

# New-Church Messenger

"Behold, I make all things new"

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## New-Church Messenger

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### The Date of Convention.

It has been thought best, after consultation and deliberation of the committee of the Illinois Association with the President of Convention, to set the date of Convention earlier than had been announced. May 16 to 23 has been decided on—the Convention proper to open May 20th, the Council of Ministers and other auxiliary bodies meeting earlier the same week. The proper time for Convention—the most convenient time—has been the subject of discussion on the floor of Convention several times in years past, with the conclusion that it should come some time between the first week in May and the middle of June. The reasons for the change of date from that first announced by the Chicago committee need not therefore be discussed here.

The change of date makes it necessary to change also the place of meeting from a hotel to a church, the down-town hotels not being able to care for the meetings and the visitors at the earlier date. It has therefore been decided to hold the meetings in the Kenwood church, corner of Forty-sixth Street and Woodlawn Avenue.

Those interested are therefore asked to take notice that the Convention meetings will be held in the Kenwood church May 16 to 23, inclusive.

### The Folly of Dishonesty.

All sharp practices, falsehood, suppression of the truth, and the various forms of dishonesty, eventually terminate in loss only. If the loss does not come in this life, it will shortly overtake one when he enters the spiritual world. If a person denies the existence of the spiritual world, and estimates success by the riches possessed at the time of death, the final adjustment of things according to right and truth will not cause amendment of ways. But if the nature of the spiritual world is known, if the temporary is seen in impressive contrast with eternity, if it is known how all things are settled finally according to perfect justice, the folly of any form of cunning, deceit and dishonesty appears with restraining power.

Everyone takes his memory with him into the spiritual world. Everything that one sees, hears, thinks, does or is affected by, leaves its impression upon the mind, and this so minutely that even the things that are forgotten remain and can be reproduced in the spiritual world, together with every least detail of thought, intent, desire and feeling.

Suppose one knows this to be true. Must it not, then, be a mighty deterrent when tempted to withhold the truth, to deceive, or to commit fraud of any kind? A man's book of life is all that has transpired in his mind from infancy to the time of death, and this is the book that can be opened at any time, even to eternity. Should we, then, not so live that we shall not be ashamed to have our book opened at any time?

We may look upon this life as the lower court, and upon the other as the supreme court, the court of last resort. Is it not insane folly to bring a false case before a lower court when it is known that it will be reversed in the supreme court?

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." The heart and the hands need to be undefiled, if one stands in the final judgment. This fact impresses upon us the utter folly of every form of deceit and dishonesty. It warns us most solemnly how we should watch

lest any deceit or craft of the infernal regions be allowed to influence our actions. It is better to lose all now than to lose the soul forever.

### Editorial Notes.

The MESSENGER desires above all things to minister to the spiritual needs of its readers. It does not care so much to meet the views of others on current matters of thought as to meet the needs of the soul in daily life. Many evidences come to the editor that the MESSENGER is helpful in this respect. One devoted lady reader last week wrote us as follows after receipt of the paper:

The last MESSENGER just in. That second paragraph in "War and Temptations" gives the rounds in the ladder, so to speak, the *steps* toward regeneration. This is what people need, the *how*. "Come to Jesus," or "Turn to God," is too general, hence no *guide*. (1) Let into their evils that they may see; (2) confess; (3) acquire strength and wisdom to overcome. Indeed the whole article is wonderful and should make us patient with others and ourselves while passing through these stages in which we may escape the need of "punishment." Thank you sincerely for this. . . . The dear MESSENGER is the most precious sheet that comes to our reading table, and we appreciate it *so* much. . . . Will you send for the enclosed 8 cents one copy of Feb. 9, 1916, MESSENGER to \_\_\_\_\_. He is the lad who said to me, "Johnny is using his power in the wrong way." (Page 111, Feb. 9 MESSENGER.)



It is always helpful to hear from those who have found in the doctrines of the New Church a well-spring of constant joy and gratitude, because of the enlightenment, comfort and edification which they bring, their aid in this respect being absolutely reliable and irrefutable. We quote from two communications of this kind recently made, the first from one who has been a diligent and appreciative student of New-Church literature for the last three and a half years. He writes:

What I have gained is priceless to me and permanent. I can't think without betraying the influence of Swedenborg on my thought. It colors my outlook on life beyond my own sense of awareness. It has given me a poise and serenity that I have never known before. It has helped to make me bigger than the vexatious vicissitudes of everyday life that formerly fretted me almost to death. In consequence I am a healthier, happier man, because I have learned that my life and living are from influx of the Divine, and my endeavor is to keep "within the sphere of operation of Divine Providence." . . . It is all so reasonable, and all so beautiful, and above all, in conformity with the demands of the most pragmatic pragmatist, "it works."

The other communication is from one who has for many years been an earnest and devoted member of the New Church, and whose testimony is of special value as the result of constantly deepening experience:

Swedenborg's doctrines throw such a flood of light on all the relations of life, both present and future, that this light is a permanent and continuous source of confidence, strength and help in all one's duties, a source of joy and gladness clearing one's path of many uncertainties, and helping one to travel onward with no uncertain step. Those who, in our Master's Divine Providence, have been enabled to receive the light of His Second Coming have indeed found the Pearl of great price; and still how few accept that light! The only explanation I can see is that the bulk of mankind are not yet ready for it.

Such testimonies are very refreshing and encouraging, and are of much service in aiding others to find the way so blessed that leads to the Lord because it is from Him.

In the essay by Clarence Reed, minister of the Unitarian Church, Palo Alto, California, on the subject of "The Essential Place of Religion in Education," published in the National Education Association's Monograph recently noticed, the value of affectional training is emphasized:

In the development of the character of a child, it is of more importance to educate his feelings than to fill his mind with a knowledge of facts. An idea is not real to a child until he feels from it an emotional response. The reason many boys are indifferent or rebellious toward certain moral restraints is that they are not expressed in terms of their experiences. Feeling is especially strong in childhood, and the appeal to the religious nature of the child should be related to his affections, desires and appetites. As a Chinese money-changer does not allow his apprentice to touch any counterfeit money for ten years in order that he may instinctively know the feel of good money, so it is of importance that a child be rooted and grounded in a love for heroic deeds, the value of truth and the appreciation of the beautiful in nature and life, until he loves the good, true and beautiful. A religious faith is of value to a child not in proportion to the amount believed, but to the extent that the faith believed is spontaneously expressed in good conduct, on account of its having been a dominating attitude of mind.

The synopsis of the Essays published at the end of the Monograph quotes from Rabbi Hirsch:

The greatest failure of the nineteenth century has been the failure of religious education. . . . The education of the head alone has not kept the promises which the philosophers of the eighteenth century believed it would keep. Education has not decreased the criminal classes, but it has made them more dangerous. . . . In educating the head and not the heart and soul, the public schools are failing at a critical point.

The teaching of the Doctrines is very explicit upon this subject. A good section to study is No. 3183 of the "Heavenly Arcana," where it is said: "Man, when first born, is introduced into a state of innocence, that it may be a plane for succeeding states, and the inmost in them; . . . next he is introduced into a state of affection for celestial good, that is, of love toward his parents, which with them is in place of love to the Lord; . . . afterwards he is introduced into a state of affection for spiritual good, or of mutual love, that is, of charity toward his mates; . . . as he advances further in age, he is introduced into a state of affection for truth. . . . Affection for truth is not affection for truth unless innocence be in it." Education to be worthy of the name must recognize this order of progression. The counsel given in the Proverbs is of tremendous significance: "Keep thy heart with all diligence: for out of it are the issues of life." (iv. 23.) The New Churchman especially will avail himself of every help in this direction, remembering that "everyone rightly educated is rational and moral." And "he who is rational and moral from heaven also is truly rational and moral, because he is so at once in spirit, word and body." (T. C. R. 564.)



In the Essay by Laura H. Wild, professor of Biblical History and Literature, Lake Erie College, Painesville, Ohio, she tells us: "Advocates of religious instruction say that it is also a necessary part of a child's training to learn spiritual fundamentals, for we live in a world of spirit as much as in a world of matter, and the basic principles of religion are the basic principles of life and character." The recognition of the fact that "we live in a world of spirit as much as in a world of mat-

ter" is very needful in this materialistic age, for it helps to explain the presence of God and creation by Him, of character forming and destiny, in a way that is alone commendable and alone worthy. "Nature has been created only that it may clothe the spiritual and, as a correspondent, present it in the ultimate of order." (H. H. 102.)



The Congregationalists are now raising a pension fund. The National Council of Congregational Churches has undertaken to raise an endowment of \$3,000,000, the income to be used to pension aged ministers. This undertaking is a part of the program proposed for the celebration of the three hundredth anniversary of the landing of the Pilgrim fathers at Plymouth in 1620.

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|  | <b>The Sermon</b> |  |
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### **The Church as the Spiritual Mother of Men.**

BY THE REV. H. CLINTON HAY.

Who is my mother? (Matthew xii. 48.)

Mary, the mother of our Lord in earthly birth, and her sons born after Him, and therefore His half-brothers in the flesh, were standing on the outskirts of the crowd, seeking to speak with Him. They were anxious for His safety. For the Pharisees were then the political party of the Jews in power. Added to this, they ruled the religion of the people. Everyone was expected to listen to them with reverent obedience, never questioning their authority in church and state. And it was with them, and all that they stood for in the world, that the Lord Jesus had come into collision. Indeed, it was to deliver the church out of bondage to their selfish and corrupting influences that He had been born as God incarnate. But how could Mary and her sons understand this? Good, simple-hearted folk that they were, how could they fail to be alarmed when they beheld Him clashing thus with the Pharisees, and declared by them to be casting out devils by Beelzebub, the prince of devils? How could they escape doubts, and fears that it might be true, when stated by such high authority, that He had, indeed, fallen a victim to some malign influence which was depriving Him of His reason? At all events, they feared for His safety when they found Him antagonizing such political and ecclesiastical powers, and they desired to reach and rescue Him by persuading Him to go home with them and rest quietly, and recover His balance. How little could they realize then that this was His very mission—to antagonize these very interests, vested in selfishness and misappropriation of Divine things; to suffer many things at their hands, and to die on the cross, to redeem and save men? And so they stood on the outskirts of the crowd where this conflict was thickening and sent the message, saying: "Thy mother and thy brethren stand without desiring to speak with thee." Then came the words of our text as His answer, asking, "Who is my mother? and who are my brethren?" And stretching forth His hand towards His disciples, He said, "Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he

is my mother and sister and brother" (Matthew xii. 46-50).

We cannot for a moment think that this was intended to show any disrespect for Mary as His earthly mother, or any lack of appreciation of all that she had done for Him in bringing Him into the world. He who in His Divine relations to men had given the Ten Commandments, including that which bids us "Honor father and mother," certainly would not Himself break them in the human relations which He had assumed by the incarnation. Indeed, are we not assured by His own words that not a jot nor tittle should pass from the law till all had been fulfilled in Himself? Certainly He was not dishonoring the earthly mother by honoring the heavenly Father. Nay, rather, He was passing to a higher fulfillment of the law, which all the world now knows was the greatest honor that could be paid her. For it made her the mother of God, as she could not have been if He had not glorified His human life by lifting it out of all that was hers in it, and thus making it Divine-Human and absolutely one with the Father.

And now let us pause to consider the fact that Mary was not alone in bringing the Lord into the world, she did not do it in any isolated way, but as a part of the Jewish Church and a part of the human race. The Lord was born of the Jews, and also of humanity as a whole, hence He was called, and really was, on the one hand, the Son of David and the King of the Jews. For Mary was His mother only because she was a representative Hebrew maiden and a descendant of David. In accordance with prophecy, the Christ and the Christian Church was born of the Jewish Church. And so in a still larger way, on the other hand, He was born of the whole human race. For the very first prophecy of His coming was to the serpent in Eden, saying of the seed of the woman, "It shall bruise thy head, and thou shalt bruise his heel" (Genesis iii. 15). Adam, the word meaning man, is used in that Divine parable to tell us of mankind, to represent the whole human race, and the seed of the woman tells us that He was born of all womankind.

And what is true of the Lord Jesus, is also true of every man born into the world. For the Lord's life is the Divinely perfect example of what every life should be. And in order that it might be so He submitted to all the laws and conditions of human birth and development. "He bowed the heavens and came down"; He took our nature upon Him, and glorified it, and made it Divine, fulfilling every jot and tittle of natural, spiritual and Divine law. Every man must be born of a human mother; but in bringing him into the world she is not alone. She is a daughter of some tribe and nation which makes her son the son of her people and of humanity as a whole. And while she has certain rights in him as his mother while he is an infant, and as a growing child, she still must share those rights with the larger motherhood of her country and her church, of heaven and her God. She must provide for the physical well being of her child according to the laws of the state; she must send him to school when the proper age arrives, and she must yield him up to society and the nation, his civil mother, at the age of twenty-one years. As a loyal son he must answer the call of his mother country in

peace and in war. He must give his life for her day by day, year by year; or in the shock of battle in her defense he must lay it all upon her altar of sacrifice when there is need. And so must His soul be laid upon the altar of his mother church, a living, and a willing sacrifice to His heavenly Father, if all righteousness is to be fulfilled.

Does not this throw light upon many situations in the Sacred Scriptures? For instance, when the child Jesus was led up to the temple at the age of twelve to be made a citizen, or son of the law, and He lingered behind talking with the learned men there, and Joseph and Mary had to go back from a three days' journey to find Him, did He not answer His mother's reproaches, saying, "Wist ye, knew ye, not that I must be about my Father's business?" And when, at the Jordan, He sought baptism of John, and John remonstrated, "I have need to be baptized of thee, and comest thou to me?" He answered, "Suffer it to be so now, for so it becometh us to fulfill all righteousness," and when He had been baptized the voice of the Father was heard out of heaven, saying, "This is my beloved Son, in whom I am well pleased." He had become a Son of the church by passing through the waters of baptism. For the acknowledgment of the Father which is in heaven by baptism is the Divinely appointed sign of entrance into the church. This then is the meaning of His answer to the question, "Who is my mother?" when "He stretched forth his hand toward his disciples and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." It is the Lord's description of the church as the spiritual mother of men. It consists of His disciples, those who acknowledge Him as Lord and Master, and follow in His footsteps for guidance into the service and life of His kingdom. They find in Him and His words and works the Father which is in heaven, and they do His will.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John xvii. 3). What a blessed thing it is that the Lord gives natural life by human birth, through the mediation of earthly parents! It introduces us in the helplessness of infancy into homes and family circles where our earthly wants will be tenderly supplied. In marriage love and in the love of children an image of heaven can be presented to us even here in this world. But it is transitory. How soon the children grow up, marry and go to homes of their own for a little time, and then pass on. So generation follows generation swiftly to the close of earth's short day. Married pairs grow old and pass on from this world. Family circles integrate and disintegrate like all things of the earth. Nothing continues, everything flows onward and upward towards its Divine Source. This, and this alone, is life eternal, "That they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Blessed as an earthly mother is, how swiftly must she give place to these ascending forms of motherhood which lead the children of God onward and upward to the Father which is in heaven with its many mansions,—so the earthly mother yields to the motherhood of the state, and of the church, and of heaven.

And so the mother who would keep her children

must do so by losing them. Even as our Lord says, "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it" (Mark viii. 35). She must merge her motherhood into that of the state and make her children good citizens; and she must merge it into that of the church and make them the children of the heavenly Father.

How the relationships of this world change and pass away. The parental relation really ceases when the family grows up, and the best that can be expected is that the children will be like younger brothers and sisters to their father and mother; while the friends of childhood drift apart and are scattered over the earth by the duties of later life. But with the Father in heaven it is not so. The ties of His family grow stronger and more enduring, and they enter deeper and deeper into the thoughts and affections, and bind hearts together in sweeter sympathy and broader interests forever. "Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren. And call no man your father upon earth, for one is your Father, which is in heaven" (Matthew xxiii. 8, 9).

This is what heavenly progress means. It is progress in human relations of thought and affection and service. And at the center of it all, as the very treasure-house of every heavenly power of service and happiness is the deepening of the marriage relation in the home, without which heaven could not be.

Indeed, heaven is likened by the Lord in the Scriptures to a marriage. All through the Old Testament the church is called the wife of the Lord and the mother of His children, although in its decline, under such control as that of the Pharisees, she is reproached as an unfaithful, an adulterous wife, because she falsifies the truths of Divine revelation and alienates the children of God from Him. But in the Gospels, and especially in the closing book of the New Testament, properly called "The Revelation," or "The Revelation of Jesus Christ," the Christian Church, the New Jerusalem, is described as a bride coming down from God out of heaven, arrayed in fine linen, bright and clean, because purified in the blood of the Lamb. So she becomes the Lamb's wife.

In the Christian Church of the past this led to the so-called holy men and women, who devoted themselves to celibacy, poverty and obedience as the right way for the church to be married to the Lamb. But in the New Christian Church a better understanding of the Scriptures is given by the Lord, and it is seen that in human marriage and the reception of children, and the dedication of them to the Lord in baptism and the life which it signifies, is the only true way for the church to become the Bride of the Lamb. For all life is the Lord's and natural life is given by earthly birth. Not so spiritual life. This is given by re-birth, regeneration,—"Marvel not that I said unto thee, ye must be born again." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii. 6, 7). "Behold all souls are mine" (Ezekiel xviii. 4). Life for earthly purposes is transmitted by the Lord through the earthly father, and is clothed in an earthly body and nature through the earthly mother, but the soul is given by the Lord immediately from Himself, and it must receive its birth into conscious activity from Him

and with Him alone. For "this is life eternal, that they should know thee the only true God, and him whom thou didst send, Jesus Christ" (John xvii. 3, R. V.). The Lord Jesus Christ is the revelation of the Father in Divine-Human life, the Word made flesh to dwell among us; and, in order that we may be born again, to dwell in us. His revelation of the Father must come into our thoughts, and be brought forth in our daily deeds of obedience. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

So every man may and should become the church, the mother of the Lord. And this he does when he gives Him birth in his daily life. As God the Father was the only husband of Mary when she became the mother of the Lord, so every soul becomes the bride of the Lamb when it brings forth the words and the deeds of the Redeemer and Saviour from Him alone in its own daily life. So the soul, which is from God, and is God's in him, lives and moves and has its being. So the spiritual man is created in the image and likeness of God. And this is life eternal, for it is to know the heavenly Father in Jesus Christ whom He sends in the Divine-Human life which He lives with and in men. And it is the only possible way to truly know Him. Hence we are taught that heaven can exist in nothing of the angels' own, but in the Divine of the Lord, for the Lord's love active in their hearts, and His wisdom inspiring their thoughts, and His power filling their words and deeds, makes heaven in them, and for them, each and all; but with unending variety: for heaven is perfected by the ever-increasing variety which each new soul brings. Is not this life eternal? Does it not provide undying progress?

Hence, we see the nature and mission of the church in the world, composed of such souls in whom the Lord's life is born daily and given to them. It is to be the spiritual mother of men born of water and the spirit, and introduced into the society of angels in thought and affection, and into conjunction with the Lord. Thus He comes unto His own in humanity, and as many as receive Him, to them gives He power to become the children of God (John i. 11, 12). By means of the church as the spiritual mother true manhood and womanhood can be bestowed by the heavenly Father, His own image and likeness can be stamped upon His children in form and character, and they can be made to inherit eternal life. For to the church as the spiritual mother is entrusted the Divine Word, which the Sower goes forth to sow, in order that it may be received into good and loving hearts to nourish them, and to be made flesh, to be made real and living and powerful for the salvation of the world. In the name of the Father of souls, then, the name of that Father incarnate, Jesus Christ,—the name of Christian,—it must go forth to preach the Gospel, the glad tidings of this heavenly destiny to every creature, baptizing those who believe into the name of the Father, and of the Son, and of the Holy Spirit. And the Divine promise will not fail, saying, "Lo, I am with you always, even unto the end of the world. Amen."

With you always! Even unto the end of the world! Even way down into the dull brown soil, and into the depths of the sea, the creative life of the Father penetrates, in order that the earth may

become a mother and bring forth to Him the grasses, and plants, and trees; and the fishes and birds and beasts, each after its kind; and finally man, capable of being born again of water and the spirit in the bosom of the church, the spiritual mother of men and angels.

And let us never forget that nothing can be created and live and move and have its being, without this ascending motherhood, culminating in the church and heaven.

Can we love our mother enough, and cherish and honor her enough in all these ascending forms in which the Lord gives her to us? Let us love the earth today in all the promise and beauty of the opening spring. Let us love and cherish and honor her, that our days may be prolonged, and that it may go well with us in the land which the Lord our God giveth us. Let us also love gratefully, and honor and cherish the woman that the Lord gave us to be our mother by whom we have been born into this world. And if she has taught us, and trained us to love and serve our country as our civil, industrial and social mother, let us honor and cherish her a hundredfold more. And let us honor and cherish and serve supremely the church as the spiritual mother, without whose precious ministrations we could not be born again and see the kingdom of our heavenly Father, and enter into life eternal.

There is a sweet little myth which exalts mother love to its true place. It tells of an angel who was permitted to visit the earth one day, and who, when he must return, thought, I will take back to heaven the most beautiful thing I have seen. He selected first a rose, with its velvet and crimson petals; then he saw a baby's smile, and said, surely I must take that. But then he beheld the mother's love bending over her babe, and he took that. At heaven's gate he paused to examine his treasures, when, lo! the rose had withered, the baby's smile had faded, but the mother's love had endured, and it alone was found worthy to ascend into eternal life.

## Contributed

### A City Not Built By Human Hands.

The prophecies of the Lord's comings, both the first and second, are couched in highly figurative language. Many have interpreted them in a purely material sense. Thus they have expected Christ to come in the clouds of the sky, and that He would then destroy the visible heaven and earth and create a new heaven and earth. He would also raise the material bodies of men from the graves, breathe new life into them, and that they would then live on this new material earth. These descriptions are, however, figures of speech, applied both to the Lord's first and second comings.

Since the prophecies in the Old Testament were not fulfilled by the destruction of the material world, but were fulfilled by the rejection of the corrupted Jewish Church and the establishment of a new church, we may see that the similar prophecies of the New Testament concerning the Second Coming will in like manner be spiritually fulfilled, but not materially.

Let us examine the Old Testament prophecies con-

cerning Jerusalem and see if they were fulfilled materially. The condition previous to His coming is described as a state of vastation, laying waste, destruction, fire, sword, pestilence and famine. Jerusalem and Zion would be laid waste, but when the Messiah came He would redeem, restore and save. It is said of that time: Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem. These and many similar prophecies led the Jews to expect a restoration of the Jews to the material city of Jerusalem, with a manifold increase of its beauty, magnificence and power. Were these prophecies thus fulfilled? Not at all! The city and the temple were laid waste and destroyed shortly after the Lord's crucifixion and the Jews were dispersed among all nations, and they remain so to this day. Yet the Lord fulfilled the prophecies even to the most minute detail.

This we can see if we will but examine the figures of speech concerning the Bible prophecies of the Lord's kingdom, and its chief city. His kingdom, he says, was not of this world. It was a spiritual kingdom, namely, a new church established by the new principles of truth which He revealed. This was and is the kingdom of God. When the Lord came the figure was fulfilled figuratively, not literally.

So in like manner, the Lord prophesied of His Second Coming. By descriptions of commotions and direful events, He again describes figuratively the various perversions which would devastate the church founded by Him. There would be wars, famines, pestilences, earthquakes, etc. Men have again expected the material fulfillment, but they have not recognized the corrupting influences signified by the figures.

So in like manner they have expected a new material earth, a new material heaven, and a new material city in which they will finally dwell. They have not seen the full significance of the Lord's prophecy concerning the final destiny of mankind.

Let us compare the old and the new Jerusalem. The old was a city built by human hands. It was subject to capture, destruction and pillage. Its temple was of great magnificence; but it was finally destroyed. When the Lord came He did not restore the material temple. He said, Destroy this temple and I will build it up in three days; but He spake of the temple of His body. The church is also called His body. It is His body when it receives and lives according to His teaching.

The New Jerusalem was a city not built by human hands. It came down from God out of heaven. It was free from human imperfection. Its light was the Lord Himself. Its walls were of precious stones; its gates of pearl; its streets of gold; the throne of God was in the midst of it; there was the river of water of life with the trees of life. Nothing unclean could enter it. No enemy could defile it with his presence. All impure things were without. Such was the symbol of the final and crowning church of our Lord.

The first and most striking feature about this city is that it was not built by human hands. It came down from God out of heaven. What can

this mean? We have already shown that Jerusalem, the old Jerusalem, is a type of the church. The city of God is the church. It is of the church that it is said: "There is a river the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her." The church is not a church from the men that are in it, but from the principles that are received and lived by it. It is these principles of doctrine that are meant by the city of God. The ground or reason of this lies in what a city really is. It is a systematic arrangement of the habitations into streets or ways; it is the concentration of the life of a large community. It is the center of government and power. So spiritually is the church from its principles of doctrine and life. It is the very centralization of the spiritual forces operating in mankind.

In the past, although the Lord has revealed the Word of Divine Truth to men, they have formulated their understanding of that Word of life in various ways. We have had councils forming creeds, Jewish doctors forming traditional interpretations, and these at the coming of our Lord had made the Word of God of none effect by their tradition; so in the Christian Church, creed after creed was built up which obscured and darkened the light of the Word of life, until the sun was darkened, the moon did not give her light, and the stars had fallen from heaven, figuratively speaking. And now men have revolted against these man-made doctrines, this city built by human hands, and devastated by false interpretations of the Word of God.

How, then, can these deplorable conditions be remedied? Men discard the old creeds, but in trying to remedy the evil they deny and discard the Word of God itself as a Divine Revelation. What is needed is a revelation of the true meaning of the Word of God itself.

If, therefore, the Lord Himself, who is the Word, should loose the seven seals of His Word; if He should Himself reveal the true contents of His Word; if He should formulate this meaning in systematic form, showing and revealing the Divine philosophy hidden therein; if He should make it plain that the Word of God is Divine in every part; that all its teachings embody the most precious truths; if these truths relative to man's soul and eternal life are revealed as in perfect harmony with the truths embodied in nature and which are revealed by science, would we not then have a holy city coming down from God out of heaven? A city perfect and pure in every detail, and fittingly represented by the New Jerusalem coming down from God out of heaven? And would not the life developed by obedience to that doctrine be free from all taint of evil? Would not evil and falsity be described by "Without are dogs and sorcerers," etc.?

This perfection of doctrine and of life which will found and form the final and crowning church on this earth is represented by this city not made by human hands, coming down from God out of heaven. This truth in the form of new doctrine unfolded from the Word of God, we believe, has been given to the World in the theological works of Emanuel Swedenborg. These works have been a wonderful transforming agency in the world, and in the future will be the means of still further remedying the evils which devastate the world and the

church. The old credal interpretations and the evil principles of life will pass away, but in their place must come true principles drawn from the Word of God itself which shall regenerate the world; for the Lord said: Heaven and earth shall pass away, but my words shall not pass away. The Word of God shall abide forever.

We are fond of singing hymns descriptive of the New Jerusalem. We are fond of the symbol. The sentiment for it fills our hearts with joy, but are our hearts stirred within us by the truth of doctrine itself symbolized by the Holy City? Should we not be equally enthused by that magnificent system of doctrine symbolized; a doctrine clear as crystal, full of heavenly light in which the doctrine of the Lord, so contradictory and dark in the Old Theology is the very light of the city itself, the center from which radiates all other truths like rays of light from the sun itself? If we compare the clear shining light of the new day with the darkness of the old we can see that eventually there must be fulfilled in it the prophecy: "The kings of the earth shall bring their glory and honor in it; and the gates of it shall not be shut by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it."

JOHN WHITEHEAD.

**Quality and Quantity.**

*Current Opinion* for March discusses the subject of quality as opposed to quantity in estimating national and economic progress. It quotes from Mr. L. P. Jacks, editor of the *Hibbert Journal*, in an address delivered to the London Sociological Society. In his address Mr. Jacks contends that

"private fortunes, when they are very large, are apt to become the masters of the men who possess them, compelling their owners to adopt modes of life which never would be adopted for their own sakes. It is the same with the wealth of nations. Growing without restraint, it passes the limits of human control, and itself becomes master of the situation. It compels nations to adopt policies towards one another which would never be adopted for human reasons, are indeed made from the human point of view, but have to be adopted in order to guard the immense treasures that are at stake. This is the position in which the nations are today—a position into which they have drifted."

Of the growth of knowledge, he speaks similarly:

"Discoveries made in the one generation have been applied by the next generation for uses quite different from, often contrary to, those they were originally intended to serve. Here also the conditions have been highly dramatic, and in one respect the drama has taken the form of a tragedy. Science, always promoted as the instrument of human good, has been captured by the powers which work havoc, and now, as the handmaid of war, is spreading destruction over the earth on a scale which leaves in the shade all the previous calamities of the human race."

Mr. Jacks pleads for the cultivation of a new social science which shall estimate life and progress "from the human instead of the mechanical end of things." It will aim at improvement in work, and the enjoyment to be derived from work. In government it will aim not so much to control as to induce self-government. He maintains that "quality is the only genuine human ideal. It is the connecting tissue which binds men together in stable, orderly, peaceful communities. Just as quantity must ever remain the source of unending strife,

so quality is the ground of all brotherly relations between man and man."

In "Arcana," No. 1258, is a passage which has a helpful bearing:

"The angels regard all from their very quality, or from what they are. One's quality or what he is, from which he is regarded in heaven, is charity and faith. This may be manifestly apprehended by anyone if he considers that when he regards any man, any family, or any nation, he thinks for the most part of what quality they are: everyone from that which then reigns with himself: the idea of their quality at once occurs, and in himself he estimates them from that. Still more so the Lord; and from Him the angels cannot but regard a man, a family, and a nation according to their quality as to charity and faith. . . . When the term nation occurs in the Word, angels do not dwell at all in the idea of a nation, according to the historical sense of the letter, but in the idea of the good and truth with the nation that is named."

As to quantity, it is said in "Arcana," No. 8458: "When goods and truths are presented visibly, as takes place manifestly in the other life to the eyes of spirits and angels, then truth is presented in definite quantity, consequently as much or as little, according to the quality of the truth. . . . Good and truth appear from their difference as to quality."

Quality, as estimated from the Lord and His revealed Word, is thus the ground of all that is really worth while in connection with human enterprise, and questions of bigness and importance are but secondary and to be determined only according to this standard.

G. L. A.

April's in the air again!  
 Who can pause for sighing?  
 All the birds on steady wing  
 Northward bound are flying;  
 Lilies waken with the dawn,  
 Roses with the rain;  
 All the world is caroling,  
 "April's here again!"

April's in the air again:  
 All the lazy longing,  
 All the dreams of yesterday  
 Heartward bound come thronging;  
 Joy is in the sunshine now,  
 Laughter's in the dew,  
 April's in the air again—  
 April, love, and you.

April's in the air again;  
 Send the blues a-packing!  
 Spring and love and you, my dear—  
 What's the old world lacking?  
 Hear the dear old loving call?  
 Can it call in vain?  
 Hand in hand the open road—  
 April's here again.

—Selected.

Whatever passes as a cloud between  
 The mental eye of Faith, and things unseen,  
 Causing that brighter world to disappear,  
 Or seem less lovely, or its hopes less dear,  
 This is our world, our Idol, though it wear  
 Affection's impress, or Devotion's air.

—Anon.

## Communications

### A True Missionary Spirit.

EDITOR OF THE MESSENGER:—I heartily agree with Mr. F. H. Andrew in his article in the MESSENGER of March 22d. It is very practical, broad, in a true religious spirit, and optimistic. I am 67 years old and a partial shut-in, but I do all I can, not by proselyting, but lending books and tracts, and I know two people now who are reading what I send them with interest, one a Congregationalist, the other an Episcopalian. So I do what I can, but believe in more being done by those who are able. s.

### Why This Opposition to the Bible?

EDITOR MESSENGER:—The Lobst Bible bill, just signed by Governor Fielden of New Jersey, providing for the reading of the Bible in the public schools, in that state, was bitterly opposed by Catholic and Jewish organizations, says the N. Y. *American* of March 25. Will the editor or some New-Church writer explain to your readers why these organizations are so opposed to the very Book upon which their organizations are founded? L. D. HOWES.

### The Tobacco Habit.

There is a young minister in our town who has the smoking habit. I have often met him on the street with a cigar very conspicuously in his mouth.

There is another young minister in the town who does not appear in that way. I have never met him, but I often hear of kind things which he has done among the poor, or the sick and suffering. He picks up neglected children in the streets and gets them into his Sunday-school, not forgetting to see that they are comfortably clad. The money which one of these ministers spends for cigars would go a long way in making some child comfortable.

Which of these young ministers is likely to be most useful?

I have another young minister friend who does not use tobacco. He gives as a reason for such abstinence that "the use of tobacco is distasteful to some people. They do not like to entertain people whose breath and clothing smell of stale tobacco smoke. Abstinence from tobacco offends no one." This fact in itself condemns tobacco for him and he does not feel the need of going deeper into the subject. G. C.

### Liquor Traffic in Prohibition States.

EDITOR OF THE MESSENGER:—Many persons imagine that the illicit traffic in liquors is carried on extensively in Prohibition states; your recent editorial on Prohibition on Trial cites Tennessee as an example of this bootleg traffic. This belief is often encouraged by the paid liquor ads that appear in the daily press. Massachusetts liquor dealers have spent \$50,000 in the daily papers within the last six months in controverting Prohibition facts. The Prohibitionists have no money to spend in answer. John Koren, who writes for the Brewer's Hand-book and for the United States Brewers' Association, has several articles in the *Atlantic Monthly* in which he also shifts the burden to the Prohibitionists.

But when we turn to the report of the Commissioner of Internal Revenue (the 1914 report is the last I have), we find that during the year 34,758 gallons of illicit spirits were seized by revenue officers; of this amount 1,733 gallons were seized in prohibition states, and 33,025 gallons in license states. It may be of interest to know that the report of the United States Treasury for 1915 shows that the revenue from distilled spirits, fermented liquors and to-

bacco decreased \$25,000,000 in that year. There is less liquor drinking in the United States as a whole. Let me say also in this connection that there has been sent from the port of Boston 1,200,000 gallons of rum, during the past eight months, to the west coast of Africa, there to work havoc with the souls and bodies of the negroes.

F. SIDNEY MAYER.

### Prohibition.

I have just received a personal letter from a friend in Pasco, Wash., in which she says: "There is a little activity in Pasco. Business is better. George says, since the state went dry. He says old bills in the drug store that no one expected would be paid are gradually being paid. All our merchants say the same thing. They all get more money since the state went dry. Some of the men living near us, who used to drink certainly are sober now. Now if a man is drunk they run him in and ask him where he got it."

Some claim that there are more arrests for drunkenness in the states which recently went dry than before. If this is true may it not be because officers are more vigilant than before? Maybe crime can better be measured by the number of crooks who are at large than by the number who are in jail. G. C.

### The Evils of Holding Land.

EDITOR OF THE MESSENGER:—It is perhaps somewhat late to enter into the question raised by Mr. Hardon, but such fundamental economic problems are becoming of increasing moment. Mr. Hardon's chief difficulty is in associating a social disorder shared by good and bad alike with the deliberate, self-conscious choice of an evil course of action on the part of an individual. We may say that the institutions of cannibalism, slavery, saloon-keeping, war, and so on, are bad, but can we say that every individual cannibal, slave holder, saloon-keeper, or soldier is bad? Certainly not. Institutional evils are evidently the offspring of individual sins committed at one or several times in the past, but it would require a new definition of the term sin to make it cover institutions as such. Once introduced into the world, however, false ideas and evil organizations or customs spread to and affect the good as well as the evil, but their true nature may not rise to the consciousness of the person subject to them and hence they need not become sins.

Nevertheless, I think Mr. Hardon has laid his finger on what is perhaps the greatest single weakness in our churches today, their very general failure to point out and condemn collective or institutional wrongs. Among wrong institutions there are some so palpably unjust that one would think a mere exposition of them were tantamount to a condemnation. Defining the private ownership of land in its present form as an evil instead of a sin I will go as far as at least as Mr. Hardon in condemning it.

The evils bound up with land holding and capitalism all come from a failure to apply to our laws governing those institutions the New-Church doctrine of use. Had that doctrine been so applied use and ownership would never have been separated, or rather use would have entirely displaced ownership, and the social ills that have crept in on account of these institutions never would have arisen. We all need enough land to live upon and enough property to serve as a means of performing our peculiar uses while in this world. It is proper that we should have the use of them to that extent. But we do not need them as a means of taking a living which we have not earned, and which has no connection with the use we perform in the world, and in a more perfect state such control would never be permitted. JOHN R. SWANTON.





# Sunday Afternoons

## The Golden Key.

From the Fairy Tales of George MacDonald.

Continued.

With humble thanks, Tangle took her leave. She went down the winding stair, till she began to fear there was no end to it. Still down and down it went, rough and broken, with springs of water bursting out of the rocks and running down the steps beside her. It was quite dark about her, and yet she could see. For after being in that bath, people's eyes always give out a light they can see by. There were no creeping things in the way. All was safe and pleasant, though so dark and damp and deep.

At last there was not one step more, and she found herself in a glimmering cave. On a stone in the middle of it sat a figure with its back towards her—the figure of an old man bent double with age. From stand before him and speak to him. The moment behind she could see his white beard spread out on as she entered, so she passed round that she might she looked in his face she saw that he was a youth of marvelous beauty. He sat entranced with the delight of what he beheld in a mirror of something like silver, which lay on the floor at his feet, and which from behind she had taken for his white beard. He sat on, heedless of her presence, pale with the joy of his vision. She stood and watched him. At length, all trembling, she spoke. But her voice made no sound. Yet the youth lifted up his head. He showed no surprise, however, at seeing her—only smiled a welcome.

"Are you the Old Man of the Earth?" Tangle had said. And the youth answered, and Tangle heard him, though not with her ears.

"I am. What can I do for you?"

"Tell me the way to the country whence the shadows fall."

"Ah! that I do not know. I only dream about it myself. I see its shadows sometimes in my mirrors; the way to it I do not know. But I think the Old Man of the Fire must know. He is much older than I am. He is the oldest man of all."

"Where does he live?"

"I will show you the way to his place. I never saw him myself." So saying, the young man rose, and then stood for a while gazing at Tangle.

"I wish I could see that country, too," he said.

"But I must mind my work." He led her to the side of the cave and told her to lay her ear against the wall.

"What do you ear?" he asked.

"I hear," answered Tangle, "the sound of a great water running inside the rock."

"That river runs down to the dwelling of the oldest man of all—the Old Man of the Fire. I wish I could go to see him. But I must mind my work. That river is the only way to him."

Then the Old Man of the Earth stooped over the floor of the cave, raised a huge stone from it, and left it leaning. It disclosed a great hole that went plumb down.

"That is the way," he said.

"But there are no stairs."

"You must throw yourself in. There is no other way."

She turned and looked him full in the face—stood so for a whole minute; as she thought, it was a whole year—then threw herself headlong into the hole.

When she came to herself she found herself gliding down fast and deep. Her head was under water, but that did not signify, for when she thought about it, she could not remember that she had breathed once since her bath in the cave of the Old Man of the Sea. When she lifted up her head a sudden and fierce heat struck her, and she sank it again instantly and went sweeping on.

Gradually the stream grew shallower. At length she could hardly keep her head under. Then the water could carry her no farther. She rose from the channel, and went, step for step, down the burning descent. The water ceased altogether. The heat was terrible. She felt scorched to the bone, but it did not touch her strength. It grew hotter and hotter. She said: "I can bear it no longer." Yet she went on. At the long last, the stair ended at a rude archway in an all but glowing rock. Through this archway Tangle fell, exhausted, into a cool, mossy cave. The floor and walls were covered with moss—green, soft and damp. A little stream spouted from a rent in the rock and fell into a basin of moss. She plunged her face into

it and drank. Then she lifted her head and looked around. Then she rose and looked again. She saw no one in the cave. But the moment she stood upright she had a marvelous sense that she was in the secret of the earth and all its ways. Everything she had seen, or learned from books; all that her grandmother had said or sung to her; all the talk of the beasts, birds and fishes; all that had happened to her on the journey with Mossy, and since then in the heart of the earth with the Old Man and the Older Man—all was plain; she understood it all, and saw that everything meant the same thing, though she could not have put it into words again.

The next moment she descried, in a corner of the cave, a little naked child, sitting on the moss. He was playing with balls of various colors and sizes, which he disposed in strange figures upon the floor beside him. And now Tangle felt that there was something in her knowledge which was not in her understanding. For she knew there must be an infinite meaning in the change and sequence and individual forms of the figures into which the child arranged the balls, as well as in the varied harmonies of their colors, but what it all meant she could not tell. He went on busily, tirelessly, playing his solitary game, without looking up, or seeming to know that there was a stranger in his deep withdrawn cell. Diligently as a lace-maker shifts her bobbins, he shifted and arranged his balls. Flashes of meaning would now pass from them to Tangle, and now again all would be not merely obscure, but utterly dark. She stood looking for a long time, for there was fascination in the sight, and the longer she looked the more an indescribable, vague intelligence went on rousing itself in her mind. For seven years she had stood there, watching the naked child with his colored balls, and it seemed to her like seven hours, when all at once the shape the balls took, she knew not why, reminded her of the Valley of Shadows, and she spoke: "Where is the Old Man of the Fire?" she said.

"Here I am," answered the child, rising and leaving his balls on the moss. "What can I do for you?"

There was such an awfulness of absolute repose on the face of the child that Tangle stood dumb before him. He had no smile, but the love in his large gray eyes was deep as the center. And with the repose there lay on his face a shimmer as of moonlight, which seemed as if any moment it might break into such a ravishing smile as would cause the beholder to weep himself to death. But the smile never came, and the moonlight lay there unbroken. For the heart of the child was too deep for any smile to reach from it to his face.

"Are you the oldest man of all?" Tangle at length, although filled with awe, ventured to ask.

"Yes, I am. I am very, very old. I am able to help you, I know. I can help everybody." And the child drew near and looked up in her face so that she burst into tears.

"Can you tell me the way to the country the shadows fall from?" sobbed Tangle.

"Yes, I know the way quite well. I go there myself sometimes. But you could not go my way; you are not old enough. I will show you how you can go."

"Do not send me out into the great heat again," prayed Tangle.

"I will not," answered the child. And he reached up and put his little cool hand on her heart.

"Now," he said, "you can go. The fire will not burn you. Come."

(To be concluded in the issue for April 30.)

### The Ways.

To every man there openeth  
A Way, and Ways, and a Way.  
And the High Soul climbs the High Way,  
And the Low Soul gropes the low.  
And in between on the misty flats  
The rest drift to and fro.

JOHN OXENHAM.

## The Sunday-School

### Report of Mid-year Examination.

The questions in the Mid-year Examination were as follows:

#### FOR PRIMARY GRADE.

1. Recite the story of the wise men, beginning, "Now when Jesus was born," to the words "that shall rule my people Israel."
2. When the children of Israel came up out of Egypt, what went before them to show the way?
3. How did the Israelites get across the Red Sea?
4. What did they have for food in the desert?
5. From what mountain did the people hear the Ten Commandments?
6. In what other way were the Ten Commandments given to Moses?
7. What did Aaron do while Moses was up in the mountain?
8. What was in the Most Holy Place of the Tabernacle?
9. Can you tell the name of one of the spies that Moses sent to find out about the land of Canaan?
10. Did Moses go with the people into the land?

#### FOR JUNIOR GRADE.

1. Write from memory the third and fourth Commandments.
2. Draw on the outline map the route of the Israelites from Egypt to Canaan, locating Goshen, Elim, Rephidim, Mount Sinai, Kadesh, and Mount Nebo. (An outline map accompanied the paper, to be used in answering this question.)
3. What incidents of the journey do you remember between Goshen and Mount Sinai? Just mention them; do not take time to describe them.
4. What happened at Marah? What at Elim?
5. In the battle with the Amalekites at Rephidim what did Moses do? What did Joshua do?
6. Why did Moses break the tables of stone on which the Ten Commandments were written?
7. What were the three divisions of the Tabernacle? What was the furniture in each division?
8. How did the children of Israel know when to encamp and when to take up their march?
9. When they were encamped, what tribes were east of the Tabernacle? What ones were south of it? When they marched which tribes went first? Which three tribes went last?
10. Where did Aaron die? Where did Moses die? Why were they not allowed to go with the people into Canaan?

#### FOR SENIOR GRADE.

1. Write from memory the last six Commandments.
2. What is temptation?
3. What is the spiritual significance of the long route taken by the Israelites to Canaan?
4. When in the journey toward heaven can one be said to reach Marah and Elim?
5. Give the spiritual significance of the quails and manna.

6. What does the Tabernacle represent?
7. Show by a diagram the order of the camp of the Israelites.
8. What does the rod of Aaron with its flowers and fruit symbolize?
9. What is the lesson for us in the story of the brazen serpent?
10. Tell briefly the story of Balaam and Balak. What points of connection are there between the story of Balaam and the wise men? What lesson has the story of Balaam for us?

The following instructions were to be observed in answering the questions:

For the sake of uniformity, we request that the questions be not seen by pupils or teachers until the time of the exercise; that the papers be written, if practicable, in the school session, forty-five minutes being allowed; that the papers be the children's own work, no book being consulted, and no aid being given by the teacher except in writing for primary pupils, or in spelling a name or a word when the pupil pronounces it correctly. Let each pupil answer only one set of questions, that of the grade in which he has been working. It is earnestly recommended that primary pupils dictate their papers to some older person, and not try to write so much themselves.

The Scripture verses called for in the first question for each grade are to be given from memory. Primary pupils are asked to recite, not to write, the verses. If the recitation is perfect, it is enough to note that fact; if prompting is needed, state how many times and to what extent.

Send papers as promptly as possible after January 23d, to the Lesson Committee, 48 Quincy Street, Cambridge, Mass.

Eighteen schools took part in the examination: Arlington, Berlin, Boston, Bridgewater, Brockton, Buffalo, Cambridge, Cincinnati, Englewood, Newtonville, Philadelphia, Providence, Roxbury, San Diego, St. Paul, Toronto, Union City and Washington.

One hundred and thirty-nine primary papers were returned, one hundred and fifty-nine junior papers, and thirty-five senior papers, three hundred and thirty-three in all.

In marking the papers, those receiving 85 to 100 per cent were classed as excellent, those receiving 70 to 84 per cent were classed as good. The names of the writers follow whose papers were excellent or good, sixty-three excellent and forty-eight good:

EXCELLENT.

- |                     |                     |
|---------------------|---------------------|
| John S. Alden       | Hilda Miller        |
| Martha W. Alden     | Paul R. Morrill     |
| Charlotte Bacon     | Theodore C. Morrill |
| Laurence E. Bacon   | Dorothea Owen       |
| Franklin Badger     | Geneth Parks        |
| Sarah Benson        | James W. Parks      |
| Rollo Billings      | Robert S. Parks     |
| Gladys Blood        | Katharine Puffer    |
| Mildred E. Bornicke | Elliot P. Rexford   |
| Norma Covington     | William Sargent     |
| Agnes Cowern        | David Schneider     |
| Katharyn Cushman    | Florence Schneider  |
| Lydia Cutler        | Francis Schoff      |
| Selma Ehlers        | Elizabeth Stearns   |
| David Evans         | Miriam Stearns      |
| Helen Flanders      | Priscilla Stockwell |
| Agnes Frost         | Helen Swanson       |
| Evelyn Frost        | Eric Waddell        |
| Martha Frost        | Gertrude Waddell    |
| Royal Frost         | Stowell Walker      |
| Burton Hamilton     | Eleanor Warren      |
| Frances Hanauer     | Walter B. Warren    |
| Edwin R. Herrick    | David R. Westcott   |
| Gertrude Herrick    | Daisy Whittaker     |
| John Holbrook       | Caroline Whittemore |
| Josephine Hope      | Dorothea Whittemore |
| Merton Howard       | Evelyn Whittemore   |
| Muriel Howard       | Robert Whittemore   |
| Rosalie Karner      | Elizabeth Worcester |
| Amy Kitzelman       | Margaret Worcester  |
| Mildred Lee         | Warren B. Worcester |
| Marion Maxim        |                     |

GOOD.

- |                    |               |
|--------------------|---------------|
| Grace Ahrens       | Ruby McGee    |
| Philip M. Alden    | Ethel Meserve |
| Olive Appleton     | Helen Meserve |
| Edward N. Arvidson | Carl Miller   |

- |                     |                    |
|---------------------|--------------------|
| Paul Arvidson       | Charlotte Phillipi |
| Ruth Arvidson       | Alice Puffer       |
| Helen E. Bacon      | Ethel Rancliffe    |
| Nathalie Benson     | Margaret Raymond   |
| Mary L. Bower       | Frank H. Reeves    |
| Reginald Capon      | Allan Rollins      |
| Louise Corbus       | Bradford Ropes     |
| Richard Faxon       | Alvin Schneider    |
| Esther Fritz        | Alan Small         |
| Caroline Frost      | Sybil Stearns      |
| Ruth Grant          | David Stockwell    |
| Robert Hallowell    | Arthur Vos         |
| Marjorie Hanauer    | Harriet E. Warden  |
| Cornelia R. Hinkley | Randell Weeks      |
| Gordon Hoeck        | Elizabeth Wells    |
| Herman Hoeck        | Marion Wells       |
| Saba E. Keith       | Dorothy Wheeler    |
| Eudora Kitzelman    | Andrew Wiley       |
| Margaret Lane       | Persis Worcester   |
| Rosamond Lane       |                    |

The school which sent in the best papers is Englewood, the Cambridge school being a close second. In recognition of good work the Englewood school is asked to accept a copy of "On Holy Ground" in special binding.

The Lesson Committee thanks you all who have taken part in such a good spirit in the Examination. Several thoughts have grown out of the exercise, which we hope will add to the interest and value of our work during the remainder of the year.

Your friend,  
THE LESSON COMMITTEE.

## Lesson Helps for April 16, 1916.

### Recitation: Matthew xxviii. 1-10, 16-20.

"In the end of the Sabbath, as it began to dawn . . . And behold there was a great earthquake . . . His countenance . . . And for fear of him . . . And the angel answered and said unto the women . . . He is not here; for he is risen . . . And go quickly, and tell his disciples . . . And they departed quickly from the sepulchre . . . And as they went to tell his disciples, behold Jesus met them . . . Then said Jesus unto them . . . Then the eleven disciples went away into Galilee . . . And when they saw him . . . And Jesus came and spake unto them . . . Go ye therefore, and teach all nations, baptizing them . . . Teaching them to observe all things . . . Lo I am with you . . ."

### Class Work: Judges vii. Soldiers of the Lord.

With Primary Classes tell how the Midianites and their confederates had gathered in the valley of Jezreel, how Gideon had gathered his army together, how the Lord reduced the army and how the battle was won. Helps in "Sower Notes," vol. 2, pp. 83-89; "Bible Stories for Youngest Classes," 98-102; "On Holy Ground," 156-162; the "Bible Atlas." With Junior Classes cover the same points but with more detail and more emphasis upon the reason for the reduction of the army of Gideon. Helps the same. With Senior Classes dwell especially upon the meaning of the testing at the pool and upon the significance of the "lamps," "trumpets," "pitchers" and the shout. Helps in "Sower Notes" as above.

### PRIMARY.

Can some one tell me some of the things that we learned last Sunday about the Midianites? Were the Midianites friendly with the children of Israel? What leader was called by the angel of the Lord to help deliver the people from the Midianites? Gideon. You remember, perhaps, how the Midianites and their friends gathered together in the valley of Jezreel (Judges vi. 33). Look again at the picture of this place in "On Holy Ground," p. 157. When these enemies came again to Jezreel what did Gideon do to get an army together? Did he send letters to people as we do? Did he send men out to call the people together? Read verses 34, 35 of Judges vi. When the army was called where did they camp? Verse 1 of Judges vii. The picture which we have just seen on p. 157 of "On Holy Ground" shows Mt. Gilboa in the distance and it was at the foot of this mountain by the beautiful spring, not "well," of Harod that Gideon had his men camp. Look at the pictures on pp. 160, 161 in "On Holy Ground" and notice carefully the main features of the spring.

In verse 2, we are told that the Lord did not want so many men to go and fight with Midian because he knew

that if many went then they would forget that it is the Lord's power that wins battles. The people must never think that they can get along without the Lord or can put Him last.

How many came with Gideon? Let the teacher write twenty-three thousand on the board and explain that that is as many people as we find in a small-sized city. If there is a small city or town nearby of about this number of people let the teacher make a comparison with it. But all these people were too many, so what was done to reduce their numbers? Read verse 3. Most went home again. Still many were left and these must again be separated. How was this done? Verses 4-7. The ten thousand were all brought down to the pool which you have just been looking at. But all didn't drink alike. How did they differ? Some dipped the water up in their hands and eagerly drank; the others got down on their knees and drank slowly as if there was no hurry. Which ones were taken by Gideon to do the fighting? How many were there?

Now we must look out over the plain to the north near the hill of Moreh where the Midianites are camped. Were there many of them? Verse 12. Before the battle what did Gideon and his servant do? Verses 9-14. They went down by night and listened to a strange dream that one of the men told. Can you tell me what it was? Was it encouraging to Gideon?

How did Gideon divide his men? Did they all go together or were they divided into three companies? Verse 16. What did each man carry? How were they to know when to go forward? Verse 17. What were they to shout? Verse 18. The "middle watch" was between ten o'clock at night and two o'clock the next morning. At the "beginning" of this watch Gideon made his attack. And how did it come out? The Lord knew just how it would end and it was His power and help that made it possible for these few with Gideon to overcome the great numbers of the enemy.

#### JUNIOR.

Did you locate the "valley of Jezreel" last Sunday? Look at the picture of it in "On Holy Ground," p. 157. What enemies were gathered here? (Judges vi. 33). In the same picture just referred to notice in the background Mt. Gilboa for here Gideon brought the people that were called by his trumpet and by his messengers. (Judges vi. 34, 35; vii. 1.) Look at the pictures of Gideon's spring or the "well of Harod" in "On Holy Ground," pp. 160-161. On your maps make a little cross for the "hill of Moreh." Both maps in the "Bible Atlas," p. 60, give the location of this place and other places mentioned in our lesson.

Have you figured up how many people Gideon had with him at first? Some one look at verse 3. Why was it necessary to have Gideon's army small in numbers? (Verse 2.) When we feel that we can do something without help from father or mother or teacher and try to do it with feelings of pride do we often make mistakes? The Lord wanted the Israelites to remember that it was and is His power that alone brings success so Gideon's army must be made much smaller. How was this done? Read verse 3. First those who were afraid could go back home. How many went? What next was done to reduce the number? Some one tell how the people drank from the pool. How many were there that "lapped"? Then how many of the ten thousand were sent home? Take a pencil and paper and figure it out. Three hundred must have seemed a very small number to conquer the great army of the Midianites. But let us go on. The Lord tells Gideon and his servant to go by night to the camp of the Midianites and what is it that they hear as they quietly listen to one of the Midianites who tells about a dream that he had. Some one tell about the cake of barley bread. And how was the dream interpreted? Do you remember about the dreams of the "butler" and "baker" in Egypt? Who interpreted them for Pharaoh? (Gen. xi.) Was Gideon encouraged by the dream? (Verse 15.) How did Gideon divide his little army? What did each man carry, bows and arrows, spears, swords or what? What was the signal for the attack? When was the attack made? The "middle watch" comes between ten o'clock at night and two o'clock the next morning. Where before do you remember that trumpets were used or heard? Look at Ex. xix. 19, Joshua vi. 4. What did the three hundred cry when they made their attack? (Verse 20.) Were the Midianites terrified? What did they do? (Verse 22.) The map on p. 60 of the "Bible Atlas" gives most of the places named in the remain-

ing verses of the chapter. Beth-shittah is thought to be the modern Shutta north of Mt. Gilboa near the Jezreel. Find the place on the map on p. 152 of the "Bible Atlas." The whole account shows what the Lord can do for us if we are eager and willing to work with Him and do not feel that we can get along without His help.

#### SENIOR.

What did we learn that the Midianites meant? False views of life and the teachings of the Scriptures which excuse indulgence and a life of selfish ease and pleasure. Can you name one or two such excuses? "The set I go with all eat these things that make me sick, but then you just have to do what they do"; "I know it isn't right to keep away from Church on the Sabbath, but then I was out at a dance last night and got in so late that I didn't feel like getting up and going to the services. Anyway, staying away once in a while is no harm"; "If I just believe in what is good and right the Lord will save me somehow," etc. Notice the contrasting positions of the two armies, one in the plain to the north the other, Gideon's army, by the "spring of Harod" which comes out of the foot of Mt. Gilboa. Explain the spiritual differences. A "mountain" means what? A state of love and charity; a "spring" the truth of the Lord's Word; the "north" means an obscure state due to falsity in this case; a "valley" means here a low, natural state which is worldly and selfish.

How was Gideon's army reduced? First remember that Gideon means in us the truth of simple goodness but truth that is ready to fight for the right and destroy falsities that defend evil pleasures and selfish ease. Notice the reason for the reduction of the army as given in verse 2. Pride and self-trust are destructive of the life of heaven so in our battles with falsity and evil all thoughts of self-interest and self-dependence must be left behind or our battle is lost in the Lord's sight.

And the further reduction of the ten thousand. Gideon's spring, and its pool at the foot of Mt. Gilboa means what? The truth of the letter of the Word. Here, in our reception and attitude toward this truth, do we prove the kind of "stuff" we have within us. And who are those who lazily got down on their knees to drink? They are those who only take an intellectual interest in knowing the truth; they do not care for truth for the sake of life; they just want to satisfy their curiosity or feed their pride of intelligence. Such are the mere pietists. But those who eagerly lifted the water up in their hands and lapped of it as a dog laps? Who are these? The hand means what? The desire to apply practically the truth of life. The lifting of the water up instead of getting down to it means what? It means the mental process of lifting up truth from the plane of mere memory knowledge and natural interests to the plane of spiritual needs and the practical consideration of the way to satisfy those needs. Our doctrinal classes lift up the water of truth in the hand only in the degree that truth is viewed in the light of what love to the neighbor means today.

In regard to the meaning of the cake of barley bread (Verse 13) see A. 7602. The "cake" in relation to the Midianites means the selfish love of pleasures which destroys all innocent delight in the enjoyment of the good things of the life of the world.

And now the attack. Notice what is said about the trumpet sound. What do trumpets mean and what does their use represent? A. R. 397 and A. E. 502:11 tell us that they represent the influx of Divine Truth which explores and makes manifest the quality of the state of a church or individual. Recall the trumpets at Mt. Sinai and at Jericho.

What do the lamps or torches in the earthen jars or pitchers mean? The inner light and warmth of love that is within the seemingly dark and unattractive clothing of many parts of the letter of the Word e. g. the Ten Commandments, the stern commands to be obedient, the vigorous warnings and denunciations of the prophets.

In connection with verse 22 you will be interested in S. D. 1783 and in I. Samuel xiv. 20.

## SUNDAY AFTERNOONS

*A Paper for Children and for Those  
Who Love Children*

Issued weekly, except in July, August and September, at 50 cents a year; in quantity, 35 cents. Single copies 2 cents each. Address JOHN S. SAUL, Publisher, 64 East Van Buren Street, Chicago.

## Church News

At Lakewood, O., a large class is studying in preparation for confirmation on Palm Sunday.

The publisher extends his warmest thanks to the many kind friends who so readily responded to his call for back numbers of the MESSENGER. Our files are now complete.

The Massachusetts Association will hold its one hundred and seventy-second meeting in the Boston church, 134 Bowdoin Street, on Wednesday, April 19. See "Special Notices" on another page.

Dedicatory services in the remodeled and improved chapel of the New Church at Indianapolis, will be conducted by Rev. Louis G. Hoeck, General Paster of the Ohio Association, on next Sunday, April 9th. Members and friends are cordially invited to be present.

Mr. Chester Bidwell, for many years the leader of the Church of the New Jerusalem at Henry, Ill., passed away March 15. He remembered the Society in his will, having provided that half of his estate should be devoted to its uses. Mr. Bidwell was also President and later Treasurer of the Society, and he was a most faithful and devoted servant.

The Cleveland Society is having suitable Lenten services, the sermons addressed especially to the young people. Increasing numbers are attending and much interest is manifested. Union services daily, by the East Cleveland churches, have been planned for Holy Week, and Rev. Mr. Hunter will exchange on Monday with Dr. Fulmer, of the First Presbyterian Church.

In the National Church, Washington a series of Sunday evening addresses is in progress, on "The Permanent Elements in Christianity". Two have already been delivered. The next of the series will be given by the Rev. E. M. Lawrence Gould, April 9, on "The Unchanging Ten Laws". The last will be by the Rev. C. W. Harvey, April 16, on "The Certainty of the Hereafter".

### **The President of Convention in Chicago.**

Chicago last week enjoyed a visit from the Rev. Julian K. Smyth, President of Convention, who had a conference with the committees in charge of the arrangements for the coming General Convention. While he was here the program was formulated in outline, the time definitely determined on as May 16 to 23, inclusive, and the place the Kenwood Church, corner 46th Street and Woodlawn Avenue. This was regarded as the best arrangement as to time and place that could be made, all things considered, and it is hoped that it will prove generally satisfactory. While the meeting five years ago at a downtown hotel proved convenient in many respects, in others it was not at all ideal. The sphere of a church for these meetings is altogether the most suitable, and a location within the "Loop" the most convenient for the Chicago people and their guests; but the preponderance of advantage seemed to be in favor of the church, especially as suitable hotel arrangements could not be had for the dates desired. The date at first selected, in June, was thought to be too late. This matter of dates has been many times discussed in Convention, and it appears that a time after the middle of June is not at all satisfactory for many reasons.

While Mr. Smyth was in Chicago, the bi-monthly meeting of the Illinois Council of Ministers was held, and his presence and participation in the discussions were much enjoyed. A paper by the Rev. Everett K. Bray, of St. Paul,

who could not be present in person, was read by Mr. Morgan and received much favorable criticism. Mr. Landenberger, Secretary of the Council, read a paper on "The Memorabilia of Swedenborg," which aroused a good deal of interest and discussion.

In the evening of the same day a general meeting of the people of the four parishes was held in the Humboldt Park Parish House. A substantial supper was served at 6:30, to which upwards of a hundred sat down. After the physical wants of the company were well satisfied, the Presiding Minister announced that the gathering was one of many which the Chicago Society intends having, to bring the people of the several parishes together for the purpose of cultivating both the social and spiritual life of the church in Chicago. Advantage is to be taken—as on this occasion—of the presence in Chicago of the ministers of the Illinois Association at their regular meetings so that the gatherings may be the more enjoyable. The subject chosen for discussion on the present occasion was "The Appeal of the New Church Under Present Conditions." Ten-minute addresses were made by the Rev. Messrs. Warren Goddard, George E. Morgan, and L. G. Landenberger, after which the Rev. Julian K. Smyth made a very interesting and useful talk on Convention matters.

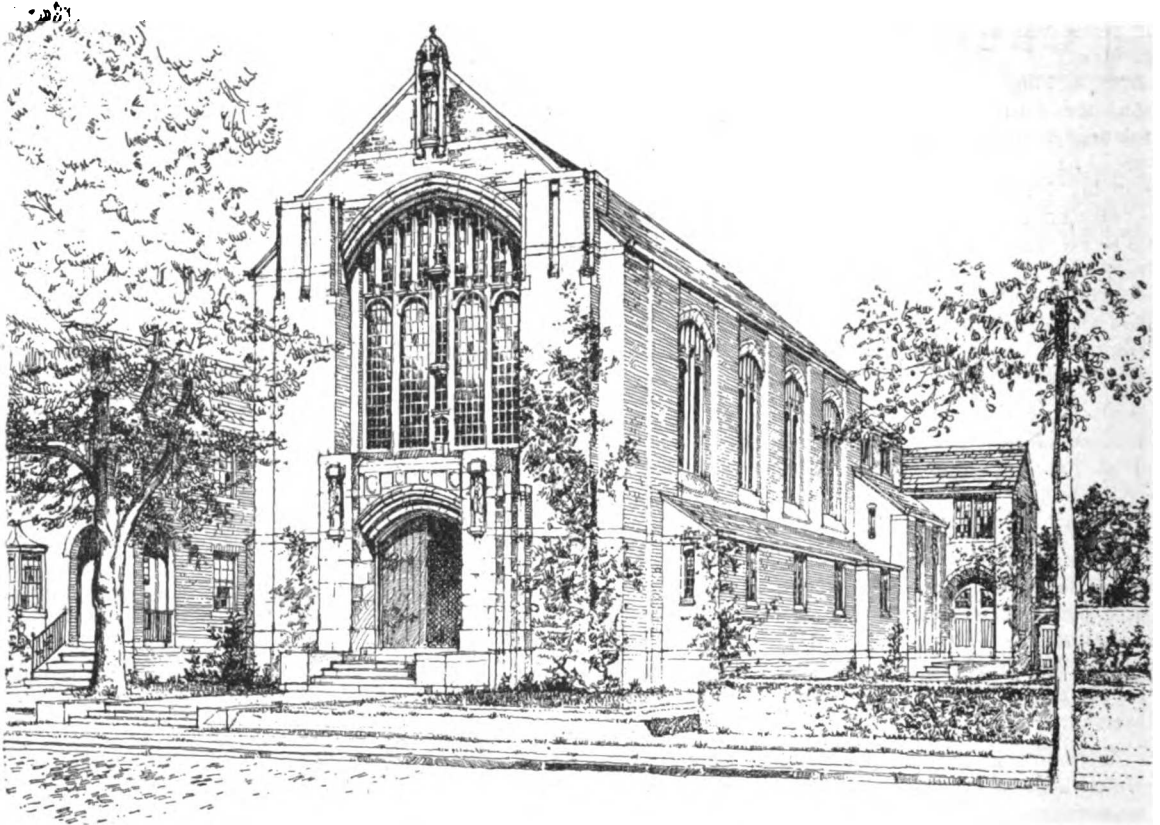
The meeting was a good success in every way, and the hope was expressed that the parishes of Chicago would arrange for frequent general gatherings of the kind.

### **Interest in Swedenborg Growing.**

A German friend writing to one of our publishing houses makes the following remarks: "Please send me the address of your Swedenborg Society in Germany, where Swedenborg's works can be bought printed in the German language. (This was done. The address is 'Deutscher Swedenborg Verein, Mittelstrasse 1, Stuttgart, Germany.')

I am a German Lutheran Evangelic Church member, and wish to advise my friends in Germany (principally in Berlin and Magdeburg) where they can get the works, as I think they will do them good, if they carefully read them. I received your four books" (extensively advertised by The American Swedenborg Printing and Publishing Society) "and feel very grateful to you. I am reading them at present, slowly, carefully and with much interest. They prove by themselves that they are truth, and are elevating and good. Some of my friends tell me, how can you prove the immortality of the soul? I generally tell them: How can you disprove it? Live up for a while strictly to the word of the Bible, and you soon will find the proof in yourself, and by yourselves, without a particle of doubt. Therefore I hope that Swedenborg's books will help those people a great deal, as they are so clearly and simply written that anybody can understand them."

The necessity for the infusion of the religious spirit into the prevailing morality, for the purpose of giving it life and persistent influence, is a fact that everyone who studies the life of a people from a standpoint of a responsible administrator of government must recognize. There are, doubtless, many individuals who live a moral and upright life who are not conscious of religious faith or feeling or fervor; but, however this may be in exceptional cases, it is the influence of religion, and its unifying quality, that keeps the ideals of a people high, that consoles them in their suffering and sorrow, and brings their practices more nearly into conformity with their ideals. The study of man's relation to his Creator and his responsibility for his life to God energizes his moral inclinations, strengthens his self-sacrifice and restraint, prompts his sense of paternal obligation to his fellow man, and makes him the good citizen without whom popular government would be a failure.—WILLIAM HOWARD TAFT.



## New House of Worship Dedicated in Detroit March 26th.

The beautiful new buildings recently erected by the Detroit Society, a drawing of which appears in this issue, were dedicated to the worship of the Lord Jesus Christ on Sunday, March 26, in the presence of a congregation which packed the church to its doors. This was a great event in the history of the Detroit Society and of much significance to every member of the church in Michigan. To the faithful members who have planned and worked so hard, sacrificing their time, efforts and money under what, at times, seemed very discouraging conditions, the fruition of their labors and loving devotion, in this magnificent new edifice, seems like a dream from which they must sooner or later awake. "Too good to be true," was an expression frequently heard on opening Sunday; but it is all true—beautifully and wonderfully true—and the work of the New Church in Detroit and Michigan has received an impetus which cannot fail to carry it on to the realization of greater achievements than have ever been dreamed possible.

What a wonderful and inspiring sight greeted the eyes of those who attended the opening service! What a transition from so many months of meeting in halls, under the most discouraging conditions! "A cathedral in miniature" best describes the new church building. In design, arrangement and appointments it is every inch a church—breathing the spirit of worship in its dignity, stateliness and simplicity.

But the beauty of the edifice was not the only surprise and delight in store for the worshippers at this dedicatory service. When at eleven o'clock the newly formed choir, in their immaculate vestments, marched in to the inspiring strains of "Holy, Holy, Holy Lord God Almighty" the congregation was fairly electrified, and even those taking part in the service felt indescribably thrilled and inspired with the beauty and significance of it all. Rev. Julian K. Smyth preached the sermon and officiated at the dedicatory

exercises, receiving the keys from Mr. Henry Wunsch, President of the Society, and placing them upon the altar. In his remarks he paid a very high tribute to the architect, the building committee, the trustees, and all who had any part in the planning and erection of the buildings. The Sacrament of the Holy Supper followed the service and in this Mr. Smyth was assisted by Rev. Thos. A. King, of Lakewood, and Rev. Frank A. Gustafson.

On Sunday evening another service was held, the sermon being preached by Rev. Thos. A. King. A feature of this service was the installation of Rev. Frank A. Gustafson into the office of Pastor of the Detroit Society. This service was very impressively performed by Mr. Smyth, who presented the newly-installed Pastor with his stole of office.

Quite a number of New-Church people from Almont, Mich., and vicinity attended the dedicatory services, and their presence was much appreciated by the Detroit members.

Preparatory to the dedication exercises of Sunday, a service was held on Saturday evening, March 25, in the parish house connected with the church. This service was conducted by Rev. F. A. Gustafson, who preached on the duties and obligations of church membership.

One of the best features in connection with the new buildings of the Detroit Society is that they are absolutely free of debt. The site, buildings and furnishings were paid for in full prior to the dedication. This very happy result was, in large measure, made possible by the generous donations of the trustees of the Grand Rapids (Mich.) Society and by various members and friends throughout the country. It is only fair to add that the Detroit members made many personal sacrifices in helping to raise the required amount. They did their share nobly and are to be congratulated on the splendid results of their liberality and hard work.

As a fitting climax to the dedication exercises, a reception and social was held in the parish house on Monday evening, March 27. This date happening to fall on the twenty-fifth wedding anniversary of Rev. and Mrs. F. A. Gustafson, the occasion was made an opportunity for congratulating them and presenting them with a gift of silverware. Rev. Thos. A. King made the presentation address in his usual happy vein and incidentally preached a most beautiful and impressive sermon on the spiritual side of the marriage relation. A large crowd turned out to greet the happy pair, among them being Dr. and Mrs. Mack of Toledo, who remained over after attending the evening service on Sunday and who are always very welcome visitors to Detroit, where they have many friends who esteem them very highly.

Too much praise cannot be given the young people of the Detroit Society, from among whom has been recruited the choir, which will be a regular feature of the services hereafter. With only four rehearsals they went through the long, difficult service without a hitch and acquitted themselves like veteran choristers. The excellence of their work was remarkable under the circumstances and received much favorable comment. The Young People's Society voluntarily provided the material and did much of the work on the vestments for the choir. This labor of love was much appreciated by the church officials, who are gratified that the young people at last have a church home where they will have room and scope for their activities, and where they will be proud and happy to bring their friends.

#### England in War Time.\*

Birmingham, Feb. 2, 1916.

Upon reaching Glasgow, my first surprise was the lighted streets. Glasgow being so far north, they have not the constant dread of Zeppelins that we have, so there are no lighting restrictions. Here in Birmingham we practically *feel* our way about. . . .

While in Glasgow I did some war work, which almost everyone is thrilled to do. I went with my friend to a canteen in connection with a munition factory. The canteen is a temporary annex which has been added to the place since the war to help the girls. The majority of them live a good distance away, and the canteen was built to save their time. Now, for very little money, the girls can get any or all of their meals without going out. I say "girls," because since the war all the men with the exception of fourteen have gone to the war, and these precious fourteen are absolutely indispensable: no one can take them away!

Our "shift" was from 7:30 a. m. to 2:45 p. m. every Wednesday. We were called at 6 o'clock, dressed, ate our breakfast, and caught a train at 7 o'clock, arriving at Beardmores at about 7:30. We then began to do what one would call work with a capital "W." Breakfast was on the list as the first thing to be done, and we, with thirteen others, set about to accomplish that feat by 9 o'clock. As I was both cook and waitress I can tell you what each did. If a waitress, we set about to scrub the tables and set them for 87 or 90 for breakfast. This we finished about 8:45. If a cook, we got all the porridge dishes in the ovens (90 of them), also plates, and then started the breakfast. The porridge was put on to cook first in a huge "clothes boiler"—at least, that is what it looked like. We then did toast, buttered it and put a piece on each plate on a stand in a huge oven to keep it warm. We next either poached, fried, scrambled or boiled 60 to 70 eggs, and of all the monstrous jobs, this is about the

worst. At 8:50 the tea was infused and at 9 o'clock, bang! off goes the breakfast bell, and we have a *mob!* Many of them bring their breakfast and only want a cup of tea; the 87 to 90 are the ones who want most of the menu. By 9:50 they are all out of the place and then cooks and waitresses all "pitch in" to clear the tables, wash the dishes and do all the "everlasting jobs" (not "monstrous" this time). This washing and wiping is the limit, and when we think we have that done, the knives must be cleaned. I always found something to do as far away from the knife machine as possible, so I did not have more than one "tug of war" with them. By this time it was 10 o'clock, and the vegetables were put on, which had been prepared by the shift before ours, and we then did the vegetables for the next day. I shall never forget a pile of onions I had to cut up for soup. I hope I shall never weep so much again in all my life. We did two small baby bathtubfuls of potatoes, and usually carrots or turnips besides. We now have a very few moments in which to have something to eat ourselves, after which we set the tables (scrubbing them again) for *mob* 90 but 150, and by 1 o'clock they came pouring in again. There were, of course, a good many more than 150 in the annex, but the non-diners, those who brought their own dinners, had a corner to themselves, where we gave them cocoa or tea if they wished it. We cleared away at 1:45 and at about 2:45 we left—the tables all scrubbed, the knives all cleaned, and everything in order for the next shift, which came on at 3:30 p. m. We usually came home tired out and were glad to get into bed for a good rest.

I also helped with a soldier and sailor club: the wives met with their babies in a church hall in one of the poorer churches in a poor district of Glasgow, and we provided entertainment for them every Thursday afternoon. Twice we had pictures for them on the screen, and then was the time the babies began to scream, so that the poor lecturer could scarcely be heard; so I made it my job to put pieces of cake in the mouths of the squalling babies, and it was, indeed, a busy time during the lecture. I think the babies would have been pleased to have me keep on doing it all the time. This work is all voluntary.

We are getting very interesting letters from the trenches, and by the looks of things they are having very cold, damp weather. One boy writes that on one of the very muddy days he got stuck twice in the mud so fast he had to be dug out, and when he finally did arrive at the "dug out," his fellow-companions scraped off the mud with his knife and gave him a little brandy! Another boy wrote that when he came home he wanted clean sheets and pajamas every night, a hot bath three times a day, and he would not complain of the mud in the streets unless it was more than a foot and a half deep.

We had a "zep" scare last Monday. The "zeps" mistook Walsall, one of the suburbs, for Birmingham and so skirted around Birmingham, dropping bombs and doing more or less damage. They did not accomplish what they intended, so we have another raid to look forward to.

Oh! how we all wish this awful war was over.

## Current Literature

### New-Church Press Notes.

A new book from the pen of Rev. Julian Kennedy Smyth is assured of a welcome, and an enthusiastic welcome, in advance from the readers of the MESSANGER. And the new book, which we shall have ready for delivery early in April is going to prove his strongest effort. It is called "Christian Certainties of Belief." And the four certain-

\*Extracts from Miss Irene Schreck's letter to her cousin in Malden, Mass.

ties which Mr. Smyth treats of in this book—"The Christ, The Bible, Salvation, Immortality"—are taken up as "facts," not theories, not doctrines, not problems. They are, as we all know, facts, and the book is going to prove them facts. This is the kind of book we need. I wish I could influence the readers of the MESSENGER to meet the coming of this book with an order, a suggestive order, like this: "Send me four copies of 'Christian Certainties of Belief,' when the book appears. I want one for myself, one for our public library, and the other two for friends, as Easter gifts. Please send the two latter to the following addresses: ———. Also add two copies of the new Easter edition of 'Religion and Life,' one for a friend, and one to the public library in our town." You cannot imagine how much good books of this kind do on the shelves of the public library. And if you have followed this suggestion, step into the library and have a little chat with the librarian and ask her to call attention to these particular books for Easter reading in her bulletins or manuals. The note of personal interest is most helpful and rarely met with disapproval. An order like the one suggested counts up to only \$4.50 and it will perform an incalculable service.

If you can distribute all the books yourself, six copies may be sent to you (all in one package, to one address) for \$4.00 postpaid. These may be six copies of either book, or any combination of numbers that totals six, viz.: three of each; two of one, and four of the other; five of one, and one of the other.

I have gone carefully over the list of Mr. Smyth's books and noted the increase in the power of expression, diction, and thought. Of the last three: "Religion and Life" is strong; "The Heart of the War" powerful; "Certainties of Belief" absolutely convincing; the strongest of them all.

THE SECRETARY.

## In the Study

### A Comparison of the Gospel Parables.

Recent work on the parables has resulted in the following list, which may prove useful to other students. The effort was to group the parables under general heads and it was presently found that they grouped themselves in twelve divisions. As will be seen, several of the parables occur in more than one group and this comes about naturally since they teach more than one lesson. The general plan will be evident to the student at a glance:

#### I. *The lost and found.*

1. (Found). The pearl of great price. (Matt. xiii, 45.)
2. Hidden Treasure. (Matt. xiii, 44.) (Lost and Found).
3. Piece of money. (Luke xv. 8-10.) 4. Lost Sheep. (Mat. xviii, 12; Luke, xv.) 5. Prodigal Son. (Luke, xv, 11-32.) (The three miracles of resurrection were associated with the latter three parables, namely, the resurrection of the maid, the daughter of Jairus; of the widow's son of Nain; and of Lazarus. In all three cases the lost is found and the dead raised.)

II. *The new and the old.* 1. New cloth on old garments, and new wine in old bottles. (Matt. ix; Mark ii; Luke v.)

III. *The element of growth.* 1. Tares. (Matt., xiii.) 2. Seed. (Mark, iv.) 3. The barren figtree. (Luke, xiii.) 4. Vine and Branches. (John, xv.) 5. Mustard seed. (Matt. xiii; Mark, iv.; Luke, xiii.) 6. The Sower. (Matt., xiii; Mark, iv.; Luke, viii.) 7. Leaves of the figtree; Matt., xxiv.; Mark, xiii.; Luke, xxi.)

IV. *Labor and Hire.* 1. In the vineyard. (Matt., xx.) 2. The same. (Matt., xxi.; Mark, xii.; Luke, xx.) 3. Fisherman. (Matt., xiii.) 4. The two sons. (Matt., xxi.)

V. *Stewardship. Servants and Debtors.* 1. The unmerciful servant. (Matt., xviii.) 2. The talents. (Matt., xxv.) 3. The two debtors. (Luke, vii.) 4. Servants watching. (Luke, xii.) 5. The steward's trial. (Luke, xii.) 6. The unjust steward. (Luke, xvi.) 7. Master and servant. (Luke, xvii.) 8. The watchful servant. (Mark, xiii.)

VI. *Contrasts and Gradations.* 1. Good seed and tares. (Matt., xiii.) 2. Good and bad fish. (Matt., xiii.) 3. The unmerciful servant. (Matt., xviii.) 4. The father and his two sons. (Matt., xxi.) 5. The invited and the compelled. (Matt., xxii.; Luke, xiv.) 6. Wise and foolish virgins. (Matt., xxv.) 7. The talents. (Matt., xxv.) 8. Sheep and goats. (Matt., xxv.) 9. The two debtors. (Luke, vii.) 10. The good Samaritan. (Luke, x.) 11. The unjust steward. (Luke, xvi.) 12. Dives and Lazarus. (Luke, xvi.) 13. Master and servant. (Luke, xvii.) 14. Pharisee and Publican. (Luke, xviii.) 15. House on rock and sand. (Matt. vii.; Luke, vi.) 16. Stewardship, (Luke, xii.)

In this group there are three, namely, numbers 6, 7 and 8, which arrange themselves after the pattern of the three "lost and found" parables. In both cases there is one parable concerning itself with the mineral kingdom (lost silver, talents); another which concerns the animal kingdom (lost sheep, sheep and goats), and a third concerning itself with the human kingdom (lost son, wise and foolish virgins). This point was noted.

VII. *Coin of the Realm, Treasure parables.* 1. Hidden treasure. (Matt., xiii.) 2. Pearl of great price. (Matt., xiii.) 3. The talents. (Matt., xxv.) 4. The rich fool. (Luke, xii.) 5. The lost piece of money. (Luke, xv.) 6. The prodigal son. (Luke, xv.) 7. The unjust steward. (Luke, xvi.) 8. The pounds. (Luke, xix.)

VIII. *Bread and Leaven.* 1. The Bread of Life. (John, vi.) 2. The friend at midnight. (Luke, xi.) 3. The leaven of Heaven. (Matt., xiii.; Luke, xiii.) 4. The leaven of the Pharisees. (Matt., xi.) In this latter case attention is called to the fact that it is an "enacted parable", otherwise called a miracle. When the Lord desires to represent a spiritual possibility (or its equivalent, a natural impossibility) for the two ideas are in most cases synonymous, on the intellectual side of things He speaks it as a parable. When He desires to do the same thing on the volitional side of things He "enacts" the parable, or, in other words, uses a miracle. The illustration of the "spiritual possibility being usually a natural impossibility" is this: If you have a stock of books and give some to your friends, you have less books. If you have a stock of sympathy and share it with the distressed you have more sympathy than you started with. Hence there must be certain narratives which end with more than they began; such are the miracles of feeding, both in the Old and the New Testament.

IX. *Marriage and the Sexes.* 1. The King's Son. (Matt., xxii.) 2. The ten virgins. (Matt., xxv.) 3. The great supper. (Luke, xxiv.) 4. The importunate widow. (Luke, xviii.)

X. *The Builder.* 1. The rich fool. (Luke, xii.) 2. The king's tower. (Luke, xiv.) 3. The house on rock and sand. (Matt., vii.; Luke, vi.)

XI. *Shepherd and Sheep.* 1. Sheep and goats. (Matt., xxv.) 2. Shepherd and sheep. (John, x.) 3. The lost sheep. (Matt., xviii.; Luke, xv.)

XII. *Hidden Things.* 1. Hidden treasure. (Matt., xiii.) 2. The one talent. (Matt., xxv.) 3. The candle under a bushel. (Matt., v.; Mark, iv.; Luke, viii.) There are eleven Parables found only in Matthew; two only in Mark; seventeen only in Luke, who has therefore the largest body of parable literature; three in John only; three are common to Matthew and Luke; seven to Matthew, Mark and Luke. John tells none of the parables which other Gospels tell. John is quite different from the other Gospels in many ways. It is therefore to be differently regarded and interpreted.

ADOLPH ROEDER.



**The Church Calendar.**

**April 16. Palm Sunday.  
The Lord as the Son of Man.**

Introit: Hymn 173: "All glory, land and honor".

Selection 31: "The earth is the Lord's".

Proper Psalms: 31, 32, 33.

Anthem XXIII, B. of W. p. 377: "Hosanna".

Lesson I. Dan. ix.

For Responsive Service Anthem XV. B. of W., p. 356: "Who hath believed our report?"

Lesson II. John, xii.

Gloria, Benedictus (to Gregorian tones: Mag. 715-735) and Creed.

Hymns (Mag.) 293: "Lead us, heavenly Father, lead us". 174: "Ride on, ride on in majesty".

**Baptisms**

AHRENS.—Theodore Charles Ahrens, infant son of Albert Edward and Isabelle Louise Ahrens, baptized Jan. 23, 1916, Berlin, Ont., Rev. L. Eric, Wetthey officiating.

HEALEY.—In New Orleans, March 12, 1916, Jennie Louise, wife of Dr. Wells Healey was baptised and confirmed, Rev. J. B. Spiers officiating.

HEALEY.—In New Orleans, Elizabeth Martha, second child of Dr. and Mrs. Wells Healey, born Aug. 19, 1915, was baptised March 12, 1916, Rev. J. B. Spiers, officiating.

**Obituary**

SNYDER.—In Portland, Oregon, after an illness of over two years, Wallace W. Snyder, on March 22nd, aged 23 years 10 months and 6 days. The funeral services were conducted by Rev. Samuel Worcester, minister of the Portland Society. Mr. Snyder was a youth of great promise and beloved by all who knew him. His father passed into the spiritual world a year ago.

HAY.—Eleanor Seavey Hay, widow of Henry Homer Hay, of Portland, Maine, in her 86th year, passed into the other life March 10, 1916. She had been out walking with her daughter, who made her home with her, the preceding afternoon; and retired in the evening in her usual health to fall asleep quietly and awoken with her friends in the other world. Her husband had gone before her, twenty years ago, in his 75th year. Together they were earnest and active members of the Portland Society from the time when the Rev. William B. Hayden took charge of it early in the fifties of the last century; the mother of Mr. Hay and the father of Mrs. Hay, Mr. Marcian Seavey, having become members of that Society in 1839. So they both were young people in that Society for about ten years before they were married. They had six children, and a daughter by a previous marriage of Mr. Hay's, who were baptised by Mr. Hayden and brought up in the Sunday-school, and who survive them: Mrs. Josephine L. Cook of Portland, Rev. H. Clinton Hay of Boston, Mrs. William H. Flint of Santa Barbara, California, Charles M. Hay, William B. Hay,

Eleanor S. Hay, and Edward A. Hay, all of Portland. The Portland Society being without a pastor, the Rev. John Godard, an old-time friend of the family, conducted the funeral service.

BIDWELL.—Chester Bidwell passed away suddenly at his home in Henry, Ill., March 15, 1916, in his 71st year.

The following is a just tribute paid to our departed brother by Mr. George Burt, Sr., for many years editor of the *Henry Republican* and a co-worker in the church:

"Chester Bidwell, son of Mr. and Mrs. George Bidwell, was born at Shiloh, N. J., June 17, 1845. When a lad of five years in 1850 his parents came west and settled near Whitefield Corners, so that his entire life has been passed in this vicinity except two years that he lived with his cousin, Mrs. Charles E. Stowell, at Lawn Ridge. From the time of his boyhood he enjoyed the esteem of all who formed his acquaintance.

"In 1879 he came to Henry for a home and here on Sept. 29, 1895, he was united in marriage with Hannah Taber. This union of hearts and lives proved to be a most congenial one, as they lived together in the bonds of respect and love until the wife was claimed by death July 4, 1915. Chester Bidwell was blessed with very quite, unexcitable nature; but if the sea of life with him was calm, yet its waters were deep; his emotions, while not visible upon the surface, were yet strong; his likes, dislikes, his opinions, his judgments not easily moved when once settled. Slow in movement and in speech, his mental poise rarely led him astray; he was a valuable member of society because his word given was never impeached, his honesty incorruptible, his name undefiled. In his religious life his membership in the Church of the New Jerusalem was a valuable asset, for many years he was president of the Henry Society, and at his death its treasurer. His conduct of his duties was ever very methodical and absolutely correct. For some time Mr. Bidwell's health has been precarious, yet when the summons came it seemed sudden even to those who knew him best. On Wednesday, March 15, he passed from death unto life."

As pastor of the Henry Society and as one who knew Brother Bidwell for many years, I wish to add that he was a most devoted member of the New Church. In selecting a verse from the Word that would be appropriate at a time when I conducted the services at the home, it seemed to me that none would be so fitting as the ones spoken by the Lord in the parable of the talents: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." In the presence of a large company of sympathizing friends and neighbors the teaching of the New Church was set forth that in the passing away of one who has been so faithful, we are justified in believing that he is like the ripened grain that is ready for the heavenly harvest.

Having done so much for the church while he was with us, he showed his continued interest in her welfare by leaving half of his estate for its uses. We shall miss him, but we rejoice with him that he has gone to be with his heart's companion.

L. G. LANDENBERGER.

**Special Notices**

**MASSACHUSETTS ASSOCIATION.**

The one hundred seventy-second meeting of the Massachusetts Association of the New Jerusalem Church will be held in the house of worship of the Boston Society on Bowdoin street on Wednesday, April 19, 1916, at 10:30 o'clock a. m. At the request of the General Pastor the annual address will be delivered by Rev. John Goddard, the subject being, "Our Strength and Weakness." The annual reports of societies, officers and committees will be presented. It is hoped that there will be a practical discussion of the relation of the New Church to present world conditions.

JAMES REED, General Pastor.  
JOHN DABOLL, Secretary

**THE CONVENTION THEOLOGICAL SCHOOL.**

The annual meeting of the corporation of the New-Church Theological School for the election of officers and the transaction of such business as may come before it, will be held at the rooms of the Massachusetts New-Church Union, 134 Bowdoin street, Boston, Mass., Wednesday, April 12, 1916, at 4:30 p. m.

JOHN C. MOSES, Clerk.  
Boston, Mass., March 6, 1916.

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**WESTERN NEW-CHURCH UNION.**

The annual meeting of the Western New-Church Union, for the election of trustees and officers, will be held Tuesday, April 11th, at 8 p. m., 64 E. Van Buren st., Chicago. All who have paid the annual fee of one dollar, are members, and entitled to vote. All who are interested in the Union and its work will be welcome at the meeting.

C. L. MOULTON, President.  
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April Bulletin

Chicago New Church

Kenwood Parish, 46th Street and Woodlawn Ave.

Rev. Percy Billings, Pastor, Residence 5201 Woodlawn Ave.

Sunday Services at 11:00 a. m.

Sunday School at 12:00 noon, with adult class led by Dr. Foster.

Young People's League: April 27, Benefit for the League Conference Entertainment Fund. Supper at 6:30, 25c. Entertainment at 8:00, 35c. Parish House.

Sheridan Road Parish, 910 Sheridan Road near Rokeby St.

Rev. John S. Saul, Pastor, Office 510 Steinway Building.

Sunday Services 11:00 a. m.

Sunday School 12:00 noon.

Ladies' Aid meets every other Monday afternoon in church parlors, April 10 and 24.

Young People's League meets April 23 at 4 p. m. in church parlors.

Englewood Parish, N. E. Corner 70th St. and Stewart Ave.

Rev. Percy Billings, Pastor.

Sunday Services at 4:15 p. m.

Sunday School at 3:15 p. m., with adult class led by Dr. Foster.

Ladies' Society meets in Sunday School room every Tuesday at 3:00 p. m. to study "What We Owe Our Children," led by Mr. Billings.

Young People's League, Supper and Doctrinal Class Sunday at 6 p. m., April 9, 23. Study of "Heaven and Hell."

April 14, 6:30 p. m., Supper and Easter Bazaar for the benefit of the Conference Entertainment Fund. Sunday School room.

April 28, Y. P. L. Annual Meeting, residence Mr. and Mrs. Otto Kitzelman, 9563 Prospect Ave.

Humboldt Park Parish, California Ave. and Le Moyne St.

Rev. Louis Rich, Pastor; residence 3252 Le Moyne St.

Sunday Services 11:15 a. m.

Sunday School 10:15 a. m.

New Church Forum, Sunday, April 2, 16, 30, 8:00 p. m.

Every Thursday, Supper 6:45 p. m. Doctrinal Class 7:30 p. m. Singing Class 8:30 p. m.

April 21, Good Friday Preparatory Meeting for Communion, 8:00 p. m.

April 23, Easter Sunday, Baptisms, Confirmations and Holy Supper.

Ladies' Aid, in Parish House, Thursdays, April 6, 20, 3:00 p. m.

Young People's League, Tuesdays, April 4, 18, 8:00 p. m.

April 1, April Fool Party in Parish House, 8:00 p. m.

Book Rooms, 510 Steinway Building. Study class led by Mrs. Munger, every Friday noon.

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The work of the Augmentation Fund is only just begun. Its opportunities for usefulness this present year are increased. It must have more funds for both:

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# New-Church Messenger

"Behold, I make all things new"

VOL. CX. No. 15

CHICAGO, WEDNESDAY, APRIL 12, 1916

WHOLE No. 3170

## New-Church Messenger

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### The Young People and Convention.

The Chicago League committees are preparing for the Conference next month in connection with Convention, and hope for a large attendance of young people from all parts of the country.

It is important that these young people who come as League delegates should also attend the meetings of the Convention itself and take an interest in the proceedings. To this end it is hoped that the Societies or Associations to which they belong will make them delegates to Convention as well as to the League Conference.

There is nothing better calculated to infuse life and energy into Convention than the presence of young people in the meetings who take an interest in its work. The older people are passing to the higher life one by one. There is a vigorous element of young blood in the church, as is evidenced by their conduct of the meetings of Conference and their ability in pursuing the work of the League throughout the year.

By all means let the young people help all they can in the Convention, and there will be "something doing."

### Miracles.

Miracles are not violations of natural law, nor were they wrought by the Lord acting contrary to any spiritual principle. The miracles were nothing other than the fulfillment of laws, both natural and spiritual, the miraculous part being the instantaneous feature or the manifestation of supernatural power.

All the miracles wrought by the Lord and described in the New Testament, and also those narrated in the Old Testament, were done in such a way as to make them parables, parables describing similar things done in the souls of men, parables descriptive of the church, heaven and the Lord.

Of turning water into wine, it is said, "This beginning of miracles did Jesus in Cana of Galilee." It was the beginning of miracles, not that it was less than other miracles, but because what that miracle teaches spiritually must take place in one before other miracles can be wrought within him. Water is spiritually turned into wine when natural truths are turned into spiritual truths, which takes place by one perceiving spiritual truths in natural truths, or spiritual truth in the literal sense of the Word.

Wonderful did that miracle appear to those who saw the water turned to wine, but more wonderful is that same miracle when wrought in the mind, which takes place when the spiritual sense of the Word is so perceived as to cause the acknowledgment of its plenary inspiration. New Churchmen have seen that miracle performed over again in their day and in their own minds. They have had the light of heaven so shine into their souls that they have seen rationally that the Word is of God, that the Lord is God, and that He has come again as the revealed spiritual sense of the Word. The revelation of the spiritual sense of the Word is the beginning of miracles, because the truth of the Word must be seen and acknowledged before subsequent miracles can be wrought in the spirit. Truth must be acknowledged to be from God before it can be reverently obeyed, the heart strengthened and the soul cleansed of sin. Then, as these things are done, other marvelous miracles are done. Then the wonderful miracle of being raised from death in sin to spiritual life may take place. Then Jesus can speak to the waves and winds that beat against

us as destroying spiritual powers, and they will obey His command for peace.

Yes, the perception of spiritual truth in the literal sense of the Word is a wonderful miracle, but how marvelous is that miracle by which the arm of withered moral power is restored; that miracle by which delight in evil is taken away; that miracle by which one fearlessly passes through the valley of shadows. Wonderful power that was which turned water into wine, but still more wonderful is the miracle wrought by which people in every environment, at every age of life, are able, while other eyes are wet, to say the last good-bye to the old home, to friends and dear ones, to the things and places held precious, with a smile and with the heart overflowing with blessedness and peace.

### Editorial Notes.

Protests against the use of tobacco by New-Church people—and especially by ministers—have been so numerous the past two or three weeks that the MESSENGER could not print more than a small proportion of them without filling up the paper. The number and vigor of these communications indicate that the feeling against the tobacco habit is much stronger than the users of the “weed” think. The personal habits and personal conduct of individuals should not be subjects of public criticism unless they affect the rights of others. Where they do this there is just ground for objection. The MESSENGER feels impelled to close the discussion with this word of explanation.

La Marquise de Fontenoy, writing to the *Baltimore American* of March 15th, relates an interesting circumstance in connection with Lord Ronald, uncle to the late Duke of Argyll. When convalescing from a severe operation at Aix-la-Chapelle, in 1891, he sent a little pocket Bible to his nephew, requesting him to ask Queen Victoria to inscribe in it her favorite text. The Duke fulfilled the message and the Queen wrote on the fly-leaf of the Bible: “I Cor. xiii. 4 and 8: Love suffereth long and is kind. . . . Love faileth not. V. R. I., 1891.” La Marquise observes: “In the Authorized Version of the Bible the text runs to the effect that it is ‘charity’ that suffers long, and that ‘charity’ never fails. Queen Victoria’s substitution of the word ‘love’ for ‘charity,’ as in the Revised Version, is decidedly characteristic.” The word in the Greek is *a-ga-pe*, the same word as in John xv. 9, where the Lord says: “Continue ye in my love” (*a-ga-pe*). In “Arcana,” No. 615, we are told: “Charity is love towards the neighbor, and mercy; and it is a lower degree of the love of the Most Ancient Church, which was love to the Lord. Thus love now descended, and became more external, and is to be called charity.” For the New Church a definite doctrine of charity is given, showing how love towards the neighbor is to be exercised. An important point to be noticed is that “love to the Lord is not given with man except in charity; in this the Lord conjoins Himself with man.” (Doc. Faith, No. 22.) The following is an important statement: “Charity is all the work of one’s calling which one

does from the Lord; one does it from the Lord when shunning evils as sins.” (D. L. W. 253.)

Another circumstance of historic import is dwelt upon by La Marquise in a communication to the same newspaper under date of March 14th. She tells of a secret which for two or three hundred years has been in possession of the family of Judge Feys, county magistrate of Furnes, in Belgium, by means of which in the early part of the war, the whole region of the Yser was suddenly flooded to such a depth that large numbers of troops and horses of the invaders were overwhelmed and vast quantities of ammunition and war supplies were destroyed. La Marquise says: “Unless I am very much mistaken, this is the only case in existence of a secret involving the whole question of national defence being left by the state in the undisturbed possession of a private family for generations—a family, in the patriotism and loyalty of which its rulers and its fellow citizens have the most absolute and complete confidence. It is a secret which Judge Feys could have sold to the Germans for millions of money, if one takes into consideration the terrible expense to which they were subjected through the flooding of the Yser region.”

A remarkable lesson is afforded by this instance of fidelity, as to the responsibility of the individual, and the need of impressing upon the individual how important are the obligations to be discharged. It is a trend of modern sentiment to take responsibility out of the hands of the individual, and concentrate it in the many, on the ground that the watchful eyes of others will prevent abuse of trust, and that where there is much counsel there will be better action. In the case in question, this would probably not have worked so well under the conditions that obtained. Through the complicated spy system, had the Belgian secret been known to several, there would have been greater ease in tampering with it. Are there not many cases in which committees of one have done far more efficient work and been more prompt about it, than would have resulted had several constituted the committee? An analysis of movements and of organized bodies will show that as a rule it is some leading mind that controls the situation. As society is now constituted, there is need of much tact and vigilance being exercised in respect to executive action for the general betterment. Still, there will be much simplification of the problem in the degree in which the individual is trained to make the best of his or her little kingdom of talents and opportunities. It will be in the direction of arousing greater responsiveness, of giving to the individual to feel not lost in the crowd, but that there is a vital part to take in the affairs that bind the entire community together. Let each be so encouraged, and safeguarded in the use which he or she can most efficiently promote, and the way will open for us to feel as sure of the individual as where larger numbers are concerned, and that there will be unswerving loyalty to the trust reposed, no matter how severe the temptation may be to disown it. There is communication of each with all, and of all with each, when the heavenly form is realized. “Each one is, as it were, a centre of all,” in this case. (A. C. 549.) To willingly receive of the Lord’s life is to be true to Him under every circumstance, thus true to the service to which

He calls us in seeking to make the world better by our presence in it.



The March number of the *New-Church Magazine* has a thoughtful article by Rev. E. J. Pulsford on "The Powerlessness of Evil." He comments upon Holman Hunt's picture: "The Triumph of the Innocents," in which as Mary is taking the infant Jesus into Egypt, the spirits of the little children slain by command of Herod are seen happily watching them. Their garments are gashed, but the flesh beneath is uninjured. Mr. Pulsford well observes:

"When men fight among themselves, and feel each other's opposition, they have a sense of the power of evil as very mighty, simply because, in order that they may be free, the power of good, which is omnipotent and, therefore, by comparison, overwhelming, is withheld until they are willing to receive and use it. Two ants fighting, if they could reflect, knowing nothing of any other power, might suppose that theirs was a mighty force; the human onlooker, who deliberately refrains from crushing them with his foot, knows better. . . . Evil has power only where evil is present. . . . When we shun evil as sin, and choose to do the Lord's will, we are inviting His Omnipotence to come and fill the sphere of our freedom; perfectly to will and to do His will is to place oneself under His almighty protection, and to realize the power of evil become utter impotence."

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|  | <b>The Sermon</b> |  |
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**The Second Call.**

BY THE REV. L. ERIC WETHEY.

And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. (1 Kings xix. 7, 8.)

Elijah had just fled from the face of King Ahab and from the face of his more terrible enemy Ahab's wife, Jezebel, into the wilderness. He had slain the prophets of Baal and had let none of them escape. Overwhelmed with the sensational descent of fire from God upon the altar he had built, the people had cried out to Elijah's God, and for the moment acknowledged Him as the greatest God. But after such a scene, Elijah flees for his life into the wilderness, all his efforts at prophecy seemingly finding no hearers. Overcome by the opposition he was meeting, he secretes himself and, finding shade under a juniper tree, or broom shrub, fell asleep.

"As he lay and slept . . . behold, an angel touched him, and said unto him, Arise and eat. And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink and laid him down again." Then the angel came the second time.

Taken as a mere incident in history, this short account would not be nearly so interesting as many of those stories we read where men risk their lives to give water to men lying wounded on the firing lines. It was Lord Roberts who once shared his water bottle with a wounded soldier in the Indian campaigns. There are many stirring accounts in history just as interesting and perhaps more so, when regarded as to the literal account. But this incident is more than mere history, for it is an extract from the Word of God. It is found in a

Divine Book, not in a mere history. It is an angel that comes to Elijah, not some fellow man. It is Elijah, a prophet of the Lord, who is most concerned. The limelight of heaven is focussed upon this scene.

Hiding in the wilderness, finding food where he might, Elijah finally finds a little shade under a broom shrub and in this wide wilderness falls asleep. Finally he is awakened by an angelic visitor who bids him "Arise and eat." Sitting up, he finds food already baked lying on the burning coals, perhaps a fire he had lit himself for warmth, and water lying beside his head. "And he did eat and drink and laid him down again."

From the very tone of this passage it would appear that Elijah was too despondent to really understand what was happening. Quite often these unique scenes in the Word are written in what might be called an almost haphazard way. One would think Elijah would have wondered a little, perhaps looked around to see where his kind helper had disappeared, examined the food to see if it was safe to eat. But the miraculous part of this scene is passed over in silence. We do not commonly have angels to waken us. We do not find fires lit, and food baked, and water ready to our hands, except in fairy stories, which after all have a grain of truth in them, because they are degenerate forms of early wisdom when angels did assist men. Elijah, it says, rose and ate, and went to sleep again.

Now, my friends, is not this the way we take our religion? Here, in the Lord's church we are being helped by angel hands and being fed from stores that we have had nothing to do with. The Lord's promise to us is to bring us into a goodly land, that we shall inherit "great and goodly cities, which thou buildest not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not," and quite often we proceed to live on all these good things without a word of thanks to the Giver of them.

Let us think a moment? How did we learn that there was a life to come, a heaven where we are to live as angels? Who told us about this? "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old." Yes, our fathers and mothers told us this. And where did they find it out. From their parents. But we do not rely always on our parents. No, we read for ourselves in this Book that lies upon the Altar.

Where did this Book come from? It has been handed down from ages past, additions being made in the course of centuries, until now it is completed, a complete guide to life. But although handed down from ages past, it is God's Word, His Divine Mind opened to us. "The Lord gave the Word, great was the company of those that published it." The Lord gave it to us.

Think of this. When a friend gives us a beautiful book, do we hide it away, fail to read it, or put it somewhere to be read and admired? But what do we do sometimes with this Book that God gave us? That God gave us! Is not that a tremendous thought? Why did He give it to us? That we might know what heaven is, what life is, what He is, and what we can be. Does this matter or does it not?

This promise of good things, of heavenly things

to come—are they not His gifts to us also? What are we that He should give us these things so freely, so lovingly?

And this revelation from heaven, these great fundamental doctrines of eternal life, these descriptions of angelic life, of angelic communities, of scenery, dress, peoples, these overwhelming glories that the world has forgotten, but which you know, or ought to know—is this important? Has it not changed your lives? Has it, or hasn't it? Have we a stereotyped religion, or a dynamic religion—which?

What of these doctrines of the Lord, the Word, regeneration, salvation, eternal joy, angelic delights? What of this doctrine of the Trinity, of the Holy Spirit? Is the Holy Spirit with us and in us this morning or isn't it?

Have these doctrines led us to the Person of whom they teach? Have these doctrines helped us to come in touch with the reality behind them? Have these doctrines about the Lord brought us into touch, into personal touch and contact with His actual Self? And if they have not, why not?

The answer to all my questions is portrayed by Elijah's waking out of sleep, beholding food provided, taking it and going to sleep again.

For we are fed from heaven, too, and by angels, as well. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Bread and water and natural foods are needed for our natural bodies, for our muscles and our brains, but our minds cannot eat this food. Our thoughts are not nourished from this world's foods. Our affections do not live on meat. Our emotions do not drink water. Our spiritual bodies live on spiritual food. Our rational minds drink in the waters of truth. Our affections must have the living bread of love. Our mental processes must be seasoned with salt of conjunction, flavored with holy zeal. Our spiritual natures demand spiritual food else they starve and wither. They do not die, because there is no death in the spiritual realm. Our bodies may refuse to perform their physical functions if they are starved, and our minds and souls may refuse to perform spiritual functions if deprived of their proper food, and yet the spiritual man does not die. In another sense he does die, for he goes on living a dead life. He is a living death. It is the story of Adam and his wife who were told, "In the day thou eatest thereof thou shalt surely die." Did they die when they touched of the forbidden tree, or were they only driven out of the garden of God? God's garden was life. They were driven from God's life into their own life, which is spiritual death. They died unto God, but they lived unto themselves.

We are like Elijah in that we take these spiritual foods into our lives. But, having received them, having been taught the truths of the church, having been raised from infancy in the genuine doctrine of the Word, we turn on our sides again and go off to sleep.

Is this not so? Are we very sincerely concerned about our regeneration, about our salvation? Are we willing to forego the church in favor of some temporary pleasure? Do we sometimes think that church once in a while is just as good as church all the time? Is it enough to hear mention made of the Lord Jesus Christ, and not to know Him as familiarly as we know our own families and

friends? I cannot help feeling that we are like the man who is provided with the Book of Directions, but does not possess the machine of which it speaks. We have food from heaven, we have truth to drink, but we are still asleep. We are resting, peacefully, in a modern wilderness, waiting, coming to church and going home again, and with all the tremendous spiritual teachings given to us, with all the possibilities that the Divine Influx eternally tries to give us, go on our easy way, disturbed a little bit by the war news, but not worrying very much about the spiritual needs of men.

Now this is a strange situation. It is quite apparent that it is not merely my own idea. It is not only we who do this, but the whole world has been doing it, going to church, going home again for dinner, and thinking that the matter of eternal life was eternally settled, and that in time we would go to heaven anyway. The world was asleep, and asleep in the wrong way, and a devil awoke it and disturbed its slumber. True there had been a few alarming dreams now and then, but this awakening was a real horror. Men woke up and clasped the gun that hung on the wall, snatched up a morsel of bread and ran to fight an enemy. It was a violent awakening. Cold water could not have waked the world up any quicker. It was worse than cold water. It was human blood.

Elijah ate his heavenly provided food. The angel who brought it returned unthanked to heaven. The fire died down. Silence reigned through the wilderness. Elijah slept.

We have been called once, my friends. We have been given doctrine, teaching, angelic wisdom. It was placed beside us by the Lord, who is the Angel of angels. He founded a church upon the earth, but the ancient world rose up and put out its life, or thought it did. The Lord took it out of the world, this Apostolic Church, took it away from men, and allowed the world to go on building its own civilization, based on pure selfishness, which all thought was a Christian civilization because it had heard, through the apostles, that there was a Jesus Christ who rose from a tomb, and who had said certain wonderful things about another world. It was undecided as to just who He was, the son of Mary and Joseph, or the son of some mysterious unknown God called "The Father." It took the Word as an account of natural things to come, and of events to be fulfilled in a literal, materialistic manner. And now since these things never happened, it does not know what to think.

Yes, we have heard the first call. An angel from heaven brought us food. The Lord put in the world a wonderful theology. He revealed it. He lifted up Emanuel Swedenborg to be His penman, to write down for us these wonderful things which were given him to hear and see. And we have all these marvelous things given to us straight out of heaven, for they came from nowhere else. They are new, they are different, they do not agree with anything else, they were never orthodox, they were heretical. They denied the fundamental positions on which the world built. They stated doctrines and experiences that were brand new, and which could point to no precedent that men recognized as precedent. They were recognized by every man who saw and read them as brand new, amazing, without parallel, without any other claimant. They were so strange, so different, so opposite to everything men



had believed, that they were called crazy, and Swedenborg called a lunatic. And they were crazy then. As St. Paul says, "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned." The man who first invented iron and steel steamships was laughed at and people would go down to the shore and drop in pieces of iron and watch them sink. How could boats be built of iron?

But there have been many people, who have heard these doctrines and who have tried intellectually to guide their thinking aright and affectionately to live them. They have received these doctrines, have masticated them to some extent, but they too are resting in this modern wilderness, finding that the worshippers of Baal are too many for them. The opposition is too great. So we have settled down again.

And then what happened to Elijah? "The angel of the Lord came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

Why this sudden activity? It was the same food that was given. But this time there was strength in it, strong enough to carry Elijah forty days and forty nights. What is the significance of this?

The first awakening roused Elijah to eat and the second awakening roused him to eat. But this time he did not go to sleep again. He went forth refreshed and strong; went out into the wide wilderness, striking across country from the Dead Sea region south to Mount Horeb, the mountainous part on which the tribes stood when the Law was given them from Mount Sinai, the central and highest peak.

What is the meaning of this for us? Let us see first what the angelic messenger stands for? Before the incarnation the Lord used to appoint angels as the messengers of His law. These angels were filled with His spirit, and they spoke His words. They were angels of His infinite presence, mediating that presence to men, accommodating it, for God Himself was above man and man could not meet with Him face to face. This angel represents the Divine Revelation the Lord has given us. The first awakening tells us of our first awakening to this great revelation, as I have already said, but there is more power the second time. It is a more direct, more impelling touch. It is a command to rise and eat, with a specific reason attached. There is also a mission now before Elijah. There is work ahead. It is no time to sleep.

The Lord gave us these doctrines. He has re-established His church on earth. He is sending out His ministers to preach the gospel, but there is something more than this. The impersonal, intellectual doctrines need the personal presence of our Lord and Saviour. We have all gained much wisdom from our church; this is the angel touching us the first time, but after having eaten of this angelic food, we have fallen asleep; we are not going out like the apostles did. We need a more vivid sense of the Lord Himself. We may know the doctrine, but we need His Personal Presence. These doctrines must burn with light, this Word we love must manifest the Lord to us, for He is in

that Word. As we draw back the curtains and discover the Word within the repository, so must we draw back the curtains of the Word's literal sense and find Jesus Christ standing revealed to our gaze. When we handle that Word we must see as we turn its truths over, new lights, veins of fire flashing within, just as we see flames of fire and flashing rainbows in that wonderful stone, the opal.

We ourselves, becoming living temples, must burn with light. There must be in the Holy of Holies a living fire, thunders, clouds of glory proceeding therefrom. We must testify to the Lord's brightness upon the mount of transfiguration.

We need to realize, to experience, the presence of the Lord Jesus, not as a mere doctrinal assertion, but as a living Man, in whom Divinity exists and from whom Divine Power proceeds. We must be endued with power from on high. If Billy Sunday can go forth filled with enthusiastic spirits, there will come a time before long, when the Lord's priests shall go forth filled with the Holy Ghost. "Who maketh his angels spirits, his ministers a flaming fire."

And all of us, every man and woman who is called of God, will feel a new power come into their bones, a new spirit will quicken their flesh, and they will begin to rise out of sleep, refreshed, ready, and behold in this food still set before them a strength not born of man but born of God. These doctrines will live more and more. This Word will shine from heaven. We shall possess the realities of which we have been taught. We shall recognize Jesus Christ, whom now we only know by doctrine. He will place life within our church; He will fill us all with overflowing joy and desire to go out with a light upon our faces. We shall shout for joy when God reveals Himself unto us.

Even in the wilderness we will go out, the ways will open for us, because the direction is the Lord's. He will be our Angel. He will wake us up, and say to us, "Arise and eat, for the journey is too great for thee." We will not fear.

It will be a journey in the wilderness, in this modern wilderness wherein are many dangerous things, many wild animals, but we shall be sustained by this new experience. Forty days and forty nights will we go in the strength of this spiritual food. Through fire and water we shall go, but we shall have increasing assurance in the presence of the Lord, thinking of His promise. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." There will be to us spiritual immunity against evil and its aims. It will be a journey through the wilderness, but it will be full of victory. There will be a glorious meeting with God the Lord. For we shall feel the influx of the Lord's power. It will come down crowning our heads, bathing us in glory, casting lines of light before our feet. The Lord will go with us. It will not be a lonesome journey.

Out of this wilderness, when all people are bewildered, the New Church will arise and eat, it will drink in the magnificence of the heavens, the glories of the Word, and above all will feel power in the angelic touch of the Lord. It will be a more powerful call, a challenge to us all to preach the

Word as did Elijah. It will send us forth as prophets of the Second Coming.

The New Church, when the time is ready, will sound the dominant note of the future. Out of the chaos of conflicting opinions, and the crashing down of entire nations, a spiritual note will sound long and strong and loud. Who will sound it? The New Church, when it has been touched the second time by the hand of God, when it goes forth filled with the spirit of God, when it is conjoined to the new heaven from which its life is derived. Pray for that day, and prepare ye the way of the Lord; make His paths straight.

Amidst all kinds of theories the New Church will stand firm, leading the way to a new life in the Lord. Across the wilderness it will strike out, strong, sustained in all the opposition it may meet, strengthened for the great battles and victories that lie before it, by living bread and living water. The Lord will be there. He will be our life and our Leader.

Like Elijah, we have heard the first call, but we have remained lonely, silent, while the great world around us has hurried on its way, busy with its own affairs. We have been to many a kind of spiritual oasis in the midst of a very barren materialism. But we must be more. We must be a growing garden, reclaiming the world for the Lord. We must feel not only the truth of our doctrines, but must feel, know and use the power of a personally present Saviour within them, impelling us to action.

Have we not all been aware of new psychic forces at work in the world? The power of telepathy, hypnotism, clairvoyance, the nearness of spiritual beings are proofs that the other world is all about us. Spiritual realities will increase in power. A great spiritual awakening lies before us. New spiritual forces will be let loose and will stir us to our very depths, like a great rushing river overflowing the dam that held it in. The spiritual world will become more familiar to us. We shall feel this new psychic or spiritual influx clearly and unmistakably. Strongest of all will be the descent of the Holy Spirit itself.

Do you realize this? Or have you thought that we would go on forever as we have been doing in the past? Or does this world cataclysm presage a mind storm, an awakening to spiritual forces that have been long dammed back from our midst? The barriers are giving way now, giving way as the new spiritual manifestation of God the Lord Jesus Christ in His Second Coming with power and glory comes to the front.

The world has believed that Christ is going to come to the earth a second time. He is, but not in the way the world expected Him to. He is coming, but in a marvelous spiritual coming that will startle us all, a coming in the unknown, unrealized spiritual forces of the soul world. To you who have heard the first call, who have fed on heavenly food, the Lord will give His second call, and at that call you of the New Church will arise, and eat, and go forth, striking across the wilderness to Horeb, the mount of God, to the presence of the Lord Himself in His Divine and Infinite Word.

He has promised this: "It shall come to pass in that day that the Lord shall set his hand the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt,

and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah xi. 11.)

Remember how the Lord took the disciples into the garden of temptation, and they fell asleep while He prayed. He came back to them and said, "Sleep on now, and take your rest." But in the next breath He cried, "Rise, let us be going. Behold, he is at hand that doth betray me." The test was at hand. So our test is coming, and the Lord will call us to a great work, the angels of the Christian heaven will work with us, and the Lord will call all the remnant, all who in faith and simple love follow Him, will call them into His own church and lead them forth to heavenly pastures, lead them out of this modern wilderness.

Be patient now, rest now, but remember the Lord will call us again and we shall rise up with these words ringing in our ears, ringing throughout the whole church: "Arise and eat, because the journey is too great for thee." But whatever we have then to face, we shall go in the strength of that meat forty days and forty nights, daring all, risking all, filled with the Holy Ghost, to the Lord our God, who leadeth us.



### The Call of the World.

At last the silence has been broken, and from our far-off island dependencies comes the plea that the "new gospel of Jesus Christ" be preached there. What a depth of meaning in that naive call of our Tagalog brother! He has found the beauty of the "New Gospel" that is in reality the old gospel, the gospel as the Lord Himself taught.

This first humble petition is that of other hearts and other lands, whether spoken or unspoken, conscious or unconscious. Other denominations, as Mr. Murray notes, are sending the flower of their manhood and womanhood to the East, to Africa and to South America. Yet we, whose duty it is to "work without ceasing" that the Lord may truly come into the hearts and lives of men, stand back and not a single missionary is sent to any foreign land. Not only have we forgotten our obligations abroad, but we wage but a poor campaign here in our own nation.

We are standing to-day at a great crisis in our religious history. The world is aflame with passion and hatred as never before. Amid the shock and crash, are we to stand unmoved? Again and again the enemies of all faith have accused Christianity of being a failure. We realize that all the turmoil and unrest is but the prelude of a new and greater age. We feel sure that in the Lord's good time it will come to pass. Have we no duties to perform, then, in the midst of these awful times? Most assuredly, or our faith is indeed in vain. We must carry the Gospel of Jesus Christ as we believe it is in all its pristine purity *to the ends of the earth.*

Africa with its teeming millions seeks our aid. We have, as far as I can learn, one native society

in all that far-reaching continent, a mission to the Basutos. Can we not spare at least one man? Can we not raise sufficient to support one more mission in Africa?

South America is to-day in the midst of a great spiritual upheaval. Despite the denials of Rome, she is losing her hold upon the people of that continent. Reared in superstition and ignorance, when once they lose their faith in Roman doctrines, vast numbers become atheists and agnostics. Now and again we hear of parades with signs inscribed with such mottoes as, "Down with God!" It is small wonder that such conditions prevail, yet the only remedy is the preaching of the pure gospel of Christ, undefiled by superstitions and semi-pagan articles of faith. In all this country a single, struggling society in British Guiana represents our efforts. Once more the plea for missions arises, and if we do our duty we must meet it.

In India there is the Hindi Swedenborg Society, but that cannot possibly carry on any great amount of work among the teeming millions of that country. Other denominations are sending missionaries by the scores, but we sit back complacently and wait for the Lord to do our work. Remember there is much truth in that homely saying, "The Lord helps them who help themselves."

As to the Philippine Islands, we have, I believe, a very fertile field for mission work, especially if such work be combined with strong educational features. Inasmuch as the call has first come from these islands, whose inhabitants are, in a way, nearer to us because they are under the same flag, American New Churchmen should attempt to do something there first.

Within the past few months, two of our dearly loved pastors have ended their work here to take up the greater tasks of the other life. I am referring, of course, to Drs. Sewall and Seward. Would it not be extremely appropriate to attempt, at least, the raising of a Sewall-Seward Memorial Fund to be used in the islands? Not only would we be paying tribute to the memory of two good and great men, but we would be doing our utmost toward the extension of the kingdom of our Lord and Saviour Jesus Christ.

Brethren, let us heed this cry of the Tagalog brother and see that, as soon as a man can be found who is willing and trained for such a task, relief is sent. When we have seen the results in the islands, I feel sure that no one will hesitate to send missionaries to the ends of the earth.

In closing, we must remember that the progress of the New Church rests, to-day, with America. Europe, torn and bleeding, cannot send men to preach the Gospel. We have been blessed with a wonderful prosperity. We have enjoyed the fruits of peace. In return we should show our gratitude to the Lord of Hosts who has dealt so bountifully with us. Let us rouse ourselves from our lethargy and rise to our task knowing that our preaching will not be in vain and that we labor for Him who has said, "Lo, I am with you alway, even unto the consummation of the age." FRANK H. ANDREW.

### Do All Things Happen for Our Good?

This question is asked by an earnest subscriber. It is one that arises in many ways and forms, especially when evil seems predominant in the world,

and when accident seems to interrupt and destroy the normal development, and the regular course of events. This question is closely bound up with the nature of evil and why it is permitted to exist.

It is a clear teaching of Swedenborg presented in a multitude of forms, that the Lord's Divine Providence is over every minute detail of human lives. Providence is in every particular, otherwise it could not be universal. Yet at the same time the Lord does not will and desire evil, nor does He do it. Evil arises from the perverted will of man, but the Lord cannot totally suppress it without destroying man and his freedom. The Lord, however, so operates by His wonderful Providence that He leads all to the best end. When evil is done to the good the influences about them and the consequences are so governed that good is the final outcome of the evil done to them.

We must remember also that the Lord's end is man's eternal life, not merely prosperity in the material world. Sometimes these two coincide. Then the good man is prosperous. Sometimes they do not coincide. Then the good man has seeming adversities. Yet it is surely true that "all things happen for some good;" if not for some material good, they do happen for one's spiritual good, for the Lord leads them so as to promote the man's spiritual welfare.

We must discriminate between what is of the Lord's will and what He suffers to come about, or, as Swedenborg expresses it, "permits." The Lord said to the Jews, speaking of putting away wives, "Moses suffered it because of the hardness of your hearts." Suffer in this sense expresses the idea Swedenborg means in the word permit, permission. In the word permission as used by Swedenborg there is nothing of will on the part of the Lord, but it is used of evil which is suffered to exist, because if it is suppressed, worse evils will arise; but even when suffered to exist, the Lord brings good out of it to those who realize that it is evil and turn from it.

Evil brings temptation; but through temptation, by resistance, comes a higher good. Good without temptation is only natural; but through temptation one's qualities are tested, and so far as he perseveres in the good it becomes spiritual. Thus heaven is attained through the temptations coming through the presence of evil in the world.

JOHN WHITEHEAD.

### "Behold, I Make All Things New."

The Lord's promise for His second coming is, "Behold, I make all things new." The Lord works through His children, therefore they must make all things new if His promise is to be fulfilled. What is it to make all things new? The first essential is a new spirit, that of love to the Lord and love to the neighbor. The promise was given for a time when the life of the church was in a very low state, and the truth was greatly perverted and obscured; therefore He was obliged to give to the world new truth or rather a new understanding of the old truth. With a new understanding and a new outlook a new life was disclosed, new in the sense that it is animated by a new purpose and a new spirit. This life is to be expressed in every condition and relation of the natural life. These conditions and relations vary as the years pass,

requiring constant change and readjustment of methods.

Man's natural inertia and his conservatism influenced by a wholesome objection to mere novelty and sensationalism often blind him to the need for this readjustment and he plods on in the old ways, not realizing that he is not keeping pace with the onward march of events. When he is aroused from his lethargy he often discovers that he is letting slip precious opportunities and that someone else is doing the work that he should be doing. Sometimes he does not awake but drowns on, oblivious to the fact that some cause he has very dearly at heart is not prospering and that he is hindering it by his attitude, which if not positively opposed to progress is at least negative.

The church as a body and we as individuals need to guard against falling into this condition of lethargy and to keep awake to the necessity of "making all things new."

New occasions teach new duties;  
Time makes ancient good uncouth;  
They must upward still and onward,  
Who would keep abreast of truth.

ELIZA W. NOYES.

### Authority and Freedom.

And thou shalt speak my words unto them, whether they will hear, or whether they will forbear. . . . And when I speak with thee, I will open my mouth, and thou shalt say unto them: Thus saith the Lord God, He that heareth, let him hear; he that forbeareth, let him forbear. (Ezekiel ii. 7; iii. 27.)

In this Divine commission and command to God's prophet of the ancient time it will be seen that there are two great principles involved which hold as true now as then, namely, the principle of authority and, at the same time, of rational and moral freedom. There is no question as to what shall be taught, namely, the Word; nor as to its authority, if it is the Word of God. But with man himself lies the responsibility, and a terrible responsibility it is, of hearing or of forbearing. The same message of the ancient prophet uttered six hundred years before Christ is repeated by the evangelist at the close of the Book of Revelation: "He that hath an ear, let him hear what the Spirit saith unto the churches." The moral and intellectual freedom of man—even in hearing the Word of God—is what is everywhere asserted. It means that God will convert no man by force, even by force of argument. If a man goes to heaven he will enter there freely of his own choice and will or not at all. "Behold, I have set before you life and death; choose ye." F. S.

### The Love of Dominion.

Love of dominion, we are told, is one of the most insidious and destructive evils of the unregenerate man, and is an evil which in some form is well nigh universal. That much of the present unsettled condition of the Christian world, with its war of passions and its vast tyranny of force, has grown out of the perverted thinking of the masses, unconverted men in general, is becoming recognized in many quarters by religious teachers. The remedies, it is asserted should be spiritual and moral, not selfishly natural and material.

A correspondent in the *Christian Register* ably expounds this view in a recent article termed "The Lust of Power." He says, among other things:

When the lust of power is spoken of, the mind jumps at once to the conspicuous exercise of it by those who have had, or who have, rule in high places. Tyrants and potentates, oligarchies and princes, are the samples brought out to show what oppression is. This would be of little consequence for us if it were not that bringing such instances inclines every one to take for granted that if these sources of arbitrary rule could only be reached all would be well. Just now it is frequently said that if the people, all the people, of any of the countries at war could only have had control there would have been no war, that they are merely the unknowing and helpless instruments of those who possess the reins of power. Every one seems to adopt the assumption that the source of tyranny is the possession of power by a few instead of the love of it and desire for it by the many. \* \* \*

All such notions of the source of the lust of power miss one important and all-controlling element in the problem. They miss it because it is so near them and is so much the atmosphere of life because it is so deeply rooted in the human nature we all are. This element is the liking for superiority and the unhindered exercise of will. The lust of power grows from the root in human nature. It is not produced by tyrants, or by a few persons who have gained place. The lust of power makes the tyrants, not tyrants the lust of power; and it will arise wherever there is chance for it, among all sorts and grades of people, when it is not restrained by higher principles of justice and humanity. \* \* \*

The very people who most bitterly reproach those who exercise the power they gain arbitrarily may very likely unconsciously exhibit equal lust for power in their ambitions and behavior. We cannot look into life any day without seeing it. \* \* \*

We speak of the fear of God. A true judge has it; a conscientious executive has it; great captains under civil rule have it; men in every position through their very strength, and not by neglect of it, may have that fear. Without it all men will be tyrants, given chance. With it no strength, though it be a giant's, will be used like a giant. While the dangers of the lust of power are thick before us, let us lay the axe at the root of the tree out of which they grow, and take example of those of whom the hymn sings,—

"And fearing Him, no other fear  
Their steadfast souls shall know."

Never will democracy alone save us from the lust of power. Nothing but a religion is competent for such supreme deliverance.

### Gethsemane.

(Matt. xxvi. 36.)

Alone He trod the winepress. There was none  
To watch with Him, and lighten the distress  
Of that soul-searching vigil. On they slept  
While He in agony of spirit crept  
Apart to pray deliverance; none the less  
The Father's will, not His, was to be done.

Oh sad Gethsemane! Forgot by those  
Whom He had loved; by one to be betrayed  
Whom He had trusted; knowing His must be  
A felon's death; oh bitter cup that He  
Could not refuse! Prostrate in grief He prayed;  
Resigned, but all uncomforted, He rose.

"He comes who doth betray me"; fatal hour!  
In vain His ministry? If so it seemed  
In that dark moment to His doubting friends  
Who waited hopeless, Heaven has made amends  
For their defection. How could they have dreamed  
Gethsemane's indomitable power?

On that submission to the Father's will  
Followed the declaration, "Thou hast said";  
The Cross; the Resurrection; Pentecost;  
The world's awakening. There was nothing lost,  
But everything accomplished, and instead  
Of Hope defeated, Faith triumphant still!

W. C. ROYMAN.



# Sunday Afternoons



**The Bells of Feldkirch.**  
(An Easter Legend)

It was Easter morning, as bright and beautiful an Easter morning as you could wish to see, but nobody in the little village of Feldkirch seemed even to remember what day it was.

Soon after dawn, two frightened messengers had wakened the villagers by galloping in to warn them that the terrible Napoleon, with a mighty army, was marching straight up the mountain towards them, killing and burning and robbing as he went, till his path looked like the trail of death itself.

By the time their story was finished, every man, woman, and child in the town was crowded in the little square around the church or the narrow streets leading away from it; but though the little square itself was flooded with Easter sunshine, the dreadful giant, Fear, was clutching every heart in Feldkirch with his great black hand. Even tiny children, who were too young to know what was the matter, felt the terror in the air, and wailed till

their mothers almost forgot their own fears in comforting their little ones.

"What shall we do? What shall we do?" cried anxious voices on every hand, but nobody could offer any answer.

"Let us go out and fight them," said some of the bolder men, but the messengers laughed in their faces. "You have not seen that army," they cried. Neither had they, but they had heard about it, and even armies grow bigger in the telling. "What could your tiny band of townsmen do against that great swarm of soldiers? Why, they will soon cover the mountain itself, they are so many and so great and strong."

"Let us flee," cried the more prudent.

But the others answered scornfully, "Where would you flee to? No place is safe with these monsters near, and how can women and children escape from these men that have the strength and

the swiftness of lions? Besides, how could we live after they had pillaged and burned our town? There is no hope for us either way."

No wonder that even strong men stood helpless under the burden of their fears, and that women and children sobbed and wailed in terror. Suddenly the great doors of the church were thrown open, and the white-haired village pastor appeared on the steps. Not a sign of fear was on his face. Instead it shone with heavenly strength and sweetness.

"My children," he cried, "you have forgotten God. You cannot save yourselves from this danger that threatens, but he is the King of all the earth, and he will save you if you put your trust in him. It is Easter day, my children, and our blessed Lord awaits us in his holy church. Come!"

He raised his hand in invitation and in blessing, and suddenly above him rang out the joyous bells of Easter that, until that moment, had been silent, the glorious chimes which had been sent to their beloved church by the Emperor himself. Far out across the valley and far up the mountain they pealed, and the people turned obediently and followed the little white-haired figure that offered them their only hope of comfort and safety. Down the aisles they crowded, till in every corner of the grand old church there was a kneeling figure, and one mighty prayer for help surged up from hundreds of frightened and aching hearts.

And still, far out across the valley and far through the mountain passes, pealed the joyous Easter bells, till their echo even reached the ears of the advancing French army. The general himself—he was not Napoleon, though the messengers thought so—the general himself stopped his horse to listen. "Hark," he cried abruptly, and his officers, thinking he said "halt," passed the word of command back to their soldiers and crowded to his side. Louder and louder pealed the bells! "What does it mean?" they cried, and held their breaths to listen. Still the bells rang out their glad tidings, "He is risen! He is risen!" but the officers did not guess their meaning. "We are too late," they cried. "The Austrian army has appeared on the other side of the mountains, and the little town of Feldkirch is rejoicing at their coming. We are not strong enough to fight a great Austrian army today. We are only ten thousand men, so we will turn about quickly, and go farther up the valley to another mountain pass, where we shall not meet them."

And almost before the Easter bells had really stopped ringing, they had turned about, and by the time the people finally came out of church, wondering why they felt so strangely comforted, the enemy was miles and miles away, conquered by the Easter message of the chimes.—WINIFRED ARNOLD, in *the Beacon*.

#### A Merry Brown Thrush in a Tree.

The brown thrasher well deserves the fame which it has achieved as a vocalist, and fortunate are those whose garden a pair of these birds choose for their abode. Its song is the most varied contribution to the bird-chorus heard at daybreak in the northern states; it is the mocking bird of the North.

The thrasher, while singing, usually occupies

the topmost bough of some bush or tree. Its voice is loud, clear, and far-reaching, but hardly possesses the sweetness of tone so characteristic of the wood thrush and the veery. The bird's fame is based rather on the wide variety and clearness of the notes it produces, aided perhaps by the fact that it sings much of the time within sight and hearing of our garden walks and house-windows.

The nest of the brown thrasher is, for the size of the bird, a rather bulky structure. It is composed mainly of twigs, and has a lining of root-lets. This nest is usually placed in a bush or thick cluster of vines, where it is well concealed from the eye of any one passing. Occasionally the nest is even placed on the ground, always well hidden by vegetation. The eggs, which are usually four in number, are thickly and uniformly covered with fine dots of cinnamon or rufous brown.

Occasionally we hear complaints that the brown thrashers destroy grain and fruit. However, after careful and extended observations, bird experts of the United States department of agriculture have reported that 65 per cent of the birds' food consists of insects, mainly beetles. The fruit which they eat is mostly of wild shrubs, and the damage done to cultivated fruit is exceedingly small. The grain taken appears to be entirely waste kernels scattered in harvesting or in hauling it along the roads.

The brown thrasher belongs to the order passer, suborder oscines and family mimidae. Its technical name is *Toxostoma rufum*. It is found from southern Alberta, southern Manitoba, northern Michigan, southern Ontario and northern Maine, southward to the gulf of Mexico, and westward to the base of the Rocky mountains; and winters from southeastern Missouri and North Carolina to south-central Texas and southern Florida. In the southwestern states it is replaced by several other species of the same genus.—*Christian Science Monitor*.

"There's a merry brown thrush sitting up in the tree;  
He's singing to me! he's singing to me!  
And what does he say, little girl, little boy?—  
'Oh, the world's running over with joy!  
Don't you hear? don't you see?  
Hush! look in my tree!  
For I am as happy as happy can be.'  
And the brown thrush keeps singing, 'A nest—do you see?  
And five eggs hid by me in the juniper tree?  
Don't meddle, don't touch, little girl, little boy,  
Or the world will lose some of its joy.  
Now I'm glad! now I'm free!  
And I always shall be,  
If you never bring sorrow to me.'"

#### An Easter Thought.

Who tells the little growing things,  
Tells them sweet and true,  
That this is spring, that robins sing,  
That skies are soft and blue?

What Power whispers 'neath the sod?  
Is it Nature? Is it God?  
How do the waiting rootlets hear  
That spring is come, and Easter near?  
We may call it resurrection  
That stirs below the sod,  
But a dearer name  
That means the same,  
Is just to call it—God.

I was common clay till roses were planted in me.  
—*Oriental Proverb.*

## The Sunday-School

### Supply and Demand.

In the Arcana at number 1472 we can read these suggestive sentences: "The learning of knowledges has this with itself—and it is something natural in it, which is manifested in boys when they first begin to learn—namely, that the *higher things are, the more they desire them; and still more when they hear that they are heavenly and Divine.* But this enjoyment is natural and arises from the eagerness which is of the external man."

The above quotation shows us what the desire is, what the demand is, but what about the supply? Are we giving the boys in as great an abundance as we might those "higher things," "heavenly and Divine" things which their natural desires demand? Is it not more than probable that we are allowing our boys to get too much that is sensuous and of the earth, earthy? No live and spiritual-minded parent or teacher can look with anything but alarm upon the growing interest of the boy and girl mind in moving picture shows that all too often are suggestive of what is coarse, vulgar and even filthy. And no parent or guardian can feel that he or she is working wisely who is not laboring according to the aphorism that "it is easier to *make* a man than to *unmake* him."

Listen, then, to these words of a writer on secular education and then go and apply them on all planes of the child's mind: "One reason why so few people think along these lines (the lines of mind-fertilization in young children) is the prevalence of the superstition that the child mind cannot grasp important and fundamental things as readily as foolish and absurd things. Hence, the 'simplification' of all sorts of things for the child mind and the reduction to something worse than folly of the operations of the young intellect on the theory that whatever ideas are given to it have to be made semi-idiotic before the young intellect can handle them. All the while, wherever the young mind is left to itself, it gravitates automatically to something worth while and fundamental, wherever choice is possible. . . . A child can be taught the fundamental principles of geometry, for example, at three as readily as it can be taught to build a block house. It can be taught to observe relations which are fundamental in mathematical calculation as easily at four as it can any of the nonsense which is usually supposed to be fit for children at that age."

If the last quotation above is true, then it is all suggestive of what parents and educators should be turning their attention to, both on the secular and spiritual planes of the life of childhood.

### Lesson Helps for April 23, 1916.

Easter exercises by the Sunday-school will perhaps come in the afternoon or evening and one or more of the classes or the whole school may wish to recite the verses that we have been learning for the last six Sundays. While the school or the class is reciting the verses pictures of some scenes in the resurrection story might be thrown on the screen and so add to the impressiveness of the Gospel account.

#### Class Work: Matthew xxviii. Easter Lesson.

With *Primary Classes* omit verses 11-15 and make clear by picture and word and drawing if possible the great

truth of the resurrection. Helps in "Sower Notes," vol. 4, pp. 367-378; "The Gospel Story" (Bible Series No. 2), chapter xxxviii.; "On Holy Ground," 479-482. Let the teacher read also in "Heaven and Hell," number 335, *With Junior Classes*, in addition to the main thoughts of the story, add a few words about the meaning of death finding help in this in "Heaven and Hell," numbers 432-461. Other helps the same as above. *With Senior Classes* speak of the spiritual meaning of the sepulchre and its opening, the meaning of the Lord's resurrection, the meeting in Galilee and then the charge to the disciples. Helps in "Sower Notes," vol. 4, pp. 367-378; Commentary on "Matthew," by Bruce; the Fischer-Hoek "Commentary on the Gospel According to Matthew"; Clowes' "The Gospel According to Matthew."

#### PRIMARY.

Look at the pictures of the tombs in "On Holy Ground," pp. 477, 480, 481. Let the teacher read under the word "Tomb" in the "Dictionary of Christ and the Gospels," vol. 2, p. 734. Most of the tombs of Palestine were cut out of the soft limestone and had often small openings closed by a stone. Call special attention to the picture on p. 481. Who is it that is weeping by the doorway of the tomb? Her name is given in the first verse of our chapter. After the Jewish Sabbath was over, that is our Saturday now, Mary Magdalene had come to the sepulchre to see it and if possible to anoint the Lord's body because they loved Him so much. But what did they find when they came to the tomb? (Verse 2.) They were not expecting such wonderful things, were they? And what did the angel do with the great stone at the doorway? Do you suppose it was hard for him to move it? The Jews had sealed it up tight and the soldiers were watching it closely to see that no one moved it. But the angel had the Lord's power in him and with this the great stone moved away easily. And when the stone was taken away what did the angel do next? (Verse 2.) Can you tell me how the angel looked? You know what clean, new-fallen snow looks like. And have you never seen a flash of lightning in the summer-time? How did the angel's coming affect the keepers who were watching the door of the tomb? (Verse 4.) What good tidings did the bright angel bring the two Marys? Do you remember how the angels at the time of the Lord's birth appeared to the shepherds and told about the Babe of Bethlehem? Now another angel had come to tell good things again. The two Marys and the disciples and the people in Jerusalem thought when the Lord was put in the tomb that He would not live again. Most of the Jews were glad, for they thought that the Lord whom they hated would not trouble them any more; but the good women and the disciples were sad because they loved the Lord and wanted to have Him always with them. After the angel asked the women to look and see that the Lord was really not in the tomb, what did he tell them to do? (Verse 7.)

As the two glad women were hurrying to tell the disciples about what had happened, who met them? What did He say? Do you think that the women were happy again at seeing the Lord and hearing Him speak? How did they show their joy? (Verse 9.) They held Him by the feet, fearful lest they again lose Him. But remember the words which He then spoke to them: "Be not afraid." The angel at the tomb had told the women to do what? (Verse 7.) Now the Lord tells them to take a similar message to the disciples or the brethren.

Do you know what part of Palestine Galilee is located in? The northern or southern part? Here to a mountain the eleven disciples went and then they saw their Lord again. But did they all feel really sure that it was the Lord; did some find it hard to believe that the Lord had really come out of the rocky tomb? (Verse 17.) What did the Lord say? He told them that now after all the hard suffering and cruel treatment and after His work with men was done, now He had more power to help men than before and that he could come nearer to them. He told His disciples to go and try and help other men to know about their true Saviour and to help them to be obedient to His laws. In doing this work the Lord said He would be with the disciples and with all good men and women.

#### JUNIOR.

The evil leaders among the Jews had crucified the Lord outside of the city of Jerusalem, perhaps at the place near the grotto of Jeremiah (see map in "Bible Atlas,"

p. 81), but a good man, the rich Joseph of Arimathaea (Math. xxvii. 57-60) took the body of His Master and laid it in his own new tomb and a stone was rolled against the door. Later soldiers sealed the stone at the tomb and set a watch over it—why? Read verses 62 to 66 of Matthew xxvii. So when the two Marys came to the tomb on what is now our Sunday morning, did they expect to see the tomb opened by an angel? Tell me how it happened. First look at the pictures in "On Holy Ground," pp. 477, 480, 481. Let the teacher previously read, if possible, the article on "Tomb" in the "Dictionary of Christ and the Gospels" (Hastings). What did the angel look like? (Verse 3.) How did the angel's coming affect the keepers? (Verse 4.) Men in their evil ways and from their false thought often think that their power will do everything, even destroy the Lord's power and the power of the angels which they have from the Lord. But notice how the keepers trembled and became as weak as dead men when the angel came down from heaven. It all shows how great is the Lord's power and how evil men have no power at all against the strength of the Lord and heaven.

What was the angel's message to the women? All read together verses 5 and 6. What were the women to do? (Verse 7.) Someone point to that part of the map called Galilee. (See "Bible Atlas," p. 100.) It was here in this part of the land that the Lord did most of His work and endured many temptations.

As the faithful and happy women went on their errand, who met them? And what did He say? (Verses 9 and 10.) Do you think that the two Marys were glad to see their Lord again? The angel said that He had risen, but perhaps the two women wanted to see Him to be real sure that he Has alive again. So He meets them.

As the women went to tell the disciples, what did the "watch" do? (Verses 11-15.) Then, as today, for money men will deceive and tell what is false and evil leaders, to protect their evil desires and lives, will give money.

The "mountain" mentioned in verse 16 is not known. Some have supposed one mountain and some other mountains. It isn't important that we know. And what did the Lord say to His disciples here in Galilee? (Verses 18-20.)

They were to ever remember that He now had all power in heaven and earth. Death of the body did not mean the end of the Lord's life with men and angels. When we die, what really happens to us? We wake up in another world as alive as we ever were, only we have left something behind us that was put in the grave. What is it? The body of flesh and blood which we can't use any longer. And if we are good and really want to be with the angels, they receive us into their home of heaven. The rocky tomb in which the body of the Lord was put could not stop His rising or keep Him from becoming more fully the Saviour of men.

Now notice the words which He spoke to His disciples: "Go ye, therefore, and teach all nations, baptizing them," etc. The disciples must not keep the good news of the Lord's resurrection to themselves or selfishly withdraw by themselves. They must go and try to help other men and women who didn't have the truth to see it and know how happy it can make the world.

The three names in verse 19: "Father," "Son," "Holy Ghost," mean just different parts of the Lord's life. They are perhaps like the inside of an apple, its outside or skin with its colors and shape, and then like the use of the apple, its flavor, smell and food value. But it is still one apple, just as there is only one God, who is the Lord, who arose on Easter Sunday.

Notice in the last verse the command to teach men to observe or keep the Lord's commandments. If we do not keep the Lord's teachings Easter can never mean anything good and holy to us. And don't forget the last words: "Lo, I am with you always," etc. Say them together.

SENIOR.

Before coming to the chapter for today read verses 62-66 of the preceding chapter. The sealed tomb spiritually means what? What is the correspondence of stone? Firm, fixed, fundamental truth like the truth of the Ten Commandments, the Two Great Commandments, the truth of the oneness of God and the Divinity of the Lord's Humanity, the Golden Rule, etc. The "sealed" stone of the sepulchre represented the "traditions" of the Scribes and Pharisees by which the Word of God was made of "none effect." In any age it symbolizes that body of false

thought and doctrine which hides and darkens the inner truth of the Sacred Scriptures and perverts also the letter of the Word. The leaders of the Jewish Church had killed the truth of the Word and so naturally they would seek to kill Him who was the Word or Truth Itself. See A. E. 400.

The two Marys coming to the sepulchre represents the heart life in time of trouble and temptation seeking help and consolation from the Word. The Jewish Church had entombed, as falsity in each one of us does, the Truth of the Word; but if there is hope of our salvation, then the two Marys will be going their way to the sepulchre and the tomb will be seen to be opened by an angel. The descending angel represents influx of truth from the Lord and heaven. This enlightenment removes the falsities of the Church and of our own minds and reveals the true nature of the Word. If the angel sitting upon the stone means the word in its entirety, what does the countenance of the angel mean? the white snowy garments? the stone on which the angel sat? Apply the story of the closed and opened sepulchre to the end of the first Christian church when the Second Coming took place.

Notice the glad message in the words in verses 5 and 6. The evil leaders of the Jewish church did not hear it, nor would they believe it, nor did they see the risen Lord or hold Him by the feet. And so it must ever be, the heart and mind that is bent and determined upon doing evil will never see the glorified Lord within the pages of Scripture unless through thorough repentance the love of self and the love of the world and the falsities of those evils are put away as sins against the Lord. Easter can never mean anything to that life that has not its two Marys and the eleven disciples within it.

But what is the meaning of the command to the women to go tell the disciples that the Lord is risen and that He goes before them into Galilee, and that there they will see Him? What does Galilee represent? The plane of conduct and daily use and labor, spiritual and natural. The Lord leads the way to the life of practical usefulness from a heavenly love of it. If we do not follow Him there we miss Him, that is, we are not conjoined with Him and without this conjunction there is no life eternal. It is actual repentance or change of conduct that makes the Holy Supper have any meaning to us and become a means by which the Lord is more closely united with us, so with this finding of the risen Lord by the disciples, in the plane of actual life, when this is good, is He most fully and really known.

Verses 8 and 9 show how the Lord's love is revealed to the heart as the affections obediently go to do what duties the Word has revealed. The women holding the Lord or Jesus by the feet is a beautiful picture of how the good heart loves the Divine Human life of the Lord and how it is strengthened from it. The worship of Jesus by the women means their grateful thought about Him and the life of service which He desires.

The "mountain" in Galilee would mean what? A mountain represents in a good way a state of love to the Lord. A mountain in Galilee would mean what then? A sense of the Lord's love which comes after useful good work and after temptations have been overcome.

Notice the words in verse 18. "All power is given unto me," etc. It tells of the oneness of God and of the new life and power flowing from the Humanity which was now united with the inner Infinite Love.

Think especially of the commission given to the disciples in verses 19 and 20. Have we a like commission? Have we not been disciples or learners of the blessed new truths of the Second Coming and does the Lord want us to keep them selfishly to ourselves, never letting them go out to the world outside of us or first to the whole world of our inner mental self? The words "Lo, I am with you always," etc., tell us what about the Lord's presence? He is consciously with us until through evil and falsity we turn away from Him, then He works behind the screen of consciousness and by means of the external things of life. But if we continue to disobey Him, then the "end of the world has come for us," or as the Greek reads, "the consummation of the age has come" when we no longer have any charity or faith. Compare this promise of the Lord's presence with Psalm cxxxix. 7-12.



Church News

The annual meeting of the Pennsylvania Association will be held in the Philadelphia church on Good Friday, April 21st.

The Philadelphia Young People's League has decided to raise \$50 each year for three years for the benefit of the Chauncey Giles Mission at Paris.

In Brookline, Mass., besides doing a good deal of missionary work in the way of printing in the daily papers notices of the services, excerpts from the Writings and Sunday sermons, they are mailing an advertising circular of New-Church books to 5,000 Brookline addresses, at the rate of 250 per week, thus keeping the New Church before the public.

#### Convention Arrangements in Chicago.

The Committee on Local Arrangements for Convention, consisting of three members appointed by the Illinois Association and three from the Chicago Society, are busily preparing to conform to the desire of the General Council to hold Convention in May, instead of in June.

Arrangements are being made with a comfortable apartment hotel on the same block as the Kenwood Church, where delegates and visitors can be accommodated with room and board (running water and phone in every room) for \$10 a week and upward.

It is the intention also to provide for casual and transient guests whose stay may be only for one or two nights at the rate of fifty cents each for more than one in a room.

Further particulars will be announced through the MESSENGER as rapidly as possible, or can be obtained from Miss Sophie M. Saul at 510 Steinway Building.

#### Mr. Wheeler is Called to Brockton.

Rev. George S. Wheeler, pastor of the Church of New Jerusalem of Providence, R. I., was extended a unanimous call to the pastorate of the Church of the New Jerusalem of this city at the annual business meeting of the society Thursday evening, to fill the vacancy created by the resignation of Rev. Paul Sperry last fall to go to Washington, D. C. It is expected that Rev. Mr. Wheeler will accept the call, although he has made no definite promise.

He will be no stranger to this city, having spent most of his life in this vicinity. He was pastor of the Bridge-water church for two different periods, one a pastorate of eleven years and the other four.—*Brockton Daily Enterprise*.

#### From San Diego, Cal.

EDITOR MESSENGER:—We want the people of the United States to know that San Diego is still on the map, and looming up larger than ever. And we want especially the New-Church people to know, that we have a live New-Church Society here, but would like to have more members. And, by the way of parenthesis, I would like to say that if there are New-Church people who are tired of the cold winters and hot summers of the East, and would like to live in a good all-year-round climate; that statistics show that this is the most equable climate in the world.

Our New-Church Society is progressing nicely under the pastorate of the Rev. H. C. Dunham. He and his estimable wife are in high favor, not only with our own people, but with all with whom they come in contact. Both are good "mixers."

We have the nucleus of a fund with which we expect

to repair and remodel our little church soon, which is badly needed.

The second year of our Exposition is in full blast now, we hope to see many of our New-Church friends here this year. I will be pleased to answer any inquiries concerning our Society or city.

S. FRANK.

3560 4th Street, San Diego, Cal.

#### Roxbury, Mass.

How to extend spiritual sympathy and congratulation beyond our own borders has been a subject for study and experiment among Roxbury New-Church people. An opportunity came after a parochial schoolhouse fire at Peabody, where nineteen children perished under poignantly heart-rending circumstances. Learning through the press the names and addresses of the afflicted families, one of our members sent over her own name a warm-hearted letter to each, in which she expressed a longing that she might do some little thing to comfort them in their deep sorrow. The non-Catholic source of the letter was revealed in the opening sentence:

"Our minister in church last Sunday prayed most earnestly that the Lord would comfort and sustain all those whose little ones had gone into the other world so suddenly and that He would lead them to realize more and more the nearness and reality of that world into which the dear children had gone. He prayed that you might realize that the Lord, who so dearly loves little children, has them all in His most tender care, and in His love and wisdom will bring them up that brighter world just beyond this."

Accompanying each letter was a poem adapted from James Whitcomb Riley, entitled "Away." The closing lines follow:

And you, Oh you, who the wildest yearn  
For the old-time step and the glad return,  
Think of her, faring on, as dear  
In the love of There as the love of Here.  
Think of her still as the same, I say  
She is not dead. She is just away.

Another poem, even finer, was also sent; finer, because written by Mrs. James Russell Lowell (Maria White) out of her own similar personal bereavement to Mrs. Henry W. Longfellow upon the transition to another life of a beloved child. The twelve verses abound in tenderness under the title, "The Loss," and are the more significant as the gifted writer was short lived. Drawing her parable from nature, where the mother-sheep is drawn to higher levels because the shepherd carries the little lamb in his arms. The poem closes thus:

A blissful vision through the night  
Would all my happy senses sway,  
Of the Good Shepherd on the height,  
Or climbing up the stony way,  
Holding OUR LITTLE LAMB asleep;  
And like the brethren of the sea  
Sounded that voice along the deep,  
Saying, "Arise and follow Me!"

Another Roxbury member sends a personal letter of sympathy to all whom she knows in a large club whenever the angel of the resurrection visits their homes. She dwells on the fact that love and memory cannot die, that the world of thought and spirit is not far away, and that theologians have ceased searching through telescopes to find it in tragically far-off space beyond the stars. Accompanying each letter is a copy of Rev. William L. Worcester's little brochure, "How to Think of Death." The person who sends these letters knows that the recipients are well settled in their own church pews, but she receives strongly appreciative replies. A Unitarian writes:

"The nearness of those who pass beyond has had a new illustration for me the past weeks. Father keeps calling mother, so she tells me, and she will soon be with him. It is beautiful, and there should be no room for sadness. I

shall read Dr. Worcester's words often, for they are very comforting."

An Orthodox Congregationalist writes:

"I have read both (the letter and booklet) with interest and I hope they have made me think of the new life upon which my sister has entered as more certain. The mystery is so great that faith grows weak at times, but upon the whole I believe, and so am comforted. My thoughts turn to the subject often now."

Other Roxbury workers do direct missionary work in favorable fields. One lady, observing in her summer vacation that a kinsman was interested in a stray copy of *Sunday Afternoons* which fell under his notice, forwards it to him weekly, and it does instructive service in an Orthodox Sunday-school north of the White Mountains. Another lady, on receiving an invitation to a wedding, sends to the contracting parties, irrespective of their creeds, a copy of "The Sanctity of Marriage," by the Rev. Chauncey Giles.

There is no concerted action, but an unconscious accordant aim, in these little Roxbury efforts to reach out a friendly hand to our fellow pilgrims.

EDNAH C. SILVER.

#### Brookline: G. A. R. Memorial Sunday.

Readers of the MESSENGER will be interested to know that the Charles Lyon Chandler Post, G. A. R., of Brookline, Mass., has accepted an invitation of the Brookline Society of the New Church for the joint annual Memorial Service, Sunday morning, May 28th, of the G. A. R. and the Women's Relief Corps.

It is well to note in this connection that the Brookline Post, G. A. R., is named for and in commemoration of the valiant brave service of the late Col. Charles Lyon Chandler, who before entering the Confederate War, attended the Brookline Society of the New Church, of which his father, the late Theophilus P. Chandler, then Assistant Treasurer of the United States at Boston, was one of the founders on April 12, 1857, the Society having been organized in his house, now the residence of Hon. Alfred D. Chandler on Washington Street, Brookline.

Col. Chandler, when only twenty-one years of age, entered the United States Army in May, 1861, as Second Lieutenant of the First Massachusetts Regiment. Although so very young, he rapidly advanced until three years later, as Lieutenant Colonel of the 57th Mass. Regiment, of the Army of the Potomac, he was shot at the head of his command, May 24, 1864, in the battle near Hanover Court House in Virginia. Mortally wounded, Col. Chandler was necessarily left on the field during the retreat of the Union forces under the greater numbers of the Confederate Army engaged in that battle. His last hours were made as comfortable as possible by the tender care of Col. Harris of the Twelfth Mississippi Regiment. His grave was personally marked by Col. Harris, who also carefully preserved the valuables found in Col. Chandler's clothes, a touching and remarkable kindness for an officer of one army to show toward an opposing officer in the heat of battle. The *New Jerusalem Magazine* of that period, referring to the death of Col. Chandler records:

"Much of the true manhood that characterized him may be traced to the influence of the New-Church association and principles, and the doctrines of the New Church teach us how to find the only satisfactory consolation for his early withdrawal from us. He had the deepest regard for the Lord's Word, and a very strong affection for the doctrines of the New Church, which, owing to his peculiar temperament, was known only to a few individuals. We see in him a branch of the Lord's vine bearing fruit, which, after purging, shall bring forth more fruit."

#### Lakewood Confirmation Class.

The class for confirmation this year is composed of converts to the church. It has been gathered during the year and numbers, so far, twenty people, about equally divided as to sex. These people, with the exception of two, are in middle life and represent a very high degree of spiritual intelligence. As is generally the case in Lakewood, these converts come from the various denominations, including, this year, as for the past few years, Roman Catholics, and what we have never had before, several from the Christian Science sect. Each year, when Palm Sunday is over and the new people have been received into the church, we wonder where the next class will come from, but we go to work, preaching the doctrine of the Second Coming of the Lord—making as simple and plain as we can the spiritual sense of the Bible, and new people begin to come and to open their minds to the new revelation. Getting new people to attend the Sunday service is only the first step; for that only opens the way for me to visit them in their homes; and it is in their homes where the real instruction in the church doctrines is given.

I am finding from year to year a greater openness to the spiritual things of life. The old theology is a thing of the past. It is hardly worth while to even refer to it, so dead and buried is it. But this has left the remnant without any doctrine. Like the widow of Elisha's miracle, they "have not anything save a *pot of oil*." But this entire doctrinal destitution makes it necessary for the New-Church minister to ring true in his teaching—to make clear and distinct the message of the Church; and to do it from the Word.

For the past six months I have been preaching a special doctrinal sermon the first Sunday of each month, but I ground the whole teaching in the Lord's Word. The series of sermons has drawn large congregations; and a very encouraging feature is the continued presence of many of the same people. When I meet them at the door after the service the thing that interests me more than anything else is this: "Well, I can believe the Bible if that is what it means."

The Word is the central glory of the New Church; and as we are told: "All doctrine is to be drawn from the Word and confirmed by it." It, the word, is the glory of God that lights the Holy City.

THOMAS A. KING.

Lakewood, Ohio.

#### Liturgies Wanted.

EDITOR OF THE MESSENGER:—It has been suggested to me that perhaps through the MESSENGER we would be able to get a few of the old books entitled "A Liturgy for the New Church, Philadelphia, J. B. Lippincott and Co."—one edition dated 1876; the 3rd edition dated 1878. These Liturgies have the hymns printed at the end. In our little Cap Cod town there is no New Church, so that we conduct a service in our home Sunday mornings; and we need some more books for the neighbors who occasionally drop in. Will you, dear Mr. Editor, publish this request, thus far helping us to get a book now entirely out of print, but one to which we have become attached and which lends itself well to our simple lay service. Address as below.

(Miss) VIRGINIA OSTROM.

"Wonder-Strand," Waquoit, Mass.

Love and wisdom without use are merely volatile existences in the mind which do really take wing and fly away, unless they be firmly fixed in uses, and in that case they may be compared with birds which take their flight over an extensive ocean, but at last fall down through fatigue and perish in the waters. (T. 67.)

## Communications

### Land Titles.

EDITOR NEW-CHURCH MESSENGER:—I note Charles Hardon's question in the MESSENGER of March 22, "Is private property in land an evil which should be shunned as a sin against God?" and his request for answer "yes" or "no" from several pastors and a single layman—C. W. Barron. Thus summoned, I must answer and emphatically say "No."

Mr. Hardon would know the "teaching" and "general sentiment" of the New Church thereon. There is no teaching and no general sentiment thereon; and both would be useless if they existed. Permit me also to say to you, Mr. Editor, that the preacher man is no more "accountable to God" than the pew man.

Now, I don't know if you will print this; but I am going to write it, as your printed paper has summoned my pen. You and Hardon and most other ecclesiastical preachers and teachers have confused ideas of your position and accountability. While your teaching of spiritual truth ranks your office or function above mine, as a land owner and farmer you personally have no preferred relation to the truth and no higher accountability than farmer Barron.

We have each alike twenty-four hours in the day and are individually accountable for the use we make of them in relation to service to our fellow man. That service determines our position and relation to both God and Man throughout the whole universe; but it determines the position and relation of no other man. Our individual and universal relation we cannot escape.

With confusion of ideas as to the pulpit or its occupant there is no clear conception of the church function. I recently read a paper before the Boston New-Church Club entitled "Errors in New-Church Organization." If the *New-Church Review* prints it without too much elision by the preachers whose function is conceived to be to "sit on it," Mr. Hardon and his inquiring clergymen may get some light therefrom as to why poverty, natural and spiritual, is in the pulpit and the pew.

With a New Church properly organized externally and properly based internally, Mr. Hardon should never have been permitted to preach therein until he has read the whole inspired Word and the spiritual interpretation thereof in the writings of Emanuel Swedenborg. Had he done this he would not be seeking light from a layman. Indeed he could never have asked this question. It is answered by the Lord himself, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." And the last is not more important than the first; in it is the only true possession.

In the domain of Caesar I have for the past ten years been buying more than a dozen old farms and pieces of farms to help reform the milk business and save the lives of babies born of mothers, spiritually and therefore naturally, deficient in nourishment. Whence is the title to this land? From my fellow men; from organized society and its laws assisting in co-ordinating the uses and relations of man to his fellows.

Have I title as a child considers its title to its toys? Certainly not. I have simply the right to occupy the surface subject to taxation direct and on income therefrom; right to a few feet below and a few feet above and may transfer the title, my wife signing the deed. I can't cut off my neighbor's sunshine or water and the government may license another to fly over it and refuse license to me. I have a parchment paper with the stamp of Caesar, am

held under Caesar's law and must pay his tribute. But therein I am a part of Caesar with just one vote.

In the domain of my church during the same ten years I have been carefully studying the first part of its text books, hoping to make some lines of them useful to others. I am now in volume 19, and when this land question reaches me I am at paragraph No. 10,526 A. C. and studying, "Go, go up hence . . . unto the land."

Read it, Mr. Hardon! Read it, ye blind leaders of the blind! Tell your people the meaning of land and the meaning of the church—for in God's Word they are one and the same. By the land and from the land ye live and everything in it is heaven sent. Everything in it is in the true church and may be in you. But you have got to be your own farmer and your own church. ?

The preachers will tell you I am speaking allegorically or in figures of speech; but I tell you I am speaking the most exact mathematics and the highest scientific facts and laws.

Now, Mr. Preacher, don't ask any more foolish questions of a farmer-layman; but go, get ye up into your own land and read your titles clear. I have told you where they are; read them! Begin not at Omega, but at Alpha and there unlock your own Arcana. C. W. BARRON.

Boston, Sunday morning, March 26, 1916.

### Secret Sin or Open Transgression.

It is scarcely debatable as to which of these is the more grievous. Yet sometimes there seems to be a confusion of thought and a corresponding expression of doubt in the matter. In the MESSENGER editorial "Prohibition on Trial," March 22, it is not clearly defined what constitutes the ultimate good in so-called prohibition, although it is acknowledged that it may be only a "maimed" condition of reform, "the best possible in the circumstances."

In illustrating this position the editorial quotes from some doubtful statistics about the results of an enforcement of prohibition laws in the state of Kansas, but adds, as a belief, that "more refined evils have taken the place of a grosser evil" and the Kansas of to-day has ceased to have "faith in the things that vitalize and exalt the spirit." This implies that prohibition merely covers up a sinful nature and does not reach the interior life, where all true reform must take place. We are taught in the New Church that merely covering and hiding our sins from the light of day does not eradicate them and often confirms us in more deadly evil.

Prohibition was first given to man as a duty in the Ten Commandments when Jehovah promulgated His Divine laws, as "Thou shalt not." At the same time He gave man-kind the freedom to disobey; and then and since, through all the ages, the balanced life has continued, and good and evil gives us choice for heaven or hell. We should learn our lessons and order our conduct with this in view, and if we fail to recognize the interior things the Lord would have us do, we cannot properly prepare ourselves for a heavenly life.

No one can deny that it is the duty of the civic authorities to so restrain and regulate the evils of any habit or practice, that it may not disturb or impair the peace and safety of the community; but it is of doubtful value to the spiritual man, to remove by law the apparent transgressions of the natural man, or substitute for them "more refined evils." When secret sins come to the surface and ultimate themselves in open transgressions, they can be seen and removed, and the prohibition in the Lord's commandments will require no stronger incentive to enforcement than the belief that He places before us the only way to avoid both secret sin and open transgression, i. e., by shunning evils as sins.

Hence, prohibition, either of the drinking or tobacco habit, or any other flagrant evil, would become an arbitrary measure of the state—not to reform the inner man, but to control and police the outward conduct of individuals, for the peace of a community and its material and moral prosperity. This seems to be the "maimed" use of such laws.

A. H. C.

[ED. NOTE.—The above criticism says that the editorial "implies that prohibition merely covers up a sinful nature and does not reach the interior life, where all true reform must take place." The assumed implication is incorrect. Prohibition rather has brought other deeper evils to light. Grosser evils cover up more refined evils. The man who is intemperate must first deal with intemperance, and that by a surgical operation—by cutting it off. Then he will see and be capable of dealing with deeper evils, which were covered up so long as he was intemperate, and which now come to the surface. And when he has conquered these, he will be a better man. As with the individual, so with the state. Prohibition in Kansas has brought to the light more refined evils, which were there all the time. Increased wealth—due to prohibition—has been the occasion. Now it rests with the people of Kansas to grapple with these new forms of evil and become a stronger and better people than ever.]

## Current Literature

### New-Church Press Notes.

The new book by Mr. Smyth, "Christian Certainties of Belief," will be out on the 15th of this month and all advance orders will then be immediately filled. The advance plate proofs give an excellent idea of the scope, strength and power of the book. Here are a few sentences from it:

"A few weeks later, the people of Nazareth, gathered in their synagogue on the Sabbath, saw One arise who had lived among them for nearly thirty years. He took one of the prophetic books; unrolled the scroll until He had found a certain passage; and then He read it:

"The spirit of the Lord is upon Me,  
Because He anointed Me to preach good tidings to the poor;  
He hath sent Me to proclaim release to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,  
To proclaim the acceptable year of the Lord."

"And then He stopped. The scroll of Isaiah was wound up. It was handed back to the minister. He who had read these beautiful verses about the Lord's anointed, the Messiah, sat down. The eyes of all were fastened on Him. (The narrative lets us feel the breathlessness of that moment; the sudden hush, the strained attention.) And then, as quietly as when He spoke to the woman of Samaria, He said: *'Today hath this Scripture been fulfilled in your ears.'* The promise of the ages! The One anointed to establish the Kingdom of God! Remember what the Old Testament prophecies of Christ involved. It was nothing less than this: the manifestation of God through a nature begotten of His own life; so like a man to human eyes that men would scarcely notice Him; or, in other moods, would laugh at Him; would treat Him as a worthless fellow; would smite Him; would spit on Him; would put Him to death amid jeers. And yet, by Incarnation, life of God's life, soul of His soul; His very self, so identified with this human instrumentality of mind that throbs, and heart that can love and suffer, and body of flesh and nerve that can quiver and ache, that He, in this strange, infinite way, might openly reach this life of ours, and, as He had been God Creator of worlds, God filling the heavens with His glory, so now, by means of this Humanity, He could come personally into man's world, speak words which man could hear and understand; touch him with hands which he could feel; walk with Him, work with him, eat with him, live with him, lay down His life because of him!"

And the same intense dramatic power holds the reader throughout the book.

Miss Etta Merrick Graves has added another to her admirable series of gift booklets. This is entitled "The Thread of Life" and is designed for an "Easter Greeting." The truth of the continuity of life is skilfully told in this poem, in which the life of earth is likened to a "flaxen thread" and that of the spirit to a "thread of silk." There is a word of true comfort spoken to those who feel that "the thread of life is broken." We will send the booklet as an Easter greeting to a friend for you, with an appropriate card enclosed. The price is ten cents.

Miss Graves will be remembered by the MESSENGER readers as the author of two booklets on "Inner Beauty" of the "Lord's Prayer" and "The Shepherd Psalm," respectively, and of the larger work, "Mosaics of Truth in Nature." The gifted authoress has another book in preparation, we are told.

### It Nears.

"In the parlament of man, the federation of the world,"  
Tonnyson's prophetic vision of many years ago, now on its  
rugged way to fulfillment.

Ahward the midnight blackness of the maddened world,

A world blood-frenzied in its deadly strife;  
A radiant orb sheds its faint, dawning ray,  
Orb of celestial light, herald of day!

Despite the reign of savage hate, of age-old barbarism;

Despite the bomb, the shot, the shell,  
Dread echoes from the depths of hell;

War's fiery baptism!

Despite the whirlwind wild, of rage death-dealing in its  
might,  
The lurid, threatening clouds that lower, like foul birds  
of the night;

Despite the thunder's roar and crash, from earth, from sea  
and sky;

With piteous moans of mangled men; war's fearful sym-  
phony!

Despite the curses, groans and prayers, with which the  
air is riven;

The ghastly hecatombs of dead, unburied and unshriven;  
It nears! The vision nears!

In answer to the anguished mother's broken cry and moan;  
The wail of childhood, infancy, bereft of care and home;  
In answer to the prayer of age, left helpless and alone;  
The plea of outraged womanhood, of children yet unborn;  
The sacred light of motherhood, a thing of loathing, scorn;  
In answer to despairing millions, homeless, starving, crazed  
By hideous, hellish horror, on which, distraught, they  
gazed;

It nears! It nears!

Not till war's horror reaches blackest height,

Before the world's awe-stricken gaze:

With man's heart failing, straining toward the light,

While reason staggers, blind with hate and rage,  
Will nations, demon-driven, all aghast,

With terrored-vision gaze upon the frightful past,

Appalled at desolation wrought,

At victory thus bought.

The carnival of slaughter then shall cease,

The dawning ray merge into full-orbed benison of Peace.

While Love, not Hate, as arbiter of nations and of men,  
Shall bid the barren, crimsoned earth, grow green again.

Begone, unfaith! Stifle thy croaking fears!

It nears! The poet's Vision nears!

SARAH MARTYN WRIGHT.

Lynn Neighborhood House.

—From the National Magazine.

**The Church Calendar.**

**The Holy Week.**

**The Lord's Temptation and Passion of the Cross.**

April 17, Monday. Lesson: Luke xx. Hymn 338, "Thou knowest, Lord."  
 April 18, Tuesday. Lesson: Luke xxi. Hymn 343, "Yes. He knows the way."  
 April 19, Wednesday. Lesson: John xiii. Hymn 356, "Saviour, I follow on."  
 April 20, Thursday. The Institution of the Holy Supper and the New Commandment, John xvii. Hymn 430, "Sion, to thy Saviour singing."

**April 21. Good Friday.**

**The Crucifixion.**

Sel. 259, Pts. I and II: "Who is this that cometh from Edom?"  
 Proper Psalms 22, 40, 54.  
 Lesson I. Isaiah lii. 13 to end of liii. Responsive service X. "O my people, what have I done unto thee?"  
 Lesson II. John xviii. and xix. to v. 37. In place of Benedictus Sel. 249: "Surely He hath borne our griefs."  
 Hymns (Mag.).  
 175: "Go to dark Gethsemane," or  
 176: "O sacred head sore wounded."  
 179: "Lord Jesus, when we stand afar."

**April 22. Holy Saturday.**

**The Preparation.**

**Easter Eve (without music).**

Proper Psalms 13, 14, 16, 17.  
 Lesson I. Exodus xiii.  
 Sel. 198 (Read): "I will lift up mine eyes."  
 Lesson II. Matthew xxvii. 57-66.  
 Magnificat (Read).  
 Instruction preparatory to the Holy Supper, B. of W., 535-538.

**April 23. Easter Sunday.**

**The Risen Lord.**

Introit Hymn 181: "Come, ye faithful, raise the strain."  
 Selection 108: "Thy way, O God, is in the sanctuary."  
 Proper Psalms 30, 97, 99.  
 Lesson I. Exodus xii.  
 Responsive Service XIII. The Resurrection, p. 52.  
 Lesson II. John xx. 1-18.  
 Gloria, Benedictus and Creed, the latter sung to the setting in B. of W., or in Magnificat.  
 Hymn 190: "Sing with all the sons of glory."  
 Sermon  
 Offertory with Responses, B. of W., p. 557 and Ante-Communion Hymn 430: "Sion to thy Saviour singing," or 443: "Draw nigh and take the Supper of the Lord," and the Holy Communion.

If the children's Easter Festival be united with the morning service, the children may sing as a processional in entering church the song in the Hosanna, p. 104: "Jesus is risen," and on retiring before the Communion the recessional, Hosanna, p. 102: "Morn of Joy." On entering, the children may place their Easter offerings on the Chancel rail or steps and on retiring receive their flowers or Eastern token. The school may sit together and should be trained to take part in the service, singing the second line in the ternary chant, Sel. 108, and joining in the Benedictus and hymns.

**Marriages**

PORTER - WORCESTER. — In Waltham, Mass., Tuesday evening, April 4, 1916, Dr. Charles Terrell Porter of Hackneyville, Ala., and Barbara, daughter of Mr. and Mrs. Joseph R. Worcester of Waltham, Mass., the Rev. Chauncey G. Hubbell, officiating.

**Obituary**

JOSSelyn.—Passed to the higher life from Boston on February 2, 1916, Freeman Marshall Josselyn.

When in 1882 the Rev. Julian K. Smyth came to the Roxbury Society, Mr. Josselyn was an eager-hearted lad of sixteen with youth's capacity for hero-worship, which found expression later through his membership of the Pastor's Aid, where he worked zealously in envelope addressing, together with much hymn copying and other clerical work for the "Magnificat." He held a class of boys in our Sunday-school whose members recall him with keen pleasure.

His zeal for knowledge showed itself when Mr. Smyth instituted a class for Discrete Degrees illustrated by charts; and in a more marked manner when the Theological School kindly opened some of its lectures to the public in the Boston church vestry. As a member of crowded audiences for instruction by Rev. T. O. Paine on the Egyptian "Book of the Dead," young Josselyn entered into the subject with ardor, took voluminous notes, and fairly warmed the atmosphere with his enthusiasm.

After his graduation from the Boston University, where he gained a valuable traveling scholarship, he completed a course at the Sorbonne in 1900, became "Docteur de l'Université de Paris," studied phonetics with honors under Abbé Rousselot, and wrote French and Italian textbooks on phonetics. From 1900 to 1905 he held the position of professor of Romance Languages in the Boston University, where his course of lectures on Dante showed the luminous effect of an acquaintance with Swedenborg's writings in interpreting the supreme religious poet of Italy. To Professor Josselyn was given the honor by Professor Flamini, the prince of Dante scholars, of rendering into English his "Introduction to the Study of the Divine Comedy."

In 1904 three Italian literary societies here made Professor Josselyn their representative at Avezzo in celebrating the six hundredth anniversary of Petrarch's birth.

Resigning from the Boston University, Professor Josselyn went abroad in 1905 for a ten years' stay in Florence and Munich, enduring six months of the war, which he characteristically alleviated by joining fervently in a concerted effort to better the condition of children whose fathers were at the front.

The funeral services for Professor Josselyn were impressively conducted by Rev. James Reed and Rev. H. C. Hay in the Boston church. Several educational bodies were represented in the audience, and organ music was rendered with much feeling by a warm friend of the deceased, Professor John Marshall of the Symphony Orchestra. The Rox-

bury Society at its recent annual meeting paid earnest tribute in official report and private reminiscence.

The relationship between Professor Josselyn's only sister and himself was one of "accordant aim," after the manner of Homer, and was so remarkable that it reminds us of the fraternal devotion pictured in the old Greek drama. This brings an element of tragedy into their outward separation, even if it be by that sweet, brief sleep which we call death. And it makes more vital and beautiful our teachings of the persistence of memory and of the conservation in another life of that best energy of the soul which we call love. We can hear in this a divine note of comfort for the survivor.

E. C. S.

**Special Notices**

**THE GENERAL CONVENTION.**

The Ninety-sixth Annual Session of the General Convention of the New Jerusalem in the United States of America will be held in the church of the Kenwood Parish of the Chicago Society, corner 46th street and Woodlawn avenue, Chicago, Ill., on May 20-23, 1916, beginning on Saturday at 12 o'clock, noon.

JULIAN K. SMYTH,  
*President,*  
 B. A. WHITEMORE,  
*Recording Sec'y,*  
 PAUL H. SEYMOUR,  
*Assistant Sec'y.*

Religion is a life. Regeneration is a development of character along the line of Divine truths or laws revealed in the Word, and now unfolded rationally in the New-Church doctrines. According to the quality of these truths is the quality of a heavenly life or character. "In the Father's house are many mansions," according to the grade of Divine truths which have been followed as the highest laws of life, during our abode in this world. And the new truths, revealed from out of the Word today, must lead inevitably to a higher life than the truths which have been held hitherto, for they awaken new and higher motives or purposes, and these constitute character.

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**SECRETARIES' CALL FOR REPORTS TO CONVENTION.**

NOTICE TO ASSOCIATIONS, SOCIETIES, AUXILIARY BOARDS, BUREAUS, AND COMMITTEES:

Pursuant to Article VII, Section 1, of the By-Laws of the Convention, the Secretaries hereby request that all reports of Associations, Societies, General Pastors and unattached Ministers, and also the reports of the following auxiliary bodies and committees of the Convention be sent to the undersigned Secretary so as to reach him on or before April 18, 1916, in order that they may be presented to the Convention in print, viz.:

- The President.
- The Treasurer.
- The Auditors of the Treasurer's Accounts.
- The New-Church Board of Publication.
- The Corporation of the Theological School.
- The Treasurer of the Theological School.
- The Board of Managers of the Theological School.
- The Trustees of the New-Church Building Fund.
- The Trustee of the Rice Legacy.
- The Trustees of the Rotch Legacy.
- The Augmentation Fund Committee.
- The Board of Home and Foreign Missions.
- The Committee on the Publication of Swedenborg's Manuscripts.
- The Committee on Library and Documents.
- The Trustees of the Iungerich Fund.
- The Committee to Audit the Accounts of the Iungerich Fund.
- The Trustees of the Swedenborg Memorial Fund.
- The Board of Trustees of the National Church at Washington, D. C.
- The Trustees of the Delaware County Church.
- The Trustees of the Pension Fund.
- The Trustees of the Orphan Fund.

Prompt compliance with the above request will facilitate the dispatch of the business of Convention.

*Associations and Societies reporting are earnestly requested to give the names and addresses of their Secretaries and Treasurers.*

It is also requested that all reports be typewritten; but if this is impossible, they should be written plainly and upon only one side of the paper.

Printed copies of these reports will be mailed in advance to the several Associations and to ministers of Convention.

The attention of presiding officers and members of the several boards and committees of Convention is respectfully directed to the matters severally referred to them. See Journal, 1915, pp. 206-207.

B. A. WHITTEMORE,  
Recording Secretary.

134 Bowdoin St., Boston, Mass.

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# New-Church Messenger

*"Behold, I make all things new"*

VOL. CX. No. 16

CHICAGO, WEDNESDAY, APRIL 19, 1916

WHOLE No. 3171

## New-Church Messenger

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### The Easter Season.

As the spring days come upon us, the atmosphere is laden with the fragrance of flowers and blossoms, and the inspiring carols of feathered songsters call us to seek the attractions of outdoor life, we ought to feel an inspiration in our souls corresponding to these outside invitations. It is the Easter season, and we can profitably center our thoughts upon the Creator and His wonderful works. In contemplating their beauty and use we can open our hearts in adoration and make new resolves to become the Lord's loyal disciples. It is said we should ever strive "to look from nature up to nature's God," and it seems fitting at this time that we impress our minds and fill our hearts with the holy lessons of the Lord's life upon earth, and His final triumph over death with the resurrection of His Divine-Human glorified body.

The changes that take place in nature, when the barren desolation of winter gives place to the unfolding of new life and energy, are typical of the Lord's temptations in the wilderness, His tragic death at the hands of His enemies, and His subsequent resurrection into a complete state of glorification, and conjunction of the human with the Divine.

So, too, the lesson for us—the Easter lesson—is the application of this truth to our own lives. It is only through the struggles of temptation and the successful escape from a winter state of selfish darkness and struggle to one of new light and love, rejecting evil as sin and looking to the Lord for His guidance, we can hope to establish a conscious Easter resurrection from lower to higher states, from natural to spiritual living.

The picture is perennially before us in our private life and in our church life. The incentive to heed its lessons is tremendous. If we will we can make vital the beautiful ceremonies and teachings of our New-Church Easter worship—"coming into His presence with thanksgiving and into His courts with praise"—going forth filled with the Holy Spirit, resolved in confidence and strength to so order our lives that we can ever feel the exaltation of an abiding rest in the Lord's redemptive love, and be conjoined with Him in the regeneration of our souls.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." (Psalm xix. 14.)

### Our Easter.

There is power in the church-year, in observing in order throughout the year the things that appertain to regeneration. And as time goes on, the events in the church year that stand for successive things in regeneration become more deeply and reverently impressed.

Easter, the time representing the completion of the Lord's great work, has become the most marked, the most glorious day of the church year, and time is making it only more so in popular esteem.

Easter observances are of so vital and holy a nature that we cannot worthily approach them without timely preparation. As the worldly, the natural, the self-interests recede, the spiritual and holy things for which Easter stands can be properly acknowledged and accepted.

Mankind had departed from the way of the Lord. They had forsaken Him, turned back from Him; but the Lord in compassion, mercy, and love followed His wayward children. Though they would have none of Him, He still clung to them. How tender a thought it is that when there was nothing in mankind whereby the Lord could be present with

us, nothing through which He could manifest His tender care and loving kindness, He clothed Himself with our nature that He might still be with us; and then, to show us the way back to Him, made that nature perfect, and through it showed the omnipotence of truth and love!

Though man hated the truth, and treated His Word and will as they did His body at the crucifixion, He kept right on patiently serving, teaching, suffering, loving, until He won back a lost world. "Greater love hath no man than this, that he lay down his life for his friends," and as a measure of His love the Lord laid down all that is of this world. But as He laid down that which is of the world, He put on and established in the world the things that are of His kingdom of truth and love, and did it in such a way that whosoever will can see His nature and love, and know the way to the peace for which a warring world is striving.

Out of affliction, suffering, agony of flesh and mind, the Lord rose, triumphant over all of man's enemies, over all that distresses us in body or soul. He taught how He looked to the Father within, and spoke gloriously of the inner victory that came to Him, and of the great joy and love that filled and glorified Him. This He did to show us the way, to tell us of the redeeming and saving powers, and to impress upon us the holy truth that His resurrection was and is for us. He in us, if only we look to Him and shun evils, will raise us up out of our sufferings, afflictions, distresses, and agony, and impart to us the joy and love that gave Him the eternal victory over spiritual death.

Our peace is not from a victory in our struggles for the world, for the self, for the things that are of time; but it is found only in that power, that spirit, that holy love which is so strengthening, satisfying, so inwardly blessed that all things contrary are as nothing. Our resurrection is truth and love, the same powers that glorified the Lord and wrought the redemption. He assures us, "I am the resurrection and the life"; He, His Spirit, is present with us and with the agonizing world to give an eternal victory over all that afflicts.

Against all false appearances, against the vows and determinations of man in self-seeking ways, justice and truth and love are struggling for a victory that is sure and abiding. The Lord passed through suffering, yea, apparent death; the angels before the throne have all come out of great tribulation; and so will the faithful triumph in an everlasting resurrection from an age that was and is dead.

We believe in the historical resurrection, the resurrection of Jesus Christ from the grave, the victory over death. Likewise our faith is immutable in the promise of a present-day resurrection, the resurrection of Jesus Christ in the minds and hearts of men,

an actual resurrection of truth and love in the world that shall eventually establish with us the heavenly kingdom and bless mankind with the joy and peace for which our Easter stands. This is our goal. Nothing less than this can be inscribed upon the standards that the church lifts up unto the people.

### Editorial Notes.

In order to increase the usefulness of our Editorial Notes, readers are invited to send us contemporary periodicals, newspapers and magazines, containing material that indicates either approximation to New-Church thought, or dissatisfaction with what is usually spoken of as the old-time religion and the indication that something more worthy is desired. Access to current literature on a wider scale would lead to our becoming more familiar with the general situation as regards religious needs, and facilitate meeting it with the help which the light of the New Church can alone supply.

An emphatic statement occurs in the posthumous work "Concerning the Sacred Scripture, or the Word of the Lord, from Experience," showing what Swedenborg refers to when he speaks of "the Word," viz., that it is invariably the Sacred Scripture of the Old and New Testaments. At No. 55 it is said:

All the power of Divine truth resides in the sense of the letter of the Word. In the spiritual sense without the sense of the letter there is no power, but all in the sense of the letter in which is the spiritual sense. Wherefore when spirits quote anything from the sense of the letter, manifest communication with heaven is effected, but not if they quote anything from the spiritual sense without the sense of the letter. Therefore all answers from heaven have been made, and are made, through such things as are of the sense of the letter.

Whatever may be the status of the posthumous works as compared with those which Swedenborg was commanded by the Lord to publish, it is evident that any doctrine expressed in them will be in harmony with and corroborative of that which is directly given in those which he wrote as the Lord's chosen instrument to reveal the truths of His Second Advent. What had been received in clear light would be borne witness to in all that he afterwards wrote, so that the passage just quoted may be taken as sure testimony that the Writings are not the Word, and are not to be called "the Word." That significant title is shown to be applicable only to the wonderfully and Divinely constructed correspondent language by means of which alone there is "conjunction with the Lord, and consociation with the angels." (T. C. R. 234-239.) "From these things it may be concluded what wisdom lies hidden in the Word which is in the world." The Word is here identified as existing in the familiar copies. "In it lies hid all angelic wisdom which is ineffable; and into which the man comes after death who is made an angel by the Lord through the Word." (No. 242.)

Thoroughness in teaching is regarded as a necessary qualification by Charles E. Rugh, Professor of Education in the University of California, Berkeley, Cal., in his prize essay on "The Essential Place of Religion in Education." He says:

"To be religious, teaching must be vital, whole-hearted. This demands that the teacher's life and heart must be in his work. The first requirement for introducing 'religious teaching' into the public schools is the securing of trained religious teachers. This means first that normal schools and departments of education must emphasize the ethical and religious nature of education. Second, that character, as well as scholarship and training must be a prerequisite for certification and employment. Third, the immediate pressing problem is the further development of the religious life of the teachers now in the service. . . . The person who chooses teaching as a life work is moved by a social motive. He desires the welfare of the coming generation."

This is good advice, and well thought out. Efficiency is the keynote in everyday life. The thought occurs that to give greater efficiency in the day school, Sunday-school efficiency should conform to a higher standard. The need for the trained Sunday-school superintendent and of a trained teaching corps to give instruction in the Doctrines of the New Church is being felt more and more. We are making a wise move in this direction by our teachers' meetings, and our graded lessons. One of our younger ministers has recently adopted the plan of training the young people connected with his local League to answer questions such as: "Why are you a New Churchman? What does the New Church stand for?" etc., in a short, satisfactory way to the outsider. Good results should spring from such efforts. To bring the clear and illuminating principles now given for our help into the lives of our young people as a dominating influence and ground of action will open the way for better conditions on every plane of thought and of service, and to solve acceptably the educational, economic and social questions that now engage us.

|  |                   |  |
|--|-------------------|--|
|  | <b>The Sermon</b> |  |
|--|-------------------|--|

**"Him that Liveth."\***

BY THE REV. S. J. C. GOLDSACK.

Why seek ye the living among the dead? (Luke xxiv. 5.)

According to the Gospel of Luke these are the cheering and inspiring words with which the angels met the few faithful women on the Resurrection Morn. What they must have meant to those early disciples it is not easy for us who have been brought up amid the influences of the New Christian Church fully to understand. That little band of followers, with mistaken notions as to "the kingdom," with no clear faith in a future life, with vivid recollections of the last few days of agony their Master had endured, suddenly received the surprising information that their Lord was living. They received evidence of a spiritual world, and an insight into many utterances their Master had given forth. What joy and rapture and thrills of spiritual ecstasy they must have felt! Think what your own feelings and experience might have been if, out of the dark, mournful state of despair and disappointment you had been unexpectedly lifted and assured for the first time that there is a future life; that He whom you loved and thought dead is living. Such was the happy experience of those disciples. A worthy reward for the sad, sad days that immediately preceded. "Why seek ye the living among the dead?"

Now, in turning our thoughts to this subject, let

us observe the more accurate translation of the text. "Why seek ye *Him that liveth*, among the dead?" There is only one Being who lives, our Creator and Father. All other beings derive their life from Him. He alone has uncreate life. In Him "we live, and move, and have our being." And the angel's words therefore confirm our faith in the sole Divinity of our Saviour Jesus Christ, as being "Jehovah in a glorified human form." He had declared "I am the Way, the Truth, and the Life." (John xiv. 6.) And now the angels spoke of Him as "Him that liveth." But those early disciples did not yet comprehend the true and real nature of Him they had loved and followed. Not yet did they perceive the glorious fact that He was Divine. They adhered to Him as a good Man, the Messiah, the Christ of God, but only after the Resurrection morn did they realize that He was indeed the living God, who had come down to their natural apprehension that He might find a new entrance into the human soul. And so, in ignorance of what they were doing, they sought the body in which He had appeared, to preserve it. And then was made known the tremendous fact that He is "the Life," the One Living Soul of the Universe, not to be found in any material covering or form, not to be discovered amid the dead, decaying particles of a natural, material world, but a risen Saviour, a living active Spirit, soon to manifest Himself as such, and breathe into their hearts the spark of His Infinite Glorious Love, and make them living souls. And this, in truth, sums up the whole work of Redemption the Lord came to achieve.

The world of man was devoid of a true conception of the Divine Being. There was no knowledge of the Infinite Love. Men knew nothing of their own immortality, nor of the possibilities that lay within them. The way for the inflowing of the Divine Spiritual life into human hearts was closed. So the Lord came into this world, and little by little laid down the path of knowledge, opened the way of approach to the Source of Life, and made Himself known as the Living God, as a God for ever shedding forth His Holy Spirit upon those who will receive it, that they may be built up into living images and likenesses of Himself. And since that time the Living Saviour has been seeking an entrance into human life, has been making His entrance wheresoever men and women seek or are prepared for Him.

Now, the thought we would dwell upon at this time is the very simple, but most profound one: The need of seeking our Lord Jesus Christ as "the Life." For it is a most certain truth that until the Lord's Spirit dwells within us His kingdom cannot grow, His Church cannot extend. His power and influence cannot be felt, through us, by the human race.

As we look back through the centuries of the Christian era this one fact stands out most prominently: That it has been the Spirit, the life of the Lord Jesus Christ, that has been the chief cause of human progress and civilization. The mere knowledge of the facts of the life of Jesus Christ; the mere spiritualizing of the historic records, could not, and never will, build up the Lord's kingdom; but the reception of His Spirit, the inspiration of His Love and Wisdom as living realities and forces in individual human lives have made pioneers and heroes and martyrs for the salvation of man. These have

\*From Morning Light.

softened hard hearts, and consoled mourning souls, and given deep internal joy to thousands.

And at this day the world stands in need of nothing more urgently than the Spirit of "Him that liveth" as the vitalizing force in those who profess to be His disciples. And what we need to understand is, that we must proclaim Him as the Living God, waiting to pour His Spirit into each human soul, and not merely be content to seek for the moral lessons of His life, and the philosophic and theologic guidance of His teaching in the records we possess, and the doctrines we believe.

The disciples on the first Easter day sought the body of their Lord to embalm and preserve it. By that effort they sought to cherish "the Word made flesh." Representatively, they hoped to formulate a doctrine or teaching of the Lord that might be handed round from man to man, and from generation to generation. Their action typified the natural and laudable intention of a person who desires to preserve the memory and teaching of a revered and honored teacher after he has passed away. But the revelation of the angels makes it clear that such is impossible in regard to our Lord. The body of a finite creature remains after he has closed his earthly life, and may be embalmed and preserved. So, likewise, we may elaborate the teachings and principles of a human being, and bind them in a book, and feel we have enshrined all our brother had to give. But we cannot do that with the Lord Jesus. He lives in this world, not by the existence of any teaching of His; not by the beauty of His words, and the marvelous example of His life; but in humanity by the fact that He is living now in the Spiritual World, the One Eternal Source of Life diffusing His Spirit over all creation by means of His Glorified Humanity. And it is as vain to think that we have the true Christian Religion when we subscribe to a creed, or establish a sect, or possess a series of volumes, as it was for the disciples to seek the body of the Lord on that early Easter morn. The angels still say to each other and every one: "Why seek ye Him that liveth among the dead?" You cannot find your Saviour in the dead historic records of the past. You cannot find your Redeemer in the measured terms of articles of faith. He is not found embodied in the close-bound pages of a book. "He is not here, but is risen," and you must seek for Him as a Living Spirit in your soul.

Until we realize that He is "victor o'er the tomb," living in the grandeur of His Divine Humanity, alive to every need and want of every creature, full of mercy and love which He is waiting to impart to all who will receive Him, we do not understand our discipleship. For our Saviour is a Living, Active Lord, whose universal Presence we need to know, whose Living Spirit we should desire to receive, to whose gracious Loving Approach we need to respond. And in this commemoration of His glorious Resurrection we can show our love for Him and our understanding of, and our thankfulness for the Redemption He wrought; by seeking Him ourselves, not simply to cherish and preserve the memory of His life; not merely in some fresh truth concerning His nature, nor in some new conception of a theological doctrine; not among the dead things that appeal to the memory, the intellect, and the reason alone, but by seeking Him as the Only and Ever-Living God, and opening our hearts to receive His Spirit.

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**"The Human Side of Plants."**

Inspecting a row of books in the library the other day, we came upon one entitled "The Human Side of Plants" which appealed for early reading and we took possession of it at once. It is by Royal Dixon and published by Frederick A. Stokes, New York. In its twenty-two handsomely illustrated chapters are titles such as these: "Plants that walk," "Plants that fish," "Plants that keep a standing army and navy," "Plants that are athletes," "Plants that build airships," "Plants that produce lights," "Plants that carry life insurance," "Plants that kidnap," "The mentality and spirituality of plants."

These and other subjects are interestingly treated and many facts unknown to the ordinary flower lover are clearly described. The book is as intensely fascinating as a story of varied human life and it is difficult to resist the temptation to copy entire pages of it. In the habits of flowers familiar but not closely studied by us we find such clear imitation of human qualities that we cannot fail to recognize the relationship existing between plants and humanity. As the author of this book concludes: "The spirituality of man and the spirituality of the plant, being of one source and one existence, ineffably link together the two natures into one great chain of life, offering to each a sympathetic perception of the other, joining both in the eternal kinship of Universal Nature."

We who believe that all things derive their essence from the Spirit manifest in man have a lesson to learn which is vaguely comprehended by the writer of "The Human Side of Plants." In how far the attributes described as characteristic of certain flowers may come from the passions of men we do not know, but it is true that they illustrate the qualities ever active in humanity. There is perpetual change and development in vegetation, resulting from, not only the attention and care of thoughtful flower and fruit growers, but from the unconscious influence of act and feeling in the world at large. In the strange freaks that our study of vegetable life reveals to us we recognize the human qualities from which they sprang.

One cannot read this captivating book with its illustrated and descriptive accounts of the habits of vines, shrubs and flowers without acknowledging the connection they sustain with peculiar individual life which may be held responsible for the existence of such types.

And not only the vegetable, but the animal world as well, unfolds the working principles of our human nature so perfectly that we may not escape the relationship so clearly established. As man has progressed, or taken on new qualities, both the vegetable and animal worlds have changed in character. We no longer have the crude mammoth creatures of centuries ago, but we have developed an army of small disease-breeding and destroying creations that we shall escape wholly only by a change of thought and habit. Scientists are striving with skill and study to wipe out these self-inflicted torments of human life, but they will need the active co-operation of those who have helped, by disorderly thought

and deed, to bring into existence the unwelcome pests that prey on human life. In the records of Swedenborg we are taught that all things in nature correspond to qualities in man. In fact, are created through man as he is influenced by his association with the spiritual world. If he draws around him the true and lovely, the beautiful creations of vegetable and animal life will appear. If, on the contrary, he attracts and associates with the impure and vile there will certainly follow the appearance of uncouth, disagreeable, misformed and parasitic things representative of his spiritual state. Of course, these are unconscious creations and the man often wonders why the Lord should put such life into His world, never dreaming that he himself is involved in its production. No more, perhaps, does he who helps to beautify the earth understand the important part he plays in the creation and maintenance of exquisite floral life of which we catch the perfume of high pure thought and affection.

The author of "The Human Side of Plants," I think, believes in the spirituality of flowers, believes, in fact, that they have souls; but to us it appears that they are but the reflection of souls.

A. L. M.

### A Discussion on Hell.

In the *Boston Advertiser* during the past few weeks there have been a number of communications on "Is There a Hell?" There has been a good deal of interest manifested in the subject, and it may be useful to note some of the points that have come up in the discussion.

One writer denies there is a hell. Another replies that evils should not go unpunished and arguing therefrom that there is a hell, that no one can attain a perfect life on his own merit, therefore Christ's atonement is necessary for salvation. Another shows that repentance and humiliation are necessary on the part of the sinner; that the belief in hell is compatible with human life; that the fear of punishment, thus of hell is necessary to restrain men from evil courses in life. Still another writer emphatically declares that he believes in a material hell, quoting the passages of Scripture which speak of hell fire, saying finally: "We firmly believe there is a material hell as eternal punishment for all those who do not believe in the Saviour Jesus Christ, 'true God begotten of the Father from eternity, and also true man born of the Virgin Mary, who has redeemed me, a lost and condemned creature, from death and the power of the devil, not with gold and silver, but with His holy, precious blood and His innocent suffering and death.'" Another writer quoted the following from a religious writer without giving the name. Does anyone recognize it and can give the author's name?

"We believe that judgment is effected in the other life by a stronger sphere of the Divine Presence which brings blessing to some and misery to others whose whole nature is opposed to the Divine Influence," also from another religious writer, "The effects of sin on the man himself, spiritual and natural, now and hereafter, are the punishment of sin and it has no other punishment.

"It is self-punishing—each man makes within himself his own heaven or hell. I do not believe in a burning hell. Those who live evil lives go where they like, if good to heaven; if evil to a hell of their own choice, and God watches over and loves them wherever they are; but if they choose to turn their faces from Him to evil, selfish

loves, it is not God who punishes them, but their own evils."

Rev. John Whitehead sent the following communication:

#### A MATERIAL HELL.

TO THE EDITOR:—Several communications have appeared in your paper on the existence of hell. One writer holds that there is a material hell. On the primary question, Is there a hell? there should be little difference of opinion in view of its manifestation in such dreadful forms at the present day. What is hell? I would say it is the opposite of heaven. Christ depicted heaven as his Kingdom. This kingdom he said is within you. It is in the hearts and minds of those who live in harmony with His teachings of love to God and the neighbor. The kingdom of hell is the rule in the hearts and minds of the opposite principles of selfishness and worldliness. There is no doubt whatever that these two kingdoms actually exist. Is there a heaven? Yes, wherever Christ's kingdom is inwrought in the lives of men. Is it material? No, it is a spiritual kingdom; but so far as it prevails it affects and improves material conditions for the better. The full establishment of the kingdom of heaven among men would eliminate all evil conditions in the communities of men.

Is there a hell? Yes, in the hearts and lives of men. Is it a material hell? No, it is spiritual; but wherever it prevails it produces debasing material conditions. Is war hell? War of conquest, war springing from selfish ambition, love of domination, desire for the wealth of others is hell; that is, it springs from the hell in human hearts. Some theorists may deny hell and evil, but who can deny the hell of wickedness manifested in the conditions in Europe, Asia, and Mexico. War may be heavenly, wars of defense, wars to protect right and resist wrongs are not hell.

The belief in hell as material, hell fire as material burnings, physical torture of material bodies, arises from misunderstanding the Scriptures. Spiritual conditions, that is, the states of the human soul are often described in the Bible in symbolic or figurative language; the torment of the soul by the torment or pain of the body; the burning fire of hatred and revenge by the fire of flame seemingly physical. This literalizing of Scripture symbolism is largely responsible for the widespread disbelief in hell at the present day. The reaction comes from the bald literalism of former generations.

Several writers believe there is a hell. Where is it? They believe life continues after death. Where? Is it material? No, the material is in the grave. If life continues it must be the life of the soul, which is not material. If hell, that is, evil, was the dominant quality of the soul here, it will be there; consequently, hell will be there as well as heaven. So I answer there is a hell; but it is not material.

JOHN WHITEHEAD.

March 22, 1916.

### "The Lord Is Risen."

"The Lord is risen." "Your labor is not in vain in the Lord." Settle down, therefore, tenaciously, to the labor of sweetening and beautifying your own life. Set to work as you would set to work at an unkempt garden. Weed your life; get hold of some weed of ill prejudice and hang on to it steadfastly and immovably until by the power of the living Christ you have it out to the last fibre of the last rootlet, and it is all cast away to the devouring flames. Get hold of some ungainly growth in your life, some mighty un-Christian habit, and by the power of living Christ have it out. March up to some pool of bitterness which is souring your life like a rancid and unclean pool in the garden of the soul, and by the grace of the risen Lord never rest until that pool is as pure as the "river of the water of life, clear as crystal."

"The Lord is risen." "Your labor is not in vain in the Lord." Settle down, therefore, to the labor of sweetening and beautifying the lives of others. It may be that these others are just your own little

children. "Be ye steadfast, unmovable," It may be that they are the children of others, or it may be that you are called to labor among those whose evil habits are full grown and matured. You have to deal with crooked trees and not with biased saplings. Well, whatever it be, settle down to it. Do not flirt with it, do not play with it! "The Lord is risen." The resurrection power is thine! Lay hold of thy task. Let no worldly glittering thing ensnare thee from thy grip. Hang on to it day after day, week after week, year after year, until thy God shall give thee rest, and thy handiwork shall satisfy Him who called thee to His service.

"The Lord is risen!" In the power of the risen Lord we can fight every battle and win the long campaign. In the power of the resurrection every circumstance can be mastered, and every outstanding barrier in life and in death can be overcome.

"Strong in the Lord of Hosts  
And in His mighty power,  
Who in the strength of Jesus trusts  
Is more than conqueror."

DR. HADDOCK.

### The Easter Faith.

The Easter faith points us not to the graves in our cemeteries, but to the gates of heaven—those gates "whose key love keeps on that side, and on this side, death." This cheering Easter faith comes to us, as did the angel-message to the two Marys on the first Easter morning, and says, "Why seek ye the living among the dead?" Our loved ones are not dead, they are alive. We ourselves are not born to die, but to live.

If we only knew, if we could see a little further in, no doubt that is the way we would all feel about death. But it is something much like this our Easter faith does for us. It opens doors. It gives us glimpses of glory. It is this that Christ came into the world to do for us, to bring life and immortality to light for us through His Gospel—through our knowledge of His resurrection and of our union with Him as a living Saviour.—H.

### Taking Wings.

"He is not there; for he is risen as he said." (Matt. xxviii. 6.)

Two little birds had a nest in the bushes in the back of the garden. Amy found the nest. It had four speckled eggs in it. One day, after she had been away for some time, she ran into the garden to take a peep at the speckled eggs. Instead of the beautiful eggs, there were only broken, empty shells. "Oh!" she said, picking out the pieces, "the beautiful eggs are all spoiled and broken." "No, Amy," said her brother, "they are not spoiled; the best part of them has taken wings and flown away." So it is in death; the body left behind is only an empty shell, while the soul, the better part, has taken wings and flown away.

### Thou Art with Us Always.

A PRAYER.

O Lord Jesus Christ, Thou art with us always. During the earliest years of our being Thou dost minister unto us through the angels that are ensphered by Thy love. Thou art with us when we pass into the years of childhood and youth, and dost

inspire us with the affection for knowing and understanding. When we enter upon the duties and responsibilities of life, in manhood's years, Thou art with us, gifting us with the ability to achieve. And when the sun begins to go down, and our hairs turn silver and our bodies feeble, Thou art with us as the love and light and strength of our inner man, and dost resurrect us to dwell in a mansion of heaven, where Thy presence is more fully perceived. We bless Thee that Thou art with us always, for Thou hast created man to be Thy Temple and Tabernacle. Amen. L. G. L.

### What Prayer Is.

In a sermon on "Praying Always," printed in *The Christian Work*, Rev. J. H. Jowett, D. D., the noted New York preacher, says:

We do not pray in order to make the Lord willing to impart this grace. We pray in order that we may be fitted to receive it. I do not pray in order to ingratiate God. I pray in order that I may appropriate Him. I do not pray in order that I may create a friendly air. I pray in order that I may let it in. I pray in order that I may be fitted and willing and open and hospitable to receive whatever the infinite grace of God is even now waiting to give. When I pray I make myself hospitable to God. Therefore I say that the beginning of all prayer, the primary end that makes it effective, is that it establishes communion between God and me. When we pray for the invigorating power of God's grace and the incoming ministry and effective service of the Holy Spirit, we should have some at any rate fairly practical conception of what it is we want to be at. Now when we kneel to pray, prayer, I say, establishes communion between the soul and the Lord. It opens out the blocked roads which are crowded with all manner of moral hindrances. When I turn to the Lord in prayer I open the doors and windows of my soul to receive whatever the Lord in his infinite love and grace may even now be waiting to impart.

### The True Light.

Did you ever watch an operator dissolve one stereopticon picture into the next? He does it by shutting off the light from the picture that is on, and opening a shutter that is between the second light and the screen; there comes an interval when the result is a composite, neither the picture that is passing nor the one that is to come,—then the first fades out and the second grows strong and clear.

So with us. The picture that we are seeing all through life depends on which light is doing the work. If the Light of Nature, the picture is bright at first, but fades as youth departs, and is bound to leave us at last in darkness. If the Light of Life is on, the picture, weak at first, and struggling to displace the other, will brighten more and more unto the perfect day.

But does not the True Light shine on every one? Yes, but some are not willing to follow it, and their unwillingness is a shutter that shuts them away from its shining. The True Light never shines on any one against his will; it must be desired above everything else before it can be seen. It cannot be recognized by those who are satisfied with the light they have and who refuse to believe that it is fast flickering out. God pity such, when they have come to their "Great Divide"!

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—*Selected.*

The gifts that to our breast we fold  
Are brightened by our losses;  
The sweetest joys a heart can hold  
Grow up between its crosses.  
And on life's pathway many a mile  
Is made more glad and cheery,  
Because for just a little while  
The way seemed dark and dreary.

—Anon.

## Communications

### A Poem of Power.

EDITOR MESSENGER:—The poem in last issue of the MESSENGER, entitled "It Nears," by Sarah Martyn Wright, republished from the *National Magazine*, is of such surpassing beauty and power as to merit more than a passing notice. As I read and was thrilled by its perusal, a vision of the gifted authoress, who now in her eighty-seventh year, is spending her remaining years with her daughter, Mrs. Gregg, at the Lynn (Mass.) Neighborhood House, arises before me. In her case once more is exemplified that "at evening time it shall be light."

Her many friends in the church are gratified to know that Mrs. Wright not only retains the poetic power for which she has been distinguished from youth, but that in such poems as the one referred to she can even surpass all her former flights of imagination. May she long be spared to charm and inspire the Lord's New Church by the gift with which her Master has so richly endowed her.

ROBERT MATHESON.

### Thinks War Not Justifiable Under Any Circumstances.

EDITOR OF THE NEW-CHURCH MESSENGER:—The problem of neutrality seemingly is hard to solve. In fact, unless viewed from the right viewpoint, it cannot be satisfactorily solved to all concerned. But if so viewed it can be solved to the satisfaction of every sane and honest Christian man.

If neutrality is viewed from the standpoint that war (of which it is an incident or happening) is justifiable under given circumstances, then the problem of neutrality can never be solved—for the reason that the circumstances, or numerators are so multiangular as well as multifarious that it is impossible to find any common denominator over which all numerators can be gathered.

But war viewed from the standpoint of Christianity—viewed from the angles of Law Giver, Prophecy, and Christianity—being adjudged as prohibited and not justifiable under any circumstances; and that all who engage in it "fall down together," then the incidental problem of neutrality is easily solvable.

If we view the fighting of men together as related in 2 Sam. ii. 16, where it is written of the respective followers of Abner and Joab that: "they caught every one his fellow by the head thrust his sword in his fellow's side, so, THEY FELL DOWN TOGETHER"; if we view it from this standpoint, all who engage in war are equally guilty and as a consequence "all fall down together."

Perhaps there is no other sin so compound as that of engaging in killing men—for in war there is no crime in all the calendar of criminology, from arson to murder, from destruction of property to the destruction of life, that is not indulged in by both sides in the combats of war.

In fact, viewed from a Bible standpoint those who engage in war not only make "the commandments of God of no effect," but "stone the prophets," "crucify Christ," and run counter to every particular of the law of charity which teaches not to be "puffed up" with passion, that leads to the killing of men, but to "bear all things," "endure," "suffer long," and in hope and belief thus overcome all things by love. That those who engage in war, in which killing is an inevitable consequence, make void the commandment of God which says, "Thou shalt not kill," is apparent to even a wayfarer.

That those who beat plowshares into swords and establish schools and camps to learn all the tactics of war,

"stone the prophets" is evident to every one who hath an eye to see that the prophets gloried in the day when swords shall be beaten into plowshares, and nations learn war no more.

That every one who hath spiritual discernment can see that those who take up the sword cross or crucify Christ afresh, for did not Christ say, "Put up thy sword"? and does not he who taketh it up cross or crucify Christ; and notwithstanding they pray, "Lord, Lord," yet do not what the Lord says? They will be found in the class of the foolish man who built his house upon the sand.

I know of no other sin so compound in making the commandments of God void, "stoning the prophets," crucifying Christ and showing guilt of the hypocrisy, of praying one thing and doing another, as that of taking up the sword and killing men with it.

It is only a sophistry that comes from believing in their own traditions and viewing things from the angle of their own onesidedness that can have the semblance of justifying war.

Outside of the express commandment of Christ to "put up the sword," there is not a single word or act or breath of sentiment in all of His life to be found recorded in any of the Gospels in which He justified the taking up of the sword. In all of the Acts of the Apostles there is not a single instance related where any one of the Apostles killed anybody, or recommended anybody else to kill others, either offensively or defensively, and this, too, in view of the fact that being cuffed and kicked about in public and stoned and horsewhipped and left for dead; they had abundant grounds, if any grounds could possibly be, for defending themselves with the sword.

And in the first years of the Christian Church there is not an instance related where a professed Christian either killed or endeavored to kill any one. In these years of foot-tracking the foot-tracks of their Lord and Master, Christianity spread as it has never spread, nor can ever spread in centuries wherein the so-called followers of Christ side-step their great leader in taking up the sword.

Again, all who engage in war "fall down together" in the ditches of their folly that war "ends" anything. For did not Christ say, "There will be wars and threats of wars," and most significantly added, "BUT THE END IS NOT YET"—for the simple reason that every seed produces after its kind—one war but sowing the seeds of other wars. In this folly of expecting to overcome the sword with the sword, and to cast out Satan by Satan and gather the grapes of peace from the thorns of war, all who engage in war "fall down together."

Again, those who imagine themselves not sinners as others are sinners, all "fall down together," for is it not written, in Luke xiii., that upon certain people coming to Christ and speaking of the fate of those Galileans whose blood Pilate mixed with sacrifices, Christ replied to them, "Suppose ye that these Galileans were sinners above all men? I tell you, Nay; ye shall all likewise perish except ye repent"—being another case of all falling down together.

One side in every war views the other side as sinners above themselves; but viewed from the standpoint that whoever engages in a forbidden thing is equally a sinner with all others who engage in the same, it is easy to treat them all alike and thus be neutral.

And the only way of observing neutrality between those engaged in such things, is to favor both sides equally by telling them the truth that they can end nothing by war, and counseling each side alike to put up the sword and reason together as rational Christian people should ever do in settling their differences, even as brothers with a common heritage should settle them.

Here and now, I enter my judgment that if the watch-

men on the towers of the New Christian Church—if the editors and preachers and members of this church with one accord should flatfootedly proclaim that war is a sin against God and man, and that no follower of Christ should under any circumstances engage in it, then I believe with a faith founded on Law, Prophet and Christ Himself that there would be shed abroad a new spirit in the borders of this church and that this spirit would cause a new growth along new lines never heretofore experienced—for such spirit would be but “the spirit of the Father” that loveth all alike, “the spirit of counsel” that counseleth all alike to put up the sword and expect nothing but death from it. This would be treating all alike and be straightforward neutrality.

THOS. B. KING.

Stephenville, Texas.

## Contributors Club

ELISABETH SHAW, Secretary  
343 Carlton Ave., Brooklyn, N.Y.

### The Proper Fields of Work for Women.

MY DEAR MADAM SECRETARY:—I would like to call the attention of our women to a series of five articles now appearing in the *Survey* by John Martin sounding a call for a Humanist party in distinction from the Feminist.

In every transition period such as the present, it is not always easy to see the milestones in the rush of the train of progress, and most of us sympathize so fully with the need of this tremendous upheaval among women that we regard even their most extreme views with the respect one accords the dynamiter who cleans the intellectual field of the rocks of tradition.

But some of Mr. Martin's suggestions seem to me worthy of attention as possibly pointing to wise and stable conditions even though his presentation of them is unfairly and unnecessarily antagonistic.

He attacks pioneers like Olive Schreiner because they demand that all labor shall be open to women as freely as to men, and contends instead for laws that shall prohibit a woman entering work that disregards her physical disabilities or impairs her potential motherhood. His criticism of feminist demands is utterly unfair because only after the whole field of labor has been opened for choice can the process of elimination between desirable and undesirable occupations take place.

But if we disregard his peevish criticism and read his constructive suggestions they are well worth consideration. It is undebatable that numerous forms of labor engaged in by women today immeasurably impair their health and later motherhood. Feminists are the first to admit this and are constantly struggling to better the conditions of these industries.

John Martin instead would prohibit women from entering those fields at all. Whether at the same time he is able to discover other means of procuring the livelihood they are working for—he surely would hardly contend that women choose to overwork—is a question he has not as yet answered. Perhaps his last article may do so, but it is an undeniably interesting proposition that the appalling problems of women in industry be handled from this other end. The great basic fact that woman is the guardian and custodian of the race, body and soul, is what we must keep uppermost in our minds. We have enough freedom now to make it possible to choose which forms of work are best adapted to us by reason of our physical and mental endowments. And if prohibition of unsuitable employment will produce other suitable employment, an important milestone has been reached.

Suggestive also is the finger pointing toward the possible gradual reuniting of the sexes into a Humanist party away from the constant segregation of women alone and men alone.

Do any New-Church women disagree with me?

Cordially yours,

KATHERINE THORNE.

Yonkers, N. Y., March 29th, 1916.

### Religious Instruction in the Public Schools.

MY DEAR MADAM SECRETARY:—In reply to the letter from a New-Church mother in the first issue of the Contributors' Club I believe that the Gary System puts elasticity into the methods of the public school. It respects the child's freedom, departing from the stereotyped insistence upon one pattern for all. It achieves this, and more, by its classification of children according to individual needs, thus gaining time not only for the academic subjects, but for increased attention to manual training, arts and physical exercise, a result greatly to be desired.

When, however, the System is extended to religious instruction which is accomplished by sending the children to their own churches for denominational teaching, it is in effect medieval. For it not only creates an unreasonable and unfortunate division among the children, emphasizing sect at the expense of the democratic spirit, but opens a terribly rich field for cruel taunts from child to child, out of which disastrous antagonisms must grow.

In all the activities of the school the effort should be to stand on common ground and develop the democratic spirit; above all should this be the case in any distinctively religious activity, for the very heart of the Brotherhood of Man is the Fatherhood of God. The public school should use only such forms of worship and religious instruction as are common ground to all creeds and races. In the use of the written Word and the Lord's Prayer, all children may meet to worship the one God, and reverence for Him and a feeling of social unity will grow side by side.

DORIS F. LANSING.

Riverdale, N. Y., March 29, 1916.

### Sympathy for Friendless Prisoners.

MY DEAR SECRETARY:—I have recently had sent me the following letter with the request that I would send a copy to the newspapers of my city or to the religious paper of most interest to me. I am sending a copy of this letter to your “Club” thinking the readers of the MESSANGER may be interested to know of this rapidly growing “Use,” in view of the nation-wide interest in the redemptive work of Thomas Mott Osborne:

“WHO WILL WRITE TO A PRISONER?”

“EDITOR OF THE ..... SIR:—Ours is a generous-hearted country and the sympathy of our people is easily aroused when causes of distress are made known to them, giving abundantly of their dollars. There is a form of distress to which few give a thought and for which I am asking something far more subtle than money. I am appealing in the cause of friendless prisoners to whom a word of sympathy and hope is more than all the dollars in the world. Every one knows how the so-called friends depart at the first sound of reverses and how quickly the world turns up its nose. Friends are good in prosperity, but who has known the far greater value of a friend in adversity? Who will be the agent of mercy and correspond with some of these friendless ones? Many today are earnestly asking for correspondents. Their names may be obtained from Dr. H. N. Stokes, the O. E. Library League, 1207 Q St. N. W., Washington, D. C.”

Yours truly,

SERVICE.





# Sunday Afternoons

## The Golden Key.

From the Fairy Tales of George MacDonald.

(Continued.)

He led her from the cave, and following him through another archway, she found herself in a vast desert of sand and rock. The sky of it was of rock, lowering over them like solid thunder-clouds; and the whole place was so hot that she saw, in bright rivulets, the yellow gold and white silver and red copper trickling molten from the rocks. But the heat never came near her.

When they had gone some distance, the child turned up a great stone and took something like an egg from under it. He next drew a long curved line in the sand with his finger and laid the egg in it. He then spoke something Tangle could not understand. The egg broke, a small snake came out, and, lying in the line in the sand, grew and grew till he filled it. The moment he was thus full grown he began to glide away, undulating like a sea wave.

"Follow that serpent," said the child. "He will lead you the right way."

Tangle followed the serpent. But she could not go far without looking back at the marvelous child. He stood alone in the midst of the glowing desert, beside a fountain of red flame that had burst forth at his feet, his naked whiteness glimmering a pale rosy red in the torrid fire. There he stood, looking after her, till, from the lengthening distance, she could see him no more. The serpent went straight on, turning neither to the right nor left.

Meantime Mossy had got out of the lake of shadows and, following his mournful, lonely way, had reached the seashore. It was a dark, stormy evening. The sun had set. The wind was blowing from the sea. The waves had surrounded the rock within which lay the Old Man's house. A deep water rolled between it and the shore, upon which a majestic figure was walking alone. Mossy went up to him and said:

"Will you tell me where to find the Old Man of the Sea?"

"I am the Old Man of the Sea," the figure answered.

"I see a strong, kingly man of middle age," returned Mossy. Then the Old Man looked at him more intently, and said:

"Your sight, young man, is better than that of most who take this way. The night is stormy; come to my house and tell me what I can do for you."

Mossy followed him. The waves flew from before the footsteps of the Old Man of the Sea, and Mossy followed upon dry sand. When they had reached the cave, they sat down and gazed at each other. Now Mossy was an old man by this time. He looked much older than the Old Man of the Sea, and his feet were very weary. After looking at him for a moment, the Old Man took him by the hand and led him into his inner cave. There he helped him to undress and laid him in the bath. And he saw that one of his hands Mossy did not open.

"What have you in that hand?" he asked. Mossy opened his hand, and there lay the golden key.

"Ah!" said the Old Man, "that accounts for your knowing me. And I know the way you have to go."

"I want to find the country whence the shadows fall," said Mossy.

"I daresay you do. So do I. But meantime, one thing is certain. What is that key for, do you think?"

"For a keyhole somewhere. But I don't know why I keep it. I never could find the keyhole. And I have lived a good while, I believe," said Mossy, sadly. "I'm not sure that I'm not old. I know my feet ache."

"Do they?" said the Old Man, as if he really meant to ask the question; and Mossy, who was still lying in the bath, watched his feet for a moment before he replied. "No, they do not," he answered. "Perhaps I am not old either."

"Get up and look at yourself in the water." He rose and looked at himself in the water, and there was not a gray hair on his head nor a wrinkle on his skin.

"You have tasted of death now," said the Old Man. "Is it good?"

"It is good," said Mossy. "It is better than life."

"No," said the Old Man; "it is only more life."

Your feet will make no holes in the water now."

"What do you mean?"

"I will show you presently."

They returned to the outer cave, and sat and talked together for a long time. At length the Old Man of the Sea rose and said to Mossy: "Follow me."

He led him up the stair again and opened another door. They stood on the level of the raging sea, looking towards the east. Across the waste of waters, against the bosom of a fierce black cloud, stood the foot of a rainbow, glowing in the dark.

"This is indeed my way," said Mossy, as soon as he saw the rainbow, and stepped out upon the sea. His feet made no holes in the water. He fought the wind, and climbed the waves, and went on towards the rainbow.

The storm died away. A lovely day and a lovelier night followed. A cool wind blew over the wide plain of the quiet ocean. And still Mossy journeyed eastward. But the rainbow had vanished with the storm.

Day after day he held on, and he thought he had no guide. He did not see how a shining fish under the waters directed his steps. He crossed the sea, and came to a great precipice of rock, up which he could discover but one path. Nor did this lead him farther than half way up the rock, where it ended on a platform. Here he stood and pondered. It could not be that the way stopped here, else what was the path for? It was a rough path, not very plain, yet certainly a path. He examined the face of the rock. It was smooth as glass. But as his eyes kept roving hopelessly over it, something glittered and he caught sight of a row of small sapphires. They bordered a little hole in the rock. "The keyhole!" he cried.

He tried the key, it fitted, it turned. A great clang and clash, as of iron bolts on huge brazen caldrons, echoed thunderously within. He drew out the key. The rock in front of him began to fall. He retreated from it as far as the breadth of the platform would allow. A great slab fell at his feet. In front was still the solid rock, with this one slab fallen forward out of it. But the moment he stepped upon it, a second fell, just short of the edge of the first, making the next step of a stair, which thus kept dropping itself before him as he ascended into the heart of the precipice. It led him into a hall fit for such an approach—irregular and rude in formation, but floor, sides, pillars and vaulted roof all one mass of shining stones of every color that light can show. In the center stood seven columns, ranged from red to violet. And on the pedestal of one of them sat a woman, motionless, with her face bowed upon her knees. Seven years had she sat there waiting. She lifted her head as Mossy drew near. It was Tangle. Her hair had grown to her feet and was rippled like the windless sea on the broad sands. Her face was beautiful, like her grandmother's, and as still and peaceful as that of the Old Man of the Fire. Her form was tall and noble. Yet Mossy knew her at once.

"How beautiful you are, Tangle!" he said, in delight and astonishment.

"Am I?" she returned. "Oh, I have waited for you so long! But you, you are like the Old Man of the Sea. No; you are like the Old Man of the Earth. No, no; you are like the oldest man of all.

You are like them all. And yet you are my own old Mossy! How did you come here? What did you do after I lost you? Did you find the keyhole? Have you got the key still?"

She had a hundred questions to ask him, and be a hundred more to ask her. They told each other all their adventures, and were as happy as man and woman could be. For they were younger and better, and stronger and wiser, than they had ever been before.

It began to grow dark, and they wanted more than ever to reach the country whence the shadows fall. So they looked about them for a way out of the cave. The door by which Mossy entered had closed again, and there was half a mile of rock between them and the sea. Neither could Tangle find the opening in the floor by which the serpent had led her thither. They searched till it grew so dark that they could see nothing, and gave it up.

After a while, however, the cave began to glimmer again. The light came from the moon, but it did not look like moonlight, for it gleamed through those seven pillars in the middle and filled the place with all colors. And Mossy saw that there was a pillar beside the red one, which he had not observed before. And it was of the same new color that he had seen in the rainbow when he saw it first in the fairy forest. And on it he saw a sparkle of blue. It was the sapphires round the keyhole.

He took his key. It turned in the lock to the sounds of Aeolian music. A door opened upon slow hinges and disclosed a winding stair within. The key vanished from his fingers. Tangle went up; Mossy followed. The door closed behind them. They climbed out of the earth; and, still climbing, rose above it. They were in the rainbow. Far abroad, over ocean and land, they could see through its transparent walls the earth beneath their feet. Stairs beside stairs wound up together, and beautiful beings of all ages climbed along with them. They knew that they were going up to the country whence the shadows fall.

And by this time I think they must have got there.

GEORGE MACDONALD.

#### A Listening Bird.

A little bird sat on an apple-tree,  
And he was as hoarse as hoarse could be;  
He pruned and he prinked and he ruffled his throat,  
But from it there floated no silvery note.  
"Not a song can I sing," sighed he, sighed he—  
"Not a song can I sing," sighed he.

In tremulous showers the apple-tree shed  
Its pink and white blossoms over his head;  
The gay sun shone, and like jubilant words,  
He heard the gay song of a thousand birds.  
"All the others can sing," he dolefully said—  
"All the others can sing," he said.

So he sat and he drooped. But as far and wide  
The music was borne on the air's warm tide,  
A sudden thought came to the sad little bird,  
And he lifted his head as within him it stirred.  
"If I cannot sing, I can listen," he cried;  
"Ho! ho! I can listen!" he cried.

JULIA C. R. DORR.

"If you look in your garden for cobwebs, you will find them, if you look for buds and blossoms, you will find those."

### The Job That Pleased Him.

A nobleman once insisted on his head gardener taking as an apprentice a young lad in whom he was interested. The lad was very lazy, and the gardener was not at all pleased at having such a youth thrust upon him.

Some time after his lordship, walking in the garden, came upon his gardener, and said:

"Well, John, how is my young friend getting on with you?"

"Oh, he's doin' fine!" replied the gardener, with a smile. "He's workin' away there at the very job that suits him. 'Ee's a-chasin' of the snails off'n the walks."—*Selected.*

## The Sunday-School

### Lesson Helps for April 30, 1916

**Recitation: Psalm iv. 1, 2.**

"Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah."

The first two verses, including the title, refer in their deepest meaning to great temptations which the Lord's Humanity came into. (P. P.) In such times of great trial, the Father's Infinite Love which dwelt in the Humanity and did the works, this and the Divine Truth of that Love seemed to be hidden from the thought and feeling of the Human Life of the Lord, hence the cry: "Answer me (Heb. and Swedenborg) when I call, O God of my righteousness," etc.

Verse 1. This verse is a beautiful prayer, asking, not that the temptation may pass away, but rather that the perceptible strength and help of the Divine wisdom may be given so that the way of life may be clearly seen and followed. (A. E. 471:2.)

The Lord's mercy is His love for sinful man, and in the Lord the Infinite Love; this Love the Humanity asked for in the time of temptation and we, too, well may ask for its presence and comfort. "Hearing the prayer" (verse 1, end) may mean the desire for the practical love and truth which will lead to the full and complete putting away of the falsity causing the temptation, for to hear is to do.

Verse 2. The first part of this verse, perhaps the whole of it, seems to deal with the false thoughts and principles which, arising from the maternal inheritance in the Lord, were seeking to turn the "glory" of the Divine Wisdom into shame (dishonor Heb.), leading to the love of vain or empty things and to the confirmation of falsity in the life. In us the temptation would be one in which falsities clouded the mind and made evil seem good and desirable.

**Class Work: Judges xiii. Samson Promised.**

With Primary Classes speak of the wrongdoing of Israel, the coming of the angel and the angel's message and the angel's departure and the birth of Samson. Describe and make as real as possible the home and country where Samson was born. Find help in "Sower Notes," vol. 2, pp. 93-99; "On Holy Ground," pp. 162-168; "Bible Atlas."

With Junior Classes go more into the geography, the meaning of Nazaritic life, and touch on how the Lord comes with help when it is most needed. Helps the same as for the Primary classes. With Senior Classes dwell especially on the spiritual significance of the Nazarites. Help in "Sower Notes," vol. 2, pp. 93-99; the subject heading "Nazarite" in Potts' "Concordance"; Odhner's "Correspondences of Canaan," pp. 93-100; "The Book of Numbers" (Maclagan), chapter 6; the chapter on the "Hair" in "Physiological Correspondences."

PRIMARY.

You remember in our Easter Lesson last Sunday that the two Marys who went to see the sepulchre saw also something else which they were not expecting to see—what was it or who was it? An angel descended from heaven and he rolled the stone away and his face was "like lightning and his raiment white as snow." Now in our lesson this morning we learn about the coming of another angel. To whom did this angel come? (Verses 2 and 3.) Did the angel come to tell the woman how good the Israelites had been? Let the teacher explain verse 1. Do angels now come and see us and speak with us and we with them? No, but in the days long ago angels sometimes came to men and women. Three angels once came to visit Abraham and they told him that his wife Sarah should have a son, just as the angel in our lesson today came to tell the wife of Manoah that she should have a son, Samson. (Gen. xviii. 1-15.) And where did Manoah live? Turn to the picture in "On Holy Ground," p. 163. Zorah is on the left of the picture. It is a little town, now called Surah, situated fifteen or sixteen miles west of Jerusalem and near the modern railway from Jerusalem to Jaffa. (See map in the "Bible Atlas," p. 152.) The stream called Surar passes down the green valley to the south of the town and on its way to the sea. Here Manoah and his wife lived. And here the angel brought his message. And what did the angel tell the wife of Manoah she must not do? (Verses 4, 5.) You have all seen grapes and a grape vine. Let the teacher bring a picture of grapes if one can be found. The wine from the grapes and strong drink must not be taken, nor "any unclean thing." For unclean and clean things, see Lev. xi. And the little boy that was to be born was to be a Nazarite. And what does this word mean? The word means "separated" or "consecrated," and it was used for those who were to be set aside by the Lord for special work for the people. A Nazarite must also keep from wine, vinegar, fresh or dried grapes and anything that came from the vine. He must let his hair grow long and he must be very careful not to touch a dead body. (Num. vi.) And why was Samson to be "separated" or to be made different from other little boys? Read verse 5. The Lord was going to use him to set the children of Israel free from the Philistines, who were oppressing them. And who were these Philistines? They were a people living mostly along the seashore and in the fertile plains and valleys west of the higher hills and mountains of the central part of the Holy Land. The children of Israel never conquered them wholly.

When Manoah's wife told her husband what the angel had said, did Manoah also want to see the angel? (Verse 8.) Once more the angel came and who saw him first? (Verse 9.) When Manoah saw the angel, what did he ask him? (Verses 11, 12.) Manoah wanted to know just how the little boy was to be brought up.

But did Manoah really think that it was an angel that was talking with him? (Verses 16, 21.) Manoah wanted to get something for the "man" to eat. a "kid" (verse 15), but the angel said that he would not eat and the angel said, further, if "you want to offer a burnt offering you must offer it to the Lord." Then Manoah wanted to know what the visitor's name was and did the angel tell him? (Verse 18.) Manoah did, however, offer a kid and a "meat offering" or offering of meal or flour (Num. xxix. 3). And while the fire was burning on the rock, what happened? did the angel walk away? (Verse 20.) When Manoah and his wife saw the angel go up, were they afraid? They thought that they had seen God and they had been told that no one can see God and live. But they did live, and who was born in their home? (Verse 24.)

JUNIOR.

If there is a raised map of the Holy Land in the school, let the teacher bring it into the class and point out the

Philistinian Plain and the Plain of Sharon, both by the sea coast. If there is no raised map, let the teacher turn to the Physical Map of Palestine in the "Bible Atlas," p. 28. What people lived in these plains? You remember how Israel's disobedience led to their oppression by the Midianites for seven long, hard years (Judges vi. 1). Now again the chosen people did evil in the sight of the Lord and for how long were they in bondage to the Philistines? (Verse 1.) Have we ever tried our own ways when we knew that we shouldn't and found that unhappy things happened? Did we run off to play yesterday when we should have helped mother with the dishes, or father with some work in the cellar or out of doors? When we came to go to bed we did not feel just right; we did not feel quite happy; something troubled us; why was it?

But when we do wrong, does the Lord go off and leave us or does He try to help us see the wrong and try to lead us into good ways? Verse 3 tells the answer. The angel of the Lord coming to the wife of Manoah is the Lord coming to help us when we, like Israel, have done wrong. And where did Manoah and his wife live? Look at the picture in "On Holy Ground," p. 163. Put a cross on your outline maps where Zorah should be located. The maps in the "Bible Atlas," pp. 58, 152, give the location we are looking for. In front of Zorah (Surah, modern name) to the south of it ran the brook Surar westward to the Mediterranean. And one could look over the fertile valley to the west, where the hated Philistines lived.

But what message from heaven once came to a woman in Zorah? (Verse 3.) Do angels now appear to us and tell us what is going to happen? No, but they are near us to help us do right. The Lord now wants us to read and study His Word and obey it, and this will lead us to heaven in this world and to heaven in the next.

And the boy Samson? What must the mother not do in getting ready for the coming of the little boy? Someone read verse 4. What is meant by "unclean thing"? Let the teacher read carefully Lev. xi. Various kinds of animals, fish and birds were not to be eaten by the Israelites, for if they did what was eaten would make the people "unclean." A Nazarite differed from the rest of the children of Israel in what way? Verse 5 tells one of the ways. For the other ways, let the teacher read Num. vi.

After the angel went away, what did the woman do? (Verse 6.) Was Manoah interested in what had happened? Someone read verse 8. Was Manoah's request answered? When the angel came the second time did Manoah see him first or his wife? (Verse 9.) Notice what the woman called the angel (verse 10) and also Manoah (verse 11). They thought he was just a man in this world, a "man of God" (verse 6), that is, a prophet or judge. What did Manoah ask of the angel? (Verse 12.) Did Manoah want to give the angel something to eat? In eastern countries they are often very hospitable and when a stranger comes they want to bring water for his feet and food for him to eat. (See Gen. xviii.) What did the angel answer when Manoah offered to "make ready a kid" for him? (Verse 16.)

Verse 16 shows that Manoah and his wife did not realize that they were talking to an angel. This is interesting, as it shows how much angels look and act like men on earth. But why shouldn't they? All angels have been men on some earth, our own or some other, and death doesn't change them so that they are not still men. But when Manoah wished to know the angel's name, did the angel tell it? (Verses 17, 18.)

The "meat offering" spoken of in verse 19 was really composed of flour and oil (Num. xxix. 3). When the flame from the altar went up toward heaven what strange thing happened? The angel went up in the flame. This showed to Manoah and his wife that "the man" was really an angel-man, an angel of the Lord. And was Manoah afraid because he had seen the angel? Why was he afraid? Read verse 22. He knew that the angel represented God and so he felt as though he had seen God. But to see God, the Israelites felt, was a sign of certain death. Let the teacher look up Exodus xxxiii. 17-23. So the angel departed and in time Samson came.

SENIOR.

The Philistines, in the days of their degeneration which came with the degeneration of the Ancient Church, were a cruel, crafty, obstinate people, unrelenting in their hatred and in religion, given to the sacrifice of human victims, to violations of chastity and to the practice of magic. All

these evils they excused on the basis of their knowledge of doctrine and the practice of their religious forms. What, then, do they represent in us and in the church? Remember where their home was along by the sea coast, but not in the highlands of Palestine. They correspond to "all those who studied life but little, and doctrine much, and who spoke much about faith, and that salvation is in faith, and yet had no life of faith." (A. 1197.) The Philistines mean those "who believe that the mere interior sight (or understanding) of the natural man is the same as faith, and that men are saved by this sight, denying that the good of charity effects anything" (A. E. 386).

Someone in the class can now explain the meaning of the Philistinian oppression of Israel for forty years. "Forty" means what? How long was the Lord in the wilderness tempted of the devil? How long did the children of Israel wander in the wilderness?

Verse 2. The tribe of Dan means what in us? The truth of the letter of the Word which judges (E. 355.) From this tribe the Lord would raise up a deliverer for the children of Israel. But what means the prohibitions in verse 4? The whole verse and verse 14 refers to the spiritual preparation that is necessary for the gift of any spiritual Samson who represents the Lord as to the power of the letter of the Word.

The wine and strong drink here probably mean the intellectual conceits and the pride which comes with intellectual but false views of spiritual truth. Remember the strong words in Isa. xxviii: "Woe to the crown of pride, to the drunkards of Ephraim. . . But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink." And then in the next chapter in the same prophecy, the ninth verse: "Stay yourselves and wonder; cry out and cry: they are drunken, but not with wine; they stagger, but not with strong drink." Remember, too, Swedenborg's explanation in P. P.: "Those who from their own intelligence have falsified truths, these are the drunkards of Ephraim." The "unclean thing" in verse 4 means evil affections, interior and exterior, which defile the life. Leviticus xi. tells about the law of "clean" and "unclean" things.

And now for the meaning of the laws of the Nazarite. These laws are found in Num. vi. The word Nazarite means "separated," or as some think "consecrated." Swedenborg speaks of the word as coming from a Hebrew word which means "hair." According to A. E. 918, the Nazaritic prohibition concerning the drinking of wine and strong drink or taking anything coming from the vine seems to have an opposite meaning to the prohibitions for the mother of Samson. The time of Nazariteship represents a comparatively external state, "the first state the Lord had"; it seems to mean a time of reformation when the letter of the Word and its strength must be used firmly and vigorously. When this is over then the "wine" and the "grapes" of interior spiritual truth and the good affections of neighborly love can be enjoyed.

And the letting the hair grow during the time of Nazariteship? Read the chapter on "The Hair" in Mr. John Worcester's "Physiological Correspondences." The hair of the head and the beard correspond to the letter of the Word (De Verbo 10) and so it is that those who have not loved the letter of the Word for its power to save from evil, in the other life appear bald. The long hair of the Nazarites would then mean their love for the letter of the Word because of its strength and power to help.

And what would this other law about the Nazarites mean, this prohibition against touching a dead body and so becoming defiled? (Num. vi. 6-9.) A "dead body" would mean evil affections which are spiritually dead things and when touched, that is, when loved and delighted in, produce spiritual uncleanness of the soul.

Can we now see why the coming Samson was to be a Nazarite? Does he not represent just those spiritual qualities which we all must have if we are to overcome all intellectual pride, overcome those temptations to live a life of mere faith alone, to just rest content with a knowledge of our doctrines, all the time never putting away evil and false things in our practical life? It spiritually takes a Samson to overcome a Philistine state of life and thought.

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|  | <b>Church News</b> |  |
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Sample copies of the MESSENGER of last week were sent to a list of 5,800 names of ministers of various denominations in New England.

The secretary of Convention writes that the date limit for the advance reports to be in his hands has been extended to April 25th. If he has them by that time, he says he can handle them all right.

Arrangements are being made to send copies of a circular advertisement, Dr. Sewall's lecture on "The Bright Gate and the Vision Beyond," and Mr. Smyth's book, "Christian Certainties of Belief," to the Augmentation Fund mailing list of approximately 7,000 names.

A pastor writes: "I feel that the MESSENGER is so important a factor in my pastoral and missionary work that it is well worth while to try to induce every member of our church to subscribe to it. With this aim in view I shall do my very best to extend its circulation here."

The "Special Notices" department today gives information about the hotel and boarding house accommodations for Convention. The Kenwood church is very favorably located in this regard, and the committees have been able to make advantageous terms, particularly in the matter of inexpensive entertainment near by the church. All ministers and their wives are to be the guests of the Chicago Society and the Illinois Association and will be entertained in close proximity of the church.

A subscriber in Tennessee in making remittance for the coming year, orders also a copy of Rev. W. B. Murray's book, "Who Is Jesus?" and says: "I am doing some missionary work. I have a line of readers, so never allow a MESSENGER to be destroyed. After reading it. I start it along the line, with instructions to pass it on. Then I have quite a library of New-Church books, which I lend to all who are interested sufficiently to read them, and many read with the deepest interest. One gentleman eighty years old has recently read 'Heaven and Hell,' 'True Christian Religion,' a 'Compendium of the Writings,' 'A Life of Swedenborg' and now is reading 'Apocalypse Revealed.' While it is a joy to read them now, he says, his great regret is that he did not meet with them earlier in life. The New-Church doctrine about me is not now wholly new, having been introduced here some thirty years ago by the Rev. J. P. Smith, the most learned man and powerful preacher I ever knew. There is a marked religious toleration here now over former years. It has ceased to be unpopular to confess one is a New Churchman. In addition to an earnest endeavor to live the life, I make it a point to sow the seeds of this heavenly doctrine and life wherever I go."

#### St. Louis.

St. Louis had a successful Round Table reunion and dinner on the 7th, with \$100 net receipts for the effort. One feature was the telling, by League members, about how they made extra sums in unusual ways to swell the fund. The minister, Rev. Geo. E. Morgan, acted as toastmaster, but talks were given chiefly by those who had been more active in the church formerly than now.

In addition to the special activities of the Easter season, following renewed and harmonious interest in both church and Sunday-school, a vesper service is to be held April 30th, at sunset, on the hills at Camp Boehmer, where the afternoon will be spent.

The church in North St. Louis is also planning a summer program of activity under the direction of a student from the Theological School at Cambridge, who may later become their minister.

#### A Happy Day at Union City, Tenn.

The members of the New-Church Society of Union City, Tenn., experienced a happy day on April 2, when seven came into the church by a public confession of their faith.

On the evening preceding the above date, the Missionary Pastor, Rev. L. G. Landenberger, was given a serenade at the spacious and hospitable residence of Mr. and Mrs. Seid Waddell, where he is always so royally entertained. The singers were from the colored Baptist Church, who were invited to occupy the front parlor, while the family, together with relatives, sat in rear parlor. After the singing of the first song, the Baptist pastor, who had accompanied his choir to the Waddell home, offered a prayer in which he warmly thanked the Lord for the kindness shown his people by the family and asked Him to abundantly bless them all. Then followed a number of songs sung only as colored people can sing them, such as "Swing low sweet chariot," "Steal away to Jesus," "Way down yonder by myself, no one prayin' for me," and "All God's children have shoes."

After the singing Mr. Landenberger expressed his appreciation for the kindness shown and remarked that he never hears Afro-Americans sing but he is reminded of what the heavenly doctrines of the New Jerusalem say of them, viz., that they are of a celestial genius. It is for this reason that their songs are so melodious, for in the celestial genius the emotions and affections predominate. He said they should not be puffed up on this account, which caused an "audible smile." He further said that the Lord is a being of love and wisdom, and in creating man has created male and female, the former being characterized by the understanding, or an intellectual life, and the latter by love, or an affectional life. So also, he said, are races characterized by such qualities. When the intellect predominates, people are apt to be cold, and when the affectional is strong, the people are apt to be emotional. He pointed out that those who are too cold need more love, and those who are too emotional need more intellectual life, the perfect man being the one in whom love and truth are united or married in equal degree.

The Baptist pastor was very thankful for what he had heard and said that he had received light that would be helpful in ministering to his people. Before the serenaders left to enjoy the refreshments at one of their homes, which the Waddell family kindly provided, the colored pastor was introduced to Mrs. Bell Waddell, who is a great-grandmother, and when he met her, he said: "Well, well, I sure am glad to know you, as I heard so much about you, that I expected sure enough to find wings growing out of you."

On Sunday morning at 11, April 2, we had a good audience in our little chapel, especially in the face of chilly and rainy weather, and all hearts were made glad to see seven persons unite with the Society; they were: Mr. and Mrs. Corker Jackson, Mrs. Belle Berryhill, Pratt and J. C. Waddell, and the Misses Zula Parkman and Lorene Waddell. Sister Sallie A. Waddell was so happy she almost shouted, and in fact there were several who could hardly refrain from doing the same thing, while tears of joy were evident on faces wreathed in smiles. The sermon was on "The Temptations of the Lord represented by Abraham's sacrifice of Isaac." On Monday evening, April 3, another service was held at which it was

encouraging to see a number of strangers, when the sermon dwelt upon the three great temptations and their uses.

#### In the Southern Field.

As usual, the third trip through the south for the Convention year was entered upon the latter part of January. The first stop was made at Southwood, N. C., and the communion service was held at the home of Mrs. Clarice V. Remington the last Sunday in January. This "backwoods" spot is the winter home of this devoted New-Church family, where for several years at this season I have had the pleasure of visiting them; while on my return from my summer trip I have spent several days in their summer home at Swannanoa, N. C., near Asheville. While at their home on this trip Mrs. Remington and her two daughters talked over with me their plans for opening an outdoor summer school of music and languages at Swannanoa. I have been in hopes for several years that somewhere in these mountains there might some time be established a New-Church summer school somewhat along the lines of the Almont, Mich., assembly. A few New-Church people are known to spend their summers scattered through these mountains. Why can't we come together at one place, for the mutual benefit and enjoyment of all? Mrs. Remington proposes a plan which seems to give promise of a beginning in this direction. Any one interested in this suggestion may watch for another article on this topic next week.

A parlor meeting was held at Charleston, S. C., in the home of Mrs. Alice Hull, on February 4th. Unfortunately the infant which it was expected to baptize, was ill, and the baptism was postponed to the next visit.

The first and second Sundays in February services were held in the Savannah chapel, Drayton and Huntingdon Streets. From ten to fifteen were present. Sunday night meetings were held as usual at Pinora, with forty or more present. An offer was again made for the lot on which the Savannah church is situated, but the society voted not to accept the offer at this time. It was thought if a lot could be got in a convenient location, leaving sufficient margin on the sale price of the old lot, to move the chapel and build a parsonage, which could be rented, if not occupied by us, it might be advisable; but until such an arrangement could be made, the present location would be retained.

In Jacksonville the attendance was larger than for some time; the full membership of seventeen, with three visitors, being present the third Sunday in February. The fourth Sunday, the weather being inclement, there were only fourteen communicants present. The evening meetings were as usual held at the residence of Mr. and Mrs. John Faulkner, 3 Macduff St., Ingleside, with an average of thirteen present. The increasing interest and earnestness in particular instances offer much ground for encouragement. There are a number of outside readers both here and at Savannah.

I went about one hundred miles out of direct line, en route to Mobile, to visit the Rev. S. H. Lowe, a colored Baptist minister at Pavo, Ga. I found him a full receiver and a close student of the Writings, doing what he can to spread a knowledge of the doctrines among his people. He is at present taking the correspondence course in the Writings with the Theological School, doing, I understand, very satisfactory work.

I spent two days with the Rev. and Mrs. F. L. Higgins, Fairhope, Ala. Practically all the original members of the Fairhope circle have either passed over to the spiritual world, or moved to some other point in this one, but through earnest missionary effort, Mr. Higgins has in-

terested a few of the best people of the colony, who attend the services at his cottage every Sunday. Mr. Higgins' work here is of more than local importance, as there are visitors here from all over the United States, and occasionally foreign countries. Mr. Higgins makes it his business to see that they learn something of the New Church before they leave. What appears to be a very weak circle, may have in this way a world-wide influence.

I spent the first Saturday and Sunday in March with the Rev. J. R. Stewart and family of Biloxi, Miss. There were fifteen at the services on Sunday. The friends who have contributed to his relief will be pleased to hear that sufficient contributions have been made to pay off the balance due on his cottage, with some outstanding accounts, amounting to about \$500. He has been greatly handicapped by failing eyesight, and thus unable to ply his trade as compositor, having to depend almost altogether on the \$25 per month from the Board of Missions, which is altogether inadequate, even though his family is now reduced from seven or eight to five members. Mr. Stewart has interested a good many to the point of readiness to talk and read, who are not ready as yet to break away from their old religious connections.

As an interesting incident I might mention that an old soldier at this place, who for many years had been addicted to the use of morphine, became, through Mr. Stewart, a receiver of the Doctrines some four or five years ago. His faith in the Doctrines did not of itself seem to give him strength to overcome this habit, though he struggled hard to do so. Shortly after his baptism into the New Church about two years ago, a feeling of hope and courage came to him, with a positive conviction that he could now conquer where previously he had failed, and I found him rejoicing in his absolute victory, all appetite for the drug having been taken away.

I had a more than usually enjoyable visit to New Orleans, happening to arrive at the Mardi Gras season, and getting my first taste of that celebrated annual festival. Our first meeting was held at the residence of Dr. Wells Healy, Ash Wednesday night, with twelve present. At the Sunday afternoon service at the same place, seventeen present, with twelve communicants. Mrs. Healy and her infant daughter received baptism. A special communion service was held at the home of Mrs. Murtagh, who on account of being an invalid was unable to attend the meetings. Wednesday night a third meeting was held at which the circle and several visitors were present.

From here I went to a point not previously visited, Shreveport, La., enjoying the hospitality of Mr. W. T. Simpson and family. The only addresses I had of New Churchmen in this place were Mr. Simpson and Mr. A. J. Styron, but before my arrival they had found another, Mr. Bellinger, the express agent. Since leaving Shreveport I have learned indirectly of two other gentlemen living there, who are of New-Church families. Mr. Simpson and Mr. Styron meet every Sunday morning for reading together, and now have hopes of adding Mr. Bellinger to their number. The three were at the home of Mr. Simpson to an informal talk, Sunday afternoon, March 19. The next day I went to Atlanta, where the week was spent in making calls, with various parlor talks. New-Church services were held at the home of the Misses Burkert, 132 Angier Ave., Sunday morning, March 26, with seven present. It is unfortunate that there is no one here to act as leader, or take charge of a Sunday-school, as there are several children of New-Church parentage here. Sunday afternoon a lecture was given on the Second Coming in the auditorium of Hotel Ansley, with thirty present.

At Chattanooga, as usual, Mrs. Stedman had arranged for a series of afternoon and evening meetings on Missionary Ridge. Meetings were held at her home, the 28th, 29th and 30th of March. On Friday evening a meeting was held at the home of Mrs. Smith, a neighbor. There were an average of from ten to fifteen present at these various gatherings. The subjects were largely confined, by request, to the first and second chapters of Genesis. A great deal of interest was manifested in the philosophical study of the doctrines. Whether it will develop into an acceptance of the new revelation as a distinctive thing, remains to be seen. The regular Sunday services were held at the home of Mrs. Frances Fort Brown, 250 Vine St., in the city. Nine were present at communion services. We had the pleasure of the company of Miss French from Lebanon, Ohio, who with her mother were visiting at the Stedman home on the Ridge. Two days after I reached the Ridge I had a severe attack of what appeared to be inflammatory rheumatism which interfered somewhat with personal calls, though I attended all the meetings arranged for and made a few calls. On account of this attack, which put the right arm out of commission for nearly a week, I made only the stop at Knoxville enroute home. We had 25 at the morning services in Richmond, April 2. The Sunday-school, averaging about 15, is carried on every Sunday in my absence.

J. B. SPIERS.

## Current Literature

### The Philosophy of Spirit.

At the present time there is a large output of books dealing with religious subjects. Although it is very generally recognized that the old creeds have lost their hold on the church, still the Spirit seems to be hovering over the minds of many, stimulating the search for religious truth. Many of these efforts are dominated by the higher criticism which denies the Word as a Divine Revelation. Many efforts are eclectic, mingling religious ideas from all sources. Philosophy and even science are impelled by this brooding Spirit to seek for deeper causes than what are merely natural. "The Philosophy of Spirit," by John Snaith (Hodder and Stoughton, 1914), is an attempt to reach a true conception of spiritual truth by the philosophical method, which at the same time rejects the higher criticism and accepts the Word as a Divine revelation, and Christ as God manifest.

It is interesting to watch the processes of thought followed by the author. He recognizes both the realm of matter and the realm of spirit. Material science which denies the existence of God is a false science. The process of attaining to a knowledge of the truth he believes is a purely rational process. The very faculty of reasoning he regards as the presence and operation of God in man; in fact, he takes it as a positive proof of God's existence.

At times the author seems to lose the distinction between God and man. God is called the Ego, so is man. God is eternal, so is man. God is infinite, so is man. He also confuses the outer world with God. "The world," he says, "is the outwardness of the Absolute Personality." In these expressions the author expresses the idealistic point of view manifested in its extreme in Christian Science. The doctrine of discreet degrees is here greatly needed to clarify the thought. This doctrine saves man from identifying himself with God. It saves him from claiming to be God's thought. It saves him from claiming any attribute of Deity or Divinity.

The author assumes that by mere processes of logical

thought man can arrive at a knowledge of spiritual truth. He here loses sight of the great and fundamental principle that reason cannot arrive at facts by logical processes. The facts of science are embodied in nature. They are procured by observation. The principles of scientific truth are elicited by rational processes operating on the facts of nature. In like manner the principles of spiritual truth, namely, the existence and nature of God, the things of the spirit and spiritual life cannot be attained by logical processes of thought. Herbert Spencer clearly perceived this when he said these things are "unknown and unknowable." So they are to merely natural and logical processes of thought. Spiritual truth is given to the world by Divine revelation. As nature embodies the facts of science so the Word of God embodies the facts of the Spirit. When these have been revealed man can reason about them and formulate the truths therein embodied.

Throughout the book the assertion is repeatedly made that man is infinite and eternal. As a spirit it is said he is infinite in thought. Because he is an image of God, the author supposes he is infinite and eternal like God. This deduction involves the author in the fallacious conclusion that God and man are really identical. So he says that Christ is identical with God; but again that the nature of man and Christ is identical (p. 160-161). He calls Christ "the God-Man." "Christ," he says, "is the true God." But he also classes all men with Christ (p. 173). He sees that there was a Divine and a human side to Christ. As man He lived and died on earth but He had a Divine side. No clear idea is given of the reason why God assumed the human. He believes that "the miraculous conception of the Holy Spirit gave Him the power of sinlessness." "The miraculous conception and birth of Christ removed from His nature the hereditary tendency to evil." (p. 176.) Herein the author endorses the Roman Catholic idea involved in the doctrine of the immaculate conception, only that with the Catholics that doctrine is applied to Mary, making her free from hereditary evil; but our author applies it to Christ. Both miss the very purpose of Christ's birth from a human mother, which was to take from her a human form which had all the tendencies to evil inherent in man, that He might have them in His own personality, and thus that He might be tempted in His own person, fight our battles and conquer. He was without sin because He never gave way to the impulses based in hereditary conditions, but always conquered. Purification from human hereditary taint or evil by a miraculous process at conception and birth would block the entire process of redemption for which God assumed the human form from Mary.

Our author strongly opposes both the higher criticism and the doctrine of evolution, which he declares are based on pure assumptions without adequate proofs. The new theology propounded by Mr. Campbell receives drastic criticism. The first chapter of Genesis he regards as a universal description of the process of creation through long ages, not days of twenty-four hours. He does not see that it has a spiritual sense. He does not make clear how he reconciles the idea of creation with his idea that the world always existed. He says with Hegel: "Without a world God is not God, man is not man". (p. 105.) This makes even the existence of God dependent on the existence of the world, and Christian Science while denying the reality of the world makes the existence of God dependent on the existence of man. Creation under these suppositions is impossible.

The author also seems to embrace the idealist theory that the outer world has no real existence apart from man. He says, "Matter as matter does not exist; it is only a universal of thought, an entity in the intellect." (p. 134.)

"Matter is externalized thought and spirit". (p. 138.) This is the same idea as that taught by Mrs. Eddy that "Matter is nothing; it has no real existence, it exists only in thought; bones are only an appearance, a subjective state of mind."

Throughout "The Philosophy of Spirit" there is the constant reiteration of the idea that the Being of God is identical with the Being of Man. Man as thought is infinite and eternal. Consequently the author's essential position is that man is God, for there cannot be two infinite and two eternal beings.

This thought of man as Divine, as infinite, seems to be permeating many planes of modern religious thought. In Christian Science, the New Thought, and other cults there seems to be reappearing the old subtle falsity of the serpent, "Ye shall be as God," which idea of God is that He so infused Himself into man that their discreteness and absolute differentiation was lost. Hence they at length thought that they were God. In which thought there can be no regeneration. Because, as Christian Sciences teaches, "Man is God's thought," being such "he is perfect." Hence there is no need of regeneration because "there is no sin."

Scattered through this book there are many statements which seem to be the affirmation of New-Church ideas, such as "Christ is God," "He is God-Man," "Christ was the true God," and yet closely associated with these expressions are subtle falsities which vitiate them like poison in bread and wine. It is the same in "Science and Health," where we find many affirmations of general truths; but closely associated with them are subtle interior falsities which pervert and destroy them. In reading modern religious literature, whether derived from philosophy, theosophy or modern cults and fads, we should read with discrimination and judgment, lest we be deceived. Our Lord, prophesying of this time, said: "Take heed that ye be not deceived; for many shall come in my name, saying, I am (Christ); and the time draweth near; go ye not therefore after them." (Luke xxi. 8.)

JOHN WHITEHEAD.

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|--|---------------|--|
|  | <b>Poetry</b> |  |
|--|---------------|--|

**Easter.**

Easter bells are ringing,  
Easter angels bringing  
Joyful message to the world today.  
While adown they're winging,  
Join we them in singing,  
"Christ the Lord is risen, is risen for aye!"  
Bars of death are riven,  
Glorious promise given,  
Life with Him, all earthly shadows o'er.  
Now with glad rejoicing,  
Praises we are voicing,  
Life eternal, life supernal, ours forever more.  
Hallelujah! Hallelujah!  
Christ the Lord is risen today.  
Joyful, now with love we say,  
Christ, the Truth, the Life, the Way,  
Reign Thou in our hearts for aye!

SARAH MARTYN WRIGHT.

Lynn Neighborhood House, Easter, 1916.

**"The Touch of the Hand."**

There are days so dark that I seek in vain  
For the face of my Friend Divine,  
But though darkness hide, he is there to guide,  
By the touch of his hand on mine.

There are times when tired of the toilsome way  
That for ways of the world I pine,  
But he draws me back to the upward track  
By the touch of his hand on mine.

When the way is dim and I cannot see  
Through the mist of his wise design,  
How my glad heart yearns and my faith returns,  
At the touch of his hand on mine!

In the last sad hour when I stand alone,  
When the powers of death combine,  
While the dark waves roll, he will guide my soul,  
By the touch of his hand on mine.

O the touch of his hand on mine,  
O the touch of his hand on mine!

There is grace and power  
For the trying hour,

In the touch of his hand on mine!

—Springfield Republican.

**The Outlook and the Uplook.**

"When the outlook is dark, try the uplook":

These words hold a message of cheer;  
Be glad while repeating them over,  
And smile when the shadows appear.  
Above and beyond stands the Master,  
He sees what we do for his sake,  
He never will fail nor forsake us,  
"He knoweth the way that we take."

"When the outlook is dark, try the uplook":

The uplook of faith and good cheer;  
The love of the Father surrounds us,  
He knows when the shadows are near.  
Be brave, then, and keep the eyes lifted,  
And smile on the dreariest day.  
His smile will glow in the darkness;  
His light will illumine the way.

—The British Weekly.

**True Life.**

This life indeed is but a dream;  
The Other Life the *real* shall bring;  
A few short years, and then a gleam  
Of Heaven's sunshine opening.  
The path to peace and rest appears,  
And smiles shall take the place of tears:  
In grief we find the path Divine;  
In sorrow, for 'tis His design,  
We tread the sure and narrow road  
That leads to Home, to Heaven, to God.  
Thrice truant he that seeks to shun  
The trials that are kin to birth;  
Each sin must be well overcome,  
The earthly given back to earth.

Be stirring, man, while yet the day is clear;  
The night, when none can work, fast draweth near.

—Goethe.

Rev. Clarence Lathbury writes to the MESSENGER that the following was found lying on his sister's (Mary A. Lathbury's) table after her going to the brighter land. It seems especially sweet to think that her mind turned that way in such peace and surety: "O think—to step on shore, and that shore heaven; to clasp a hand, and find it God's hand; to breathe a new air, and find it celestial air; to feel invigorated, and know it to be immortality."



**The Church Calendar.**

**April 23. Easter Sunday.**

**The Risen Lord.**

Introut Hymn 181: "Come, ye faithful, raise the strain."  
 Selection 108: "Thy way, O God, is in the sanctuary."  
 Proper Psalms 30, 97, 99.  
 Lesson I. Exodus xii.  
 Responsive Service XIII. The Resurrection, p. 52.  
 Lesson II. John xx. 1-18.  
 Gloria, Benedictus and Creed, the latter sung to the setting in B. of W., or in Magnificat.  
 Hymn 190: "Sing with all the sons of glory."  
 Sermon.  
 Offertory with Responses, B. of W., p. 557 and Ante-Communion Hymn 430: "Sion to thy Saviour singing," or 443: "Draw nigh and take the Supper of the Lord," and the Holy Communion.

If the children's Easter Festival be united with the morning service, the children may sing as a processional in entering church the song in the Hosanna, p. 104: "Jesus is risen," and on retiring before the Communion the recessional, Hosanna, p. 102: "Morn of Joy." On entering, the children may place their Easter offerings on the Chancel rail or steps and on retiring receive their flowers or Eastern token. The school may sit together and should be trained to take part in the service, singing the second line in the ternary chant, Sel. 108, and joining in the Benedictus and hymns.

**Marriages**

SCHARPF-LANG.—At 3005 Pennsylvania Ave., Baltimore, Md., residence of the officiating minister, Rev. G. Laurence Allbutt, on Wednesday afternoon, April 12, 1916, William George Scharpf to Miss Mary Lang, both of Baltimore.

**Obituary**

BAUMGARTNER.—Christian Baumgartner, born in Stuttgart, Germany, September 1, 1841, passed away at his home in St. Louis on Sunday, April 2, 1916.

Mr. Baumgartner lived for about nine years in Paris, France, and it was there that he met his former friend and playmate, Gottlieb Mocker, and they became husband and wife April 10, 1869.

They came to this country during the Franco-Prussian war and settled in Kansas City, Mo., where through Mr. Christ Sauter, an active New Churchman, they became acquainted with the teachings of the New Church. In 1875 they moved to St. Louis and became charter members of the Third Society of the New Jerusalem. Eight children were born to them, two having passed away in infancy. Mrs. Baumgartner preceded her husband into the spiritual world several years ago.

The services in memory of the departed brother were held in the house of worship on St. Louis Ave., in which he and his wife had so long worshipped and were conducted by Rev. L. G. Landenberger. A large company of friends were present. The remarks were based upon the words of the

Lord: "In my Father's house are many mansions; if it were not so, I would have told you."

**Special Notices**

**THE GENERAL CONVENTION.**

The Ninety-sixth Annual Session of the General Convention of the New Jerusalem in the United States of America will be held in the church of the Kenwood Parish of the Chicago Society, corner 46th street and Woodlawn avenue, Chicago, Ill., on May 20-23, 1916, beginning on Saturday at 12 o'clock, noon.

JULIAN K. SMYTH,  
*President,*  
 B. A. WHITEMORE,  
*Recording Sec'y,*  
 PAUL H. SEYMOUR,  
*Assistant Sec'y.*

**COUNCIL OF MINISTERS.**

The Council of Ministers of the General Convention will meet in the Kenwood Church of the Chicago Society, corner 46th St. and Woodlawn Ave., Tuesday, May 23, 1916, at 3 p. m., and continue in session through Wednesday and Thursday following. The morning meetings are not public. After 2 o'clock all interested are invited to hear papers and discussions.

Tuesday evening at 8 o'clock there will be a religious service, when the annual sermon will be delivered by the Rev. Junius B. Spiers, of Richmond, Va. The public are cordially invited.

LOUIS G. HOECK, Chairman.  
 E. M. L. GOULD, Secretary.

**NATIONAL ALLIANCE OF NEW-CHURCH WOMEN.**

Annual reports from the State Alliances and all other organizations belonging to the National Alliance, must be sent to the corresponding secretary before May 1st.

MARY E. HOWES, Cor. Sec'y.  
 276 Newbury St., Boston, Mass.

**NOTICE.**

The annual meeting of the American Swedenborg Printing and Publishing Society will be held in Room 707, No. 3 West 29th St., New York City, on Tuesday, May 9th, at 4:00 P. M., for the election of seven members of the Board of Managers and for such other business as may come before it.

GEORGE J. BISCHOF, Sec'y.

**ENTERTAINMENT AT CONVENTION.**

Ministers and their wives will be the guests of the Illinois Association and the Chicago Society and will be entertained at hotels convenient to the Kenwood church. Very few of the Chicago people are so situated as to be able to entertain in their homes, as they would like to do.

Delegates and visitors will be able to find accommodations in the same block as the church for \$10 a week and upwards, with board. Meals can be had separately, if desired, at nearby restaurants at very reasonable rates.

Ministers who purpose attending Convention are requested to communicate with the secretary of the local commit-

tee, Miss Sophie M. Saul, 64 East Van Buren St., as early as possible, stating whether they will be accompanied by their wives, that they may be notified of their assignment before leaving home.

Delegates and visitors should also communicate with the secretary of the committee as early as possible, stating whether they want single rooms or prefer to share them with others. All the rooms have running water and telephone.

Address all inquiries to  
 SOPHIE M. SAUL,  
 64 E. Van Buren St., Chicago.

**MINISTERS' CONFERENCE OF THE MARYLAND ASSOCIATION.**

The semi-annual meeting will be held in the New Jerusalem Church, Calvert St., near Chase, Baltimore, Md., on Friday, April 28, 1916, at 11 a. m.

*Bible Topic*, led by Rev. Paul Sperry: "Our Lord's Citations from the Old Testament, referring especially to those which are not to be found literally in the O. T. as we have it."

*Doctrinal Topic*, led by Rev. Erich L. G. Reissner: "What is Meant by the Phrase, 'The Lord Is Doctrine?'"

Luncheon and supper will be provided in the schoolroom and arrangements are being made for an evening lecture.

All who are interested are cordially invited to attend.

G. LAURENCE ALBUTT,  
*Secretary.*

**LEAGUE CONFERENCE.**

The Twenty-ninth Annual Conference of the American New-Church League will be held in connection with the General Convention at Chicago, Ill., Friday afternoon and evening, May 19, 1916, and Saturday morning, May 20, 1916.

For the Executive Committee,  
 LAURENCE R. ATWOOD, President.  
 EDITH W. BLACKMER, Secretary.

And they . . . said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey. (Num. xiii. 27.)

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**Special Notices**

**SECRETARIES' CALL FOR REPORTS TO CONVENTION.**

NOTICE TO ASSOCIATIONS, SOCIETIES, AUXILIARY BOARDS, BUREAUS, AND COMMITTEES:

Pursuant to Article VII., Section 1, of the By-Laws of the Convention, the Secretaries hereby request that all reports of Associations, Societies, General Pastors and unattached Ministers, and also the reports of the following auxiliary bodies and committees of the Convention be sent to the undersigned Secretary so as to reach him on or before April 18, 1916, in order that they may be presented to the Convention in print, viz.:

- The President.
  - The Treasurer.
  - The Auditors of the Treasurer's Accounts.
  - The New-Church Board of Publication.
  - The Corporation of the Theological School.
  - The Treasurer of the Theological School.
  - The Board of Managers of the Theological School.
  - The Trustees of the New-Church Building Fund.
  - The Trustee of the Rice Legacy.
  - The Trustees of the Rotch Legacy.
  - The Augmentation Fund Committee.
  - The Board of Home and Foreign Missions.
  - The Committee on the Publication of Swedenborg's Manuscripts.
  - The Committee on Library and Documents.
  - The Trustees of the Iungerich Fund.
  - The Committee to Audit the Accounts of the Iungerich Fund.
  - The Trustees of the Swedenborg Memorial Fund.
  - The Board of Trustees of the National Church at Washington, D. C.
  - The Trustees of the Delaware County Church.
  - The Trustees of the Pension Fund.
  - The Trustees of the Orphan Fund.
- Prompt compliance with the above request will facilitate the dispatch of the business of Convention.
- Associations and Societies reporting are earnestly requested to give the names and addresses of their Secretaries and Treasurers.*

It is also requested that all reports be typewritten; but if this is impossible, they should be written plainly and upon only one side of the paper.

Printed copies of these reports will be mailed in advance to the several Associations and to ministers of Convention.

The attention of presiding officers and members of the several boards and committees of Convention is respectfully directed to the matters severally referred to them. See Journal, 1915, pp. 206-207.

B. A. WHITTEMORE,  
Recording Secretary.

134 Bowdoin St., Boston, Mass.

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# New-Church Messenger

"Behold, I make all things new"

VOL. CX. No. 17

CHICAGO WEDNESDAY, APRIL 26, 1916

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### The Demand for More Interior Doctrine.

The following was written by a brilliant man, considered from the point of natural ability and accomplishments, and from the commercial side a most successful one, having amassed a large fortune from the use of his pen:

Monday, March 23, 1916.

MY DEAR FRIEND:—Yesterday I went to church and heard the preacher say: "When I die I shall esteem it a great joy to stand face to face with God and thank Him for the blessed privilege of being redeemed through the precious blood of Jesus Christ shed upon the cross."

It seemed to me to be a horrid thought that anyone should be willing to gain eternal bliss through awful agony of an innocent being, and not only willing, but be joyful over it. This gave me a thought for some additions to my "Moods," which you like so much. I send you the result:

"A preacher said: 'I'll see God face to face  
On that Great Day, and I shall bear no trace  
Of sin to mar my perfect happiness;  
With Christ's pure blood I'll buy God's saving grace.'

"I'll not believe that such a coward role  
We needs must play to reach the final goal  
Of everlasting bliss. Than steep my hands in blood  
I'd rather lose my own immortal soul.

"I'd be ashamed to look God in the face  
And say to Him: 'Behold! Thy saving grace  
Was bought for me by murder on the Cross,  
And I am come through blood to claim my place.'

"And if I did, He'd say, with righteous hiss:  
'Dare ye to seek through crime eternal bliss?  
Be gone from out my sight!' And thus would He,  
And justly, too, my soul to hell dismiss."

Many would consider these verses scurrilous, sacrilegious, anti-Christian. Yet they do not attack any Christian principle, being inspired by hearing preached a false doctrine which is repulsive to the increasing public intelligence. There is fast growing a sensitiveness to the truth that makes the vicarious atonement sadly repugnant, for it does not satisfy the natural rationale, nor harmonize even with the legal sense of justice. In the great day of judgment, when the outer coverings are laid off and the true motives and affections are discovered, it may appear that many who have been called agnostics, atheists, infidels, anti-Christians, have never assaulted the living and true Word of God, but have rebelled against and have criticised only false presentations of the Bible and of the Lord.

Now for a century and a quarter the New Church has been preaching and teaching a new revelation of truth from the Lord out of heaven, which if the churches had known, there would never have been a reason for writing the above lines. The crucifixion was actual, truly historical, yet it is a great symbolical picture to be interpreted spiritually. The Lord did not purchase man's redemption by the price of material blood. "Greater love hath no man than this, that he lay down his life for his friends." On the natural plane, the crucifixion was a measure of the Lord's love for mankind. Spiritually the blood shed was the Divine truth that He taught. The Lord suffered Himself to be put to death in the manner that He was that it might graphically and clearly be represented what those do who reject the Word. For the Lord is the Word, and those who reject it do to Him what the Jews did to His body. Note the doctrines taught by the church for over a century:

"The passion of the cross was the last combat or temptation, through which He fully conquered the hells, and fully glorified His human." (D. L. & W. 3.)

"Through the passion of the cross, the Lord did not take away sins, but carried them." (Ib. 15.)

"Man must actually receive Him, not indeed as He hung on the cross, but as He now is in His glorified Human." (T. C. R. 728.)

"No angel is allowed to think of the Lord's passion, but only of His glorification." (A. E. 476.)

## Editorial Notes.

The spring-time of the year, when the earth turns to the sun, and enjoys a constant increase of its light and warmth, affords many lessons of great value in relation to our welcoming the Lord as He rises upon us to make our lives abound with the blessings of His wisdom and love. We cull a few passages from the Doctrines which will aid reflection at this period, and bring out the deeper significance of the Inspired declaration: "Thou visitest the earth, and waterest it. . . . Thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness." (Ps. lxxv. 9-11.)

Faith from love is like the light of the sun in the time of spring, when all things grow and flourish, for it is the heat of the sun which brings forth. (A. C. 34.)

Peace in heaven is like spring on earth, or the dawn, which . . . affects us by a general loveliness that flows into everything that is perceived, and fills with joyousness not only the perception itself, but also the separate objects. . . . This peace can be bestowed on no one unless he is led by the Lord and is in the Lord. (A. C. 5662.)

After temptations, the state is like one of spring, which succeeds a state of autumn and winter. (A. C. 3696.)

They who have perception are in the light of heaven as to their understanding, or as to their intellectual sight, and are affected by truths which are conjoined to good, as the eye or bodily sight is affected by flowers in gardens and meadows in the time of spring; and they who are in interior perception are affected by them also as by fragrance exhaled from them. Such is the angelic state, and therefore such angels perceive all the distinctions and all the varieties of the introduction and conjunction of truth in good, and thus innumerable things more than man does. (A. C. 4301.)

Read the beautiful passage in T. C. R. 687, showing that "the whole world, from first to last, is full of representations and types of regeneration."

At the commencement exercises of the night schools in connection with the Polytechnic and the City College in Baltimore, Md., on April 3rd, Mr. Samuel W. Hann, vice-president of the Fidelity Trust & Deposit Company, spoke on "The Power of Ideals in National Life." In his address, as locally reported, he said:

Industrial efficiency and politics do not make up the sum total of national life. It is only when these two are assisted by the loving service that one man may render toward another and in the service that one nation can do to another that they work together in establishing a firm foundation of peace and amity.

These are well-spoken words. It is the human touch indicative of sincere good will that is needed to rescue us from the dangers of mere professionalism, and to impart a soul to corporative industries which will lead them to be sympathetic as well as precise, and to consider the welfare of their employees as one of their best assets. It will tend also to give to labor more confidence in the employer, and by mutual co-operation produce better results all round. "Everything in nature has relation to the human form, and has a signification thence." (A. C. 9555.) All our relationships, then, should be similarly circumstanced, that it may be fulfilled: "Oh! magnify the Lord with me, and let us exalt his name together." (Ps. xxxiv. 3.)

In *Current Opinion* for April, after an article setting forth Prof. Ernst Haeckel's dreary statement of Monism, according to which he "sees in the

war neither God nor immortality, only blind chance," it is very refreshing to find in the next article some excellent considerations from the standpoint of Theism, advanced by Arthur James Balfour, of the British Admiralty, and Wilfrid Ward, editor of the *Dublin Review*. This latter article is entitled: "The Significance of Human Consciousness That Leads to Belief in God." To quote:

Mr. Balfour contends that if reason is to have a rational value it must have a rational origin; whereas Naturalism would trace human reason back to wholly non-rational causes: mankind with reason deriving from animals without reason, and these in turn deriving ultimately from non-sentient primitive nebulae. Again, Mr. Balfour holds that Natural Selection will not explain the genesis of the higher powers in man, the appreciation of beauty and of higher values, in so far as these powers do not, in fact, tell for success in the struggle for existence. Mr. Ward points out that the story of evolution not only confirms the presence of Mind behind physical nature, but it reveals a gradual unfolding of Reality to the sentient consciousness.

Mr. Ward makes the point that

the greater and smaller aspects of the universe alike, as presented by astronomy and chemistry and other sciences, show clear indications of a mind already at work in the constitution of that universe. The universe presents movements and combinations which are calculable by the mathematician. . . . Agnostic evolutionists have been wont to disparage the transcendental significance of conscience on the ground that conscience is only the development of certain social and tribal instincts, and therefore contains no more than those contained. I argue, on the contrary, that the significance of a faculty should be judged not by what it proceeds from, but by what it leads to. The significance of the first pigment cells which make the living consciousness sensitive to light is shown not by the less developed organization which immediately preceded their appearance, but by the developed eye and complete sense of sight of which these pigment cells were the harbinger. In Hutton's phrase the greater explains the less. Theism is the highest of those ideas of reality which have been successively reached in the course of evolution, and if earlier faiths had been justified by the event, so presumably will the dim knowledge of God which the human conscience affords be justified when our nature receives such development as shall make its intimations no longer dim and obscure, but clear and perfect.

Such a presentation of this important subject will go far towards strengthening in thoughtful minds conviction of a Divine cause of both the creation and the preservation of the universe, to be followed by the enlightenment which acknowledges "that the universe was created by God that uses might exist, from which the universe may be called a theatre of uses; and because man is the principal end of creation, it follows that each and all things have been created for the sake of man, and consequently that all things and each of order have been brought together into him, and concentrated in him, that God may do uses of highest order through him." (T. C. R. 67.)

A forward step has been taken by the Cambridge (Mass.) Theological School by requesting the several bookrooms to co-operate in distributing cards with the heading: "Are you interested in the study of Swedenborg?" and stating: "The New-Church Theological School desires to come in touch with any person or group of persons interested in Swedenborg; it is glad to answer questions in regard to the Scriptures and the doctrines of the New Church, and without charge to conduct courses of study by correspondence. The work will be adapted to individual needs, and, if desired, it may be thorough and systematic, following closely regular

courses of the School." This is a generous offer, and for it to be largely taken advantage of would bring increased life and vigor to the church. Any who would like to avail themselves of the opportunity may address: New Church Theological School, 48 Quincy Street, Cambridge, Mass.



Here is a significant statement by Rev. Frederick Stone of Elgin, before a Methodist ministers' meeting recently:

It has remained for the war to bring the church to the place where it has diagnosed the needs of the world. Those needs were never diagnosed before.

Why were these "needs of the world" "never diagnosed before?" and in what respect and in what way is the church awakened by the war? These are questions the New Church alone can answer, and inquirers are invited to investigate its rational teachings for a true diagnosis.

## The Sermon

### The Veiled and Unveiled Face of Moses.\*

BY THE REV. THOMAS A. KING.

But when Moses went in before the Lord to speak with him, he took the veil off . . . and Moses put the veil upon his face again until he went in to speak with him. (Exodus xxxiv. 34-35.)

Moses had been on the mount talking with God. He had been in the immediate presence of Him who dwells in the plenitude of His own light and in whom alone dwells immortality. The very Divine atmospheres had enveloped him. He had been taken up into the very glory of God, and ensphered with the Divine splendors of the heavens. He now descends to the people in the plains below. As he approaches them, a spiritual splendor breaks from his face so bright that the people cannot look at him. The radiance is so blinding in its glory that he cannot come near enough to be heard. How shall he reach the people? He has a message that must be delivered—how can he communicate it to the people? There is only one way. He puts a veil on his face; and this shades the glory and gives him access to the people. Thus as the veiled prophet, Moses stands and speaks God's message to the people. It is an awe-striking scene—this prophet and Lawgiver with his veiled face!

So it was when Moses went up on the mount to talk with God, he put off the veil, but when he came down to speak to the people, he put it on. These are the simple, literal facts of the story. Can we not see that here is being enacted a Divine drama?

St. Paul, in writing to St. Timothy, penned these memorable words: "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." These words were written concerning the Old Testament; for at the time St. Paul wrote these words the New Testament canon was not in existence.

This is a very significant fact; for it shows that in the early church there was no question about the Divine inspiration of the Old Testament Scriptures.

\*Preached Sunday evening, March 26th, at the dedication of the church in Detroit.

They were received as the Word of God. While the fulfilling of the Law in the person and work of the Lord Jesus Christ did away with the bloody sacrifices—while our Lord became "the end of the sacrificial law, unto righteousness to every one who believed," as the apostle tells us, yet He did not abrogate the Old Testament. He did not set its Law and Prophecy aside. He lived the Divine ideals of the Old Testament into His human life. He glorified the Law in His Divine Manhood. He made the Word *flesh* in His Divine person. But He left the Old Testament *intact* to His church as the inspired book of His Divine Human life and the authoritative source of instruction to His church.

Jesus, the blessed Lord, said, in referring to the Old Testament: "Search the Scriptures, for they are they that testify of me." And joining, after His triumphant resurrection, His two disciples on their way to Emmaus, He opened their understandings to understand the Scriptures; "and beginning with Moses, He expounded unto them in all the Scriptures the things concerning Himself." He left the book to His church. It is an inspired record, and was then and is *now* "profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

It is true that the plane on which we, as Christians, live is above the plane on which the Jews lived, for they lived in the age of types and of the "shadow of good things to come," while we live in the age of fulfillment, and of the shining of the glory of God in the face of Jesus Christ.

This fact, however, does not do away with the inspiration of the Old Testament. It simply relates us to its spirit. This is what St. Paul meant when he wrote of the Christian priesthood: "For God hath made us able ministers . . . not of the letter, but of the spirit; for the letter killeth, but the spirit maketh alive."

Christianity came as the unfolding of the eternal truths involved in the very literal structure of the "Law and the Prophets."

Now, by applying this doctrine to the text, it yields to our minds the most blessed spiritual lessons. It is no longer a matter of mere history. It becomes a Divine reality *in the life of the church*.

Let us, therefore, remove the sandals from our feet, and realizing the holiness of the ground on which we stand, seek humbly to learn God's spiritual message to us in the text.

There are three aspects in which I propose to consider the spiritual meaning of this story of the veiled and unveiled prophet, namely, (1) the Holy Scriptures, (2) the church, and (3) the individual spiritual life.

*First*—As to the Lord's Word.

The Bible is both unveiled and veiled. It has a Godward side and a manward side. Its Godward side is represented by the unveiled prophet on the mountain talking with God.

On its Godward side, that is, in the spiritual sense of the Bible, the Divine truth is unveiled; for the holy internal sense of God's Word is constituted of genuine Divine and spiritual truth. In this holy sense of the Scriptures, the Lord's Divine character is revealed as it is in itself. Here He is seen as the absolute Divine Love and Wisdom. It is this *inner* spirit of the Book that gives it inspiration

and power; for in this sense exists its soul and life—its very divinity. In its inner meaning it is Moses standing unveiled on the mountain.

But man, in the plains below the heavens, man in the natural world, cannot receive the naked Divine Truth. Its very splendor would overwhelm and blind him. As the sun must make his way to us through the veils of the natural atmospheres, so the Divine Word, as it is in God, must make its way down to us through the veils of nature—its phenomena, its appearances, and in human language.

The truth of this is seen the very moment we stop long enough to think of the difference between the infinite and the finite. It is written: "My ways are not as your ways, nor my thoughts as your thoughts, saith the Lord. For as the heaven is high above the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

The Infinite, as it is in itself, is above the comprehension and reception of the highest angel. St. Paul beautifully expressed this truth when he wrote: "For God dwelleth in light whereunto neither angel nor man can approach." What is infinite, to reach the finite, must be accommodated to the finite mind. It must be veiled and adapted. Thus Moses with his face unveiled on the mountain is the representative of the Bible on its Godward side; but Moses with his face veiled—Moses, addressing the people, with the veil on his face, is the representative of the Bible on its manward side—of the eternal Word of God clothed in forms of earthly language—of mundane imagery, which serves to veil the Divine brightness of its naked Divinity and adapt it to the reception of the finite mind. In no other way would it be possible for the Lord to communicate His will and thought to man.

All students of the Holy Scriptures will easily recall the story of Moses breaking the tables on which the law was first written. It is said that God called him up to the top of the mount, where he found two tablets which were the work of God, and that there amid the crashing of thunder and gleaming lightning, God wrote on those stone tablets the words of the Law. It is said: "Now the tablets were the work of God, and the writing was the writing of God, graven on the tablets."

When Moses brought these tablets down from the mount, seeing the people dancing in worship around the golden calf Aaron had made for them, he dashed them to the ground and broke them. Aside from Moses' anger, what did this mean? What was dramatized by the breaking of the tablets?

It meant the inability of the Jewish mind to receive a revelation whose portraiture of the Divine character was free from the limitations of their ideas and modes of thought and life. Such a revelation would not have reached them. Tables that were the work of God—that is, a letter of revelation that contained pure Divine Truth—would have been beyond their mental reach.

But the world can know God only through revelation. How, then, may revelation be given? It must come veiled. This is the true etymology of the word "revelation." It comes from two words—*re* and *velo*: *re*, to do again, and *velo*, to veil. Here we have the idea of revelation. It is not God taking something off Himself, so that He stands forth in His naked Divinity. He would only remove Him-

self from us by such a process. Revelation means God wrapping around Himself conditions that clothe and bring Him down to our plane. He must *veil* and *reveil* His truth by a process of successive emanations from Himself, as the Word, until He reaches our finite plane of mind.

This is wonderfully set forth in the Lord's command to Moses, after the first tablets were broken, to hew out two tablets like the first, that He might put the same writing upon them. This is the story in stone of the *veiling* and *reveiling* of the essential Divine Word—the *accommodation* process of revelation. For the tablets hewn out by Moses stand for the outward literal structure of the Bible, which was taken out of the Jewish mind—out of the quarry of human thought, but, by the Holy Ghost, wrought, independently of man's will, into this wondrous temple of the Divine presence among men, which we know as the Bible and dignify by the appellation "Word of God."

The literal sense of the Bible, made up of appearances of truth—into the structure of which was wrought the Jewish conception of God as a being of anger, vengeance, revenge and jealousy—in which is recorded their mistaken ideas of science and their inaccuracies of history and chronology—in which we see the froward showing of God to a froward people; the literal sense of the Bible, with its contradictions, discrepancies, records of war and blood, and of immoral acts in the lives of many of its heroes—the literal sense of the Bible, as it is, is the veil on the face of Moses. But underneath the veil on Moses' face there was a glory which the veil hid, so underneath the literal sense of the Bible there is a glory which it hides—a Divine face—a glory-lit face—the very brightness of Him who is the Word Itself.

This inner glory and brightness of the Lord's Word has been disclosed to the church. The Holy Word has been opened. The Son of Man has come in its clouds with power and glory.

This opening of the inner glory of the Bible is the Second Coming of the Lord. It has been made. And to all who really love the Lord's appearing there is granted a vision of something of the Divine glory that lies back of the Bible's history, prophecy, song, biography, parables and miracles.

The glory is there—the Lord is there; and what the church needs, in order to find the Lord in His Word, is not the tinkering of the rationalizing critics, but the removal of the veil of carnal feeling and naturalistic and sensuous thought which is over the human heart.

St. Paul meant just this thing when he wrote to the Jews of his day: "For even to this day the veil is on your hearts when the law is read."

This veil of mere naturalism is the thing that hides from sight the glory of God's Word; for its inner glory is seen only by him who is humble and of childlike heart.

Our Lord said in His prayer: "I thank thee, O Father, that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes."

What a mercy that this is true! For what dreadful profanations would be committed if the evil and conceited man were granted a view of the inner holiness of the Lord's Word!

This is the supreme reason for the slow growth of the Lord's New Church. It is not that what



the church teaches is not true that it grows slowly. It is because what the church teaches is true, and that men and women must be protected against seeing and acknowledging such high and holy truth, if they do not intend to live according to it. For this gospel of the Lord's new Advent is, as St. Paul says, "to one the savor of death unto death, and to the other the savor of life unto life."

Here is God's Word—what a blessed book it is! It is the prophet, veiled on the mountain, when the age of science came, and the old theology could no longer, in the presence of modern learning, interpret it literally, the learned in the church set to work to reduce it to the level of mere literature; and day by day men are losing confidence in it. But lo! in the very day of faith's eclipse, the Lord opened its inner meaning; and all who are willing to remove the veil from their hearts and humbly approach it, are granted the vision of the glory-lit face of the Son of Man who has come in power in its cloud-veilings.

*Second*—But there is another Divine structure in the world, which, like Moses, is veiled and unveiled—I refer to the church.

St. Paul calls the church the "body of Christ." Here is the figure of the church as a Divine organism. The church of Jesus Christ was founded by Him. He Himself, in His Divine Humanity, is the Rock on which it is built. It is not man-made. Creeds and sects are of human origin, but the *ecclesia* of God is a Divine creation. "In the beginning, God created the heaven and the earth." In its deeper sense, this very first verse of the Bible tells us of the creation of the church; for heaven is the internal of the church and earth the external of the church.

There never has been but *one* church. There never can be but *one* church.

There have been different and widely varying dispensations of the church. God does not repeat nor duplicate His work. What He does is eternally done. He gave the church once for all. The various dispensations of the church are only the one church given under forms in correspondence with the moral and intellectual state of the age. They are great epochal race movements.

There have been, in the history of the church on this earth, five great religious dispensations, namely, the Adamic, the Noetic, the Jewish, the first Christian and the New Jerusalem.

The Adamic and Noetic dispensations were *pre-historic*. They are set forth under the Divine allegories of Genesis, in which we read the story of Adam and Eve in their garden home, and the story in which we read of Noah and the building of the ark. These stories are Divine parables descriptive of these two prehistoric dispensations of the church. The Jewish, First Christian and New Jerusalem dispensations are historic. We are at present living under the new Christian dispensation—the New Jerusalem age of the church—the *new* Christian *aeon*. It has come without observation. It results from the opening of the spiritual sense of the Lord's Word, and the revelation of genuine doctrine from it, to meet the demand of the higher intellectual and deeper spiritual need of evolving humanity.

What we call the New Church is, then, the Christian Church—the church of the Incarnation and of the Apostolic age, re-established on its ancient foundation, and given *anew* under the form of a

complete system of spiritual and rational doctrine, drawn from the Lord's Word and confirmed by it, by means of which the church sees no longer through a glass darkly, but clearly and rationally. It is still the Christian Church, resting on the old foundation, but *now* it comes in a new dispensation. As such it is a Divine structure. Jesus Christ founds and builds it. Its doctrines, sacraments and priesthood are not of human origin, but are of the Lord's own appointment.

Conceived of in this way, the church is seen to have a side to it which is immediately related to God, and a side to it which is immediately related to man—a side which is unveiled and a side which is veiled.

The side of the church which is directly related to the Lord is represented by Moses standing unveiled on the mountain. With his face unveiled, Moses is the church in its pure spirituality—in its very essence and principles.

But the church unveiled could not be the church *among* men. Spiritual essences, doctrines and principles—the church unveiled—would be entirely out of touch with man; for what is purely Divine and spiritual must be veiled in *outward* forms that we may be able to receive them.

The forms of public worship, the liturgy—all that gives the church an appeal to us—are the veil on Moses' face. The church must put on this veil when it comes down from the mount of its exalted spirituality to speak to men. These veilings not only protect the more interior things of the church, but they are the outward and visible signs of the inward and spiritual grace the Lord gives to all who seek His face in Divine worship. They are forms from His Divine Word into which He flows with love and wisdom—the means of our approach to Him, and of His approach to us.

Think of this doctrine in reference to the sacraments of the church. Holy Baptism! Is it not a veil on Moses' face? The very baptismal office—the words used—the water applied—these are veils—forms, that stand in this world for a most wonderful spiritual grace which the Holy Spirit works in men from the invisible side. While the act itself confers neither faith nor salvation, it is, nevertheless, an occasion, to the church in heaven, of thinking of regeneration which it stands for. It is the outward veil of the inward grace of that spiritual washing, which cleanses human nature from evil and gifts it with a new quality.

Think of the Eucharist—the Holy Communion! Is it the mere commemoration of the tragedy of Calvary? Is it not rather the veil through which the risen and glorified Lord speaks and reveals Himself to the obedient soul?

This is the thought expressed in one of our eucharistic hymns, in the Magnificat: "O Lord, whom now beneath a veil we see." The bread and wine, consecrated by the Lord's own words, become the sacred *host*—the veils of the body and blood—the Divine *Good* and the Divine *Truth*, which in the eating of the consecrated bread and in the drinking of the consecrated wine, are made over to us to be His flesh indeed and His blood indeed, without eating and drinking which, we have no life in us.

This is the sublime teaching of the church writings, for they say: "The Lord is *in* the Holy Supper, both as to His glorified humanity and as to His

Divinity." The whole of the Lord's redemption is in the Holy Supper, and the effects and fruits of the Lord's redemption return and are given to those who worthily approach it." "The Lord is *present* and opens heaven to those who worthily approach the Holy Supper." "The Holy Communion, to those who approach it worthily, is like a signature and seal that they are the sons of God." "The Holy Supper is, as it were, a signing, a seal, a ticket, and the witnessing of a commission, even before the angels, that they (those who worthily receive it) are the sons of God; and moreover as a key to the house in heaven where they will dwell forever."

But let me ask, Can any man receive the Divine body and blood of the Lord unveiled? What a profanation of this holiest act of Divine worship the practice of that *cult* is that dares to do away with the veils—the consecrated bread and wine, that they may receive the Lord's Supper spiritually!

The Lord has veiled His flesh and blood that we may be able to approach Him in the only way that it is possible to come into His presence.

Let us rise to this conception of the church and its worship, and the church will become to us the house of God and the gate of heaven. Let this conception grow in our minds and the church *house* will not be entered as we enter a concert hall. We shall enter it reverently, kneel in our pews and lift our hearts in prayer to the Lord. Then every form of our worship will be a veil through which the Lord will speak to our souls, and we shall repair to our homes feeling in our inmost heart that we have communed with our Father and gained new strength from Him to meet life's daily problems as they arise.

*Third*—Let us now, in closing, consider the text in its application to the individual Christian life. The Christian's life has two sides, a side which is unveiled and a side which is veiled. You all recall the story of the rending of the veil which hung over the Holy of Holies in the temple at the time of our Lord's crucifixion. The rending of that veil was the symbol of the removal of all intermediaries between the human soul and the glorified Lord. Whereas men had approached Jehovah through types and symbols, now, in the Divine Humanity of Jesus Christ, they would be able to come directly to Him. He was no longer "throned afar," but near, *in* Him, who is "the brightness of the Father's glory and the express image of His person." This is what the author of the Epistle to the Hebrews had in mind when he wrote: "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the *veil*; that is to say, His flesh, let us draw near with a true heart in full assurance of faith."

The individual soul may now have direct access to Jesus Christ, who is the visible God in whom is the invisible—a personal and direct communion with the Lord.

The public worship of the Lord, at stated times, was never intended to do away with the private worship and devotion of the individual. We may, and should, maintain private worship of Him who bids us come boldly to His throne of grace. These seasons of soul communion with the Lord—seasons when we are carried out of ourselves, are times for

taking the veil off, that our souls may be ensphered by heaven.

In the quiet, reverent reading of the Lord's Word; in the opening of the soul to God in sincere prayer; in the gentle moving and breathing of the Divine Humanity in the heart, we are lifted above the world, its cares, toils and worries into the Holy of Holies, and the atmosphere of the Lord encompasses us. The veil is taken off.

Oh, these blessed, hallowed altitudes of the spiritual life! How life, on them, is glorified! How, when they are reached, the soul is transfigured! How, standing on them, all that is vulgar feels rebuked and hides away! How, on these sacred mounts of the soul, all that is noble and Godlike stands out in clear outline!

The soul, in these moments of exaltation, adores, loves and rejoices, while the very heavens inflow. The veil is taken off. The soul of man is face to face with God *in* the Divine Manhood of Jesus Christ.

What an experience it is! What a reality it is! No hymn can sing it; no tongue can describe it. It makes no noise—this experience; it is quiet; it is deep—a peace that passes all understanding, a joy that is unspeakable and full of glory.

This is the unveiled side of the Christian life—religion as a vital and transforming power in the heart.

But these unveiled states of soul are not among the constant things of life. They are moments of transfiguration. They are foretastes of heaven. They are Sabbaths of the soul, when "heaven comes down the soul to greet and glory crowns the mercy seat."

Like the three disciples on the mount, often we feel that it would be good to build tabernacles on these high places and dwell there; but we must come down from the glory of the mount, for the Christian's life is more than a vision. It has a veiled side—a side that relates it to practical everyday life in the world.

We must have useful vocations, and we must discharge the duties of our calling in the spirit of true love toward the neighbor. Here, in the planes below, we must veil our faces and engage in our daily avocations as if there were nothing else to claim our attention.

But the veil need do nothing more than, for the time being, hide the inner glory of the deeper life.

In all genuine religion there are two things, neither one of which is to be neglected: (1) the life of piety, and (2) the life of use. The life of piety is unveiled toward God; the life of use is *veiled* toward man.

The attempt to keep the veil off the face at all times has resulted in the building of monasteries and nunneries—in a life of mere piety, as a thing apart from practical life in the world—and the attempt to keep the veil *on* at all times has reduced religion to a cold faith-alone affair—to sheer worldliness.

The veil must be put on and taken off according to conditions.

While I would be far from uttering a word that might be taken as an excuse for neglecting the duty of prayer and inward communion with the Lord, for we all need such exercises of soul, yet real religion consists in carrying into daily life the spirit

of Christianity. The veil must be put on when we are about our daily duties. We can't walk around unveiled. We are then in the externals of life. The veil is over our face, and we act in external things as the orderly, natural man does, but we act from regard to God and religion. This is the true philosophy of the Christian life. How sane it is! It is a good natural life, within which, as a living and qualifying soul, is the look of the mind *upward* to the Lord and the shunning of evil because it is sin against God.

It is an all-round life—a rational life, with proper estimates of moral values—a life that grows by service. It has its unveiled side—its seasons of meditation, prayer and soul communion with God, but it also has a veiled side—its plane of active daily use—its doing side. And this is the thought I would leave with you. It is the thought of religion, not as a mere emotion, but as a life guided by intelligence and directed to service. For in implanting this higher life in man's soul, God does not leap from the stars to do a work that is apart from all system or connection with His other works. He does not call a man to some transcendental experience—into some ecstasy of soul that takes him out of all the sane relations of life. Religion is normal life on the higher plane of one's being. It is in connection with all the ties, causes, forms and habits that make up the frame of human history. For "all religion has relation to life, and the life of religion is to do good." Amen.



**The Indirect Influence of the New Church.**

Only a very limited portion of the inhabitants of the world are cognizant of the existence of the New Jerusalem Church as a distinct organization, and yet there are myriads of people deriving indirect help and benefit from the new life, light and spirit it has brought into the world.

Its truths are like "the little leaven that leaveneth the whole mass." All the other churches are being tempered and modified by the new teachings which pervade the spiritual and mental atmosphere. You very rarely hear from the pulpit now the doctrine of God's wrath and vengeance, of predestination and other dark fantasies. On all sides we see proofs that a more cheerful view of death has arisen, and a more realizing sense of the other life. Not only the poet with his keen inner vision, but the masses of the people are beginning to discern the truth that death is but a transition, a rending asunder of the shell that the fledgling may come forth into the light of day and into a broad and beautiful environment.

As Markham strikingly expresses it:

"As the genial ocean streams imperceptibly warm and invigorate our shores, so the influence of the mighty currents of Swedenborg's thought has for a hundred years been thawing and warming the bleak theology of the middle ages, and his writings are today the prime influence, beating down the wall of irrationality and making way for a faith that appeals at once to the reason and to the heart."

The great out-flowing of compassionate tenderness and helpful service towards the unfortunate of every class is a result of the spirit of the new

age, that spirit of human brotherhood forbidding us to pass by like the priest and the Levite, but urging us to go like the Samaritan and pour oil and wine into the wounds of humanity. Loving help is being held out to every class of the erring, the fallen, the unfortunate, to prisoners, convicts, fallen women, so-called "incorrigible" boys, to the blind, the lame, the halt, to little children overworked and deprived of play and schooling—in short, to all who suffer in "mind, body or estate."

There has never been a time when all the churches have seemed so much disposed to draw near to each other, sink minor differences, and make prominent the points of agreement. We may claim the direct as well as the indirect influence of the New Church in bringing about this result. It will be remembered that the Honorable Mr. Bonney, who originated the idea and brought about the establishment of the World's Religious Congress at the great Chicago fair, was a member of the New Jerusalem Church. The holding of this universal religious congress marked a new era in the religious world. The movement thus set on foot has exerted a powerful influence in drawing together all the religious faiths of the Orient and the Occident, all the different churches and denominations, and awakening their sympathy for a comprehension of one another. The Christian Churches have gradually awakened to a perception of how much more powerful and effective their mission and other work would be if they would sink sectarian differences, co-operate with each other and present a united front to the heathen or to whatever evils and abuses they were combating at home.

In all the leading writers of the age we can discern the leaven of New-Church thought. We see it markedly in both of the Brownings, in Tennyson, Carlyle, Ruskin, Tolstoi, and indeed in all the great thinkers. We should not allow ourselves to be discouraged because the formally organized New Church is numerically small. Turn where we will, we may see evidences of its indirect spread and influence.

M. W. EARLY.

**The Matchless Creed of the New Church.**

The Divinity of the Lord,  
The Holiness of the Word,  
The Life that is called charity.

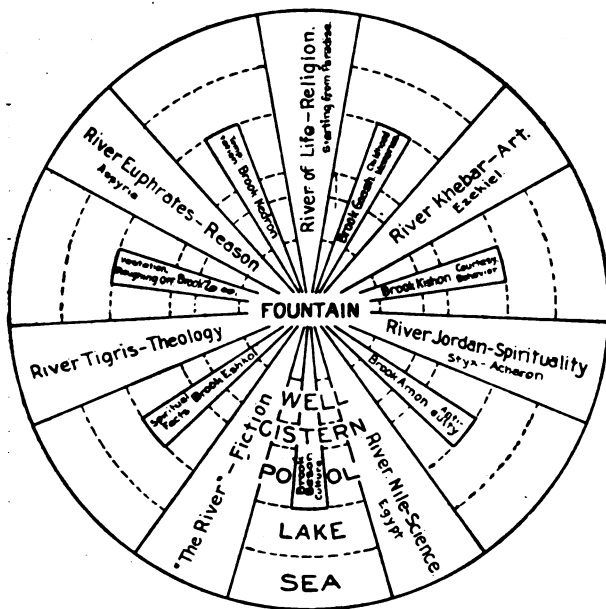
An all-embracing creed for every human need, a trinity for heart, head and hand, for the affectional nature, the intellect, and everyday life in the world.

In Psalm lx. 4, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." In our all-embracing creed we have this banner to be displayed to the whole human race. Under its folds we shall be *en rapport* with all the forces that make for righteousness, and under the leadership of our glorious Immanuel we shall bring the world to His feet.

Again in Is. xiii. 2, the Lord tells His New Church to "lift up a banner upon the high mountain" (love of the Lord from the Lord). From this elevation we can with confidence descend into the valley of daily life, and set the battle in array under the leadership of our spiritual David, who will remove the Goliaths that obstruct our path, leaving to us only the duty of pursuing our spiritual enemies.

Let the Lord's New Church ever keep aloft as a banner their matchless creed, and the result will assuredly be, "In hoc signo vinces," (by this sign shalt thou conquer).  
ROBERT MATHESON.

In the Study



**Forms of Water as Truth.**

As the class approaches a subject there are two dominating thoughts kept in mind. The first is classification and grouping; the second, continuity of the inner meaning of the Word. In the process of classification, with reference, for instance, to truth, we first classify persons, places, substances and actions in their appropriate combinations. These four departments may be said to constitute the four "parts of speech" of an unwritten grammar of the "language of parable," as Mr. Worcester calls the "science of correspondence" in his new book. Then we classify any one series of these, as, for instance, objects. It is known that rock signifies truth, that a sword signifies truth, that water signifies truth, that silver signifies truth, and so forth. We study first the differences between truth, as to its fighting qualities, represented by the sword; as to its fundamental "staying" qualities, or the rock; as to its "permanent luster," or silver; as to its ability to allay the "thirst" for knowledge, or water. Then we take any one of these and group its various forms. One member of the class has recently designed the above diagram for the purpose of classifying the various forms of water used in the Holy Book in its descriptions of life and its processes. The reader will note that the topic is divided into two general phases, namely, water standing still and water moving in certain channels. The well, the cistern, the pool, the lake and the sea are represented by circles which are used to designate the static forms of truth, as contradistinguished from the channels—rivers and brooks—which stand for moving or dynamic forms of truth. Both kinds originate from the central source, the fountain or spring. We then, so far as static forms are concerned, distinguish into three classes of receptacles of water. They will readily appear from the diagram. The first group comprises the fountain and the well; the fountain that form of truth which is entirely inspirational, and which comes to man without his co-operation, for he does nothing with the fountain. The

other, the form of truth that comes to him by his own efforts in part, in connection with the inspirational forms of truth. The well represents man digging down to the fountain. It, therefore, represents man's effort and the Divine co-operation. This is the first group of two. The second comprises the cistern and the pool. In the cistern we have a construction entirely on the part of man and in the pool partly man and partly nature. This form of truth, therefore, represents those "stored up" or memorized or traditional forms of truth, which men have artificially transmitted either individually or in groups from generation to generation. An individual and a public library would be popular illustrations of such forms of "stored up" truths. The lake and the sea constitute the third group. The larger body of human experience or, popularly expressed, the life-experiences of the Race Man.

Then we study the dynamic or moving forms of truth, those forms which give impulse to human activity; which make men think, will and do things. These are, in the Word, divided into two groups, the river and the brook. Each of these forms represents some large or small branch of human experience, moving definitely on from one series of standards to another. Thus, for instance, science has developed from the set of theories held in the days of Aristotle to those held in the days of Charlemagne; to those held in the early days of Newton, and to those held today. When a body of truth thus moves, it is called a "river," when applied to the race life; a "brook," when applied to the individual life.

For special study purposes we selected the rivers and brooks given in the diagram. I think they cover all the important bodies of water in which the dynamic form is given. The definitions given for these rivers and brooks are specific in their nature, applicable to the lesson in hand at the time and they may have to be modified somewhat for general study purposes. This is the case with almost any lesson undertaken along broader and larger lines. Its local or temporary application must be constantly kept in mind, in order that the general applicability may not lose its definite outline. Thus, for instance, it will be seen that we have emphasized the spirituality of the river Jordan, while not losing sight of the fact that it is the border line between things natural and things spiritual, for it is the border of Canaan, which stands for the spiritual side of things. We have also added the Styx and the Acheron, because they stand for the same idea in other theologies. The Nile, the Euphrates and the River of Life retain their general meanings, while the Tigris and the Khebar have an aspect emphasized which is distinctively in line with the subject of study. The same is true of the brooks, in which Eshkol, Kidron and Arnon retain their generic meanings, while the others are given specific meanings, more directly applicable to the lesson in hand.

This is the method of work with the factors "classification and grouping." That used for the "continuous internal sense" is the familiar one of the study of group pictures, in which case, for instance, here, we would take the description, say, of the River of Life in the Garden, in Ezekiel and in the Apocalypse in series or close connection, since any other method of study is not as satisfactory in its final results.

ADOLPH ROEDER.

No soul can preserve the bloom and delicacy of its existence without lonely musing and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.—FARRAR.

Try to think individually upon what you have to learn collectively.—G. MEREDITH.



# Sunday Afternoons



## Katrinka's Spiced Cake

It was very still in Grossmutter van Oostein's spotless Dutch kitchen. There was only the energetic ticking of the cuckoo clock, and, if you had very good ears, the soft purr of the kettle on the hob to break the silence. The fat grey cat drowsed peacefully on the red tiles of the hearth, and Grossmutter van Oostein was taking forty winks over her knitting by the window. Her head in its snowy cap bobbed and bobbed and bobbed, till you would

have thought it was surely coming off! That was because Grossmutter was very tired with scrubbing and baking, and the flood of sunshine which came through the small polished window panes between the parted muslin curtain was warm and comforting.

Over the dresser, below the nest of yellow and blue, flower-painted wooden boxes in which Grossmutter kept her holiday clothes, all by itself and puffed up with importance, sat a round cake. It was a jolly little cake, so fresh from the oven that it still sent out the tempting odor of warm spices. Here and there were curlicues of frosting and occasionally a fat raisin looked up at you from the crisp crust. It was such a cake as would make your mouth water.

All of a sudden the cuckoo clock, and the grey cat and Grossmutter van Oostein woke up at once. "Cuckoo! Cuckoo! Cuckoo!" said the clock.

"Purr, meow!" said Puss, stretching herself and yawning.

"Ach," said Grossmutter beginning to knit vigorously. "I must have just lost myself for a minute.

"Bless my soul," she added looking out of the window, "where's the afternoon gone? There's Katrinka coming for her cake."

Grossmutter could see any one coming a long time before they reached the house, because, like her neighbors, she had two mirrors fastened outside her window, one on either side, cleverly turned to reflect the street, up and down. So when Grossmutter looked over the heads of the tulips on the sill into the little mirror, she saw Katrinka clump, clumping along in her wooden shoes way down at the other end of the street, where the waves of the Zuyder Zee were dashing against the staunch old dyke.

Katrinka in her red and green plaid dress, her blue gingham apron, and her starched lace cap, was a grand sight. On Saturday afternoons she went to Herr Pastor's with the little girls and boys of Volendam, to recite her catechism, and also to carry the Dutch loaf for the poor, which Grossmutter van Oostein sent each week.

Katrinka was out of breath with running and her cheeks were pink with excitement when she kicked off her shoes at Grossmutter's door and went in, for today, as an Easter offering, the frosted

cake was going to Herr Pastor's instead of the usual loaf. Katrinka had begged that it might be a cake, and her own plump little hands had put on the frosted curlycues, and, if the truth be known, had added a raisin or two, and that was not all. Presently you shall hear why Katrinka could think of nothing to say, but hopped about impatiently while Grossmutter carefully placed the cake in a basket and tightly fastened down the cover to secure the contents from curious eyes. It was not her custom to give frosted cakes to the poor, and she had a notion her neighbors might think her putting on airs.

Katrinka could hardly wait to get the basket into her hands, and her goodbys were loving but rapid. She thrust her little black stockinged feet into her wooden shoes and was off in a jiffy, Grossmutter watching her from the window with many chuckles. Not till she had turned the corner and was out of the range of the little mirrors did she breathe freely. Each moment she had expected to be called back, for in the basket was a great secret. The shining birthday guildler which Grossmutter had given her was lying snugly in the spiced cake with a raisin for a pillow. She had popped it in when Grossmutter was not looking, and she felt guilty. To be sure the guildler was her very own, but Katrinka had already learned that most people give with a string, and that gift money must be saved or wisely spent, else there is trouble brewing for small girls.

Once fairly off, Katrinka was happy. One couldn't help being happy on such a day. The fleecy clouds were chasing each other over the blue, blue, sky which was reflected in the swift flowing canals and the waves of the North Sea, till its heaving waters were like mother-of-pearl. Little baby lambs were frisking in the meadows. Katrinka didn't wonder the windmills went round and round in the breeze, she would like to have turned cartwheels on the green grass herself, if it had not been for her fine clothes and the spiced cake.

Katrinka reached Herr Pastor's so early that there was only one pair of wooden shoes by the door when she got there, and those belonged to Hans. I'm not going to tell you his last name because it is so long. It would go away across the page and tie in a double bow knot with the ends hanging down. Besides, I do not remember how to spell it, so you see it is quite impossible to tell you.

Hans's shoes were painted black, and there was a chunk knocked off the toe. They were the oldest shoes that waited outside of Herr Pastor's door, for Hans was poor. He was small and chubby, and he had a little brother also chubby and the next size smaller than himself. His father had sailed in the fishing boat which never returned with the rest of the fleet—lost somewhere out in the North Sea, the men had said. Every week he carried a loaf from Herr Pastor's, and this time it was his turn for Grossmutter von Oostein's, which was always particularly large and fine. Hans was Katrinka's best beloved, and now you know why Grossmutter's loaf had turned into a cake and why Katrinka's guildler had gone into the dough.

With many admiring comments Herr Pastor placed the spiced cake on the shelf and Katrinka and Hans snuggled as close together on the long

bench as was possible, while Katrinka whispered in Hans' willing ear the glories of the cake, and how she had put on the frosted curlycues herself, but she did not mention the guildler, *that* must come as a glorious Easter surprise when he reached home.

The catechism was over and Herr Pastor had come to the end of his distribution of bread. Hans and Katrinka and the spiced cake were still there. Because it was a *cake*, Herr Pastor was giving it last and Katrinka had lingered for the delight of seeing it given. Just then Frau von Horn clumped up the path for her weekly loaf. Poor old Frau von Horn! She was cross because the world had not used her well, or the world had not used her well *because* she was cross, who knows which? When he saw her a brilliant thought popped into Herr Pastor's head. Frosted cakes were rare with her. An unusual kindness might come into her poor dried up old heart like a refreshing shower, and cause some seed of love there to spring up and flower this blessed Easter time. Without stopping for a second thought, Herr Pastor took the spiced cake with its bravery of frosting, passed little Hans by and placed it in Frau von Horn's basket.

Katrinka's heart stood still, and her blue eyes met those of Hans in frightened amazement, but when she saw the eager expectancy die out of them and the pitiful droop of his red lips—the sobs rose in her throat. Her beautiful guildler, her one treasure, given to cross old Frau von Horn, who chased the children and shook her stick at them—it was too much. She spread out her hands and dashed down the little white tiled hall into the street. Blindly she groped for her shoes, she could not see them for tears, and then fled away from her home, away from Grossmutter's, far out to the end of the dyke where there were no houses and the waves of the North Sea were sobbing against the shore. There she threw herself down on the fresh spring turf and cried till she could cry no more.

### As Dead as a Dodo.

Thousands of years ago, as you know, the animals that were on the earth were entirely different from those we know today. There were fly lizards, and great mammoths, twice the size of any elephant you ever saw, and snakes with feet, and birds with teeth. All these, however, disappeared long before the time of written history, so that the only way we know about them is by finding their bones imbedded in some old piece of clay or sandstone. The one animal which survived from these distant times was the *Dodo*, which was a native of the island of Mauritius, in the Indian Ocean.

It was an enormous bird, with great feet, little bits of wings, which it could not use at all, and a big head, with a bill so shaped that it seemed to be wearing a stupid grin. Recent researches, made upon skeletons of Dodos, show that it was really a gigantic pigeon. The Dodo laid only one egg for hatching and so it could not raise many young in the course of a year.

The last time that a Dodo was ever seen was in 1681, and its real fame rests upon the fact that it was the last of the prehistoric animals to become extinct. Therefore people soon began to talk about things being "as dead as the Dodo."—*Selected.*

**A Smiling Paradox.**

I've squandered smiles today,  
 And, strange to say,  
 Altho' my frowns with care I've stowed away,  
 Tonight I'm poorer far in frowns than at the start;  
     While in my heart,  
 Wherein my treasures best I store,  
 I find my smiles increased by several score.

JOHN KENDRICK BANGS.

**The Sunday-School**

**Things Before the Eyes.**

Writing of the education of little children in heaven, Swedenborg has this to say: "Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these things are from a spiritual origin, the things of heaven flow into them at the same time, and thus they are daily perfected." First, then come such things as appear before the eyes. This suggests how important then the visual image is in starting the little ones on the way to life. Have we, then, all the good pictures in our homes and in the Sunday-school that we might have? Have we a stereopticon and good slides? And then, above all, are the parents of the church watching carefully over the little children in their care lest the evil influence of many of the modern "moving pictures" sow suggestions of vulgarity or worse?

Perhaps some of us have seen the moving-picture representation of Bunyan's "Pilgrim's Progress"? I saw it a few weeks ago and I could not but feel how impressive it was. It surely will be a blessed time in the history of the Church when the scenes of the Inspired Word can be thrown on the screen in motion pictures that are reverent and artistic. In the meantime we must do our best to educate as best as we may with the pictures that are now at hand, supplying the deficiencies in them with careful explanations suited to the little minds that are reaching out to the Light of Life.

**Lesson Helps for May 7, 1916.**

**Recitation: Psalm iv. 1-5.**

"But know that the Lord hath set apart him that is godly for Himself: the Lord will hear when I call unto Him.

Stand in awe and sin not: commune with your own heart upon your bed, and be still. Selah.

Offer the sacrifices of righteousness and put your trust in the Lord."

The title and the first two verses refer to states of great temptation in the Lord's life, but verse 3 tells of the Lord's confidence in the Father's love within Him, for He knew that this love would bring protection and security. This third verse must also tell of the true Christian's feeling of security in having the Lord's love to bring help and victory. (P. P. Psalm iv.)

Verses 4-8 contain an "exhortation to repent" (P. P.). The essential of repentance is to "stand in awe and sin not," to remain firm in good loves, refusing to do evil. Communing with our hearts upon our beds may mean examining our inner affections from doctrine and from this examination stilling the evil impulses there revealed.

We "offer the sacrifices of righteousness" when we do good to our neighbor, but this doing is not to come from selfish motives, for we are to put our trust, not in self, but in the Lord, that is, in the Divine, Unselfish Love of doing good.

**Class Work: Judges xiv. Samson's Strength.**

*With Primary Classes* tell the story simply and with as many pictures as you can find to bring to the class. Helps in "Sower Notes," vol. 2, pp. 99-104; "On Holy Ground," pp. 162-168. *With Junior Classes* dwell longer on Samson's power and its source and what can be done with this power. Helps the same. *With Senior Classes* place the most emphasis on the slaying of the lion and the finding of the honey within the lion's carcass. Helps, the "Sower Notes," reference as above; chapter xvi. in "Lessons in Correspondences"; chapters on the "Lion" and the "Bees" in "Animals of the Bible," by John Worcester.

PRIMARY.

Turn again to the picture in "On Holy Ground," p. 163. Last Sunday we learned that the home of Manoaah and his wife was in the little town of Zorah to the left of the picture. And what little boy, by and by, came to Manoaah's home? Samson. Did Manoaah and his wife know that he was coming before he really did come? Who told them that Samson was to be born? Was this little boy to be just like all the other little boys in the town? No, you remember some things that he was not to do. Can you name one or two? What about Samson's hair? It was to be left long. And then he was not to have anything that came from the vine, any grapes or raisins or wine. And why was this? The Lord wanted people to know that Samson was different from other boys and that when Samson grew up the Lord was going to use him to help the Israelites against the Philistines who dwelt along by the sea coast.

But Samson grew up and people saw by what he did that "the Spirit of the Lord" was moving him to do things that others couldn't do. And one day as Samson was going to Timnath, a little town southwest from Zorah about five miles away in the plains, what did he meet on the way? (Verse 5.) Why was Samson going to Timnath? There was a woman in Timnath that he wanted to marry, so, as was the custom in those days, Samson's parents went down to arrange the marriage.

But this lion that Samson saw? Was Samson afraid? Here show the class pictures of lions and tell the class about the strength of lions and how they have been known to carry off cattle in their great mouths and how their roar is the terror of the jungle. And where was it that Samson came on the lion? (Verse 5.) The father and mother didn't see the lion or what Samson did to him (verse 6), for they very likely were going ahead of Samson. But tell me what Samson did to the young lion? Read verse 6. Notice that it says that the "Spirit of the Lord came mightily" upon Samson. Do you think that if Samson had not been helped by the Lord that he could have killed the lion? Samson didn't have any bows or arrows or spears, only his hands. But these were enough with the Lord's great power behind them. We would be afraid now if we met a lion and didn't have with us a gun or revolver, but Samson knew that the Lord's power was with him.

After Samson had killed the lion, what did he do? (Verse 7.) On his way back to Zorah did he stop to take a look at the dead body of the lion? (Verse 8.) What did he see when he looked at the dead lion? Let the teacher bring some pictures of bees and beehives to the class. If obtainable, bring a piece of a honeycomb with the honey in it. Tell the class about the order and industriousness of bee life.

And then the wedding feast. The teacher can find help on the subject of marriage customs in Old Testament days in the "Bible Dictionary" (Hastings), vol. 3, under "Marriage Procedure," pp. 270-272. First came the betrothal, often arranged by the heads of the families involved (see Gen. xxiv), then the wedding procession and, finally, the wedding feast. On p. 166 in "On Holy Ground" a wedding procession is shown. At the feast in our lesson today what riddle or hard question did Samson ask his thirty companions? (Verse 14.) The riddle referred to Samson's killing of the lion and to his finding honey in the carcass. But could the companions tell the answer to the riddle? (Verses 14 and 15.) Only when Samson

told his wife and she told the companions at the feast was the answer given. But Samson had to keep his promise to give his companions what he had told them he would give them. On page 167 in "On Holy Ground" is shown the shore near Ashkelon, the city where Samson went to get the garments and clothing that he had promised if the answer to the riddle was given. This last part of the story need only be touched upon, as the children will have difficulty in understanding it.

## JUNIOR.

You know where Zorah is. Look again at the picture in "On Holy Ground," p. 163. Notice the broad meadows on each side of the book Surar that flows down toward the sea. In Zorah what boy was growing up? How did he differ from the other boys of the town? He was a Nazarite, one separated to do special work for the Lord and Israel.

Now where is Timnath? Look on the map to the southwest of Zorah some five or six miles. Here in this town there lived some of the Philistines as well as members of the tribe of Dan. There was a woman here that Samson wanted to marry, but as the custom then was Samson's parents must first investigate the matter and talk the subject over with the woman's people. Look at Gen. xxiv. So Samson and his parents go down to Timnath. And what happens to Samson on the way? Someone tell me what he met? How does the lion differ from other animals that you know about? What about his strength? Have you ever heard the words: "As strong as a lion?" Let the teacher point out from a picture some of the characteristics of the lion. (See "Animals of the Bible" by John Worcester, p. 86.) This lion in our story today "roared" in meeting Samson, and what did Samson do? Notice the first words in verse 6. "And the Spirit of the Lord came mightily upon him." Samson alone could have done nothing with the lion, but with the Lord's power flowing into him his arms became strong so that he rent the lion "as he would have rent a kid." Does the Lord now give us such strength as Samson had? But does He not give us another kind that we can use in putting away wrong thoughts and feelings? Suppose a feeling of hatred or jealousy regarding a school companion comes up in us and we want to say or do something wrong to the boy or girl at school, is there anything that we can do to stop the bad feelings or wrong thoughts? Perhaps we have a very quick temper and it is quickly aroused, is there any power that we can have to help us keep back the bad feelings? Yes, the Lord's power is always nearby, waiting to help us, just as it was waiting to help Samson when the lion met him. The Lord sends us good feelings and good thoughts through the Bible and the Sunday-school and good parents and these are our power today.

But let us come back to the lion again. When Samson again went down to Timnath did he remember what had happened in the vineyard as he went with his father and mother the first time to this place? (Verse 8.) What did he see in the carcass of the lion? Have you ever seen a honey bee? You know how busy they keep when the trees and flowers begin to blossom. And do you know how orderly they keep their home? You have seen honeycombs in the grocery store windows and you all know how sweet honey tastes. When you have tried hard to help father or mother in the home you know how happy you feel when the day is over or the work is done. This good feeling is like the taste of the honey—we want more of it.

But we must go on to the feast. Samson was to be married. And in his time, as often with us, there was to be a wedding feast. Sometimes these feasts lasted a long time. The one in our lesson lasted how many days? (Verse 15.) The teacher will find more about wedding customs in the "Dictionary of the Bible" (Hastings), vol. 3, pp. 270-272. The people in the Old Testament days were fond of riddles and puzzles and parables and at their gatherings they liked to give them. What was the riddle that Samson gave? Look at verse 14. Did anyone give the answer to it? Not until Samson's wife had told the guests. Then what did Samson do? First, what was the reward that the thirty companions were to receive if they guessed the answer? (Verse 12.) Samson now must keep his promise and how did he do it? Look up Ashkelon on the map. See the picture in "On Holy Ground," p. 167. It seemed cruel of Samson to kill so many men, but we must remember that the Philistines were enemies of the Israelites and so the Lord let Samson slay them.

## SENIOR.

The Philistines represent what in us and in the experience of the world? The desire for a religion of "faith alone" in which evils of life are excused and passed by without censure. A. C. 4853 says that the Philistines mean also "truth from what is not good," that is, truth of the intellect, but not truth of the life and from experience of love and charity. Samson, then going down to Timnath to marry one of the daughters of the Philistines would mean what in our experience? Recall what we said last Sunday about the meaning of Samson. Samson means the love for a simple life of charity in obedience to the teachings of the letter of the Word. Samson's going down to Timnath to marry a Philistine would mean our desire to enjoy more intellectual views of Christian doctrine and philosophy. There are doctrinal classes in our churches and we perhaps think of the pleasure there would be in coming to them. We have questions which we want answered. There are intellectual difficulties connected with the study of the letter of the Word and so we come to a class to get them cleared away. But is there a danger in following such an intellectual interest? What did Samson meet on the way down to Timnath? (Verse 5.) A lion. Notice where the lion was met, in a vineyard. A vineyard represents what? In a good sense it represents the thought and life of neighborly love. In an opposite sense it means the falsities and evils which destroy neighborly life and keep alive neighborly hatred. And a lion means what? Look up these references: 1 Kings x. 19, 20; Rev. v. 3, 5. Here the lion expresses the strength and courage of the Divine Truth in which is the Divine Love. But what does this mean: "Thou shalt tread upon the lion and adder." (Psa. cxi. 13)? The lion here has an evil sense and refers to the falsity which defends evil. In our lesson the lion in the vineyard represents the false thoughts which excuse a life of "faith alone" and the false interpretations of the Word which are used to support such a life. How significant, then, that Samson should meet and overcome the lion on his way to his marriage with the woman of Timnath. It all means what in our experience? The saying to ourselves as we go to every service and class of the Church: "What is there in this that will help me live a better life?" and then our actually living out the new truth seen and acknowledged.

The "honey" found in the lion's carcass on Samson's return means what? The bee represents in a good sense natural industry and order and the honey he makes means the natural sweetness and delight coming from a life of usefulness and industry and order. Here in our lesson the "honey" represents the sense of joy and sweetness which comes when the temptation to live a life of faith alone is overcome and neighborly service is again taken up. Remember the Holy Land was spoken of as a "land flowing with milk and honey."

The strength which Samson received from "the Spirit of the Lord" (verse 6) represents the spiritual strength which we receive from such verses of Scripture as: "Blessed are they that do His commandments," etc., "If ye love Me, keep My commandments," and from such parables as that of the man who built his house upon the rock (Math. vii. 24-29) and the story of the Good Samaritan (Luke x. 25-37), and from the Two Great Commandments and the Blessings.

Verse 9 expresses the truth that natural thought and affection, the mother and father of Samson, can enjoy the sweetness of spiritual victory without perhaps understanding or recognizing the origin of such sweetness.

In the remaining part of the chapter the inability of the Philistines to answer the riddle of Samson expresses the inability of those in states of "faith alone" and in evil of life to understand the sweetness which comes with spiritual victory and the life of simple charity and usefulness. Such Philistines may get an "answer" from studying the good experiences of others, but as it is not founded upon personal experience of their own, it leaves them spiritually where they were before. The garments which Samson gave them were from their own men of Ashkelon and not from the men of Israel.

## SUNDAY AFTERNOONS

*A Paper for Children and for Those  
Who Love Children*

Issued weekly, except in July, August and September, at 50 cents a year; in quantity, 35 cents. Single copies 2 cents each. Address JOHN S. SAUL, Publisher, 64 East Van Buren Street, Chicago.



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|  | Church News |  |
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**Reports and Papers for Convention.**

Those who are writing reports or papers for Convention are urgently requested to have duplicate copies made for the use of the MESSENGER. The Secretary of Convention naturally refuses to allow reports to go out of his hands, as he considers himself responsible for their safety. The MESSENGER, in the hurry of getting its report ready, cannot always make copies of them on the spot. Hence it desires, for the perfection of its report and the good of the Church, to be furnished with an extra copy of all reports and papers.

**Detroit, Mich.**

The Young People's Society of the Detroit Church gave another of their monthly entertainments Tuesday evening, April 11th, when Mr. Edward F. Wunsch gave a very interesting lecture on "Law and Religion." This was followed by moving pictures and a social time. Refreshments were served and dancing by the young people completed a very delightful evening. The next of these entertainments will be held early in May and the feature of the evening will be readings of original poems by Mr. Edgar A. Guest, poet-humorist on the staff of the *Detroit Free Press*.

A very well attended supper was served Friday, April 7th, in the parish house. A very small sum is charged and the idea of these weekly suppers is to get all of our members out to attend doctrinal class at 8 o'clock. The choir meets immediately after the supper and an excellent opportunity for rehearsal is afforded. Two of the ladies of the church have charge of the suppers each week, serving in turn.

**Los Angeles Librarian's Report.**

The following is taken from the librarian's report for the year ending April 1, 1916:

The increased number of people who have used books from our library and the increased number of books sold is a hopeful sign of an increased desire for a knowledge of the truth. It is also a sign of the great opportunities open to us to show the truth as it has been revealed to us in the "True Christian Religion." The significance of this title under which the Lord's Divinely illumined revealer, Emanuel Swedenborg, summarized his writings, is worthy of our deepest consideration, in that there is conjunction between earth and heaven by a life according to its principles.

It is impossible to overestimate the importance of this department of our work. As it has been well said, "The strength of a nation lies in the intelligence of her people," it thus follows that the power of a church may be found in the wisdom of her people. The mind must be instructed before the feet can be set in the true path. Many who cannot come to the church to hear the sermons can take a book home to read at their leisure. Moreover, the spoken word may be forgotten, when the printed word sinks deep into the memory.

Beginning with April 1, 1915, the book account is as follows: Total number of books circulated, 110; Swedenborg's works, 31; miscellaneous and collateral, 79; number of borrowers, 71; total number of books donated, 20; total number of books sold, 172.

Not included in the above account may be mentioned that more than four dozen of Rev. Landenberger's Swedenborg Lecture, and fifty leaflets of "A Brief View of the

New Jerusalem" have been distributed. Also more than two dozen books have been presented to persons interested.

Acknowledgment is due Mrs. Theodor Mertens for placing in good hands several of the Uniform Edition sets of books, with which you are all familiar.

**Swannanoa, N. C.**

In my report of the southern field last week I referred to a proposed summer-school at the above place. There are no doubt a number of New-Church young people who are studying modern languages, who would welcome the opportunity of spending the summer where they can hear the language spoken as it is pronounced by natives. This will be afforded at the home of Mrs. Clarice V. Remington, pupil in music of the late Carl Tausig and graduate of the University of Pennsylvania, at the cost only of board and lodging in a healthful mountain town, within five miles of Black Mountain, "the Beyreuth of America," a situation which will also give the privilege of hearing oratorios and other great musical works sung by a chorus of two thousand voices, under the direction of Walter Damrosch. Those wanting special lessons in French, German, Italian, Latin, Esperanto, or music will be accommodated at small extra cost. Swannanoa is an ideal location for the establishment of a New-Church summer-school similar to that at Almont. Daily instruction in the Doctrines will be given all who wish, free of charge. Mr. John W. Spiers, who graduates at Urbana this June, will have charge of the doctrinal and Bible study. Some time during the summer the undersigned will be there for several days and will give a course of lectures on the cosmology and philosophy of Swedenborg, covering all the general doctrines of the New Church.

Those wanting further particulars may address Mrs. Clarice V. Remington, "Southwood," Council, N. C., or the undersigned.

J. B. SPIERS,

901 W. Main St., Richmond, Va.

**Boston Society.**

Increasing activity marks the closing months of the season. During March the Associate Pastor, Mr. Hay, continued his Tuesday afternoon lectures on "The Spiritual Side of the War," there being a good proportion of his hearers from outside our church membership. The confirmation class was held Sunday noons during March.

In February the Woman's Alliance collected and sent to the English New-Church Woman's League two large boxes of clothing and \$250 in money for the war sufferers. Other contributions were sent early in April.

The Young People's Association has also been active in this relief work, supplying a case of clothing and other articles and between \$70 and \$80 in money.

Mrs. James Reed has made a splendid and remarkable recovery from her severe illness in February, but the long strain has left our pastor much exhausted and a vacation has been voted him that he might have a complete relief from all the many duties of his position.

**HOME-COMING SUNDAY.**

Home-Coming Sunday was observed on April-2d. Two hundred and eighty were present at the morning service, Mr. Hay officiating. A collation was served at 1 p. m. and at 3 the communion service was held, both pastors taking part. The following new members were received into the Society: Miss Alice Ropes, Miss Lois K. Bate-man, Miss Nellie May Cheney.

**ANNUAL MEETING.**

On the evening of April 3rd the annual meeting of the society took place. Reports from the various committees were given, and the following were elected members of

the Church Committee, to serve three years: Wesley N. Gray, Harold B. Warren, Horace B. Blackmer, Frank P. Morrill.

Mr. W. W. Towle paid a splendid tribute to the memory of our late treasurer and member, Mr. Arthur Reed.

#### LADIES' AID ASSOCIATION ANNUAL MEETING.

The Ladies' Aid Association held its annual meeting April 6th, with the business meeting and election of officers for the ensuing year. It is their custom to have the luncheon at this meeting more in the form of a banquet, (each member inviting a guest) followed by an entertainment. As the "Aid" has spent most of the winter making garments, hospital supplies and knitted articles for the relief work in England, the entertainment was representative and was called "History Repeats Itself."

The Ladies' Aid Association was organized during the time of the Civil War and they did then work very similar to what they have been doing the past year. The platform in the Sunday-school room was arranged as a stage and when the curtain went up it revealed a meeting of the Association in Civil war time. The members were arrayed in dresses which had been worn at that time by some of their ancestors, and they looked quite picturesque with their straight waists and flowing skirts distended with old-fashioned hoop skirts and with their hair arranged low down with side curls. They were engaged in winding yarn from an old-fashioned reel, rolling bandages and scraping lint. Their President read to them from a book "just out" entitled "Uncle Tom's Cabin." She also told some amusing anecdotes about "our dear President, Abraham Lincoln." One of the ladies sang several old war songs and the audience felt that time had indeed turned backward many years, at least in appearance. After the curtain was lowered a short synopsis of the intervening years was read by Mrs. Portia Smith, giving the officers, work, etc., of the Association during that time, after which it was again raised showing a busy meeting of the Ladies' Aid of the present day with the President in the chair; the others were sewing and knitting; one was ironing with an electric iron, while two sewing machines kept up their busy hum. Scattered about the tables and on the ironing board were garments for the "war babies" and the President read to those present an account of the relief work which had been done. The meeting was closed by all rising and singing "America," and another year was thus added to the annals of the past.

#### Y. P. A. ANNUAL MEETING.

The Young People's Association held its annual meeting and election on April 14th. About 75 were present in spite of a bad snow and sleet storm which our New England spring unexpectedly provided. The banquet was a most enjoyable affair, the tables being set to form a large E which may be said to suggest the Earnest Endeavor with which all the year's work has been carried on. After reports of committees the election of officers resulted in the following choice for the coming year. President, Harold L. Fabian; Vice-President, J. B. Morrill; Recording Secretary, Mrs. Walter E. Young; Corresponding Secretary, Anna Hachborn; Treasurer, Horace B. Blackmer; Chairmen of Committees: Collation, Esther L. Lyon; Literary and Dramatic, Margaret Taylor; Membership, Martha Hachborn; Musical, Marion Young; Religious, Frank P. Morrill; Social, Dr. Walter E. Young; Visiting and flower, Florence Whitehead. It was voted to pay the expenses of one delegate to the Chicago League meeting, and Miss Emilie Burford was chosen by ballot to be the recipient of this honor.

Frederick W. Faxon and Alfred L. Young were named as auditing committee.

The evening closed with the presentation of a bright one-act play, "Engaging Jenny." The principal part was well taken by Miss Elise Smith, and the others in the cast—all young ladies of the Association—were all splendid in their parts.

#### Buffalo.

The Buffalo Society spent one of the pleasantest evenings in its history Thursday, April the thirteenth, when the Daughters of the New Jerusalem and the Ladies' Aid combined to give a sale and supper and entertainment. The Daughters held their sale of cakes, candies and fancy articles, from five until ten o'clock and made nearly twenty dollars. The Ladies' Aid served a delicious supper to about fifty persons and added a considerable sum to their funds. After the supper charades were given, the following names of New-Church ministers being enacted: Allbutt, Gustafson, Lathbury, Smyth, Stockwell. A great deal of merriment resulted from acting and guessing the charades.

The Daughters of the New Jerusalem is a new, active and very useful organization which, under the leadership of Mrs. Paul Seymour, has carried out an ambitious program. Every month they conduct some form of entertainment which proves profitable and delightful to all who attend and which adds to the rapidly growing funds of this live organization.

That the series of Lenten sermons announced by Mr. Lathbury is being greatly enjoyed is evidenced by the fact that each Sunday shows an increased attendance.

Arrangements have been made for appropriate services on Easter Sunday. The Ladies' Aid and Young People's League are providing flowers. Special music will be furnished. The sacrament of the Holy Supper will be administered and opportunity will be offered for Confirmation and Baptism.

C. W. B.

#### Berlin, Ont.

On the 27th of February about thirty members of the Salvation Army attended morning service by invitation. Captain Hancock read the lessons and also spoke a few words after the sermon, in which he spoke of the vividness of the Lord's presence, and how it made itself felt in one's life by the power of its saving nature. The sermon dealt with the rebirth of man, the second birth from above, showing how the self life must be put away, and how the Lord must lift us from the hell in which we are born into the heavenly life which comes from Him.

On the 12th of March the Buglers and Drummers with a few soldiers of the 118th Overseas Battalion attended the service. The sermon on this occasion dealt with the "New-Church Doctrine of War and Loyalty." In the sermon a contrast was made between the defense of one's country and murder, showing how a soldier, if fighting with revenge in his heart, did not wage a just war, but committed murder, and showing, on the other hand, how the defense of one's country was a duty to be fulfilled by every man. At the close of the sermon the paragraphs dealing with Charity in the Officers and Soldiers was read.

On March 19th Lieutenant Norman Schneider, for some time our assistant Sunday-school superintendent, spoke a few words after the sermon on the need of recruits. Although our parish lacks young men, it has two now enlisted in the 118th. Private Hugh Cuthbertson, who was the first man to enlist in the 118th, and Lieutenant Schneider, who will be both an honor to the church and the army. Others are enlisting with other forces.

On April 16th we had about 70 members of "C" Company of the 118th, under Captain Cunningham, which is stationed in Waterloo, a short walk from Berlin. They filled the main body of the church. This time the topic

was similar, dealing with "The Inside of the War and the New Loyalty." After the service, through the kindness of one of our members, we were able to present each man with a six-page folder containing the doctrine of the church concerning wars, and the duties of commanders and soldiers. We intend to present the same folders to every soldier of the 118th in a week or two.

I visit our little circle every first Tuesday in London, Ont., where about twenty people gather at the hospitable home of Mr. and Mrs. H. B. White. I have been invited to address the Radical Club in that city on some suitable Sunday evening.

My brother Arthur, who was wounded at the Dardanelles, has now been discharged from the hospital in London, England, after having been fitted out with a glass eye and mended in other ways, but has been put to work in the Record Office of the New Zealand Commissioner's Office, where his duty is, I presume, to keep track of the New Zealand men at the front. A sister of our organist, who was nursing at the Dardanelles, is also at present in London.

L. E. WETHEY.

### The Social Service Commission.

Societies and individuals of the church conducting *organized social work* are asked to send a brief account of their activities during the past twelve months to the corresponding secretary of the Social Service Commission, Rev. Paul Dresser, 1047 East Tenth St., Brooklyn, N. Y.

The reports should contain information as to the spirit, purpose, methods, development, means of support and results of the work carried on. Owing to the increasing number of those within our body who are engaged in social work of one kind or another it has seemed necessary that the report of the Commission to Convention be confined to such of the efforts as are organized and sustained. Agencies and individuals reporting are requested to send their material in such form as to show on its face the nature and significance of the uses performed. The Commission will appreciate such consideration, not only because it is as yet unable to command the services of a visitor to the various centers of social work in our church, and is thus still entirely dependent upon the reports which are sent in, but because the Commission is desirous of working toward a *standardization* of New-Church social work, in spirit, purpose, methods and means of support. Reports should be in the hands of the secretary not later than May 10th.

## Communications

### Keep to Practical Effort.

DEAR EDITOR:—Farmer Barron's letter in this week's issue is so refreshing that it should not be overlooked by anyone. To me the most distasteful feature of the present New-Church situation is the endless hair-splitting 'twixt Tweedle Dee and Tweedle Dum. Another bad habit is the continual peevishness over some fancied violence done to some pet personal hobby.

Instead of debating over the immortality of the June bug, or as to how many angels can dance on the point of a needle, why not devote our time and energy to something practical and useful, such as reaching the masses with literature in language so simple that he who runs may read. Swedenborg's revelation was not designed to teach language, but to carry a message of truth and we should try to devise methods to adapt our efforts to the situation as we find it.

O. G. WOLFRUM.

Rockford, Ill.

### Individual and Social Sins.

EDITOR MESSENGER:—I did not wish to cumber the question I asked with regard to the sinfulness of private property in land with any unnecessary verbiage. I thought it would be readily understood that it was not an individual, but a social sin; a sin not of the individual man, but of the larger, or grand man. I have sold land myself within a year and I would buy the lot I now occupy if I had the money. I am compelled every day to do things I abhor because I cannot help myself. A congress or legislature represents the grand man and a congress or legislature may pass an iniquitous law; that is, it may do an immoral or sinful act and thereby compel every citizen to do the same thing, leaving him only the opportunity to protest and when opportunity comes, if he sees fit, to vote for a change in the law. That the New Church, as an organization, has hitherto devoted itself to the elimination of individual sins, passing by those far greater ones, the sins of the people as a whole, goes without saying. The little 3-inch by 4 sins of the individual have been excoriated with sufficient zeal, but the great ten-foot by twelve plate-glass, store-window sins have been passed by, classing all reference to them as "politics" or "reform," which the CHURCH, from its high-stool position, did not consider its duty to notice.

CHARLES HARDON.

[This communication was received several weeks ago, but was laid aside under the pressure of other matter. It seems due to Mr. Hardon that it should be printed, as an explanation of his attitude toward the alleged sin of which he complains.—Ed.]

### Some Reflections.

EDITOR MESSENGER:—The article by Mr. Andrew in the MESSENGER of 12th inst. decides me to send these "Reflections" upon matters that should be of concern, so it seems to me, to all members of the New Jerusalem as, if I rightly understand, they are included in the Convention, unless affiliated with some other body.

In the League lesson, No. 252, N. J. H. D. says: "In the Word there is an internal sense, which is spiritual, for the angels, and an external sense, which is natural, for men." Elsewhere the Word is likened to a ladder whose foot rests upon the earth, at whose top is the Lord—a way leading up to angelhood.

Nearly forty years' acquaintance with New-Church sermons and other literature inclines me to the belief that they have been prepared from the spiritual sense, which is for *angels*, and presented to *men* for whom the natural sense might be more effectively adapted. The lower steps of this heavenward way being missing, how can the ascent begin? The church must grow in the individual before it can grow in numbers externally. Ministers have expressed it as preaching above the heads of their congregations. Would it be better sometimes to aim at their hearts with a message—the Lord's message—from the letter of His Word? Truths that in angelic affections and heavenly atmosphere bring forth much fruit, when scattered on stony ground or by the hardened wayside do not flourish.

This view of the ignoring of the use of the letter of the Word is not newly formed from study of the League lesson, only aroused with memories of earnest, though ineffective, endeavors to raise subscriptions for the support of a minister for a *weak* New-Church society that was strong in possessions of this world's goods. I wondered then if the Lord had told the young man who had great possessions that these possessions consisted of "knowledge of spiritual truths" would he have gone away sorrowful. At that time, in statistics of the per capita

wealth of different denominations the New Jerusalem stood at the head. Latest reports still place it there, I believe.

And yet we see week after week appeals from the Augmentation Fund Committee, from the pension cause, from fields where laborers are few, from laborers anxious (and able) to work in the Lord's vineyard—in every place where love—love to the Lord and the neighbor—inspires the possessors of energy, ability and love of use with a *desire to do*, is felt the need of means to aid their work. Said a man of wealth: "When the Lord wants a work done He will find a way to have it done; where there's a will there's a way." "True, but He uses men as His agents and where one has the 'will' and another has the 'way,' both must heed the voice of the Lord if a use is accomplished," was the reply.

When a prominent New Churchman died, the judge who probated his will deprecatingly remarked (in private): "Half a million to leave to heirs already rich, but not a cent to the church organization of which he was a charter member and leader for half a century; he *must* have *loved* it!" Is it strange that this man's latest reflections were expressed in these regretful words: "I am afraid I have learned truths more from the love of knowing than from a love of doing." Sad auto-comment on a churchman's life!

A. E. B.

## Current Literature

### New-Church Press Notes.

At times the Secretary feels as though his enthusiasm in the matter of the distribution of our New-Church collateral works to the shelves of public libraries were carrying him beyond bounds. But there are other times when he feels that the importance of this particular branch of our work has not been overestimated. Here is a story that proves it:

On the 2nd of April the Chicago Public Library bought a copy of the Honorable John Bigelow's book: "The Bible That Was Lost and Is Found." It bought from A. C. McClurg & Co. a well-known Chicago firm, and one of numerous firms with whom we have in recent years come in contact through the efforts of our office. Recently the book was found to be faulty. Certain pages are missing and certain others duplicated, as will occur at times. Complaint was made to McClurg's and through them to us. The faulty book was returned to us and a new and perfect copy sent in its place. Now the book so returned had the usual markings of the Library in the cover. These markings told this story: The book had been taken out 16 times between June 23, 1913, and March 1, 1916. This means that 16 people read, or at least took the book out of the Library and may be safely assumed to have read it or parts of it. This is an entirely satisfactory record and goes to prove the contention to which I have called attention many times, namely, that there are few avenues of activity open to the New Church as useful and efficient as this one, of placing our books on the shelves of public libraries. Our sister society on the seventh floor in the Bancroft building in New York, where we occupy an office on the fourth floor, that is to say, The American Swedenborg Printing and Publishing Society, has done this work very efficiently, so far as Swedenborg's theological works are concerned, and one may safely say that there are but few libraries in the United States and Canada where this set of books is not accessible to the reader. Why should not the same be true of our standard collateral works, such as "The Bible

Lost and Found"; Parsons' "Outlines"; Smyth's "Religion and Life," and a number of others which every New-Church reader could name? And, furthermore, why should not the New-Church novels appear on public library shelves among other fiction? We have a number of very good novels. Few are sold to the individual buyer. If the work so ably begun by four of our New-Church Associations and by a number of individuals who have become interested in this library work could be extended more and more widely, a use would be performed which appeals to every one who gives the matter due and sufficient thought.

ADOLPH ROEDER.

### My Easter Greeting.

I've hunted through the stores, my dear, in search of prose  
or rhyme  
Which might express my thoughts of you at this glad  
Easter time.  
But all in vain, for nothing seems to breathe that tender  
feeling  
Which at each passing thought of you comes o'er my  
heart a-stealing.  
Such wishes fond come to my mind, I scarce know where  
to start,  
So if this verse is jumbled, lay the blame upon my heart!  
I wish for you abiding health in body, mind and soul.  
May each year bring you added strength to win at last  
your goal!  
And may you never set that goal below the farthest star,  
But always strive for what is best, in peace, or love, or  
war.

I do not wish you wealth in gold or worldly treasure, dear.  
True friends are more to be desired, and last through  
every year.

The greatest wealth of all—and may it never from you  
part—  
Is what God gives to those He loves—a tender, happy  
heart.

Not calm, untroubled paths, dear, do I wish for you today,  
But strength and courage to resist the trials on your way,  
So that at last your earthly tasks completed, your race  
run,

In heaven your Father thus may welcome you, "Well  
done, my son!"

This is my Easter greeting, and for you may there be  
shining

Behind each cloud of doubt or fear a blessed golden lining!  
Somerville, Mass. ELSA M. RISON.

### The Power of Love.

If thou dost love thy Lord with all thy mind and heart,  
In His great work of love thou, too, shalt be a part.

Infinite love it is, unfathomed, fathomless;  
And through thy love thou, too, mayst share His power  
to bless.

O dost thou love thy Lord with fervent love and true,  
Eager to see, to find, what He would have thee do?

No more a sacrifice art thou, but child and friend;  
Exulting doth thy will in His great purpose blend.

No more a sacrifice, upon the altar laid,  
But child and friend, to share His purpose unafraid.

No more a sacrifice, upon the altar bound,  
But child and friend art thou, with joy and rapture  
crowned.

Where love doth brightly glow, there sacrifice is none.  
One will there is, one choice; thy Lord and thou are one.  
ELIZABETH FRENCH.

**The Church Calendar.**

**April 30. The Sunday after Easter.  
The Risen Lord.**

Sel. 35: "The Lord is my light."  
Proper Psalms 103, 104.  
Lesson I. Exodus xiv.  
The Te Dominum, B. of W., p. 389, or Magnificent settings.  
Lesson II. Luke xxiv. 13-35.  
Benedictus, B. of W., p. 6, or festival setting.  
Hymns (Mag.):  
188. "Arise, all souls, arise."  
185. "The strife is o'er."

**May 7. The Second Sunday after Easter.  
The Risen Lord.**

Selection 35. "The Lord is my light."  
Lesson I. Numbers xxviii.  
Responsive Service VI. The Blessings.  
Lesson II. Matthew ix. 18.  
Benedictus, B. of W., p. 6.  
Hymns (Mag.):  
183. "The day of resurrection."  
186. "To Christ the Prince of Peace."

**Baptisms**

HACHBORN.—Norman Charles Hachborn, born March 6, 1916, to Charles Edward and Fannie Hachborn, Berlin, Ontario; baptised April 5, 1916, Rev. L. Eric Wethey officiating.

CUTHBERTSON.—Mildred Marie Cuthbertson, born April 12, 1916, to Hugh Wm. and Olive Elizabeth Cuthbertson, Berlin, Ont.; baptised April 13, 1916, Rev. L. Eric Wethey officiating.

**Obituary**

REDDEKOPP.—Died in Dallas, Ore., at midnight, Wednesday, April 5, Peter Reddekopp of Polk Station, Ore. The funeral service was held on Saturday, April 8th, conducted by Rev. Samuel Worcester, minister of the Portland Society, of which Mr. Reddekopp was a member for many years. Mr. Reddekopp was born in Southern Russia Feb. 8, 1846, and with his wife came to Manitoba when about twenty-nine years of age. He there became acquainted with the teachings of the New Church. He removed to Polk Station, Ore., in 1890, and around him was gathered a little group of believers in the New Church and at various times New-Church ministers were settled there. Mr. Reddekopp leaves nine children, all believers in the Heavenly Doctrines.

**Special Notices**

**NOTICE.**

The annual meeting of The American Swedenborg Printing and Publishing Society will be held in Room 707, No. 3 West 29th St., New York City, on Tuesday, May 9th, at 4:00 P. M., for the election of seven members of the Board of Managers and for such other business as may come before it.  
GEORGE J. BISCHOF, Sec'y.

**THE GENERAL CONVENTION.**

The Ninety-sixth Annual Session of the General Convention of the New Jerusalem in the United States of America will be held in the church of the Kenwood Parish of the Chicago Society, corner 46th street and Woodlawn avenue, Chicago, Ill., on May 20-23, 1916, beginning on Saturday at 12 o'clock, noon.

JULIAN K. SMYTH,  
*President,*  
B. A. WHITTEMORE,  
*Recording Sec'y,*  
PAUL H. SEYMOUR,  
*Assistant Sec'y.*

**COUNCIL OF MINISTERS.**

The Council of Ministers of the General Convention will meet in the Kenwood Church of the Chicago Society, corner 46th St. and Woodlawn Ave., Tuesday, May 16, 1916, at 3 p. m., and continue in session through Wednesday and Thursday following. The morning meetings are not public. After 2 o'clock all interested are invited to hear papers and discussions.

Tuesday evening at 8 o'clock there will be a religious service, when the annual sermon will be delivered by the Rev. Junius B. Spiers, of Richmond, Va. The public are cordially invited.

LOUIS G. HOECK, Chairman.  
E. M. L. GOULD, Secretary.

**LEAGUE CONFERENCE.**

The Twenty-ninth Annual Conference of the American New-Church League will be held in connection with the General Convention at Chicago, Ill., Friday afternoon and evening, May 19, 1916, and Saturday morning, May 20, 1916.

For the Executive Committee,  
LAURENCE R. ATWOOD, President.  
EDITH W. BLACKMER, Secretary.

**ENTERTAINMENT AT CONVENTION.**

Ministers and their wives will be the guests of the Illinois Association and the Chicago Society and will be entertained at hotels convenient to the Kenwood church. Very few of the Chicago people are so situated as to be able to entertain in their homes, as they would like to do.

Delegates and visitors will be able to find accommodations in the same block as the church for \$10 a week and upwards, with board. Meals can be had separately, if desired, at nearby restaurants at very reasonable rates.

Ministers who purpose attending Convention are requested to communicate with the secretary of the local committee, Miss Sophie M. Saul, 64 East Van Buren St., as early as possible, stating whether they will be accompanied by their wives, that they may be notified of their assignment before leaving home.

Delegates and visitors should also communicate with the secretary of the committee as early as possible, stating whether they want single rooms or prefer to share them with others. All the rooms have running water and telephone..

Address all inquiries to

SOPHIE M. SAUL,  
64 E. Van Buren St., Chicago.

**MINISTERS' CONFERENCE OF THE MARYLAND ASSOCIATION.**

The semi-annual meeting will be held in the New Jerusalem Church, Calvert St., near Chase, Baltimore, Md., on Friday, April 28, 1916, at 11 a. m.

*Bible Topic*, led by Rev. Paul Sperry: "Our Lord's Citations from the Old Testament, referring especially to those which are not to be found literally in the O. T. as we have it."

*Doctrinal Topic*, led by Rev. Erich L. G. Reissner: "What is Meant by the Phrase, 'The Lord Is Doctrine?'"

At 7:30 p. m., Rev. Paul Sperry of Washington will give an address.

Luncheon and supper will be provided in the schoolroom and arrangements are being made for an evening lecture.

All who are interested are cordially invited to attend.

G. LAURENCE ALLBUTT,  
*Secretary.*

**NATIONAL ALLIANCE OF NEW-CHURCH WOMEN.**

Annual reports from the State Alliances and all other organizations belonging to the National Alliance, must be sent to the corresponding secretary before May 1st.

MARY E. HOWES, Cor. Sec'y.  
276 Newbury St., Boston, Mass.

**THE NEW CHURCH BOARD OF PUBLICATION.**

**NOTICE OF ANNUAL MEETING OF MEMBERS.**

Notice is hereby given that the Annual Meeting of the Members of the New Church Board of Publication will be held at the office of the Corporation, Room 402, No. 3 West 29th Street, Borough of Manhattan, New York City, on Wednesday, May 10th, 1916, at 3 P. M., for the purpose of electing 5 Directors to serve terms of four years and for the transaction of such other business as may properly come before said meeting.

Notice is also given of a meeting of the Directors of such Corporation to be held on the same day and at the same place, but preceding the annual meeting of the members.

Dated, New York City, April 20th, 1916.  
ROBERT ALFRED SHAW, President.  
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"Scintillate, scintillate, diminutive specimen of nebular condensation.  
How I meditate upon your composition, Situated in such an altitude high above this oblate spheroid.  
In similitude an infinitesimal crystallization of carbon,  
Situated in the blue empyrion."

After coming to and closing their mouths, they said in childish tones: "What's tha-at?" "That," said the instructor, "is 'Twinkle, twinkle, little star.'" "Say it again," they cried!

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