services of the missionary pastor, a minister of the Christian Church kindly consented to read the New-Church burial service, and on Sunday, May 1st, the Rev. L. G. Landenberger delivered a memorial sermon, based on the words in Isaiah lxi. 3: "To give unto them beauty for ashes." The chapel was decorated with tokens of love in memory of the friend who had passed away and who was beloved by all who knew her.

L. G. L.

**STOWELL.**—Mrs. Mary E. Stowell passed away at the Holy Family Hospital in La Porte on Friday morning, April 29th.

She was born in Philadelphia, Pa., May 27th, 1832, and was therefore nearly seventy-two years of age.

Her maiden name was Mary Ellen Roberts. She was the daughter of Ferdinand and Chloe Roberts, who came to La Porte County in 1838 and first settled in Byron. They lived there about two years and then moved to La Porte. At one time Mr. Roberts was postmaster at Byron. Indians were all around. In 1840 Mrs. Stowell moved into her late home, where she has lived ever since. In 1851 Mrs. Stowell was married to Dr. Leavitt, who passed away a few years after the marriage, leaving two sons as the fruit of the union, one of whom, William B. Leavitt, lived until he was about seventeen years of age and then passed away in 1876. The other, Ferdinand Leavitt, still survives. Mrs. Stowell was a firm believer in the doctrines of the New Church, of which she was a lifelong member, and of which her father was one of the founders and supporters. Mrs. Stowell has experienced her share of sorrow, but with a martyr-like devotion and faithfulness she has been patient unto the end. Many years ago she lost her sense of hearing in great part, and the affliction slowly increased, which was a great trial to her. But she could hear the music of the band, of which she was very fond, and many will remember seeing her seated in a chair placed on the pavement not far from

the stand when the band concerts were in progress, listening intently to the music. This was a great comfort to her. Her deafness was largely the cause of her giving up a use in which she very much delighted. She was possessed of considerable musical talent, and for many years she was the organist of her church. She served faithfully and acceptably, but her affliction so increased upon her that at last it became necessary for her to resign that office to some one else, which she did very reluctantly, because she greatly enjoyed it. A few days before her death she was taken with pneumonia and removed to the hospital, where it soon became evident that her disease would result in her death. A good, conscientious and faithful woman has gone.

### Special Notices.

**Theological School of the General Convention, at Cambridge, Mass.**

The next school year will begin on Thursday, September 29th, at 10 a. m. Inquiries about the school and applications for admission should be made to the president,

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12 Louisburg Square, Boston, Mass.

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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.

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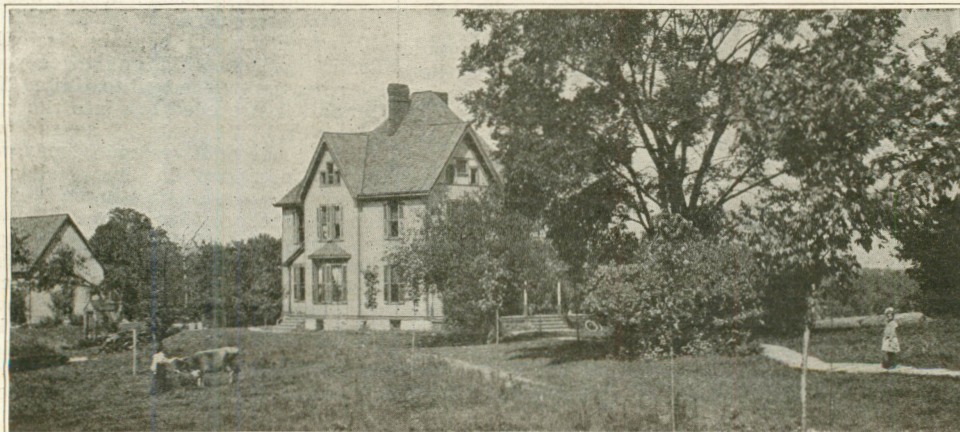
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