

The
NEW-CHURCH
MESSENGER

*A Weekly Journal
of the New Christianity*

In This Issue

“Ultimates”

By H. Durand Downward

What the World Sees

Editorial

The Return of the Seventy

By John Ramsay Hunter

Verse—News of the Church, Etc.

THE NEW-CHURCH MESSENGER

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THE CODE OF JOY

By

Clarence Lathbury

THE ten Beatitudes of Jesus might well be named the Code of Joy. They are the principles of true being—therefore, of true happiness. The treasure sought from the beginning lay here awaiting the discoverer. While revelation and counter-revelation have appeared; while innumerable man-made codes have claimed precedence; while hate has bathed its sword in hate; while men have sought welfare in material conquest, in personal power, in the very negation of these things—right here was the cure of souls, the turning of the Kingdom of the World into a Kingdom of God.



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REPENTANT sinners equally with the unrepentant may be tempted to what is in many ways the chief of all sins, vanity or self-importance. The humorous column of our friend, *The Churchman* recently contained this stimulating if a trifle mordant bit of verse:

Once in a saintly passion,
I cried with desperate grief:
"O Lord, my heart is black with guile,
Of sinners I am chief."

Then stooped my guardian angel
And whispered from behind:
"Vanity, my little man,
You're nothing of the kind."

—JAMES THOMPSON.

One may indeed call himself "the chief of sinners" without meaning more than that he sees that his sins are scarlet; but as surely as we would rather be hated than ignored by our neighbors, most of us would prefer being eminent sinners to admitting ourselves to be unimportant saints. The bitterest pill we are called upon to swallow is the fact that, but for the spiritual forces, good or evil, which come to us from outside ourselves, we amount to nothing at all. It is highly significant that Emanuel Swedenborg, who began his religious experience by declaring himself "chief of sinners," ended with the teaching that a man has no more right to attribute evil to himself than goodness.

JUST why does the fact that a man like Luther Burbank calls himself an infidel possesses the "news value" which the press—even the church press—appears to attribute to it? We suppose it is one of the punishments of fame that a famous person should have unlimited opportunities to "make the judicious grieve." For the fact is that the one outstanding feature in the aged scientist's avowal of doubt is pathetic ignorance of the subject which he is discussing. The sort of thing that he calls "religion" has been buried and forgotten by all reasonably educated and progressive people for a generation at least. It never had anything to do with Christianity in any case. How can we make Mr. Burbank and the millions of other spiritual Rip van Winkles awake to a realization of what religion means *today*?—As we write these words, however, we remember that the State of Mississippi has just passed a law forbidding the teaching of evolution. In so far as such statutes represent the will of organized religion, we must confess to a sympathy with Mr. Burbank. Evidently the "vastation" process of which he and his like are agents must go on apace before the way of the New Church is made ready.

A RECENT issue of *The Master Mason* contains a most interesting article by Burton E. Bennett, Sc. D., on "The Swedish Rite of Freemasonry." To one who is not a Mason much of what is said in the article is naturally more or less obscure, but certain facts stand out. Dr. Bennett holds that, while "Swedenborg was not a Mason, never spoke of Masonry, and never mentioned Masonry in any of his writings," "Swedenborgism (*sic*) has so interwoven itself with the 'high degrees' of all systems . . . that it cannot be passed over lightly or explained in a few words." He proceeds to give a most interesting and affirmative biographical sketch of the seer, along with a brief quotation (apparently from our *Book of Worship*) of "the doctrines of the New Church." There follows a lengthy extract from one of the Memorable Relations in which words and phrases seeming to have a Masonic significance are printed in capitals. A full page portrait of Swedenborg illustrates the article, which also contains a good deal of interesting matter dealing with the history of Sweden in his time. Perhaps some of our New-Church Masons may induce the editor of the magazine to consider further studies of the subject.

What the World Sees

AS Mr. Downward says, the great philosophical concept expressed in Swedenborg's characteristic use of the term "ultimates" remains largely unknown by the world at large. Yet here as in many other cases, the Lord is apparently making the world ready to receive the doctrines of the New Church by revealing first the external facts of which they supply the interpretation. The fact of the value and power of ultimates is today clearly seen in many situations.

The teacher, for one, knows it very definitely. He has found, as he will put it, that no idea is firmly implanted in the child's mind until the child has been led to "express" it, and that the more concrete and physical the expression, the surer the grasp of the teach-

ing. Merely to have a pupil repeat a law of physics aloud is better than nothing. If he can be got to restate it in his own words, with original examples, there is a much greater chance of his retaining it. To let him perform with his own hands actual experiments showing the law's operation is best of all; for, this done, his possession of the law is permanent.

The principle—albeit somewhat slowly—is being applied in the field of religious instructions. Sunday Schools are providing more and more of the "helps" that permit translation of the lessons into some sort of action. The use of dramatizations of the Bible stories, especially for the actors, is seen with increasing clearness. There is also an ever growing effort to induce the children to embody what they learn in daily living—again the one permanent guarantee of retention.

Religion in general is getting the idea also. Belief in salvation by faith alone has become an anachronism. A man's religion is known to be genuine only so far as it is expressed in conduct. Collective Christianity is seen to amount to nothing except as it brings about a Christian social order. And what is of somewhat especial interest is that worship is now recognized as unable to exist without physical expression. The return of the Protestant church to ritual is one of the most remarkable and nearly universal of all modern movements. Especially does the growing recognition of the values of the Sacraments open the door for a fuller explanation of their power and meaning.

The world still needs to grasp more fully, however, the fact that only *as* ultimates have outward acts or expressions any spiritual value. Neither worship, nor moral conduct, nor even an ideal social order will bring the world one step nearer heaven except as the motives which produce them are heavenly motives. The life of religion leads inevitably to action, but religion is not action alone. It involves the whole man from highest to lowest, from the inmost motive to the outermost detail of conduct: "I am Alpha and Omega, the Beginning and the End, the First and the Last."

E. M. L. G.

The Return of the Seventy

A Sermon

By the Rev. John Ramsay Hunter

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come....And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name....And He said unto them; In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.—Luke x. 1, 17, 20.

WE read our Bibles a great deal more intelligently when we realize that Christ's words are not addressed to a certain class. All that He said is for each of us individually. We are tempted to read certain passages, for example, as if they were applicable to missionaries only; and as we are not missionaries we dismiss these admonitions as not for us. It is as easy way of shifting responsibility, of disposing of words that are possibly too searching for the average self-seeking life. But I believe that what Christ said to the twelve, He says to each of us; what He said to the seventy, He meant for me!

For anyone who believes in the life, ministry and words of our Lord and Savior, Jesus Christ becomes by the very force of that conviction a disciple, an apostle, a missionary. To go to a far land amid circumstances beset with incredible hardship, to plead with a people who perhaps have no desire to listen in order to win their salvation according to a certain creed or formula; thereby perhaps to win surer salvation for one's own fearful soul—that is not the life that Christ had in mind when He sent forth the seventy; that is not the missionary zeal He commended and enjoined. It is the ordinary thing, rather than such a spectacular release from the commonplace, that is the hard thing; the difficult matter is to manifest the spirit of Christ every day among those who know us best. And that was the obligation, that was the responsibility laid upon the twelve and upon the seventy.

I

Twelve disciples were chosen from among fishermen, tax collectors, and men in the ordinary walks of life. Their mission was chiefly to go out among their fellow workers and maintain a higher and Christian standard of living. Most of the time they had to maintain themselves by their ordinary occupations: we hear of their casting their nets in time of calm and of storm, in desperate need when the catch was small. But we hear of them, too, as finding time over and above their occupations for the service of their fellow men, for teaching and healing, and especially for that task—as difficult now as it was twenty centuries ago—of setting up an example of “plain living and high thinking”; of holding to moral standards in an age of laxness; of thinking spiritually in an unspiritual day.

Is not that man really the missionary whom the Lord commended who goes to his work each day with the laws of God and the Gospel of Christ so securely written in his heart that all may feel that right standards are still in the world, that honor and justice have not perished from the earth, and so may come—as did the Greeks of another age—to say at last, “We would see Jesus”? That is the way in which, now as always, the true Church grows—by transmitted discipleship. For when the spirit of Christ has really touched the heart of a man, he can go out and speak to a following that no other could reach. And yet he knows best the language and thought of, and the points of contact with those who are nearest to him in race, family and daily activity.

II

The New Church has endeavored to keep this reasonable point of view in mind in its missionary work. A student in the Philippines, or in Japan becomes interested in the Writings. He is encouraged to come to this country and

study. When he leaves, he takes back to his people the knowledge and inspiration he has gained, but presents these in line with the history, the genius, the traditional background of his race. We can all best serve those of our own kind. I know that I could not appeal to the mind of a highly educated priest of Siam. I could not teach a Japanese prince, nor a Mohammedan camel driver, for I do not speak their historical, intellectual and spiritual language. But there are those who do speak that language, and who can enrich its vocabulary with new spiritual truth.

It was so in the Lord's own time: John influenced Simon and Andrew, Philip claimed Nathaniel. The surest way for the truth to permeate is for a man to reach out to those nearest to him—to his brother, his neighbor, his daily associates. If a business man is a thoroughgoing Christian he teaches, both consciously and unconsciously, the Ten Commandments, justice, helpfulness, sympathy—a code of ethics which is all inclusive, and which sends its influence, like a pebble cast into the sea, to life's farthest boundaries. The time comes when these who have been touched by his influence begin to ask involuntarily, "What does this man believe?" He who goes as a Christian into the vortex of business strife each morning is a missionary just as truly, and in as wide and as difficult a field, as he who teaches a score of dark skinned heathen in some foreign land. No less truly a missionary is the woman who, in her work at home, in the school room, in social life, radiates fineness and sincerity, shedding an influence that goes beyond her own times and her own environment.

III

I do not mean to belittle those heroic souls who seek out the obscure and dangerous places of the world as their field of endeavor, who perhaps pray (as did one successful missionary I knew) that the Lord will give them something so difficult to do that no one else would do it. There are always those whose creed, whose formula of salvation, whose passion for sacrifice drive them into the far fields of heroic adventure. I do not believe that such people are conscious of fleeing from the commonplace

tasks near at hand. But I do believe that they are often mistaken in feeling that God is pleased at their sacrifice of home and comfort, at their choice of the difficult and unusual rather than the normal path of life. These groups who turn their faces toward India, China and Africa hear a different call, see a different vision from those which come to the rank and file of us, but I am sure that the Lord addressed no word to them that He did not mean for each of us also. For His words were ever too widely inclusive to be meant for any single and peculiar group.

IV

With this conviction in mind, the words that He spoke to the seventy must surely reach to the heart of each one of us. He says to them, in effect: "Do not think too much of what you have done or can do; think rather of what you are." "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Every Christian in the world is, indeed, included in the seventy, or else, why the all-inclusive number? Seventy means *everyone* who goes forth to the field of duty or of service. And the field into which Christ sends the seventy is not limited either; it is *everywhere*. Does He not say that they are to go "into every city and place, whither he himself would come"? And is there any state of human temptation and need; of sorrow, sickness and suffering; of peace, joy and victory into which He does not enter? Is there any place or occupation, any human problem, any kind of willing and thinking and living where He does not come? So the seventy, among whom we belong, were sent into every field in which human helpfulness can play a part.

But the injunction was that the disciples should go "two and two" (that is, with love and knowledge conjoined), for no worker is effective who has not affection as well as wisdom, and who does not let his mind direct his zeal. And there was the further admonition that the men sent should not be too much concerned about their material well being; for it is as true now as it was then that no man can

do a really great work who thinks first of money or physical comfort. And it is true also, is it not?, that work done in the field of poverty and obscurity may be as great in the Lord's sight as that which is accomplished in the realm of power and affluence.

V

But it was the return of the missionaries that was to be our main topic. They came back with words of triumph on their lips, full of confidence and authority. They had put down evil in high places; they had healed the sick; even the demons had been subject to them. And now, as they waited before the Lord in their triumph and elation, His presence and words turned, as it were, a searchlight into their very souls. They had come to the test, not of what they had done, but of what they *were*. And therein is the final judgment, in this world and the next.

The Word of God and the writings of Swedenborg make it clear that no single deed and no multitude of deeds can either save our souls or destroy them. No more can any act of faith or excess of piety. Heaven lies in but one thing—just in *being*! “The kingdom of heaven is within you,” in your ruling love, your essential character. And just this is symbolized in the Bible by a man's *name*. We are told that when one's name is uttered in the other world, the very fulness and completeness of his character is thus conveyed. No qualifying words are necessary, no explanations, no descriptions. The name *is* the individual. If therefore one's name is written in heaven, the real man—the spiritual man—whether he knows it or not has attained “the measure of a man, that is, of an angel.”

The writing, therefore, of a man's name in heaven, in “the Lamb's book of life” is no simple act of penmanship, no solitary judgment. It goes on here and now, every day and every hour as the laws of the heavenly life are engraved deep in the soul. The judgment—“Not what you do, but what you are”—is the hardest judgment in the world. Not one of us can be sure of the decree in his own case, and how much less in the case of any other!

VI

As we look abroad and estimate some conspicuous figure, who out of great wealth has made magnificent contribution to learning, philanthropy, missionary enterprise, and who along with this has lived a life of consistent piety, we are prone to say: “Here, surely, is one of the seventy. Well done, good and faithful servant!” Yet the outer world's judgment is really as naught. Only the man's Maker knows what he really is; what his name is, and whether that name is inscribed on the rolls of heaven.

Evangelist and sinner, missionary and worldlyling are all subject to the same decree. We cannot stand apart and judge by our ordinary, worldly standards who are the successes and who are the failures. For the outward accomplishment is not necessarily any measure of the inward striving, nor is knowledge of truth—even along with the ability to expound it—necessary proof of spiritual attainment.

The seventy came exulting in the power of the truth they possessed. When they affirmed it, the sick were healed, and even the demons became subject to them. But Christ taught that the ultimate victory is not falsity overcome. He had seen Satan (the type of every false principle) fall from heaven, but the end was not yet. The possession of truth is not enough, nor the doing of good works, nor even the faith that moves mountains. There is a deeper demand, and as a man grows in spiritual life he comes to see in it the most searching claim of all: “In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”

When a man *shuns evils as sins*, he flees them because they are contrary to the Lord and to His Divine laws; and *then he prays* to the Lord for help and for power to resist them—a power which is never denied when it is asked. *By these two means* a man is cleansed of evils. He cannot be cleansed of evils if he only looks to the Lord and prays; for then, after he has prayed, he believes that he is quite without sins, or that they have been forgiven, by which he understands that they are taken away.

"Ultimates"

By H. Durand Downward

SWEDENBORG'S doctrine of ultimates deservedly ranks as one of his unique and distinctive teachings. Doubtless none save students of his writings are aware that such a teaching exists. Even the very word has, for the average ear, a strange and unfamiliar sound. "Ultimate," the adjective, is common enough; but "ultimates," the plural noun, needs explanation. The illustrious revelator himself regarded this doctrine as being unknown in his day. He spoke of it as "a truth from heaven." And though many years have passed since he first set it forth, there is no evidence that the heavenly truth is known to the general thought of the present.

WHAT ULTIMATES ARE

While it is improbable that the nature of ultimates could be satisfactorily explained by a definition, a definition may serve, nevertheless, as a general introduction to what follows. The adjective ultimate is defined as meaning farthest; most remote in space or time; extreme; last; final. It is also defined as meaning last in a train of progression or consequence; tended toward by all that precedes; arrived at as a last result. Taking this second definition as the one more nearly embodying Swedenborg's teaching, and substituting the noun for the adjective; I may define ultimates as being the *final* productions of a prior series of processes, forces, or causes; or, again, as being those last things toward which all prior things have tended, and that exist from them as effects from their causes.

But ultimates are effects in the unique sense of being the last things in a whole train of *successive progression* from higher planes, through successively lower planes, on down to the outmost or lowest plane. They are the last or most remote expression of discretely higher levels of being. They are the thing in which spiritual energies have spent themselves utterly. They are the most external effects of spiritual vitalities. They are spirit, crystallized and fixed in relatively stable and permanent embodiments.

It will help to a further understanding of the nature of ultimates to mention a few of their main characteristics.

MAIN CHARACTERISTICS

Ultimates are as a body to all that precedes them and gives them birth. They receive and contain all that is prior to themselves. They house higher things. But this they do according to a certain order. The first or highest prior thing becomes in any ultimate the center; round about this center are the successive intermediates; and about them all is the ultimate itself, which forms the containing circumstance that holds all the successively preceding things together in their order and connection. Briefly expressed, successive things are together in ultimates.

This may be illustrated by the familiar collapsible cup, which, when it is inverted and extended, suggests what is meant by successive order. The highest ring is then the inmost, the successively lower and larger rings are the intermediates, and the lowest and largest ring is the ultimate. Now close the cup, and you have a hint of how successives are together in ultimates; for now what was formerly the highest or inmost ring, becomes the center of the collapsed cup, with the next successively lower rings round about that center, and surrounding and containing them all, the last or outer ring, which represents the ultimate. The illustration is defective perhaps in several respects, but chiefly in that the bands of the cup are all of the same substance, whereas the prior or successive things that are together in ultimates are each of a different substance or nature from that immediately preceding it.

Perhaps, therefore, a better illustration would be that of willing, thinking, and doing, or of "end, cause, and effect." These are successive processes, yet in any particular act all three exist together. An office building, for instance, embodies not only the end that the architect had in view, but also his thought whereby that end was obtained. The building

itself is the ultimate of his will and thought; both are interiorly within it, yet each is separate, distinct, and of a different nature from the others.

BASES AND CONTAINMENTS

Ultimates not only contain higher things; they also support them, and keep them from flowing away and being dissipated. What becomes of the office building if the architect's will and thought be not carried out in steel, brick, and stone? Where is the great poem if it be not committed to paper or expressed in some other way? Where is the symphony if it be not set down in musical notation?

Ultimates are further characterized by fullness. They contain simultaneously, from firsts to lasts, all that contributed to their production. Prior things are not so conditioned. Affection, for instance, is not full and complete until it clothes itself with thought, and they together dwell in the resulting deed or work. No successive series from higher to lower and lowest is full and complete until that lowest implied in the very series itself, actually comes forth. Ultimates, then, are full because in them all the potential phases of existence implied in their series are carried out—because in them all the possibilities of being peculiar to the series of which they are the last expression are actualized.

In ultimates there is power. This characteristic they have not of themselves, but only because they contain interior potencies. That the arm seems to wield power of itself is a mere appearance, its power being not inherent, but derived from the will and thought. Yet in the latter alone there is no ability to strike a blow or to soothe an aching head. Only when the will and thought find an ultimate arm through which to proceed and act, does power, in this particular instance, first appear.

Ultimates form a reactive plane by means of which the circle of life in its larger and more individual aspects is completed. Things begin in their primes, or firsts, proceed to their ultimates, and then return to their primes. This is a universal law of life. Take, for instance, man. His primes are his will and understanding; his ultimates are acts and works. Through

the latter, by means of delights, a return is made to his primes. If that sounds abstruse, I may say that man's circle of life is completed when, in any particular case, he finds satisfaction and joy in having accomplished the task that he set out to do. He puts desire and thought—his primes—to work towards a certain definite result—the ultimate—and when that result is achieved, his life is rounded out by a rewarding sense of his having created something. Without this reactive, ultimate basis, the life forces would flow impotently on, and never get anywhere; but when they reach and form their ultimate, they speed back to their source, carrying with them, either to man or to God, this sense of satisfaction in having fulfilled their appointed mission. So the flow of life goes ever on, from primes to ultimates, and from ultimates back to primes.

Even at the risk of repetition, I wish to call special attention to a final characteristic of ultimates—their complexity. No effect or last thing is as simple as it appears to be when viewed superficially. A tree is more than wood, bark, and leaves; a building is more than an ordered pile of brick or stone; a man is more than flesh and bones. Every ultimate is the general containant of all that produced it—a containant, however, not in a materialistic or special sense, but in the same sense in which the architect's will and thought are contained in a building, or in which God's love and wisdom are contained in the universe.

Brief consideration here of a few particular ultimates may throw further light on the subject, and suggest several respects in which the teaching may be of practical use.

THE WORLD OF NATURE

Take the world of nature. Think of God as having created it through successively lower degrees, and of each lower degree as being the outbirth or effect of the degree immediately above it; and so on down to the ultimate or nature itself, which is the last effect of *all* the degrees above or spiritually within it. This means that nature is, if I may so speak, the outside of the Divine mind. It is what results when the Divine creative forces, flowing forth from God, have spent themselves and have no-

thing further to create. It is the lowest level of spirit—matter, we call it, but nevertheless spirit still, appearing in its lowest degree in its ultimate form. It is spirit at rest. In its lands, rocks, minerals, waters, and other objects, the spiritual creative forces from all the higher realms, having reached the lowest level possible to them and having spent all their creative and formative energies, cease their outward plunge and rest from their labors.

Now, knowing that nature is the outside of the Divine mind, or the ultimate effect of that mind, the religious value of the doctrine of ultimates as it concerns nature ought to be apparent. Nature is more than it appears to be. Having come forth from God and being sustained in existence by Him, it must also declare Him. His mind is within it. Its deeper significance is all of Him. It speaks of all the spiritual levels of being that produced it even back to the Supreme Being. Perhaps the Psalmist saw something of this when he sang,

"The heavens declare the glory of God;

And the firmament showeth his handiwork."

But these deeper utterances of nature become clearly articulate only when one knows the key to their meaning, which key Swedenborg has given us in another of his distinctive teachings: I refer to the law of natural and spiritual analogy, or, more technically, the law of correspondence, which law it is not within the province of this article to unfold.

The doctrine of ultimates also helps one to avoid the danger of falling into materialism or pantheism. It gives him to see that nature is not God, but only from God. It enables him to distinguish the reality from the appearance, and to rejoice in the fact that God's love and wisdom can so wonderfully come forth as to produce this beautiful world, which, while it declares Him so fully, is still not identical with Him.

ULTIMATES IN MAN

Next, take man. His body is the ultimate of his soul. It contains or houses the soul, gives it a basis in nature through which to work out its purposes. Through it the soul performs uses in the world, wields power, and takes satisfaction in achieved tasks. The soul is not the body, nor is the body the soul; yet the rela-

tion between them is most intimate and vital—so much so, indeed, that a lack of harmony in the one is likely seriously to inhibit the full and normal functioning of the other. The doctrine of ultimates, therefore, provides intelligent incentive in the matter of attaining physical health. Since there is power in ultimates, and since the body is an ultimate, everyone should strive to keep his body in the best possible condition, that it may be a fit and efficient instrument of the soul.

Man has a spiritual ultimate also; it is his external memory. In this all his higher spiritual faculties and functions terminate. The nature and extent of the contents of this memory determine the quality and degree of all his more interior spiritual processes, such as rational and spiritual thought. The importance of cultivating a retentive memory, and of the use of due care in determining what its contents shall be, is obvious.

The human race itself is also an ultimate in the large sense of being that in which heaven ceases, on which it rests, and on which it depends for fulness and freedom of life. Swedenborg uses an interesting figure here. He says that "the human race is as it were, the base of a column, or as it were the foundation of a palace, for the heavens." We will remember in this connection that the Lord speaks of the earth as being His footstool. All this becomes really comprehensible, of course, only when one is familiar with certain other distinctive teachings of Swedenborg, whose system of religious philosophy is such a connected and coherent whole that it is difficult to grasp any one phase of it without having at least some acquaintance with all its other phases.

Since the heavens are largely dependent upon the human race for their integrity and support, the doctrine of ultimates provides tremendous incentive for the evangelization of the world, and for intrepid preaching of the Social Gospel, that the kingdom of the world may become the kingdom of our Lord and of His Christ, and that an adequate basis or ultimate may be wrought out in mankind itself for the support and encouragement of the heavens and for the spiritual unity of angels and men.

THE WORD IN ITS LETTER

As applied to the Word, the doctrine of ultimates reveals the letter or the literal sense to be the basis, containant, and support of the meanings or senses within that letter that are the more worthy of God. The Word, having come down from God, as we believe, contains these higher meanings, just as any other ultimate contains the things that produced it. The literal sense is the lowest form that God's truth takes in its journey from Him to us. It is not all there is to the Word, any more than man's body is all there is to him. No ultimate is the whole story. That is told only by the ultimate plus its genesis and content. Without the letter, the interior truths in the Word could not be made available to man; for in that case they would have nothing ultimate to rest upon and in, and by which to be held in their order and connection.

In the light of the doctrine of ultimates the literal sense of the Word assumes a place of prime importance. The doctrine lets one know, and stresses the fact, that the power of the Word is in the letter, and not in any of the deeper meanings apart therefrom; but it makes clear at the same time that the power in the letter is there only by virtue of those deeper meanings. It shows that literary and historical study of the Scriptures is most legitimate and essential, that the full literal meaning may be arrived at and an adequate basis laid

for subsequent spiritual interpretation. It invites to skill in the handling of the letter. It gives one to know that the *whole* Word is this letter as it may be illumined by the higher levels of truth it contains. And since the whole Word is letter plus spirit, doctrine should be drawn from the Word in the light of that fact.

GOD'S SELF-ULTIMATION

The most glorious of all ultimates is revealed in the Incarnation; for thereby God assumed human nature and became man in last things, as in first things He had been from eternity. In that event He went forth to the realization of what had been ideally possible to Him from the beginning. The need for it having finally arisen, He then let His humanizing powers out and down to their logical last effect—a human nature of His own, Jesus the Christ. He gradually purged this human nature of its lower elements and made it uniquely glorious with His love; so that it became at length an eternal point of contact and a plane of saving fellowship between him and man. In the Lord, God is both God and Man, the First and the Last, the Alpha and the Omega, the Beginning and the End. In Him, God ever descends that He may lift us up, and ever up, and out of this external world at last into the inner world, where we shall forever develop spiritually upon the basis that we laid in this ultimate world and in this ultimate body.

Laus Deo

By Sara Conant Ostrom

FLUSHED deep with joy the herald clouds
Proclaimed, "The sun, the sun!"
With waves of heat resplendent, light
Cleansed earth from shadows of the night,
A new day had begun.
Praise ye the Lord!

In silence hosts of radiant stars
Flash through the distant blue;
Obedient to the Master's will
His sacred wishes to fulfill
Their bidden paths pursue.

From "day to day" Thy glories shine
Great Lord of Life, O Love Divine.
Praise ye the Lord!

NEWS OF THE CHURCH

Plan to Attend Convention in Philadelphia, May 11th to May 18th!

Here and There

The *Cleveland Times* featured a recent sermon by the Rev. Clarence Lathbury, Pastor of the Church of the Holy City, which emphasized the values of personal contact in doing our good work.

The Massachusetts New-Church Woman's Alliance met in the vestry of the Boston church on Wednesday afternoon, March 3rd. Dr. Mary Florence Taft gave a talk on "A Mediterranean Cruise."

A series of sermons based on incidents in the life of David, King of Israel, is being delivered at the Church during February and March by Mr. Gustafson. Abstracts of these sermons also appear in the local press each week.

The Council of Ministers of the Illinois Association held its quarterly meeting at the Western New-Church Union in Chicago on January 19th. The Rev. William H. Beales of Buffalo was a special guest, reading a paper on "The Second Coming of the Lord" which showed the relation between the Second Coming and Swedenborg's works. A paper on "The Finished Work of Jesus Christ" was read by the Rev. Theodore Stephens.

An interesting series of evening lectures has been held at the Church in Portland, Maine since Edwin Markham delivered his lecture in November. In response to several requests the Rev. Harold R. Gustafson delivered these lectures, in which he took up in fuller detail the points touched upon by Mr. Markham. The attendance was not large, averaging about sixteen, but one-half to two-thirds of this number were previous total strangers to the New Church. The interest of most of these was casual, but they asked many questions and two of them have become quite interested. Mr. Gustafson is keeping in touch with these strangers. On Monday of each week an excellent abstract of the lecture appeared in both the morning and evening papers. These abstracts attracted much attention and were widely read. Through this publicity the Church and its Pastor have become well known.

Music Group of Study Committee

One of the activities of the Group Study Committee of the General Convention is that conducted under the name of "The Philadelphia Branch of the Music Group." This group has held regular meetings for two years and has made decided progress in its study of the principles of music and the principles in the work of Swedenborg. The November meeting discussed "Harmony and Melody" led by Miss Adele Sutor. The subject for December was "Bible Instruments," presented by Mrs. Henry T. Kent; for January, "Speech and Song," with Miss Helene Boericke as leader; and for February, "Tremulation," which was introduced by Miss Clara Boericke. The subject this month is "Hearing and Sight," on which Miss A. Stockwell is the speaker, and the schedule for the next two months includes "String Instruments," by Miss Rosamond K. Kent, and "Wind Instruments," by Miss Emily Hibberd.

Lending Library Incorporated

As a lasting memorial to the Rev. Louis G. Landenberger and in order to continue intelligently his work of loaning books about the New Church, the Lending Library which he established is now being incorporated under the laws of the state of Missouri. The incorporators are Dr. Emma M. D. Landenberger, President; Miss Louise Boehmer, Treasurer and the Rev. Dirk Diephuis, Secretary, and the movement is supported by members of the First Society of the New Jerusalem in St. Louis. The Library is being reorganized and many new books have been added to it, including over thirty volumes of Swedenborg from the library of the late Rev. William D. Hastings. A descriptive catalogue will be ready soon and will be sent to anyone on request. All books are sent free, postage prepaid, only the return postage being paid by the reader. Anyone having copies of Swedenborg's writings or collateral New-Church books which he cannot use is requested to get in touch with the Secretary, who occupies Mr. Landenberger's former office and book room at 3741 Windsor Place, St. Louis, Mo.

SPECIAL NOTICE

THE GENERAL CONVENTION

The One Hundred and Fifth Annual Session of the General Convention of the New Jerusalem will be held in the First New Jerusalem Church of Philadelphia (22nd and Chestnut Sts.) on May 15-18, 1926.

WM. L. WORCESTER, *President.*

B. A. WHITTEMORE, *Secretary.*

J. WOODRUFF SAUL, *Asst. Secy.*

The Secretary's Call

FOR ADVANCE REPORTS

Pursuant to Article VII, Section 1, of the By-Laws of the Convention, the Secretary hereby requests that all reports of Associations, Societies, General Pastors, unattached Ministers, and the following officers, committees, and auxiliary bodies of the Convention, be sent to him at the address below so as to reach him on or before April 15th, in order that they may be presented in print to the Convention:

President.
Treasurer (and Auditors).
Corporation; and Treasurer.
Theological School Managers;
Board of Missions and Treasurer.
Board of Publication.
Rice Legacy Trustee.
Rotch Legacy Trustees.
Gray Legacy Trustees.
Lungerich Publication Fund Trustees (and Auditors).
Building Fund Trustees.
Swedenborg Memorial Fund Trustees.
Pension Fund Trustees.
Orphan Fund Trustees.
National Church Trustees.
Augmentation Fund Committee.
Swedenborg's Manuscripts Committee.
New-Church Editor of Word Committee.
Lecture and Publicity Bureau.
Social Service Committee.
Library and Documents Committee.
Evidence Society.
Education Committee.
New-Church Messenger.
Delaware County Church Trustees.
Conservation of Church Property Committee.
Group Study Committee.
Fields of Activity Committee.
Old People's Home Committee.

In order that the "Advance Reports" as printed may reach as many as possible of the delegates before Convention, and also in order to facilitate the work of the Committee on Credentials, the undersigned hereby requests the secretaries of the various Associations and Societies composing Convention (see 1925 Convention Journal, pp. 212-214) to send him their lists of delegates with addresses as soon as possible.

B. A. WHITTEMORE, *Secretary.*
134 Bowdoin St., Boston 9, Mass.

The Bible in China

Word has just been received by the officers of the American Bible Society that General Chang Tze-kiang, one of General Feng's leading officers, has recently purchased from the Society's China agency 8,000 copies of the Christian Scriptures for distribution among the officers in his army. This is reported to be one of the largest orders for Chinese Bibles and Testaments ever received by the China agency. It is a most significant event in view of the anti-foreign and anti-Christian sentiment in China today. It indicates that apparently Chinese opposition is not against the Bible. These Bibles and Testaments are to be furnished in full leather and half leather, gilt binding and are to contain at the request of Gen. Chang a personally inscribed presentation statement written by the General himself. The cost of the order will be about 6,000 Chinese dollars.

OBITUARY

RISDON.—Mrs. Annie K. Risdon passed to the spiritual world from her home in West Somerville, Mass., on January 6th, 1926, at the age of sixty-one. The Rev. William L. Worcester, Pastor of the Cambridge New Church, conducted the services.

WARD.—Reginald Henshaw, Count Ward, who passed on to the eternal world on November 20th last, at sixty-three years of age, was one of the younger sons of Andrew Henshaw and Anna Walcott (Field) Ward.

His whole life is a striking example of the mother's influence. It was through her that the family, when the five children were young, joined the New Church in Newtonville, Mass., when that Society was worshipping in the old building under the Rev. John Worcester. It was through her that Mr. Ward acquired his deeply religious temperament. This showed itself throughout his life in a peculiar sense of the personal nearness of the Lord at all times, and of His Providence, which, as the Church teaches, he recognized as present in every occurrence of life, even the most external and minute.

The affection of his mother he reciprocated with the deepest family devotion, first to her, and always but especially after her death, to his brothers and sisters, to whom he showed the most thoughtful and bountiful generosity. It was at his suggestion that, after Mrs. Ward's death, the brothers joined in presenting the Cambridge Theological School Chapel with its handsome lectern, in her memory. But his neighbor-love went far beyond his own family and included all the many friends of his active life, especially when they were in any trouble; a generous loyalty often, alas, ill-requested.

His child-like trust and optimism followed him throughout his remarkable career, or rather may be said to have been its controlling factor. Starting very young with the Boston investment firm of Gardner,

Chase and Company, he went to New York and founded that of Clark, Ward and Company, which became immensely wealthy through dealings in copper. After the dissolution of this partnership, Mr. Ward transferred his business interests to London. He leased the well known Fulwell Park Estate, at Twickenham, now occupied by the exiled King of Portugal. He entered the Diplomatic Service; represented Great Britain in Roumania; became *Chargé d'affaires* successively at the Courts of Spain, Portugal, and Italy, and, as financial adviser to the Vatican, was created Count by the then Pope, Leo XIII. His business affairs were crippled at the approach of the War. He gave up Fulwell and his foreign connections and virtually started afresh, with all his old, high courage, first in Boston and later in New York. He was still in active business when a heart attack, lasting only a few weeks, brought about his death.

Throughout his distressing illness, he was as patient and trustful as ever, and, as always, unselfishly thoughtful for others, even in his own despite; for his optimistic reports deceived his family as to his real condition. His brother, Clarence Stewart Ward of the Massachusetts Bar and of the Brookline Society, and Andrew Henshaw Ward, also of Brookline although resident for many years in Milton as one of the best beloved principal masters of the Academy, had both passed on some years before. Reginald Ward is survived by his sisters, Mrs. John Carter, late of Newtonville, now of Salem, and Mrs. Ward-Blackburne of Boston.

C. W. H.

CALENDAR

March 21

Fifth Sunday in Lent

THE LORD AS THE SON OF MAN

Selection 88: "Praise waiteth for Thee, O God, in Zion."

Lesson I. Exodus xxxviii.

Responsive Service I. The Commandments.

Lesson II. Luke xi, v. 29.

Benedictus, to Gregorian Tones, Mag. 715-735.

Hymns (Mag.) 361: "I heard the voice of Jesus say." 312: "Jesus, lover of my soul."

Contributors to This Issue

The Rev. John R. Hunter is Pastor of the Church of the New Jerusalem in Los Angeles, California.

The Rev. H. Durand Downward is Pastor of the New Church in Roxbury, Mass. Besides his ministerial experience here and in Indianapolis he has had business and journalistic training.

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Subject: "The Use and Abuse of Organization."

Thursday evening, April 1, at 8:15 P. M.
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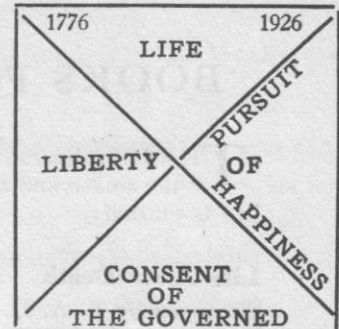
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