

New-Church Messenger

"Behold, I make all things new"

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CONTENTS

EDITORIAL:—A New Key to Prehistoric Times—Editorial Notes	81
THE SERMON:—The Secret of the Lord.....	83
CONTRIBUTED:—"And the Canaanite was then in the Land"—Working with the Angels—The Unity of Life—Peace or Preparedness—Defining a Christian—Prophetical—Evidence of New Needs in the Church—Encouraging Progress	85
SUNDAY AFTERNOONS:—Betty's Wish-Bone—Up and Down (poetry)—Preparation for the Sabbath Day—Lesson Helps for February 13.....	89
CHURCH NEWS:—H. M. Peters Estate Settlement—Meeting of the General Council—Memorial to Mrs. Beaman—Reason for Optimism.....	93
COMMUNICATIONS:—What We Call Ourselves—Our Name and Our Creed—Reply to J. Henry Smith—Prohibition and the Holy Supper—The Appointments of the Tabernacle—Alleged Shortcomings of New-Church People	94
CURRENT LITERATURE:—New-Church League Journal—Mutual Defence of Nations—Who Is Jesus?.....	96
QUESTION BOX.....	97

A New Key to Prehistoric Times.

The doctrines of the New Church throw upon the inscriptions and fragments of literature an unprecedented light. They show that in most ancient times there was a religion fundamentally in accord with the true Christian idea of God, and that people then were familiar with spiritual phenomena as it is represented in the Word. The light of the New Church enables us to see how, even in Abraham's day, there existed corrupted ideas of the spiritual world and of God.

Swedenborg recites how in heaven the celestial angels dwell upon mountains in the east. The Lord is most closely present with them. Influx proceeds from them to the heavens below, and lastly to the inhabitants of the earth. If it is admitted that in most ancient times, when the heavens were open to the seers, the origin of the belief that the immortals dwelt upon "the Mountain of the East" is clearly seen. It is also evident that the idea arose from genuine revelation. This being understood, it clearly appears how as the world became materialistic, it was supposed that God dwelt only in high places, as on mountains; and from this notion the

tower temples were erected, upon whose tops altars were made and sacrifices offered.

Swedenborg teaches that, while man lives in this world, he is as to his spirit in the intermediate world of spirits, and is there associated with his kind, everyone having about him both evil and good spirits. From the knowledge of this and the falsifications of the laws of the relation of spirits and angels to men upon earth, arose the formulae for controlling evil spirits and winning over good spirits, together with magic.

To those in heaven the Lord appears as a sun, Swedenborg frequently says. The Lord is not a sphere; but love and wisdom proceeding from Him, cause Him to appear like the sun; for which reason He is so often spoken of in the Word as a sun. It is evident that, in most ancient times, it was known that the Lord appears as a sun to those in the spiritual world, except when it pleases Him to remove the effulgence, and reveal Himself as the Divine Man. Herein appears the origin of sun-worship; for it is clear that as definite spiritual knowledge became adulterated and finally lost, the sun of the earth would be mistaken for the Sun of heaven. "Such an expression as this, "Sun, greatest of the gods", shows a remnant of the knowledge that God is the Sun of the spiritual world. Light proceeding from God illumines the heavens and the whole spiritual world. The celestial heavens are in golden light, the spiritual heavens are in silver light. That this was known in most ancient times appears from such expressions as, "the land of the Silver Light".

The two great divisions of the spiritual world, namely, heaven and hell, have been acknowledged at all times. The determination of the lot of the departed is depicted as being determined by placing the good deeds in one scale pan, and the evil deeds in the other. Of course justice could not be determined in such an arbitrary way; yet the scales are a true symbol of justice, and into the Divine justice eventually came the false doctrine of meritorious works, just as it crept into the teachings of the Lord.

In Revelation is a representative picture of judgment. The evil are brought under the light flowing from the Lord. They cry to the mountains and rocks to fall on them, and hide them from the face

of Him that sitteth on the throne. Swedenborg taught that evil spirits cannot endure the light of heaven, for it is to them as the sunlight to bats, and birds of night. He mentions how spirits are brought into a region called Paradise. If they can endure the atmosphere there, they can enter heaven; but if they are evil, the light of Paradise becomes unendurable. When it is known that judgment is effected in the spiritual world by bringing one into spiritual light, to ascertain his ability to receive it, and that judgment is always just because it is according to the reception of light from the Lord, the origin of the idea that after death the sun was the "Judge of Men" is evident as can be. In unnumbered ways and over all the things of the ancient world, the doctrines of the church throw a true and surpassing light. They are an invaluable key to prehistoric times.

Editorial Notes.

Several good articles have recently appeared in the *Ohio State Journal*. One of them deals with a lecture delivered to the Mothers' Club of Philadelphia by a Wisconsin University professor, and advocating "the simpler life for boys and girls if they are to become interested in their studies", in contrast with "the fast and fashionable life so much courted by ignorant and trifling youth". We are told:

The professor's idea is that the simple life is the only kind to be pursued during the formative period, and the parent is at fault who does not see that this is the case with their boy or girl if they are allowed to follow their emotions along the popular paths of our everyday experience. There is only one thing to do, and that is to get to the solid ground of common sense, and let the children work out their destiny from there. You cannot build up a noble youth out of the extravagances and allurements of the present days of fashion and fun.

This is sound reasoning and wholesome advice for parents and guardians as far as it goes; a solid foundation is truly necessary for the upbuilding of character and the poise which is requisite for adult life but surely religion should enter equally into the reckoning. Religion is the starting-point which is too often overlooked in the haste and turmoil of our national life. Attendance at Sunday-school, followed by church attendance in youth, will form habits of regularity and stability that will result in earnestness and devotion to the cause that the church is endeavoring to implant. For the New Church it is important that our young people should have a thorough systematic grounding in the doctrines of the church, for thus only can true New Churchmanship result. "They who believe in the Lord and do good from Him are called sons of light, and born of God. . . . What is from man is not good, but what is from the Lord is good. (Doc. Life, No. 17.) It is thus that our young people may become bright examples in their respective communities, and realize the supreme happiness of letting good influences prevail, whereby the Lord's great blessings may abound.

Another article in the same periodical discusses education from an interior view-point.

Socrates held that virtue is knowledge, and that definition holds true in the venerable one, that knowledge is power. This makes power matter of the soul, where the initiative, the intuitive, the impulse, reside. This construction of virtue constitutes the very summit of education. It is not fact, or mathematics, or science, or the languages, that constitutes real knowledge, or has anything of moral value in itself. That belongs to the soul alone, which occupies the whole field of education. It is high time educational authority recognized this doctrine.

The view as above expressed is now confirmed by revelation. Take the following from the *Arcana Coelestia*:

"Remains are all things of innocence, all things of charity, all things of mercy, and all things of the truth of faith, which one has had from the Lord and has learned from infancy. Each and all of these things are treasured up; and if one has them not, there can be nothing of innocence, of charity, and of mercy, and, therefore, nothing of good and truth in the thought and actions. He is then worse than the savage wild beasts. . . . What sustains man is his conjunction with heaven, that is, through heaven with the Lord." (No. 661.) "As regards the remains that are in man individually—the fewer they are the less can the matters of reason and knowledge that he possesses be enlightened; for the light of good and truth flows in from the remains, or through the remains from the Lord. . . . Remains are as a heavenly star; the smaller it is the less light it gives, and the larger the more light." (No. 530.)

How clearly this is stated in the letter of the Word: "The fear of the Lord is the beginning of wisdom". (Psalm cxi. 10.) "In the hidden part thou shalt make me to know wisdom". (li. 6.) "Through thy precepts I get understanding; therefore I hate every false way." (cxix. 104.)

According to the *Ohio State Journal*, "the National Association of Academic Teachers of Public Speaking proposes to abolish gesticulation". The argument presented is that "gesticulation is apt to confuse thought by blending it with emotion. . . . A person who thinks quietly and calmly maintains a quiet and calm condition of the body. . . . Reason is never violent. It speaks in a quiet tone. It does not attempt to hammer a thought into another's head. The most impressive orators that ever lived spoke without gesticulation. Mild manners carry conviction more surely than wild demonstration". There is no doubt that the truth as simply expressed, and falling upon attentive ears, is its own best evidence. It is "the still small voice" that brings conviction. It is impressive, yet gentle. Well-chosen words are the best vehicle to convey the thought, and New Church preaching has been generally characterized by the use of language that is fittingly selected with this object in view. Still, if we remember what is said in the *Arcana*, No. 7596, that "there are gestures or actions of the body which correspond to every affection of the mind", and in II. H. No. 244, that in heaven "there is speech by gestures corresponding to their affections, and representing things similar to what are expressed by their words", we cannot entirely rule out this mode of emphasis. It may be helpful so far as it is natural, and not artificial. It will vary according to the disposition of the speaker, which is "from the affection of the love of the will" (see T. C. R. 155), and may aid in enabling him to give greater emphasis to some special phase of the truth which he is presenting, and at the same time to deepen attention on the hearer's part.

A thoughtful leading article appears in the *New-Church Weekly* of Dec. 18th, in which reference is made to movements "which include in their teachings the belief that all races ought to be united into one family, that all churches ought to be fused into one universal religion of brotherly love". The following statements culled from the article, show that only by a reception of New-Church teaching is the way open to realize this hope. Italics as in the article:

"Love for the whole human race is properly speaking solely a Divine love. It can only be received by man and be made practicable for him by means of specific doctrines suited to his character and genius, which *explain* such a universal love in terms of human life. . . . Mankind in the main have found, and still find, that they *cannot* show charity to others unless those others are united to them by *some special bond*."



"The Friend She Found at Christmas" is a charming little story by Annie Payson Call, in the Christmas number of the *Ladies Home Journal*. It is about a young girl who had always dreaded the bustle, strain and fatigue of Christmas, but one day heard a little boy say to his mother: "Mamma, what is Christmas anyway?" "Sh-sh", the mother replied. "Why, you know, dear, it is the Lord's birthday". This answer so impressed the young girl that a few days later she said to her nurse: "Who is the Lord?" The story continues of how the nurse read to her the Gospel account of the birth of Jesus Christ, and subsequently His life, the result being that her young charge "gradually got a conception of His character such as she had never dreamed of before". At length, "her heart filled with loving admiration and reverence for Him, . . . until one day she exclaimed: 'Why, nurse, He was *Divine*. I can see it' (italics in the story). "I am glad you can," said the nurse. "It took me a long time, but I see it too—and I feel it—and He is here now inside of us. He gave us life. He gives us intelligence to understand Him'. 'Here now inside of us!' The little patient looked puzzled; and then with a radiant smile she added: 'Why, so He is—so He is. I see and I feel it. Oh, you dear nurse, I got ill over hating Christmas. I am getting well over loving it. It is His birthday'".



The *Survey*, of Dec. 11, last, prints a long article by Oswald Garrison Villard, President of the *New York Evening Post*, giving many reasons why the present is the most inopportune time for extraordinary preparedness for war. He says:

Shall we deliberately say to ourselves, and let the world know, that we believe that force has now become the dominating factor of the world, and that moral issues and our own national ideals of an armed democracy have all gone by the board. . . . Let no American believe it! And let nobody believe for a moment that this is the time for a change; that there is a single thing in the terrors abroad to make us follow in their footsteps of disaster and abjure the wisest teachings of our fathers, our forefathers, and the founders of our great republic. . . . There is no more dangerous and insidious force at work in Washington than the army and navy lobby.

May the New Jerusalem as a church stand for the omnipotence of a truly Christian government to defend the nation from all evil. Our nation should not want a square inch of territory that does not come to it by the will of its owners, for we stand for the principle that every people should have the right

to determine its own form of government. If we give to others the rights that we claim for ourselves, we will not be endangered. Do unto others as we would be done by is the mightiest defense. A sure index of the true growth of Christian principles is now evident; for once war was glorious; now it is infamous, except when waged in defense. Let our church as a church be not tainted one whit by the present epidemic of fear. Now is the time above all others for the church to show its faith in its *faith*. Let us be assured that in a few short years the present excitement for preparedness will have passed away, and then it will appear to have been nothing other than the hysteria of unfaith. Surely the New Jerusalem will not allow itself to be surpassed in the correct interpretation of the times and in the proclamation of the saving power of the true Christian religion.

The Sermon

The Secret of the Lord.

BY THE REV. CLARENCE LATHBURY.

The secret of the Lord is with them that fear him. (Psalm xxv. 14.)

Everything that is worth knowing possesses a secret that may be fathomed only by those who approach it with reverent thoughtfulness and sympathy. The lucidity of the diamond, the green-veined transparency of the leaf, the silver brightness of the star, the love in human eyes each tell the story of a hidden something that may be fathomed, understood, only by those who go about it in the *right* way.

It is only the superficial things that may be at once fully understood, that in the words of the proverb "wear their hearts upon their sleeves." Hasty friendships are hastily ended. The essential life of everything is behind a lock that turns only to the key of sympathy. And sympathy is made up of congeniality and reverence. We feel the influence of each other as the star feels the influence of the other star that draws it with the bonds of gravitation, as the leaf turns to the light finding the light a part of its own nature. And so sympathy with our kind enables us to comprehend them, to read their deeper aspirations and griefs. We must touch hearts with people to enter into their experiences and know them truly. We may only know a dog or horse by genuine sympathy with it.

And so there is something precious in every person, at first held back from us, to see if we are worthy; as we keep our choicest books or works of art or thoughts back from people until we know if they will treat them reverently and intelligently. Is there not something said by our Lord about "casting our pearls before swine?" And the more a man or woman is a man or a woman the deeper is that secret life. The greatest people are often the simplest. There never was a more homespun, companionable man than Lincoln, who could spin yarns at the village store and yet who had the most fathomless nature America has produced. We never can get through writing books about him. And great people always impress us not with what they reveal of themselves to us, but with what they withhold. Reserved power makes the man or

woman great. We can not consider an author or singer great when we feel that he has given us all that is in him. The familiar saying that other people know us better than we know ourselves is only superficially true. They may know much about us, but very little of our deeper selves that is so well known to us. They may see our peculiarities more clearly than we—but these are externalities which are not to be reckoned as our real selves. They are but the rippling eddies above the fathomless stream of our being. Below lie those holy hopes, those beatific visions which the superficial observer knows nothing about; they are known only to God and our guardian angels.

What then is absolutely necessary for the understanding of another? Not curiosity; for that shuts up the sensitive soul. The public interviewer and autograph hunter fail by the very nature of their quest. This is why noted people who are expected to shine on the proper occasions are so often disappointing, for who can be his real self on public exhibition? We have all probably experienced the difficulty of being our best when we are expected to be so. He who rides rudely and boldly into our hearts comes up against a barred door, and we can not help but close it. We shrink as a sensitive plant does from the cold finger of curiosity. Can we know a flower by chemistry? by putting it in the retort and dividing it into its constituent elements? Can we know the diamond or ruby by crushing and analyzing it? We have neither a flower nor a jewel by this process; for we have by our inquisitiveness destroyed both. One might as well try to find human love by dissecting the heart of the lover.

How do we find the secret riches of a calling or a trade or an art? By looking sympathetically into its workings, by learning to love it, and in no other way. What a great difference there is in the workman who loves his job and the other one who is looking for the day to pass. The hireling fleeth when the wolf comes; but the shepherd leads his sheep by still waters and in green pastures. Three people look at a pearl with differing estimates, each according to his quality. The child thinks it pretty because it shines; the savage sees it much as an animal would; the lover of the beautiful sees the divine truth in it. You may have noticed in the bird this sensitiveness to curiosity. If we pass by it as though we were about our business it seems unconcerned; let us pause an instant and it takes wing. The inquisitive person acts upon our feelings in the same manner, and we withdraw from him. Love may draw forth friendships, but force or curiosity shuts them up. Even the tortures of a material hell never made one true lover of God. The winter winds make us button our coats more tightly about us, the summer sunshine makes us voluntarily take them off. It is not the earthquake but the sweet spring air that brings up the plants and grass. Elijah felt the earthquake, he saw the fire and heard the wind shake the hills about him; but he heard the Divine voice in the after calm.

And we know well how children close themselves to those elders who have little sympathy with them. The doll, the playhouse are as real to them as our professions are to us and the play loses its reality when the grown person looks on in a condescending way. Only those who can turn the years backward to their own childhood may comprehend the heart of a child.

And, as I have said before, we must reverence the individuality of even an animal to know it as it really is. A dog is sensitive to ridicule and shuts up its dog heart with a slam when made fun of. But what a world of feeling in a dog's great eyes when his master looks into them! Can a dog talk? Certainly, he says volumes in those responsive eyes and we often know what he is saying to us.

I know you will think that I have been long in reaching the heart of my theme—the discovery of the secret of the Lord. And I have tried to lead you up to my conclusions by showing that the secret of anything is won by reverent affection. There is so much irreverence of the Lord in these days that He hides Himself away from the many. "Verily thou art a God that hidest thyself." There is so little downright love to God that He seems a myth to the majority.

The better rendering of the text is, "The secret of the Lord is with those who reverence Him." "Fear" was the old English word for reverence. So we have it thus in our King James version. Three hundred years ago men understood "fear" to mean "reverence." Not the secret of the Lord is with them that are scared when His name is mentioned, but with those who are attracted. There is only one way to the Divine heart, as to any human heart; only one way to hear His whisper of love, and that is by listening love, by approaching Him as an affectionate child approaches an affectionate parent. And how it is possible to think of Him in any other way, how it is possible to handle that wonderful Name with flippancy (often profanity) is a mystery solved only by the generous conclusion that those who use it thus have not considered and in their present state are not capable of considering what it means; by the generous conclusion that the Saviour made from the cross, "Forgive them, for they know not what they do." Surely no one could use the Divine Name lightly who had any deep appreciation of its sacredness; not so easily as they could cast slurs on the name of the mother who bore them.

Reverence involves congeniality, therefore the secret of the Lord must be with those who are *like Him*, and in the precise ratio of that likeness. "The pure in heart shall see God," and the purest shall see Him the best. Of course no mere finite being may fully fathom the secret life of a being that is fathomless; but it stands to reason that the holiest, that is, one most near to Him in nature, shall know Him best.

The humble may know Him because He says, "I am meek and lowly in heart." "I dwell in the high and lofty place; with him also who is of a humble and contrite spirit." He has hidden many things from the worldly wise and prudent and revealed them unto the babe's open receptivity. And reverent love is the first faltering step into His presence. "The fear of the Lord is the beginning of wisdom."

The Psalmist asks, "Who by searching can find out God?" And concludes that He is not discovered by research but by obedient love. Of course God can never be known by technical study; this is why so many of the scientists denied his existence. And "the wayfaring man though a fool may walk in his paths." And this explains why the intellectually brilliant, are so frequently irreligious, why the astronomer attempting to find God by his telescope

loses faith and declares if He is not in or behind the stars He can be nowhere. This explains why even theologians have frequently groped in darkness; they have tried to analyze God and so lost Him; why John, the disciple of love, was so much nearer the Divine heart than Paul, the philosopher and metaphysician; why the spiritualist, seeking Him in seances and table-rappings, misses Him. The Lord shows Himself to men as we show our finer feelings to our neighbors, by sympathetic and respectful approach. How is it possible for a man like Robert Ingersoll, lovable as he was among his friends, noble as he was in many respects—and yet who laughed at the sublimest passages of the sacred Word, who held up to entertaining ridicule the great promises of God upon which millions of souls throughout the centuries have pillowed their hearts; how can such a man have any idea of the truths that lie deeply hidden in those Scriptures? Shall we not trust that he will be forgiven because he knew not what he did. To turn the pages of the Word of God in a critical and unbelieving spirit, is to place at their very doorways forbidding angels with swords of flame. In a lower sense it would be like treating our tenderest feelings with jokes; it is the old illustration again of boiling the rose and crushing the pearl, of rudely demanding love, of attempting to take heaven by force of arms. Because we are made in God's image He is very like us, and there is a window of crystal in the Divine bosom to those who revere and love Him. The key that admits to His presence is the golden key of sympathetic affection. "The secret of the Lord is with them that fear him."



'And the Canaanite was then in the Land.'

With the clue Swedenborg has given us of the spiritual significance of the term "Canaanite" (hereditary evil) we often have occasion to exclaim sadly, "The Canaanite is still in the land," when we recognize in ourselves the stirrings and uprising of hereditary evil. The statement made literally in connection with Abraham "and the Canaanite was then in the land" (Gen. xii. 6) denotes that the Lord was troubled with hereditary evil from the mother, this statement referring more particularly to the period of his boyhood, or earliest dawning of youth.

Swedenborg makes a marked distinction between the hereditary nature derived from the mother and that derived from the father. The former seems to be comparatively superficial and transitory, whilst the hereditary nature from the father remains (A. C. 1414), though, of course, the evil in it must be kept in the circumference and quiescent with those who become angels. As the Lord had no human father, He derived no hereditary principle from this source, but only one from the maternal side, which He totally removed during His glorification. His complete extirpation of hereditary evil is signified by this verse in Zechariah: "In that day there shall be no more the Canaanite in the house of Jehovah of Zebaoth." But with the Lord alone could this complete extirpation of hereditary evil take place. Mere human beings may rejoice if they can bring the Canaanites under tribute and subjection as the

Israelites did. It is a very remarkable fact, especially noted in the first chapter of Judges, that though the Israelites fought against the Canaanites and reduced them to subordination, they never extirpated them. "And it came to pass when Israel was strong that they put the Canaanites to tribute, and did not utterly drive them out." (Judges, i. 28; see also verses 29-33.)

It is a very significant fact that the spies whom Moses sent into the land of Canaan, in making their report to him and describing in what part of the land the various nations dwelt, represented the Canaanites as dwelling by the seashore and by the coast of Jordan. (Numbers xiii. 29.) From this we draw the teaching that hereditary evil has its abode on the seashore or outer boundaries of our nature, instead of being entrenched in the interiors of the spiritual land, or soul of man.

Another very significant fact is that when the Israelites, after the death of Joshua, inquired who should go up to fight against the Canaanites, the Lord replied: "Judah shall go up. I have delivered the land into his hand." (Judges i. 1, 2.) Judah signifies in the supreme sense, the Lord as to celestial love, in its spiritual sense, the celestial kingdom of the Lord and the Word, and in the natural sense, the doctrine of the celestial church from the Word (A. R. 350). We see then that we are to combat hereditary evil from the celestial principle of love to the Lord, and in the strength of "the lion of tribe of Judah," we will overcome it. We should note that Judah called on Simeon to assist him in the conflict. The latter represents in the spiritual sense, love towards the neighbor or charity, and in a natural sense, hearing and obedience (A. C. 1514), so the principles he represents are important factors in the spiritual struggle against the Canaanites.

Heredity seems to me the strongest factor in natural life, stronger than environment, education or any other outer influence—stronger than anything save the grace of God, operating on the higher spiritual mind and enabling it to bring the Canaanite under subjection.

M. W. EARLY.

Working with the Angels.

None but He who sees all hearts can know the extent and depth of the suffering caused by the great war in Europe. To us, from afar the gloom has spread, and as our thoughts turn to the many innocent victims of the cruel carnage, it is difficult to reconcile so much agony with the loving purposes of an all-wise Providence. So fierce are the evil passions now raging, and so cruel their manifestations, that the world seems submerged beneath a flood of infernal lust for power and rule.

How sad it all is! How mournful the thought of orphaned children, of widowed mothers, of the countless slain and of the maimed survivors! So heartrending is it, that one can hardly bear the thought of so much sorrow.

Surely the gates of hell are opened, and fierce as is the conflict on earth there must also be a deeper, more furious struggle in the spiritual world for the maintenance of man's freedom and against the doctrine that "might makes right." All such struggles involve much suffering to both parties even though they finally lead to a truer acknowledgment of the Lord and His commandments.

And what is the part of angels in such a battle? Do they stand idly by and wring their hands in lamentation? No. They who came to the Lord after his fearful temptations in the wilderness and ministered to Him are still ready with loving suggestions which are given as fast as they will be received. It is through their ministrations and by their influence on the hearts of pitying men that the organized relief work, on a scale vaster than the world has heretofore known, is carried on with a patience, skill and system, that like mercy "blesses him that gives and him that takes."

What happiness then to be connected with such work! He or she who does it is *co-operating with the angels!* What a blessed thought! And what a privilege is ours of the United States to embrace the opportunity thus given us!

The Red Cross, the work for the blind soldiers, the Orphelinat Des Aimees, hospital supplies, clothes for the naked, food for the hungry, money with its power to aid in countless ways, all these it is in our power to give. In so doing we are ultimately the work of the angels, whose tender hearts are wrung with pity for their suffering brothers and sisters on earth, and in their loving service act as His servants, "who healeth our diseases and redeemeth our life from destruction."

Come, brothers and sisters of the New Church, come work with the angels, and while you are relieving material needs and physical suffering think of those beyond the veil (such a thin veil it is that separates us!) who are fortifying the afflicted. They are gently instilling a new faith and trust in the Heavenly Father and working with the Lord in His Divine Providence which permits these calamities only that worse evil may be prevented or a good grow from them that could not otherwise be.

If we do our utmost, it is but little in proportion to their needs, so great is the suffering, so multifold their wants.

There is a popular hymn of which the refrain is, "Brighten the corner where you are." Our corner, small at the present day, is the New Church.

Let us, whatever our private charities or connections with benevolent societies may be, strive as New-Church organizations to relieve the sufferings of those of our New-Church brothers and sisters who have met with losses from the war.

Work for the Belgians, for the French, for the Red Cross, for German babies, for Poland, for Servia, for England, for any and every need of the war in connection with any of the many admirable relief associations, but as *New-Church* societies, send your contributions to those abroad, of the *New Church who are in need.*

There is much that women can do in their Ladies' Aids; there is much they have done. There is much the men can do in giving money and their time to the systemization of work. Let no society think it is too small for some effort. Can we not make this a nation-wide co-operation of New-Church people? Come, let us try!

CARRIE GILES CARTER.

The Unity of Life.

For centuries men have made a separation between the secular and the religious, the worldly and the spiritual.

It has been thought by many that to be religious

one must give up the world, this wicked world, and live in seclusion and meditate in silence. The holy hermits of old did this, and gloried in it. But we know now how mistaken they were. Yet remnants of their teaching and example still prevail with us.

We no longer flee from the world, it is true, but we try to serve God, part of the time and the remaining part we give to the world. In this way there is a constant conflict, a warring element in our lives. We do not have real peace. We feel that when we are engaged in our religious duties, so-called, we are nearest to God. And yet we know we cannot always live on this high plane of life.

We must descend to the world again. But there is a better, truer way to look at life. We must realize that *all* life is sacred, that there is really no separation between the religious and the secular.

This is *God's world* and we are His dear children. It is a good place to live because He has placed us here and we can be religious everywhere, and God would not debar us from anything except the evil. Every duty is sacred. Every day is a day of the Lord, and every land a Palestine.

When Christ was upon earth He was always about the Father's business. He did not give part of His time to religion and part to something foreign to religion. He gave all His time to the service of men, and that is the truly religious life. Our religion must be practical to be effective. We must remember that the kingdom of heaven is within us, and if once we have heaven in our hearts, we are living in heaven whether in this world or some other. There is no long journey to take to get to the "Land of Promise." *It is here.*

Only live the unselfish life and you will find what a beautiful world this is. It's God's world. How could it be otherwise? All lovely music is sacred music. All great books are full of the spirit of God. All nature is beautiful because God animates it. We need not be afraid of the world. It is God's country, and let us thank Him for it.

This is the larger, grander view of life and it will help us all to feel the truth of it. We shall then have peace, and be able to say, "This is none other but the house of God and this is the gate of Heaven."

In every experience we shall find God. In all His children we may find his image and likeness if we search with patience and perseverance. We shall find a unity all through life, a oneness in all things. The spirit of God in all worlds, in all things and in all beings. To love God in man is to be in heaven now and always.

x.

Peace or Preparedness.

The Peace advocate swept the morning paper from the breakfast table with a gesture of disdain.

"The pity of it," she said: "A great newspaper, claiming to be the instigator and valiant champion of great reforms, yet scoffing in derision at the leaders of the greatest of all reforms—the settlement of an unholy strife between professedly Christian nations. A brave, brilliant editor, preaching the patriotism of preparedness for war, while every page of his journal bears shocking headlines telling the horrors and the hell of war, making it far too bloody an accompaniment of our simple breakfast. How strange it seems that fighting should be reckoned a cardinal virtue with civilized people when it

is regarded as a low brutal instinct in individuals. If a riot occurs in our streets we immediately seek to establish peace between the antagonists, depriving them of their weapons of warfare. But with great nations setting up the flower of youth and high citizenship as targets for the sweeping enginery of death on battlefields, we talk grandly of heroism and patriotism while we are sending forth ship-loads of war munitions to help on the fight, and rallying the Red Cross to the impossible task of relieving sufferings thrust sinfully upon subjects whose rulers are pledged to protect instead of sending out to murder and be murdered in cold blood."

"Softly, now," advised the satisfied man to whom what has been evermore must be. "You can't change human nature. You can't end war by appeal or argument. Wars have always existed—always will exist as long as men are human. The Old Testament is a record of wars. Read it and you will stop talking about peace when there is no peace."

Said the heretofore silent Guest at the table:

"Some of us have a way of reading of these wars that transfers them to the silent field of immortal man who is to conquer the cruel passions that you call human but are really inhuman and pertaining to the animal man."

"Yes, yes, I've heard of that fanciful fashion of reading the Bible," assented the satisfied man. "But I take the literal sense just as it reads. It's good enough for me. I understand it. And on the subject of war I find ample evidence that preparedness is the imperative thing. I believe in being ready to meet the enemy. Of course I am not eligible for military duty myself. My work is to encourage and inspire those who are able and should be willing to serve. Patriotism must not become a lost virtue as the pacifists would soon make it."

"Patriotism should be exercised in upbuilding rather than in tearing down and destroying civilization," remarked the Guest. "The whole ground of patriotism is covered by the law as laid down for our direction, 'Thou shalt love thy neighbor as thyself'."

"That is a law easy to preach, but impossible to practice," was the matter-of-fact response. "I don't suppose any human being ever has or ever will love his neighbor as himself. I once heard a preacher say that the Lord didn't mean it in the full sense. I think so myself."

"And yet, you believe in the Gospel, do you not?" questioned the woman of peace."

"Why, most assuredly," said the literal-minded man. "Am I not a faithful member and supporter of the church? Do I not attend every service and have family prayers daily? But you do not expect human nature to put on angelic virtues, do you?"

"But why are these commands given to humanity if not to be obeyed? There is certainly the recognition of a power within humanity that is able to respond to the laws so explicitly laid down that the literal reader can not miss their meaning," suggested the Guest.

"Let me tell you, I don't miss the literal meaning of this literal saying of the Lord, 'I came not to bring peace but a sword,'" said the man of war triumphantly.

"Yes, the sword of truth that pierces to the soul consciousness and arouses the sleeping man to the

approach of his spiritual enemies," the woman of peace remarked.

"Another fanciful interpretation," returned the literalist. Did you see what our editor said this morning about Women and Pacifism? Women do not understand war, he declares. Wives of business men, if they could see the ruthlessness with which their husbands prosecute their business would be shocked, he says."

"Very true," assented the woman of Peace. The "ruthlessness, for instance, of the Steel Corporation as shown in the report of the investigating committee that is seeking to place the blame of the late Ohio riots where it belongs. It is a moral warfare in which women are interested, and if they may persuade their husbands and friends out of such 'ruthlessness' in business as our editor admits, it is a holy cause to enlist in. I am glad the editor gives women the suggestion of this work in which many are already engaged. I am glad, too, that in the midst of consecutive columns recording tragic and criminal happenings, there creeps in the story of a devoted old couple who after fifty years of faithful wedded life, refused to be parted in death. This beautiful record outbalances the adjoining reports of jealousy, unfaithfulness and divorce."

"And we can forgive criticism of the Peace movement, which whatever its mistakes, is a promise of preparedness for the coming of a new era in the Christian world," added the Guest at the table.

A. L. M.

Defining a Christian.

Technically, a citizen of the United States is such by birth or naturalization. Spiritually, American citizenship is achieved only as the citizen apprehends the spirit of freedom and democracy, and embodies such principles in his life. Technically, a person who acknowledges the authority of Jesus Christ and becomes thereby a member of His body, the church, is a Christian. Spiritually, Christian discipleship is attained only as one gives place to the spirit of Christ, as one endeavors to think of God and man as Jesus thought of God and man and acts accordingly. Ideally, there should be no difference between the technical American citizen and the spiritual apprehending American citizen; between the technical follower of Christ and the spiritual follower. Practically, there has been, is, and probably will continue to be such difference. Yet the spiritual Christian is the preserver of Christendom, and the spiritual citizen the preserver of democracy.—EDGAR DE WITT JONES, D. D., in *The Public*.

Prophetical.

Shortly after the Brockton Convention in 1909, one of the prominent western New-Church delegates commented upon the proceedings there, and in a private letter expressed these views as to the future encouragement becoming apparent in the work of the Lord in His Second Coming:

There are things in the world today which are dark enough, no doubt. If one's tastes lead him that way, he can find plenty of them; can even find them where they are not. On the other hand, I firmly believe that there has never been a time in the world's history when as much was being done as now for the betterment of the condition of the unfortunate. . . . This we know—that a movement for the salvation of the world began in the

year 1757, and that that movement has progressed and will continue to progress. It is possible that with the new freedom which now prevails, hell may manifest itself more plainly than before (though this does not seem possible when we think of the crimes of history). But that heaven manifests itself more plainly than before the Last Judgment is certain. There is to be a new earth as well as a new heaven, and it is coming in ways which we very imperfectly comprehend, and which we need not worry about. Is it not likely that the salvation of the world, the making of a new earth will come in unexpected ways?

This was written before the present upheaval of the nations of the world in a destructive and wicked war and seems like prophecy.

Evidence of New Needs in the Church.

EDITOR OF THE MESSENGER:—In the MESSENGER of September 1st I notice the Rev. Julian K. Smyth's suggestions to Associations meeting this fall to take up as topics for conference in short papers "The Growing Recognition of the Coming of the Lord," bringing out quotations from articles in journals and magazines on these three points:

1. Recognition of the end of an old age and the beginning of a new.
2. The acknowledged breakdown of Protestant Theology.
3. The growing demand for a re-statement of Christian truth.

An Episcopalian friend gave me to read Rev. Leighton Park's printed sermons, printed by request, on "The Mistake of the Church." I enclose some extracts from the sermons, thinking they might be useful as MESSENGER reading, and as coming under the heading of Mr. Smyth's suggestion. I wish that the three sermons could be reprinted entire in the MESSENGER, as they are food for thought, and I have only been able to give brief statements without the logical sequence of thought which led up to them in the sermons. GERTRUDE H. CONCKLIN.
New London Ct., Dec. 9, 1915.

EXTRACTS.

"The scandal of Protestantism is the schism in the moral life. The pious deacon, the sanctimonious elder, the smooth Sunday-school teacher, alas! the unctuous minister—they are known to us all. These men and women have been taught that their religious life was confined to the church to which they belonged, and the result has been that we have got pious men in the prayer meeting and tricky politicians; untrustworthy men in the industrial life—men who cannot be trusted as men outside the church are trusted. This religion has led to a theory of life in which we draw our private morals from the gospel and our public morals from paganism—and not the best paganism at that. Such churches can never be an influence in this land to bring about the Kingdom of God on this earth because they have lost the vision of the Kingdom of God.

"Private judgment carries with it the awful burden of private responsibility. And there is where we (Episcopalians) have broken down. For if we would know what we are we must ask what others think of us; and it is not a pleasant thing to know what many think of the Episcopal Church in this land. They say, 'These people seem to think nothing about obligation. All they ask for is conformity; then when the people become outwardly members of the church they may do anything they please.' Of course they may. That was a great and awful saying of St. Augustine, 'Love God and then do what you will,' but oh! what a dangerous saying. How easy for men and women to say, 'I will do what I will,' assuming that they love God, whereas if they loved God what could they will but the will of God? It is said that 'There are communicants in this church who live without any sense of responsibility at all. They not only drink, but they drink too much. They not only dance from time to time, but they dance lasciviously. They not only play cards, but they gamble. They not only go to the theatre, but they encourage shameful plays. They not only neglect the conventional observation of Sunday, but they join with those

who would make it a day of noisy self-indulgence. They are, many of them, well-to-do, but this church has become an ecclesiastical club where the members listen to fine music and endure the sermon. They feel no sense of responsibility for the shame of the city. They live luxuriously and think that because they come at stated intervals to the communion (too often with bodies weary with dancing and minds divided by worldliness) that they are safe. Is this a 'railing accusation'? It is if it was intended as a description of the great company of communicants in the church. Whether it describes any considerable number I would like you seriously to consider.

"Now look at the Roman Catholic Church with its losing membership. Why is it that this great body of devoted, earnest Christian men and women, with the most splendid organization the world has ever seen, find themselves unable to adapt themselves to the American life? The reason is easy to find, because they are a part of a great earthly kingdom and the king is a foreign potentate and they believe that he is the only king on earth today that reigns by divine right, and upon him they are dependent. . . . Never, never will this American Republic allow its government to be dominated by a church that looks to Europe for its policy and believes that the kingdom of God is a kingdom of this earth.

"Then think of the popular Protestant teaching about Jesus. There is no real faith in the Incarnation. The revelation of God in Christ seems to begin with Calvary. Christ is a means to an end, a sort of *Deus ex Machina*. The 'good nature' of their God has replaced His vindictive wrath because he has been paid. Can we say of such a god that he is 'light and in him is no darkness at all'? If, then, the churches are a failing influence, what is to be done? Sometimes we hear plans of reorganizing the churches. It is not reorganization we need, but clear vision. All the best forces of life are against the mediaeval mind and the Puritan estimate of life. The universe has expanded and our theology has contracted. Psychology has discovered the soul of man. . . . What is lacking in the popular theology is a *new God*. And if that seems to any of you a strange saying, read over your Bible and you will find again and again that the time came when the Old God, the Tribal God, the National God, the Restricted God, was no longer enough to fill the hearts and minds of men, and they must have a New God. You and I need a New God, a God as majestic as this universe, a God who will call forth from you and me such humble adoration as we have known from time to time when we have stood in the presence of one of the miracles of nature. We need a God of Majesty, and we need a Human God. . . . We need a new church—not a new organization—of those we have more than enough. . . . The religious spirit is strong today in this land and in Europe, but much of it is outside the churches."

Encouraging Progress.

We give the following statistics for what they are worth. They at least indicate a growth in outward professions of piety, which it is hoped may grow into much evident spirituality now latent:

The Boston *Transcript* has been gathering statistics of church growth in this country in 1915, and declares it to have been one of the most remarkable years in the history of religion in America, showing the most extraordinary progress ever made, in increased church membership; in the vast sums of money contributed to churches and to relief; in Bible making and selling; in the uprising of men, shown conspicuously among the Protestants, in work for missions, among Catholics for lay co-operation in many forms of progress; and among Jews in a great growth of Zionism.

Figures at hand show an increase in church membership in America of 780,000 and that 40,000,000 persons in this country are church members. Presbyterians (North), gained 55,000; Methodists (North), 104,000; Disciples, 50,000; Baptists, 145,000; Lutherans, 60,000; Episcopalians, 26,000; Roman Catholics, 242,000.

Episcopalians last year passed the \$20,000,000 mark in total gifts to their own work and went \$700 beyond all earlier records in gifts to missions. Presbyterians and Methodists broke all previous gift records, the first named by \$105,000. Jewish relief to Poland and Palestine ran into the millions, Catholics carried well forward a campaign for \$500,000 to build a national headquarters hall in New York.



Sunday Afternoons



THE WALLS OF JERICO FALL.

Betty's Wish - Bone.

(Concluded)

Many days passed, and poor Mrs. Brown still lay there, quite worn out with hard work.

Perhaps the poorhouse people were glad to get rid of Ben. At any rate, there he stayed, and Betty and he took turns in housekeeping. He chopped up their firewood, brought water from the brook, and ran of errands, till Mrs. Brown often wondered what they should have done without him. Their money ran very low before she had strength to sit up again. Kind people in the village helped them in many ways, but the prospect before them was very dark.

"Oh! If I'd only wished!" Betty thought many a time as she heard her mother sigh—"if I'd only wished for the machine right away mother wouldn't have been sick; and oh, when shall I get to look for my wishbone?"

One afternoon, Mrs. Brown, looking at Betty's pale cheeks, thought a run in the wood might do her good. "I can spare you today, Betty," she said, "so run off and have a rest, my good child."

A little hope came to poor Betty, and as she kissed her mother, she thought, "Maybe I'll find the wishbone, and wish after all."

She went slowly along toward the brook and the great tree. Three weeks and more had passed since her loss, and she felt it was almost useless to search. Still she lifted up every leaf, looked under every stone, and in each crevice about the roots of the big tree. She did not see that a tall gentleman on the other side of the brook was watching her curiously, and so when she burst into a great passion of sobs and threw herself on the ground, she was startled to hear a voice saying, "My little girl, what is the matter?" Betty looked up. It was a kind face before her, and her trouble was too great for

bashfulness. "O sir!" she cried, "I lost my wishbone before I'd wished, and mother's sick, and we can't ever have anything!" And Betty cried again bitterly.

Little by little the stranger drew the whole story from her. "I wouldn't give up yet," he said; "let's look for it together."

Betty felt encouraged in spite of herself. "I've looked everywhere," she said; but even as she spoke the stranger, turning up a dead branch, disclosing the wishbone!

"Oh!" screamed Betty. "I've got it, and now we can have everything!" And she cried again for very joy.

"Will you break it with me, Betty?" said the stranger.

Betty looked dubiously at him. Why not, though? He had found it for her, and who had a better right? She held out one end; but what a sharp little conflict began all at once as she held it. She had thought that if only the bone was once found, she should not hesitate one moment in her wish, yet never had the doll seemed so lovely or so much to be desired. Self-indulgence and self-sacrifice battled fiercely in Betty's mind, and the stranger, watching her, saw curious expressions flit over her little face.

"I'm awful to think of my doll one minute when mother has been so sick," thought Betty.

She shut her eyes tight, she was so in earnest, and pulled at her end as she said to herself, "I wish mother might get well right away, and have a sewing machine, so't she needn't ever have to wash any more."

Betty didn't know in what a loud whisper she said these words, for she heard a little crack, and, opening her eyes, saw the long end in her hand! "Oh goody!" shouted Betty, and then sat quite still.

"Tell me what you wished, won't you?" said the stranger.

"I couldn't," Betty answered; "for you know it wouldn't come true if I did."

There was a queer little smile in his eyes as he said, "Then don't tell it by any means." But Betty was too busy in thought to notice it, and darted home as soon as she could get away. Ben met her half way and said they were to go to the village together for some medicine, and so an hour or more passed before she reached home again.

Betty gave a great jump as she went in, for the stranger sat there quite at home, and laughed aloud as she stood perfectly still in astonishment.

How mysterious it all was. Betty had to be told a great many times before she could really understand that this tall gentleman was own brother to Ben's mother; that he had been in China for many years, and that, coming home with more money than he could ever want for himself, he had found that there were no relatives left to him in spending it, save this one little Ben. "Uncle Dan," he said the children must call him; but Betty thought she never could give him that name.

After all, though, this afternoon had made them very well acquainted, and before bed time Betty felt as if she had known him all her life, confided to him all her hopes and desires for her mother, and even whispered a description of Lucy Smith's doll.

It was astonishing how fast her mother got well, now that she did not worry so much about their

future, for Uncle Dan said that those who had cared so kindly for his little nephew must never want again. When one day he told them he must go to New York on business, Ben and Betty were almost heartbroken, and only consoled when he promised to come back in a week or two.

Two or three days afterward a wagon lumbered over the wood road and stopped at the little house. Out of it came a great wooden box, at which the driver and Ben hammered away for some time. When it came apart there proved to be a small box inside, and on it was printed in great letters—

"FOR BETTY BROWN."

Betty saw something else; what it was she didn't know, but she *felt*.

"Mother, O mother! It's the sewing machine; I know it is; I know it is! I knew my wish was coming true!"

Betty was right. There it certainly was, in its pretty walnut case. The fairy that was to bring ease and comfort and freedom forever from hard, ill-paid labor. Mrs. Brown's eyes were full, and her hands shook as she lifted the lid and looked at the shining silver plate and bright busy needle, and Betty danced wildly around, pulling Ben with her.

Meanwhile the driver had been knocking the cover off Betty's box. In it lay a paper one, tied carefully. Betty's fingers were almost as unsteady as her mother's when she untied the knots and lifted the cover. There was one delightful little squeal, and then she stood quite still before a doll—and such a doll! Lucy Smith's was nothing to it—lovely blue eyes, and curling hair, and red cheeks, and dressed just like a little girl five or six years old—buttonholes and all—so that she could be undressed every night, and, besides the clothes, all sorts of pieces of silk and muslin and linen, so that Betty could make for herself dresses and aprons and all the little things. And in the bottom of the box there turned up such a beautiful book, with bright red covers, and "Robinson Crusoe" on the back, and Ben's name in it! They were all quite wild, and Betty told her mother she thought they ought to be very thankful to God for making wishbones.

Uncle Dan came back again, and enjoyed their happiness fully as much as they did. He stayed at home long enough to see Mrs. Brown overrun with orders for sewing machine work and to place both Ben and Betty at school. Ben himself was to decide on his future as he grew older.

Betty lost a little of her faith in wishbones as years went on, but to this day she keeps the pieces of her first one in a little box, and was heard to say lately as she looked at a fine carriage with its coat of arms, that if ever she were rich enough to ride in one, she was sure she should have a wishbone painted on each door.—HELEN C. WEEKS.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day duty or the night musing—I do not think we should discern Him any more upon the grass of Eden, or beneath the moonlight of Gethsemane.—J. MARTINEAU.

Up and Down.

The sun is gone down,
And the moon's in the sky;
But the sun will come up,
And the moon be laid by.

The flower is asleep,
But it is not dead;
When the morning shines,
It will lift its head.

When winter comes,
It will die—no, no;
It will only hide
From the frost and snow.

Sure is the summer,
Sure is the sun;
The night and the winter—
Away they run!

GEORGE MACDONALD.

“There is no action of man in this life which is not the beginning of a chain of consequences so long that no human providence is high enough to give as a prospect to the end.”

“The secret of being happy is in aiming at the happiness of others—doing good as we have opportunity.”

The blessedness of life depends far more upon its interests than upon its comforts.—GEORGE MACDONALD.

Never cast dirt into that fountain of which thou hast sometime drank.—*Hebrew*.

The Sunday-School

Preparation for the Sabbath Day

The feeling of our grandparents or great grandparents that the Sabbath began Saturday night may well, in a modified form, be revived for our modern consideration and edification.

In these times, when late Saturday night parties and dances are being attended by both young and old or when the Saturday night theatre party does not reach home until well toward midnight, it is well to consider just what spiritual dangers lurk in these things.

It should be remembered that the morning service and its worship is planned for your needs on every Sunday of the year. The sermon is written for people in *normal* condition. The Sunday-school work is prepared by the teachers for wide-awake pupils. Those violate the law, “Remember the Sabbath Day to keep it holy,” when they come to church or Sunday-school tired and sleepy because of a late dance or theatre party the night before. The excuse that there is no other night is not adequate. In the Divine Legislations there are no “riders” or loopholes. This is not due to harshness on the part of the Divine Author of the Ten Laws of Sinai; it rather shows His great mercy and wisdom for every violation of the Sabbath reduces our capacity for blessedness and wisdom and usefulness and leaves us more and more shut up with our evils and their destroying falsities.

The law to “Remember the Sabbath day” came out of the heart of Infinite Love and it was formed by a mind of Infinite Wisdom, and it is loved and kept by the angels of heaven and by those on earth who sincerely desire de-

liverance from their evils and from their false aims. Let nothing, then, hinder our fullest keeping of this beneficent command and then we, too, shall come to know its deep goodness and profound wisdom.

Lesson Helps for February 13, 1916.

Recitation: Psalm xxxiv. 1-10.

“O taste and see that the Lord is good: blessed is the man that trusteth in him.

“O fear the Lord, ye His saints: for there is no want to them that fear Him.

“The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing.”

Verse 8. As we only know the real quality of fruit by tasting it, so we only know the quality of the Lord's goodness when we receive it into the life by living from it. Thus tasting of the Lord's goodness we not only know its quality, but we “see” or understand its goodness. Those who trust in the Lord are led by the Lord and not by their anxious and self-seeking and world-loving desires: these are blessed, for they know that heaven is in themselves.

Verse 9. Those who are the Lord's “saints” or holy ones, as the Hebrew has it, “fear” the Lord by fearing to sin against His goodness and truth; such do not lack any good thing that the Lord can give and that they can receive with spiritual profit.

Verse 10. Natural self-confidence and trust in one's own strength will always leave the soul hungry and unfed with the spiritual courage and love of those who seek the strength of the Divine Love and its abundant and unailing goodness.

Class Work: Joshua vi. The Walls of Jericho Fall.

With *Primary classes* make as vivid as possible the natural picture, being sure that the place and the power of the ark in the miracle stands out prominently. Find help in “Bible Stories for Youngest Classes,” Lesson xix, p. 94; “On Holy Ground,” p. 140-143; “Sower Notes,” vol. 2, pp. 17-22. With *Junior classes* proceed as with the Primary classes, giving more thought to the place of the ark and its wonderful power. Helps the same. With *Senior classes* consider the spiritual Jericho and the spiritual meaning of the way in which it was taken. Helps in the “Sower Notes” and in “On Holy Ground,” at references given above. In addition, A. E. 700:d. 15-19; 458:10, 11; A. C. 8815:e.

PRIMARY.

How did the people get across the Jordan? What opened the way? The Lord's power in the ark did it all. But are the people now to go peaceably along without more trouble from enemies? No, they soon come to the evil Jericho and find it all shut up tight within high, strong walls and heavy gates. What must be done? Would it do for the children of Israel to go and leave the city and not try to destroy it? It might seem easier to do this, but the Lord told them to destroy the evil nations and cities. Let the teacher draw a picture of some walls surrounding a space within. The drawing need not be finished at all. Show the class the pictures of the location of Jericho on pp. 141, 142 in “On Holy Ground.” Now, how were the Israelites to begin their attack? They were to march around Jericho how many times in all? Thirteen times in all. Once each day for six days, then seven: times on the seventh day. But were they to march around just as they pleased, going as fast or as slow as they wanted to, or few together or in one big crowd? How was it to be done? The teacher has her city marked on the blackboard; now let her put on some lines to show the “armed men” who went first. Use white chalk for these “men.” Show the seven “priests” with the seven ram's horns with red lines. Now what shall we put next? The ark. Make this perhaps in yellow, for it was golden. After the ark came what? The word “rereward” in verse 9 means more soldiers marching in the rear or back end of an army, here after the ark.

Now we have our marching force. Each day this force marched around the closed city, the priests blowing with their trumpets. The people of Jericho must have thought this was a strange way to attack strong walls and gates behind which were armed men. But let us see what happened.

On the seventh day they started out as before. But how

many times did they on this day go around the city? What else was done on this day that wasn't done on the other days? See verses 10, 16 and 20. When the people shouted, what happened? Was it the shout of the people that made the walls fall? No, it was the great power that came from the Lord through the Commandments in the ark. We think the great guns that are being used to-day in the war are wonderful in their power to break down walls and fortresses, but think how much greater was the power coming from the Lord through the little ark. When the people shouted and the trumpets blew, then in one instant the walls of the city fell flat so that the children of Israel went straight into the city and destroyed it and all the inhabitants excepting Rahab and her people, because Rahab had once helped the spies of Joshua to get away from Jericho. What was saved from the city besides Rahab and her people? Read verse 24. Where were these vessels put? The victory was the Lord's and so the vessels belonged to Him.

When you stop to think of the two miracles that were done by the Lord through the Commandments you can see why we say the Commandments so often in the Sunday-school and also in the church service. We cannot know them too well and the better we know them and live them the more do we become like the angels in heaven.

Notice verse 26 that says that Jericho was not to be rebuilt.

JUNIOR.

Take out your maps of Palestine and point to the location of Jericho. If you are using outline maps put a little dot or cross for the city of Jericho. Tell me something about this city—its climate, the fertility of the ground. Was the city open like ours here or, like most ancient eastern cities, was it enclosed with high walls and protected with heavy gates? Look at the pictures in "On Holy Ground," pp. 142, 143. You don't see any city standing, but you are looking at the place where Jericho once stood. Let the teacher read the article on "Jericho" in the "Dictionary of the Bible" (Hastings), vol. 2.

Were the people that lived in ancient Jericho good or evil? They were to be destroyed as the Lord said. But how? The children of Israel didn't have the big guns that men today are using; they had perhaps only bow and arrows and spears and shields. But they had the Lord's power with them in the ark. And how was this to be used? What were the commands that came to Joshua from the Lord? Let the teacher now write on the board the marching orders, asking some pupil to give them. Think how the dwellers in Jericho must have wondered as they watched the procession each day move around their city. Perhaps some laughed; some who had heard about the wonderful power of the Lord with the Israelites may have trembled; at any rate, all kept closely shut up inside of the city, as the first verse says.

How many times did they go around the city altogether? Thirteen times. Notice how the figure seven comes into the story. The seventh day of the week is our Sabbath. There were seven priests going before the ark with how many ram's horns? How many times did they go round the city on the seventh day? Seven is a holy number in the Bible when used about good things and people, and especially about the Lord and His work and worship.

When was it that the people shouted? When the shout was heard what happened to the walls of Jericho? Did the shout bring the walls down? No, it was something more wonderful than this. Let the teacher call to the minds of the children the walls of some building that they know in their city or town and then make as vivid as possible the falling of the walls of Jericho. Now bring out the lesson of the power of the Ten Commandments when the Lord's life is in them. If Joshua and the priests and the people had disobeyed the Lord and had not taken the ark around the city and had not blown with their trumpets, do you think that the walls would have fallen? No. If we just say the Commandments over in our Sunday-school or at home with our lips and never think of them when we want to do wrong or are thinking wrong thoughts, can the Commandments help us as the ark with the Commandments in it helped the children of Israel to destroy the evil city of Jericho? It is good for us to say the Commandments over in our homes and in our Sunday-schools, but we mustn't forget them when we want to do wrong. Only by carrying the ark around Jericho many times were the walls destroyed so that the city could be taken.

The children of Israel were a cruel-minded people, so

the Lord let them destroy all the people in Jericho—men, women and children, and even the oxen, sheep and asses. Only one woman, Rahab, and her father, mother and brethren were saved, for she had shown kindness to the spies of Joshua when these a short time before had gone to find out about Jericho. The complete destruction of Jericho and the command not to rebuild it teach us that we ought to turn wholly away from all evil desires and wrong thoughts and never go back to them again.

SENIOR.

Recall Lot's choice of the "plain of Jordan" (Gen. xiii. 10-13) and its spiritual significance. Does a low plain and valley represent a high or low state, a natural or a spiritual life? Jericho was situated in this plain and in a good sense it meant what we are now doing in our Sunday-school classes: learning about the nature of the heavenly life, the Lord and His power to save, the laws of neighborly love and service and other truths from the Bible. But the city of Jericho in a bad sense means doctrine that is false and that is used to defend and excuse evil practices. The "inhabitants" would mean those who have profaned good and true things by first acknowledging them to be good and true and then by turning away from them to evil things and then to false thoughts which made these evils seem good and necessary. (A. E. 700 d. 15-19.) "Walls" do what for a city? They mean, then, excuses and arguments that are used to cover up and defend more interior wickedness and falsity. The doctrine that we hear today that "might makes right" might be one stone in such a wall of Jericho. Let the teacher sit down and write out a list of other "stones."

But how overcome such a spiritual Jericho? The method is given in our chapter. We must march around this Jericho. View these evil practices and their false doctrines in the light of the teachings of the Ten Commandments; in other words, do the work of self-examination. Seriously and in earnest we must view all sides of our wrong doing and the wrong thinking that we have used to defend our conduct. The "priests" in us, our good desires must bear the ark of the Covenant, the sound of the ram's horns will represent the power of the truth of innocent affections that will be felt within us and the "armed men" before and behind will perhaps represent the more practical and external thoughts regarding the means by which our evils and their falsities must be destroyed. As we thus go around our Jerichos we shall feel the influx of the Lord's truth and the power of this truth. And what do the numbers "seven" used in connection with the story indicate? They mean the holy thoughts and feeling which should always accompany the work of self-examination and repentance. These are from the Lord and give added strength and power to our work.

The falling of the walls on the seventh day means the utter destruction of all false and specious arguments and excuses which we may have used to defend our evil deeds. Such "walls" have no power against the solid strength of the truth of the Ten Commandments. This we can prove for ourselves if we have not already done it. Read the chapter in "Heaven and Hell" on the "Power of Angels in Heaven" or, if you have not time for the whole chapter, read paragraph 229. All this power the angels have from the Divine Truth which is the Lord's.

When we think, then, of the power of the Commandments as shown at the Jordan River and at Jericho there is no excuse for our saying about any evil habit, "I can't help it." If we make the right use of our "ark," the Ten Commandments in our minds, then we shall see how false and silly a remark like the above really is.

But if we have once overcome an evil practice, what will happen if we return to it? Read verse 26. A return to evils once put away as wrong and sinful brings upon us the death of the internal and external things of spiritual life and leaves us in the hell of profanation. See D. P. 231 and Matthew xii, 43-45. We must "endure unto the end," be "faithful unto death," then is the crown of life given us. Once having destroyed a city of Jericho, we must never rebuild it again.

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	
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Rev. Paul Sperry is delivering in the National Church, a series of Sunday evening addresses on the subject of "Four Worlds and Their Purpose." The particular subjects are: 1. "The Natural World, or the Earth." 2. "The World of Spirits." 3. "The Infernal World, or Hell." 4. "The Celestial World, or Heaven." The last of these lectures will be given on February 6.

H. M. Peters Estate Settlement.

The readers of the MESSENGER will be pleased to hear that this estate, regarding which there has been some litigation, has been finally settled out of court, following compromise with the litigant heirs.

The estate consists chiefly of valuable real estate in the city of Seattle, located on the corner of Fifth and Pike streets, and some mortgages. The real estate is located only three blocks from the heart of the retail business centre in one direction, and three blocks from the Washington Hotel, which is the newest and best hotel in the city, and the growth of the business section of the city being centered around this corner there are excellent prospects for large increase in value with return of normal business conditions. While the buildings on the property are not of a permanent character, they are rented on a basis which more than pays the expense of maintenance. The immediate income from the estate, however, is much smaller than anticipated because of the necessity of placing a mortgage of \$50,000 on the property to meet bequests of other heirs, litigation and administration expenses.

The Augmentation Fund equity in the property is conservatively estimated at \$60,000, and a like amount goes to the American Swedenborg Printing & Publishing Society, the testator having left the two organizations as equal residuary legatees.

Although as a result of litigation the estate is not immediately yielding as much as anticipated, the church is to be congratulated on the conclusion of the litigation and the settlement of the estate on the favorable basis accomplished.

Meeting of the General Council.

The January meeting of the Council was held in the New York church on the 19th of the month. A good deal of the business considered was of a legal and routine nature and not of much interest to the general public.

The attorney authorized to sell the land in Illinois, a half interest in which was bequeathed to Convention for the Pension Fund, reported that a sale had been effected and the deeds were ready for execution.

A communication was received from the Massachusetts Association inviting Convention to meet with them this year. There was also talk of a probability of an invitation for the meeting to be held in Chicago. The appointment of place and date was left with the President and Secretary.

The chairman of the Pension Board reported that the plan to have women on the board promised to work greatly to the advantage of the fund. A revival of interest was lately manifested and the late Thanksgiving offerings were greatly in excess of former years. The special committee appointed to consider ways and means of providing funds did not report favorably on the plan of making pro rata assessments for the fund. The committee appointed to work out an annuity scheme reported progress. The plan they had under consideration was not yet fully matured.

The chairman of the Augmentation Fund Committee reported on the condition of the Fund. He said the Peters bequest matter had been settled, but the property would bring no immediate revenue to the Church, although it promises to become of much future value.

Several committees reported progress and several matters were discussed without definite action being taken thereon.

Memorial to Mrs. Beaman.

We, the members of the Cincinnati New-Church Ladies' Bible Class, desire to place on record our deep appreciation of the useful life of our friend and honored member, Mrs. E. A. Beaman. Nearly twenty-five years ago she and many of us gathered around the long table in the pleasant library of the Fourth and John St. Church to listen to Mr. Goddard in his explanation of our studies in the Bible. The idea occurring that a permanent class for this study would be enjoyable, Mrs. Beaman was elected our first president, and remained most acceptably in this office for at least twenty years devoting much of her time and interest and affection to it and its members. Personal experiences have drawn all the members of the Bible Class into a very close union, and it is from feelings of thankfulness for having enjoyed the blessing of such a worthy life in our midst, one to which each member might turn with an assurance of affectionate interest and help, that we now desire to record these words in the history of the Bible Class as a loving memorial to our devoted member and friend, Mrs. Beaman. We know that He who orders all things for our eternal good has called to Himself this dear friend and leader whose untiring, loving zeal has kept us so many years together in our study of the Word, and we realize that as a good and faithful servant, she has entered into the joy of her Lord.

Therefore be it resolved, That we put aside all selfish thoughts of our loss, and that we ask Him who doeth all things well to help us to see in this dispensation of His Providence—only what is beautiful and uplifting. "To us, she is not gone—since to live in hearts we leave behind is not to die."

Be it further resolved, That these resolutions be spread upon the minutes of the Bible Class and that a copy be sent to the family to whom our hearts go out in love and sympathy.

CHARLOTTE E. WAYNE.
NELLIE BABBITT.
MARY ADAN CARPENTER.
E. B. HENRY.
LOUISE R. CLEVELAND.
FLORENCE C. MURDOCH, Committeee.

Reason for Optimism.

EDITOR MESSENGER:—I have sometimes wondered why it was that, being for quite a large portion of my life one of the "isolated" I still have always been called an unusually optimistic New Churchman. One reason I believe to be that my whole heart is in the endeavor to aid in the spread of genuine truths, and my every sense is keenly alive in that work; and I wish to say now, knowing as I do how difficult it is for mankind to see truths from the falsities in which nearly all have been educated, that I am astonished at the phenomenal growth of the "New Jerusalem."

Allow me to give a few examples. A few years since while in Washington with a party of Methodist friends they wished me to attend church with them on Sunday morning. I said that if they would go with me to Mr.

Sewall's church in the evening I would go with them to the Metropolitan M. E. Church. To this they agreed. I was gratefully surprised to hear an out-and-out New-Church sermon, and as soon as the service was ended, I went up to the front and introduced myself to the minister and congratulated him upon preaching so excellent a sermon. That evening my friends listened to a most impressive sermon by President Smyth, upon the Supreme Divinity of the Lord Jesus Christ.

I was in Washington in December when that remarkably gifted man, Rev. Frank Sewall, passed away, and was gratified to see how the Washington papers recognized his great worth to the spiritual and social life in our national capital.

While in Bogota, N. J., I attended a service in the large Lutheran church, and again was surprised in hearing a solid New-Church sermon. There was no remotest hint of Luther's doctrine of salvation by faith alone. There was no reference to vicarious atonement. It was all, "If you would enter into life, keep the Commandments." I introduced myself to this pastor and congratulated him as being a minister of the New Jerusalem, if not in name.

I wish to call attention to the sermon of Rev. William Milton Hess, Ph. D., of the Congregational Church at One Hundred and Seventy-sixth street and Washington avenue, New York City, published in the *New York Herald*. I give a few extracts. The title was "The Coming of Religion." The text was Matthew 7th and 12th. He said: "Today we see the breaking up of creeds, because we are at last realizing that they are mere human statements." "Only now here and there is humanity preparing to welcome the new-old religion of Jesus and the prophets. This religion of deed, of righteousness, of character, is the twentieth century electric-light type of religion, the light of the noonday sun." "A glorious day is ahead for religion, *the religion of deed.*" "Men and women have been crying for bread." "What is left in the great modern transition from theology to religion? Everything of value is left. Jesus is left. The Golden Rule is left, and the Golden Rule is Jesus' summary of the very essence of religion." "Morals are being injected into business and politics, and even into religion." "It is only a question of time when ignorance and blindness must pass, and we shall have real religion, the religion of the Golden Rule. God hasten the day."

Mr. Editor, when I began writing articles under the title "Watch It Grow," I did not explain that the intent of that real-estate sign was that people would be astonished at the rapid growth of a section; and I think we may all rejoice that we can see the downcoming of the Lord's New Jerusalem in "power and great glory."

WILLIAM W. HULSE.

Communications

What We Call Ourselves.

EDITOR NEW-CHURCH MESSENGER:—As throwing a side-light on the subject of the Church's name, it is interesting to observe what New Churchmen call themselves when asked what they are by strangers. In a religious census lately taken in Springfield, Illinois, among the statistics we read: "New Jerusalem, 10; Swedenborgian, 4."

H. H. G.

Our Name and Our Creed.

The kindly and searching spirit in which this vital subject has been discussed at so great length in the MESSENGER is highly commendable. As briefly as possible I would

reply to Mr. Landenberger's comment upon my statement that the creed in the new form, where "without whom no mortal can be saved" is changed to "without Him no mortal could have been saved," rejects from the creed the present-day saving power of the Lord, and that now the creed acknowledges neither the deity of the Lord nor His present saving power.

My first letter, I supposed, made this clear, in stating that Unitarians could not repeat the old form, and can recite the new form. Why? A scholarly Unitarian clergyman said to me, "True Unitarians believe that we touch God at only *a point*; while Jesus was raised up by God so as to touch God at *all points*. Thus Jesus was made perfect as our exemplar. He is not God, but a man raised up by God to the fullness of human attainment." Having this idea of the Lord, the first part of the creed is construed to mean God in Christ. The acknowledgment of the Divinity of the Lord—not His deity—means nothing to the world, for even a verse in poetry is said to be divine. As to the Lord glorifying His humanity and uniting it with His Divinity, in a way, this may be said of any regenerating person. And as to the statement, "Without Him no mortal could have been saved," the same is frequently declared of Confucius, Zoroaster, or any of the epochal men. They are links in the chain of progress, one as important as another, it is said. True, as one of the leaders in making the change said, "It is now an historical faith." But A. E. 815, teaches that an historical faith "does not save," and it cannot save our church from complete disintegration. Before our church "extends among many," it must be "prepared," and faith in its truths is the first essential of preparation.

The discussion finally of the change in our name and creed in one topic is not a mere coincidence. Sincerity is not questioned, yet it is certain that the rejection of the name that the Lord Himself gave (Rev. iii. 12) for such a name as "The New Christian Brotherhood," et cetera, and the rejection of the Lord as a present-day Saviour from the creed, have their origin in the misleading sphere of the world which rises like a mighty flood seeking to overwhelm the "man child," and make the New Jerusalem like the old. The point is a vital one, which means that if we continue to haul down the standards of our fathers, the church as a distinct organization will surely perish. And this by the very law of cause and effect. For, if we do not stand for the things specifically of the New Jerusalem, why should we be distinctly organized? Just in the degree that we blend with the world, we lose power. In the degree that we have faith in the new revelation, surpassing in excellency all former revelation, we have a use, the Lord is with us in that use, and He will give power. It is only a fallacious appearance that we gain by hiding ourselves in generalities, as the decrease in recent years under our present policy clearly shows, while those who stand unflinchingly for things distinctly new, rapidly increase. The change in our creed sweeps to the earth the brightest star in our firmament, and it can be attended only by further decrease and indifference.

But we need not be discouraged. The church is revealing its state in this day, from which, seeing its errors, it will react with mightier power.

GEORGE HENRY DOLE.

Reply to J. Henry Smith.

The writer of the articles in the MESSENGER of December 29, 1915, on "Prohibition and the Holy Supper" very concisely presents his objections to the use of unfermented wine for sacramental purposes.

The merits of fermented and unfermented wine for use at the Holy Supper have in times past been very exhaus-

tively discussed by many of the church's scholars, but with conclusions widely different.

This situation of affairs tends increasingly to suggest that as the question is an unsettled one, which in the nature of the case cannot be settled by the dictum of an ecclesiastical council, and much less by the utterance of this or that minister, the constituency of the church should be left in freedom to exercise its wisdom of choice or discretion as to what constitutes Communion wine.

If all societies sincerely and humbly approach the Lord in the sacrament of the Holy Supper from the principle of use according to the light that has been received, even if in error, this will in the long run be corrected and the truth be revealed, and all the more fully because the freedom of the people has been guarded and preserved.

The simple and direct, as well as the true, way of meeting this honest divergence of views, where such divergence exists, seems to be to serve both the fermented and unfermented wine, as is done by the Providence society. Immediately preceding the passing of the wine at the Holy Supper in this society, the pastor announces which is the fermented. The communicants then exercise their choice in a true state of good will and brotherly love, for all know that each is in full freedom to do that which is to him right. This sacrament—held in deep veneration by the Providence people as sacred and holy—is thus partaken of in a sphere full of worship, of amity and affectionate Christian fellowship. Indeed, it is from this mutual regard for the principles of belief and freedom of each and all that the Providence society stands, spiritually as a large, happy and united family, centered in the worship and service of the Lord Jesus Christ.

This seems in agreement with the truth in A. C. 3241.

"The one heaven is constituted of the many differing elements so disposed by the Lord that they agree, the agreement or harmony of the many being imparted by the Lord, by means of all referring themselves to Him. . . . The varieties and differences of doctrinals are innumerable. But although there are so many varieties and differences of doctrinals, still together they form one church when all acknowledge charity for the essential of the church, or what is the same, when they regard life as the end of doctrine, that is, when they inquire how the man of the church lives and not so much what his sentiments are."

THOMAS HOPE.

Prohibition and the Holy Supper.

EDITOR MESSENGER:—The objection raised to national Prohibition in its relation to the Holy Supper needs to be known. Mr. J. H. Smith speaks of it as preventing the use of wine in the Lord's Supper. This point has been mentioned in many religious papers, and the Roman Church also has dealt with it. I believe it is understood and so stated that national Prohibition will *not* interfere with its use in the Holy Supper and that this is especially excepted. This fact only needs to be known in order to prevent unnecessary discussion. L. ERIC WETHEY.

The Appointments of the Tabernacle.

My recent letter on this subject needs another. I thought that it would have been submitted to the *Sunday Afternoons* editor, before being printed, and had anticipated a reply before seeing it in print. The Rev. Wm. L. Worcester has written me, pointing out that the Holy of Holies was in the west, and that the Habitation or whole Tabernacle faced toward the east. It seems strange that the Holy of Holies should have been in the west, facing toward the east, but after studying the matter afresh, I am inclined to accept this position. One would like to know the reason for this, seeing that Swedenborg speaks of it being customary with other nations to have their

temples with the "front parts, where the adytum was, looking toward the east, which from the old custom is still done at the present day," notably in cathedrals, the Altar always being in the east end. (E. 422/17.) Perhaps the exception in the case of the Tabernacle is for some reason not made plain. It suggests indeed the other exception wherein the Lord rose with His whole physical body, differently from all other men.

In view of this position, the pictures published in the *Sunday Afternoons* section gives the correct north and south position for the various furnishings, since they are taken placing the Holy of Holies in the west.

Mr. Worcester intimates a few points in favor of both positions, but prefers the western one. I should like to give the following reasons for supporting him.

That the Holy of Holies was in the west, but facing toward the east, so that the entrance to the Holy Place was east, and the entrance to the Court still further east, is evident from these considerations. The west end was closed altogether (Exod. xxvi., xxvii., xxxvi., xxxviii.) for both boards and hangings were made for the west, south and north sides, while the entrance was on the east side. Before this eastern court entrance the camps of Moses and Aaron were pitched.

Before the tabernacle was built the Jews faced east to pray (A. 101) and perhaps they did this even when they worshipped in the Court, although to do this they would turn their backs upon the Holy Places. If they did, it would be more in keeping with their spiritual state.

My first letter was originally intended to correct the position of the altar of incense. I think it should occupy the centre of the Holy Place, being thus in a direct line between the sacrificial altar in the outer Court and the Ark within the veil, as seems implied by the verse, "In the tent of the congregation before the veil." (Exod. xl. 26.) The published pictures place it next to the veil with the Candle and the Shewbread nearer the middle part. The Candle should be to the side southward, and the Shewbread to the side northward, immediately before the veil, for it is said "next outside the veil were the tables of gold with the loaves and with the lamps." (A. C. 8535.) The Altar of Incense would then be nearer the centre, as I think the word "in" implies. The position of the Altar of Sacrifice is also made plain by this statement; "the altar not far from the door of the tabernacle, on which was the sacred fire" (A. E. 827/2). The position of the brazen laver is also given as southeast (A. E. 600/21).

That the Holy of Holies was in the west, is made plain from these other considerations. "He shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward, and before the mercy seat shall he sprinkle of the blood with his finger seven times" (Lev. xvi. 14), that is, standing at the extreme west end, behind the mercy seat, facing due east he would sprinkle due east, and then coming round to the front again, and facing west, he would sprinkle seven times.

This passage A. C. 9668 providentially turns up in very plain terms: "From the description it is evident that as regards its length, the Habitation was placed from east to west, and that the entrance was toward the east, and the Ark toward the *west*; consequently the sides were toward the north and south. The eastern quarter of the Habitation represented the state of good in its rising; the western quarter the state of good in its going down"; and the west was closed.

The same positions hold true of the temple in Ezekiel xlvii. 1, and xliii. 1-6.

The great Altar before the entrance of the Holy Place;

the Altar of Incense in the center of the Holy Place; the Candle and Shewbread to the south and north sides next before the veil, and then the Ark within the Holy of Holies seems to be now definitely placed.

L. ERIC WETHEY.

Alleged Shortcomings of New-Church People.

EDITOR OF THE MESSENGER:—It was with a mingled feeling of disappointment and resentment that I read the article on "Two Churches" in the MESSENGER of Jan. 5th. The picture there presented was so contrary to my own experience in four widely separated states that I could not help feeling that its general implications were harsh and unjust, whatever may be true of any particular society; and it is hard for me to believe that the criticisms of the "Little Church" (by which I take it is meant the Church of the New Jerusalem) can be wholly true even of any particular society.

When we consider the smallness of the New Church from the standpoint of mere numbers of communicants, it is difficult to arrest a tendency to become over-enthusiastic when contemplating its widespread and profound impression in current religious life and thought. This impression is unquestionably due to the truth and clarity of its doctrines and not to any superiority in either the personality or intellectuality of its members, except as such qualities have been influenced and strengthened by the reception of such doctrines and a life in accordance therewith. But, admitting that, the injustice of broadly and sweepingly branding the New Church generally as marked by "coldness, apathy and inefficiency" with "negation" as its "specialty," seems to me clear when such facts are considered.

The indictment further charges, by inference, that the New-Church people do not "cultivate one another socially," do not "fraternize with one another at every opportunity," and do not "help one another in business whenever possible." This is not a very serious indictment, for it implies that the New-Church people cultivate, fraternize with and help in business all people with whom they come in contact without distinction, which is really what the church teaches they should do. The charge really is that they are at fault for not specially favoring the members of their church—something which is not required by duty and smacks of the obligations of an organized, limited fraternity as contradistinguished from the obligations implicit in the recognition of a universal brotherhood. Personal friendships and social relations are undoubtedly and properly influenced by agreement in religious questions, but they are not and should not be determined by such views, their bearing is very properly wholly incidental. Most of my warm personal friends and business associates take little interest, to put it mildly, in the doctrines of the New Church, and this is probably true of most New-Church people. It needs no argument to demonstrate that business relations are determined by business principles rather than by denominational lines.

I was first drawn to the New Church by the intellectual freedom and vision and the broad human interest and outlook of its ministers, coupled with the sweet sanity, temperance, reasonableness and general loveableness of all its members as evidenced in their daily lives, and afterward by a perception of the truth of its doctrines, which no doubt accounted for that which had first attracted me. I have never made a study of those doctrines and personally have a very deep and abiding sense of failure in measuring up to the obligation and responsibilities resting in all New-Church people, but speaking generally, and from personal observation (which I may freely do without

self-laudation in view of my general confession of unworthiness), I would say that the members of the visible organization of the Lord's New Church are remarkably free from the faults charged against them in the article mentioned, which is not saying that they are free from faults or not open to criticism, but simply that such harsh and sweeping criticisms and derogatory comparisons as those contained in the article mentioned are not justified by general conditions.

J. F. COWERN.

Current Literature

New-Church League Journal.

The February number has been printed, and is up to the new standard established since the change was made to a monthly magazine. "The Light That Came Slowly" is an essay of personal experience, portraying the wonderful leadings of Providence, slowly but surely bringing the writer and his wife into an interior perception of truth and also into the visible New Church. The address made by Emma C. Authes before the young people at the Canada Association covers much instructive advice and is well written. "And the Children," a continued story, follows, copied from the *Green Book Magazine*. Rev. Paul Dresser writes on "Applied Religion—Prayer." The *Journal Study of the New Jerusalem and Its Heavenly Doctrine* is by Rev. L. Eric Wethey. "Accompanying Bible Readings," by Rev. F. Sidney Mayer. The editorial department treats of "Life's Rules." The "News Department" is perhaps more interesting than usual, and we know the "Personals"—conveying the exchange of social and attractive happenings—will not be overlooked. The subscription price (12 months) is only \$1.00 and Miss Sophie M. Saul, 510 Steinway Building, Chicago, is circulation manager.

Mutual Defence of Nations.

We are in receipt of a book with the above title, from the "International Defence League" of London, publishers, stated to be the sixth edition. It is written by a well-known New Churchman, O. F. Maclagan, and the author states: "The purpose of this book is to delineate a new national policy, which shall not only be useful for the future, but also for the present moment."

It is scarcely to be expected that the views set forth—although mainly based upon common sense and the growing recognition of the Lord—would be entirely void of political bias, or free from the English viewpoint. There is much to be commended, however, and looking at the world's probable experiences after nominal peace is restored one can hope to see many of Mr. Maclagan's advanced theories consummated.

The publication is well printed, but cheaply bound, and contains 143 pages. Address New-Church Press, Limited, No. 1 Bloomsbury St., London, W. C. Price, 2s. 6d. net.

Who Is Jesus?

The foremost question in the religious world is this very one, who is Jesus? Our brilliant minister of the Bridgewater Society, Rev. Walter B. Murray, has recently given to the world a book devoted exclusively to the answering of this question. This book makes a masterful presentation of this doctrine which is the very corner-stone in the temple of the New Jerusalem. I beg the indulgence of the readers of the MESSENGER to consider a few things that I wish to say concerning this book.

In the first place, let me remark that during the twenty-two years of my ministry in the New Church I have

been expecting something to happen, under the operations of the Divine Providence, which would be striking in character and quick in producing large visible results by way of attracting the attention of the Christian world to the doctrines of our church. My expectancy in this regard only increases with my waiting. Certain as we are that we are living in the dawn of a new dispensation, and that the heavenly Jerusalem is actually descending into the world with an ever increasing flood of spiritual love and truth, our optimistic faith in the outcome of human conditions and the growth of the church is unique and established. Such is our faith and optimistic outlook even in the face of the worst carnage in the history of the world and of the portentous clouds that are thickening on the horizon of every nation. The particular thing which has always seemed to me the most likely to occur to suddenly challenge the attention of Christendom to the doctrines of the New Church was the writing of some book which should, as we say, "strike fire."

The merits of "Who Is Jesus?" by Mr. Murray, are such as to lead to the hope that possibly this is the book to perform this missionary service.

These are times when the world is moving further in a decade than it did in a millenium preceding the year 1800. The New Churchman is the one of all others who understands for a certainty that *spiritual* progress in the world, inasmuch as it is the underlying cause of this unprecedented activity in material realms, has been even more rapid than all other forms of progress. This is why our expectations of a wonderful flowering in the realm of spiritual achievement is not only legitimate, but inevitable.

The importance of Mr. Murray's book is multiplied many fold by the importance of the subject it treats. The membership of all denominations in Christendom is right now divided between those who believe in the Divinity of Christ and those who do not. The different denominations are, to be sure, pleading harmony and tolerance and charity and are thus preserving, for the time, their organizations in spite of this division of opinion on the veritable corner-stone of religious conviction. But in this very dividing of the members of every evangelical church on this belief there is developing the explosive that is as certain to shake the church and lead to reconstruction as that economic explosives, though long in developing, suddenly engulfed all of Europe in a war that will translate continents.

With conditions in the world so ripe and with a new book at hand of such merit and promise, my plea is that we should give it a trial. Let the New-Church people of this country get behind it and give it a wide circulation to see what the effect will be. If we give it a start its own merits are likely to increase the momentum of its ever widening influence thereafter. But even though this large result should not be forthcoming we will nevertheless enjoy the satisfaction of knowing that every copy read has accomplished at least a small good and that we have done our part in trying to "rise to the occasion" and in making the effort to take advantage of an unusual opportunity for a large church service.

HIRAM VROOMAN.

Question Box.

"Is private property in land an evil that should be shunned as sin against God?"

We suppose that our questioner distinguishes between private and public ownership, and holds that land should be held by the public for the benefit of all the people. We do not find either in the Scriptures or in Swedenborg any justification for the idea that private ownership

of land is wrong and is a sin against God. In its last analysis God alone is the owner of all kinds of property, because He is the Creator. Man is only a steward of the Lord's property. Yet He gives to man the seeming ownership, but it is given for use, especially for use to others, not merely for self-possession and self-interest.

In the Word and in Swedenborg the possession of wealth and riches is commended or condemned according to the use made of it. The responsibility for the use rests on the individual, so he is given the appearance of ownership. This responsibility is recognized by the law, that man has the legal right of acquisition of wealth and the right to determine the use he will make of it, subject to the limitation that it shall not be used to injure others. Consequently the right of property is recognized in the Divine law, "Thou shalt not steal."

It may be conceded that one may acquire various forms of wealth except the possession of the land. Yet in the Jewish Church the right of possession of land was given. The land was divided among the tribes and families. One could not alienate this right of possession. It inhered in the individual family by right. "Every man dwelt under his own vine and fig tree!"

It seems difficult to see how the modern work of agriculture could be carried on in a highly civilized state without some form of private ownership of land. Suppose the land belonged to the state, some form of permanent tenure would have to be given, and thus possession and a form of private ownership; otherwise the work of cultivation would be neglected.

It is true that abuses of land ownership exist, as abuses in riches of all kinds exist. Consequently laws are enacted to guard against abuse; but abuse does not nullify use. Legal possession, and ownership, are the same thing. Legal possession involves the right to the exclusive use of the land. Non-use is an abuse. A profit from non-use, by withholding land from present use with the expectation of increase of value, is an abuse. Consequently laws to prevent this are orderly and right; but these should not go to the extreme of denying the right of private ownership and possession.

Is there any reason why the right of property in or legal possession of land should not come under the general right of possession of other forms of property or riches? The only reason, it seems to me, is that the land is limited. The possession of it is in the nature of a monopoly, and there is a feeling that all monopolies should be publicly owned. In Egypt Joseph took the ownership of the land from the people and vested it in the government, and then gave it back on a rental. But in Israel Joshua, by Divine command, divided the land by lot among the people and gave a permanent ownership to the individual families; but again he took a rental in the form of tithes of the produce. Here was a recognition of private property in land, but at the same time a recognition of a reciprocal due to the government.

Can we lay down a hard-and-fast rule in this matter? Do not the varying states and conditions of people require varying forms of law? Yet one thing seems clear, that the law should provide that use is the essential; ownership or possession the secondary as the means for performing use. Again, old legal rights were generally acquired by violence, injustice and force,—as the possession of nineteen-twentieths of the land in Great Britain by a few families. These should not stand in the way of progress to a more just and equitable use of the land now. Can past robbery by lapse of time give a just title and rightful possession, blocking the fullest use of the land for the benefit of the people? However, abuse does not negative use. Every form of ownership, public or private, may be abused. Every good can be perverted to the opposite evil. Swedenborg says of riches in general:

"No man of sound reason can condemn wealth, for it is in the general body like the blood in a man; nor can he condemn the honors attached to office, for they are the hands of the king and the pillars of society, provided the natural and sensual love of them is subordinated to spiritual love. Moreover, there are administrative offices in heaven and honors attached to them; but those who administer them love nothing better than to perform uses, because they are spiritual." (T. 403.)

JOHN WHITEHEAD.

Baptisms

KRAMER—Laura Dean, born August 29, 1905; Margaret Elizabeth, born March 11, 1912; Lorene Louise, born June 19, 1914, daughters of Fred John and Alvina Margaret Kramer; baptized at the parents' home, 1920 Belgrade Ave., St. Louis, Mo., on January 20, 1916, the Rev. L. G. Landenberger officiating.

NICHOLSON—Gladys Jeannette, born November 16, 1916, daughter of Enoch and Alice Lorena Nicholson, baptized at Rockford, Ill., January 23, 1916, the Rev. L. G. Landenberger officiating.

Marriages

SHUPE-AHRENS.—On January 11th Stanly Shupe of Dunnville, Ont., to Miss Charlotte M. Ahrens, daughter of Charles A. Ahrens, of Berlin, Ont., Rev. L. Eric Wethey officiating.

Obituary

JACKSON.—In Providence, R. I., January 16, 1916, Mary Ella, wife of Benjamin A. Jackson. Mrs. Jackson was born in Bangor, Me., Sept. 12, 1855, the only child of the late Samuel and Narcissa Darling. Her parents removed to Providence when she was twelve years of age. Her father, noted for his executive ability and his manufacture of measuring tools which measured to one-thousandth of an inch, was for a time head of the firm of Darling, Brown & Sharpe, the largest tool manufacturers in the world. Mrs. Jackson inherited the keen intellectual traits and much of the executive ability of her father, and his mantle of practical helpfulness to the church seemed to fall upon her. She grew up in the New-Church Society of Providence and identified herself with it as a member at an early period. Possessed of musical talent of a high order, the music of the society was for many years under her direction as head of the music committee. While very frail in body, she had an energy that never flagged. Her whole heart seemed centered in the church. She many times sacrificed an oratorio or some notable musical event for the meeting of the Ladies' League, or for some small meeting of the church. No detail of the work of the church escaped her observant solicitude. She had the highest standard of responsibility and honor, and could not endure neglect or carelessness in the performance of duties which affected the welfare of the church, and yet she had such a keen and saving sense of humor and good will that her criticisms nearly always proved effective and never gave offense. So it had come to pass that the people of her church and her circle of association had grown to have, without exception, a great affection, respect and trust for her character, and her transition is deeply felt by all. She was married to Jacob Kettner thirty-three years ago, and had one son, Ralph. After Mr. Kettner's death she married on Sept. 23, 1891, Mr. Benjamin A. Jackson. Both Mr. Jackson and the son survive her. The memorial service,

which was largely attended, was held at her residence in Providence on Jan. 19 and was conducted by the pastor.

GEORGE STEVENS WHEELER.

BARRON.—At Havre de Grace, Md., Dec. 24, 1915, Sarah Barron, widow of Lewis H. Barron, aged 81 years, seven months and seven days.

Mrs. Barron was born in Suffolk, Va., May 17, 1834, the daughter of Ira Parker, an Episcopal minister, who was obliged to give up his church after having embraced the doctrines of the New Church. He then moved to Galveston, Texas, where he died. The family subsequently moved to Baltimore and there Sarah was baptized in the New Church and for many years was a regular attendant at both the church services and the Sunday-school. After her marriage and removal from the city, it was only at rare intervals that the privilege of worshipping with a New-Church society was accorded her. But always she maintained in her home, religious services on the Sabbath, and instructed her children in New-Church truths.

She leaves six children: John H. of Baltimore; William, Ira M., Nellie and Elizabeth J., of Havre de Grace; Mrs. Chas. J. Pusey of Washington, and Mrs. L. W. Foard of Aldino, Md. There are also nine grandchildren and two great-grandchildren.

The services were conducted by Rev. Harold Conant, assisted by Rev. W. J. Meeks of the M. E. Church, Havre de Grace.

GREY.—Mrs. Emily Grey, widow of Ralph T. Grey, departed to the other life from the residence of her daughter-in-law, 2819 Chicago Ave., Minneapolis, Minn., January 16, 1916. She was born in York, Pa., August 18, 1834. Mrs. Grey was one of the few surviving pioneer residents of Minneapolis, having settled here with her husband in 1856. She was well known among the old settlers and had a large circle of friends. Mrs. Grey was one of the first members of the New Church in Minneapolis, having joined the local society as early as 1868. She remained faithful to the New Church during troublous times, and heartily rejoiced when services were resumed in the old church sacred to her through so many precious memories, and where her husband's funeral services were held eleven years ago. Four children, three sons and one daughter, had preceded her to the other life. Those who knew her well will never forget her kindly and hearty manner, her deep religious devotion, and her simple and unpretentious presence, qualities that never fail to impress and create friendly relations with others. In her New-Church faith she was orthodox and without sophistry, and had no use for the many modern "isms" that lead so many away from the straight path.

The funeral services were conducted from the old Swedenborgian church by the Rev. Axel Lundeberg, and the interment was in the Lakewood Cemetery.

PATIENCE WITH OURSELVES.

We need to cultivate patience with ourselves. I have no encouragement for such as have sunk into a supine contentment with their condition and attainments. They need to be aroused to a holy discontent, to a divine impa-

tience with themselves. Apparently there are such, but they are few compared with the many who needlessly and harmfully fret over their own lot, their own attainments, their own little progress in the art of living. What they wish to achieve in days takes weeks, months, perhaps years. It is well to learn that most progress is made by doing today's task well, seizing today's opportunity and meeting the present exigency with courage and steadfast loyalty to the highest that one knows.

As to our personal growth in character, if we are faithfully doing our duty we need not greatly concern ourselves. Yet it is just this matter of personal growth over which many become anxious and despondent. But if we do not always clearly see our defects, neither do we see our points of strength and our actual achievement. Hence the need of patience. It is wise to think less about ourselves and more about our duties and privileges; and, if we are amazed and cast down by a sudden perception of unsuspected weakness and unexpected defeat, there is always the possibility of improvement. Trust God and "do out the duty," leaving the issue to God. Then patience with ourselves resolves itself into patience with God, "whose workmanship we are." He is making us while we are making ourselves, and if we lend ourselves to His disciplining hand, the workmanship will at last be complete, a worthy result of the long and often weary struggle with sin and pain and sorrow.—Philip S. Maxom.

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New-Church Messenger

"Behold, I make all things new"

Vol. CX. No. 6

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CONTENTS

EDITORIAL:—The Ministry of Angels—Editorial Notes...101
 THE SERMON:—The Friendship of Jesus.....103
 CONTRIBUTED:—Spiritual Preparedness—The New
 Church and Evolution—Zionism—A Notable Poem—
 What Is Peace?.....105
 SUNDAY AFTERNOONS:—Ruth, the Faithful—Birds that
 Build Nests in Cactus Stalks—Lest Little Girls For-
 get (poetry)—Full of God's Power—Lesson Helps
 for February 20.....109
 CHURCH NEWS:—Cambridge, Mass.—Rockford, Ill.—
 Buffalo—New York Association—Massachusetts Sab-
 bath-School Conference—Chicago League Meeting—
 Providence113
 COMMUNICATIONS:—Useful Extracts from the Writings
 —Still a Swedenborgian—The Creed.....115
 CURRENT LITERATURE:—"Lettre ou Symbole?" By Chas.
 Byse117
 Baby (poetry)117

The Ministry of Angels.

The Bible from beginning to end teaches that the Lord governs the world through the ministry of angels. The "angel of the Lord" ministered to Abraham, Isaac and Jacob. An angel was sent to Moses to keep him in the way. An angel ministered unto Daniel and to Cyrus. The Psalmist repeatedly advises that angels camp about us and bear us up in their hands. Angels ministered unto the Lord in temptation; they appeared to the disciples, to the shepherds, and gave to John the book of Revelation.

And why should not the Lord so govern the world? He governs men upon the earth through men, the better and wiser governing by leading to higher ways of thinking, doing, and living. It is reasonable to suppose that He rules the spiritual world in the same way. The more intelligent and loving rule those less so. The same reason for giving the dominion of this world to man leads the Lord to give the dominion of the spiritual world to angels and spirits, and the government of the natural world to those in the spiritual world.

All things on the plane of the natural world come

to us through somebody. Garments, books, lands that can be cultivated, houses, and everything are the works of man's hands. Very few of us could live a month without the ministry of others. Emphatically, our happiness in physical ways comes through associated people, through human ministry.

It is not a long step to pass to the spiritual, and to recognize that all spiritual things must come in a similar way from the spiritual world. And that they do, the Word clearly teaches. What mental telegraphy or telepathy means is generally understood. One mind has such influence upon another that two will think of the same thing at the same time; widely separated persons are frequently impressed with the presence of each other at the same moment; one's mental experience, and even physical happenings, are mentally perceived without any visible medium of communication. If the mental state of one far distant can be impressed upon another, the mental states of consociated angels and spirits can likewise be communicated. There is nothing strange or new in this. Doubtless nearly everyone has had some experience of this kind that exemplifies how the angels or spirits can touch us with their powers, reach down their hands and lift us up, guide and govern.

The doctrines of the New Church and the Word go much further than this. They are harmonious in maintaining that there is a veritable ministry of angels. From evil spirits, associated with man's lower nature come all false thoughts and wrong desires. There are the "lying spirit," the "destroying angel," the "devil and his angels." From angels and good spirits associated with man's higher nature come all truth, good affections, and right feelings. These are the angels of the Lord, sent to minister and to encamp about those who desire to be kept from evil and in the way.

Dr. Philip Wendell Crannell of the Kansas City Baptist Theological Seminary writes on "Victor Hugo—A Study for Ministers." He speaks of Hugo as "master of sentences, and of telling phrases," and says: "Probably his largest significance to the preacher is that in him you come into intimate and sympathetic contact with the greatest movements of the human mind and heart." Gymplaine, Gilliatt, Bishop Myriel and others are presented as samples of the strength and charm of

character which will well repay acquaintance with them. "The romanticism of Victor Hugo," we are told, "lifts men out of the mud by the leverage of a star. . . . He is a clear, convincing, inspiring, thrilling witness to God." Towards the end of the article is this fine quotation from the great French author:

I feel in myself the future life. . . . You say the soul is but the resultant of bodily powers? Why, then, is my soul the more luminous when my bodily powers begin to fail? The tomb is not a blind alley. It is a thoroughfare. It closes with the twilight to open with the dawn.

Also the following quatrain, described as "the completest thing of its kind perhaps in literature:

Be like the bird that on a bough too frail
To bear him, gaily sings:—
He carols, tho' the slender branches fail:
He knows that he has wings.

Editorial Notes.

In considering the vast amount of suffering resulting from the war, we must not omit to consider also the compensations which have been forthcoming, and on a scale never before realized. Howard C. Fulton, writing on "The Automobile in War" in *Munsey's Magazine* for January, says:

More than any single weapon of offense or defense, the gasoline motor has affected the entire complexion of the great conflict. . . . It has made tons of food and ammunition possible where only pounds would have been the limit in other days. It has gorged the machinery of slaughter, and at the same time immeasurably reduced the number of victims. Men who otherwise would have lain for hours or days with festering wounds, have found themselves overnight in a well-supplied hospital, far from the fighting-line, and wounds that might have become deadly have remained trivial.

This affords a confirming illustration of what is taught in the work on "The Divine Providence", No. 335: "The operation of the Divine Providence continually goes on by means, from pure mercy. There are means and modes of the Divine Providence. Its means are the means from which man becomes man and is perfected as to understanding and will; its modes are the modes by which these things are done. . . . All these means, viewed in themselves, are spiritual, but as they are in natural things, from their covering or clothing they appear as natural, and some of them as material. These means are infinite in number and infinite in variety; they are more or less simple and compound, also more and less imperfect and perfect. There are means for forming and perfecting natural civil life, for forming and perfecting rational moral life, and also for forming and perfecting heavenly spiritual life." How wonderful, then, the course of Providence in spite of human opposition and decline, ever seeking to ameliorate our lot and bring about our betterment! How confident we should be of His watchful care, of whom it is proclaimed: "The Lord is good to all: and His tender mercies are over all His works."

Among the various book notices in the *Christian World* of December 9th, two may be singled out for special attention. The first is a novel called "Dauntless Heart" (S. P. C. K.) by Mary Bradford Whiting, and in which a mill-owner is thus addressed by a mayor:

It was the fashion in old days to insist upon the rights of Capital and the duties of Labor; we have grown out of that, and insist now upon the duties of Capital and the rights of Labor; and what we are waiting for is the master-touch that shall bring Capital and Labor together, no longer antagonistic, but component parts of that whole which we call prosperity.

Capital and labor are but as means and application, between which there should be fullest harmony. As truth and good, faith and charity are one, so wealth and service should be one. To this the Word bids us look forward when "mercy and truth are met together; righteousness and peace have kissed each other." (Ps. lxxxv. 10.)

The other volume to which we refer is: "Immortality and the Future" (Hodder), by H. R. Mackintosh, D. D. In the review given of it, the last chapter is said to "assume a fundamental likeness between heaven and earth," and to "hold out the reasonable hope that heaven will mean further opportunities of service, with the most varied tasks of acquisition—a life of change, of progress, of movement." In corroboration, see the two chapters in the work on "Heaven and Hell," entitled "There is a Correspondence of Heaven with all Things of the Earth," and "Changes of State of Angels in Heaven."

The relation of religion to life is presented in an interesting way in a leading article in the *New-Church Weekly* of December 25th. Writing on the words, "As in Heaven," a test is given whereby we may helpfully estimate the quality of our actions. The writer says:

No child but can now form a conception, based on all we are told by Swedenborg, of an angel. Their mutual love, their unselfishness, their willingness, nay, eagerness to be of service, their complete trust in the Divine Goodness and Power, their calm wisdom, their sincerity; we could extend the catalogue indefinitely; in numberless descriptions, full of beauty, heaven and its inhabitants are very real to all who study the Writings.

A consideration is then made of "the smaller actions, the little, insignificant matters that are, when considered dispassionately, of very small account, and yet which seem often to give rise to unpleasantnesses." Confronted by these conditions, the question is:

What would an angel do? We each have our conception of what angelic life is. We probably look forward to being in it one day. And, we prophesy, that without a shadow of hesitation, our inner ideal of an angel would answer our query correctly. This would be putting all our knowledge about heaven and the angels to practical purpose, and it is involved, we think, in the Lord's Prayer.

In view of all that has been revealed for the New Church, very full of help is that passage of the Word which we may well bear in mind when under stress and difficulty: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his Word." (Psalm ciii. 20.) To hearken to the Lord's Word, which implies to obey it, is the way in which angelhood is to be acquired, when we excel in living from Him.

Current Opinion for January summarizes the electrical inventions for 1915. Among them are specified "a successful electric furnace for melting refractory zinc ores," and "telephotographic apparatus perfected by George Rignous permitting the sending of visible forms by electricity." Compare with these effects what we are told about the ineff-

fable power of the Word in "The True Christian Religion," Nos. 209 and 224. Also about the first state after death, when "a spirit is in externals and not yet in internals." In "Last Judgment," No. 32, it is said: "When a spirit is in such a state, he then appears in many other places, being also present in all of them as with the body, but this is only an appearance; wherefore as soon as he is entirely led by the Lord into his own ruling love, he vanishes instantly from the eyes of others, and is among his own, in the society to which he was bound." Modern science is fast confirming that physical phenomena are due to influx from the spiritual world.

The Sermon

The Friendship of Jesus.

BY THE REV. JOSEPH E. COLLOM.

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I heard from my Father I have made known unto you. (John xv. 13-15.)

These words form a part of our Lord's new doctrine of love, and are given to illustrate its nature. In the verse immediately preceding the text Jesus says, "This is my commandment, that ye love one another, even as I have loved you." In our text the qualities of our Lord's new love are defined.

Friendship is a sweet word to mankind; it stands for our highest and most delightful human relations. All the world praises friendship.

We make a distinction between natural human love and friendship. Love subsists between members of the same family; it springs out of their natural relationship, and is kept alive by their close intercourse and constant interchange of kindnesses. Friendship excludes the idea of any tender and natural relationship; nor is it, like love, to be found in children, but is confined to maturer years. It is formed by time, by circumstances, by congruity of character, and sympathy of sentiment. Love always operates with ardor; friendship is remarkable for firmness and constancy. Love is peculiar to no station; it is to be found equally among the high and the low, the learned and the unlearned. Friendship is of nobler growth; it finds admittance only into minds of a loftier make; it cannot be felt by men of only ordinary stamp. Both love and friendship are gratified by seeking the good of the object; but love is more selfish in its nature than friendship; in indulging another it seeks its own gratification, and when this is not to be obtained, it will change into the contrary passion of hatred. Friendship, on the other hand, is altogether disinterested; it makes sacrifices of every description.

In the Heavenly Doctrines a distinction is made between exterior and interior friendship. The former, it is said, "belongs to the person alone, and exists for the sake of various delights of the body and the senses, and for the sake of various kinds of intercourse, commercial or otherwise. This may be contracted with anyone." (T. C. R. 416.) Interior friendship, on the other hand, is an attachment inspired by similitude of minds, intellectual, esthetic or artistic. This may be called the friendship of

the Lord and His kingdom. To cultivate interior love. It may exist with the good and the bad. With the good it is grounded in love of justice, judgment, sincerity, benevolence, faith and love to friendship with persons who do not love heavenly things is to store up unhappiness in the other life.

Friendship has a most important office in true marriage love. We are told that "this conjunction increases in proportion as friendship conjoins itself with love. The reason is, that friendship is, as it were, the face of that love, and is also, as it were, its garment; for it not only adjoins itself to that love as a garment, but also conjoins itself with it as a face. The love which precedes friendship is similar to the love of the sex, which, after the marriage vow, departs; whereas love conjoined with friendship remains after the marriage vow, and is also rendered stable. It likewise enters more interiorly into the bosom; friendship introducing it, and making it truly conjugal; and then this love makes this its friendship also conjugal; which differs greatly from the friendship of every other love; for it is full." (M. 214.) True marriage love being a conjunction of the souls and hearts of two persons, it is necessarily united with friendship, and, through this, with confidence, and it makes both conjugal, and so exalts them above other friendships and confidences, that this love is the love of loves, and this friendship the friendship of friendships. (M. 334.) Love, together with its inmost friendship with the wife, and wisdom, together with its happiness with the husband, are perennially increasing, and this to eternity. This is the state of the angels." (355.)

With this preview of friendship in its more familiar expressions before us, we may pass to ask, What is the friendship of which Jesus speaks? We know the delectableness of friendship between congenial minds and hearts, and its beauty as seen in sweethearts and married pairs evokes our unstinted admiration. But is there not still a higher and holier friendship—one grounded in Divine-human love? No person prior to the Lord Jesus ever said so, nor has any one of our race besides Him been great enough to define and illustrate it.

First, He tells us that this Christian friendship is an attachment that involves self-sacrifice; "Greater love hath no man than this, that a man lay down his life for his friends." The expression "to lay down one's life" is used several times by our Lord. People of the old Roman and Protestant churches had a wrong idea of the meaning because they imagined that the atonement consisted in our Lord's dying on the cross to satisfy God's justice. To lay down the life, in this view, is merely to die physically. We are very dull of apprehension when we think in this manner. When Jesus said, "I am the good shepherd: the good shepherd layeth down his life for the sheep," we certainly ought not to think that He is speaking merely of dying on a wooden cross. He says further, "I came that they may have life, and may have it abundantly. . . . I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father." (John

x. 10-18.) The apostle John, who represents this quality of life, remembering our Lord's commandment, wrote, "Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren." (i. 16.) In these passages we see that laying down the life has relation to the quality of a love that subsists between kindred minds and hearts. It is illustrated by the relations and services of a shepherd toward his sheep and by the mutual affection between spiritual brethren in the church.

This law is stated by our Lord in other terms, thus, "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. . . . He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal."

Such language seems contradictory; but the paradox rests on this certain truth, that every person has two minds, a spiritual and a natural, a heavenly and an earthly. By natural birth we come into the one, by spiritual birth into the other. The two loves of the natural are love of the world with its pleasures and possessions, and love of self with its pride of person, knowledge, talent or station and its desire to rule. The thoughts, affections, delights and actions grounded in these two loves are all perverse, both from heredity and personal habit.

Jesus during the whole of his life in the flesh denied, resisted, forsook, gave up, lost, laid down, poured out, his natural life, never permitting for a single instant a selfish thought, feeling or action to control Him. He was tempted by the Pharisees, the Saducees, the Scribes, even by His own chosen disciples and apostles, yea, by Herod and Pilate, the Roman soldiers and the infuriated multitude; but none of these exciting, tantalizing, vexing, insulting circumstances threw Him off His balance or induced Him to love, or keep, or save His natural life. He laid down the self-life in His appetites, His possessions, His knowledge, His healing gifts, His works of mercy, His power to rule; and took possession of all these capacities of His natural Humanity, filling them with pure mercy, loving kindness, forgiveness, and passion to bless, which is His unquenchable fire. The last act in the work of laying down His life and taking it again was accomplished on the cross of Calvary when He surrendered His physical body to the power of darkness, and carried His Divine life out to the very extremities of His flesh and blood, breathing forgiveness and blessing upon His murderers.

Thus, to lay down one's life means to love others better than self. This is what Jesus did. The old commandment was, "Thou shalt love thy neighbor as thyself." The new commandment is, Thou shalt love thy brother better than thyself. This is done when one is so passionately devoted to the service of awakening and building up the image of Jesus in every brother and sister as to be unaffected by their errors or offenses. In this self-sacrificing love there is heavenly joy, full liberty, unutterable deliciousness.

This new commandment of loving others better than self is the distinctive law of the Lord's New Church, the holy Jerusalem that descends out of heaven from God. The bride, the Lamb's wife, is characterized by this love. It is written in the

heavenly doctrines (II. II. 400), "In the heavens there is joy in doing good to another, but no joy in doing good to self unless with a view to its becoming another's, and thus for another's sake. This is loving the neighbor more than oneself. The possibility of such a love is shown in the world in the marriage love of some who have suffered death to protect a consort from injury; in the love of parents for their children, as in a mother's preferring to go hungry rather than see her child go hungry; in sincere friendship, in which one friend will expose himself to danger for another; and even in polite and pretended friendship, in offering the better things to those to whom it professes to wish well, and bearing such good will on their lips though not in the heart; finally, in the nature of love, which is such that its joy is to serve others, not for its own sake but for theirs."

The friendship of which Jesus speaks is, then, one that is grounded in this new, supreme, holy love—the love of others better than self. This is the greatest of all loves; none higher than this can be conceived. Therefore our Lord said, "Greater love hath no man than this, that a man lay down his life for his friends." It is absolutely pure, intelligent, deliberate, masterful, heavenly, blissful, free, divine.

Secondly, let us note the fact that to enjoy the friendship of Jesus we must have a similar life, which is attained by keeping His precepts. "Ye are my friends, if ye do the things which I command you." All the precepts which our Lord has given in the Gospels hang on the new commandment. The old law was, "Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy mind and with all thy strength. This is the first and great commandment. And the second is like unto it, namely, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." And the golden rule, "Do unto others as you would that they should do to you," is the very substance of the law and the prophets. But the law of Jesus Christ is higher than all this. Self-love is no longer the measure of love for others, neither is service for others keyed to the chord of self. The God whom we are to supremely love is not the invisible Jehovah, but the visible Jesus Christ our Lord, who is God with us, God manifest in flesh. And the measure of our love and service to others is His own love for us. He loved us better than self. He laid down His self-life for us. All His commandments are so many aspects, applications, determinations of the new commandment. The whole New Testament system of faith, love and service hangs on the new commandment. As this is the basic principle of the New Jerusalem, it is a foundation that can never be shaken. It is the little stone cut out of the mountains without hands, as seen by Daniel in his vision. It is certain that this stone shall smite the image of the selfish beasts that have swayed human lives in all the past. It will break in pieces the iron, the clay, the brass, the silver and the gold, which together shall become like the summer threshing-floor; and the wind shall carry them away, so that no place shall be found for them: and the stone that smiteth the image will become a great mountain, and fill the whole earth. (Dan. ii. 31-45.) The mouth of the Lord hath spoken this.

The friendship of Jesus, in the third place, ban-

ishes all fear and bondage from human life, because it is grounded in an unsurpassable revelation of the Divine Nature, of the Heavenly Father's love and wisdom. Therefore Jesus said, "No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you." The friendship of Jesus is no fickle sentiment, no transient emotion, no spasm of enthusiasm, no fervent glow of an inherited pious temperament. It rests upon personal association with Him who has made known to mankind in absolute fullness, in word and deed, the mystery of the Godhead and of the kingdom of the heavens. As no further revelation of Divine love and wisdom is to be looked for than that which lies within the words and deeds of Jesus Christ, the Only Begotten Son, who is in the bosom of the Father and who hath brought Him forth to view; so the friendship between Jesus and the members of His New Church the New Jerusalem, is the fullest, freest, most enduring and joyous of all possible friendships.

There is no servitude in this friendship, because the service rendered is not the result of outward compulsion. The laws given by Moses were written on stone and parchment, and said, Thou shalt not do this; Thou shalt do that. Every detail in conduct was directed by an outward precept. The motives to act were grounded in personal hopes and fears. Centering the attention wholly in the outward act, in what could be judged by the sight of scribes and lawyers, the whole system was a yoke of bondage. Its legitimate fruit was a righteousness of public opinion; all deeds were done to be seen of men. The more debasing evils within, unseen by mortal eyes, hypocrisy, pride of goodness, covetousness, hatreds, uncleanness, bigotry and censoriousness, were uncorrected by the Mosaic system. Rigid observance of religious ceremonies was combined with ignorance of religion itself and with an utter destitution of its spirit. Mere superstition was incarnated in the forms and under the name of sanctity. Spiritual worship, the veneration and love of a God of righteousness, purity, truth, and all moral excellence, was almost unknown. There was a magnificent temple, an established worship, an ordained priesthood, a vast and gorgeous ritual, and sacrifices and offerings, and feasts and fasts. There were synagogues open every day, and recognized forms of prayer which were repeated, not only in private, but in the market-places and at the corners of the streets. It was sought to invest the food, the dress, the looks, the postures of the body with the sacredness of religion; and if such things as these had constituted piety, that age must have been pre-eminently pious. But Jesus declared that true worship is perfectly separable from these things, and is not essentially connected with any of them, though it may consist along with them all. God looks to the mind alone, to its genuine and unconstrained actings, its reverence, trust and love. Worship in God's sight is wholly spiritual—always, altogether, only within the soul. Moreover, it seemed to be imagined that the service of God required no intellect, no conscience, no heart, no spiritual nature; but only eyes, hands, lips, features of the countenance, movements of the body. What was this but bondage? Jesus came to deliver men from such service. "No longer do I call you serv-

ants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you." Inspired by personal attachment, breathing the atmosphere of the unquenchable love of Jesus, beholding the glory of the Father revealed in His own words and deeds, the members of the Holy City New Jerusalem are free men. Fired with the passion to make all men Christlike, seeing the value of the human soul in the light of our Lord's self-denying life and His passion in Gethsemane and on Calvary, the members of the kingdom of heaven enjoy the friendship of Jesus. His law of loving others better than self is written on the heart, flowing like a fountain of water within, springing up unto eternal life. It outstrips all the demands of mere duty or justice. It is not content to go one mile with him who compels, but goes with him twain. To him who would go to law and take away the coat, it gladly gives the cloak also. To him who would smite the one cheek it turns the other also. This is the positive law of Jesus—the new commandment—the new life of positive morality—of loving others better than self. On this is based the new friendship—the friendship of Jesus.



Spiritual Preparedness.

There is much discussion in the public press on preparedness. In its special application to military preparation against the possible assaults of an enemy there may be room for discussion; but there is another phase of the question that is of more vital importance, on which there should be little room for difference of opinion, which we may name spiritual preparedness.

Every important movement and event in life needs careful and long preparation as the preliminary conditions of its success. In illustrating this necessity our Lord compared preparation for the spiritual life and spiritual discipleship to building a tower and meeting an enemy; showing that if suitable preparation is not made the failure of the enterprise is assured.

The Lord in this comparison with building a tower and meeting the army of an enemy uses the necessity of foresight and preparedness to show the necessity of a corresponding foresight and preparedness in the spiritual plane of life. The common sense and experience of men in the world leads them to provide for future requirements in business and to prepare for future emergencies. When our Lord said, "Take no thought for the morrow." He did not mean that we should not foresee the necessary things for the morrow and provide for them. The more accurate translation and meaning is, "Be not anxious for tomorrow." But He does not inculcate the foolish notion that it is wrong to provide for the things necessary for our life in the future.

The success of every business depends on the foresight and the provision of things needed in the future. The farmer prepares in spring for the future harvest. The manufacturer prepares by providing machinery and the purchase of supplies for his future market. The banker prepares for the safe transaction of business by providing the financial means for carrying it on. So the Lord prepares

in like manner for the salvation of men by providing the means necessary for the spiritual safety of His creatures.

Not only did our Lord inculcate a lesson by using comparisons familiar to all; but He spake at the same time by correspondences which most clearly enforce that lesson. A tower was used in ancient times to keep watch lest an enemy approach unseen and do injury to property and life. The high and commanding position of the tower is a fit correspondent of what is high in the mind and the spiritual life that enables us to see clearly and afar the things that are hurtful and injurious to the spiritual life.

What spiritual thing do we have that exalts and enhances our ability to see and recognize the forces and powers destructive of our eternal life? Is it not the clear light of truth revealed to us in the Word and in doctrine, whereby we know what is false and evil and can thereby guard against it?

"We build a tower", spiritually speaking, when we procure the truths of the Word and formulate them in doctrine, by which we are able at once to recognize false principles as soon as they are proposed, and know evils as soon as they are suggested to the heart. But "to begin to build a tower and yet not be able to finish it" is to have only a partial and imperfect knowledge of the truth, and thereby to have only a poor safeguard against falsities of doctrine and evils of life.

There are many forms of unpreparedness on the spiritual plane of life. Many are satisfied with living a merely natural life. They are zealous and diligent in all that relates to life in the world. They are interested in the welfare of the body and in civic progress, but have not advanced far enough to care for the welfare of the soul. They have laid the foundation but are not able to finish the superstructure that pertains to the spiritual man and the spiritual life.

We build high towers overlooking the lower planes of our life by acquiring knowledge derived by revelation from on high. By this knowledge we can see life from the source of life itself. In the Word of the Lord life is revealed as to its essential quality as it should be. All the evils that corrupt and injure our spiritual life are exposed to view by the Divine truth. When we stand upon the Lord's Word we are on a high tower, and, like the watchman, we can see the enemy afar off and give warning, thereby guarding against his injurious and destructive influences. But if we acquire only a smattering knowledge, or if our knowledge is limited by merely natural considerations; or if we accept false views of doctrine and life, although we may have begun to build, we have not been able to finish. For the knowledge thus limited and perverted does not give us the clear heavenly vision, nor does it guard us from the dangers of loss to the soul.

Our Lord also makes another comparison, saying, What king going to war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

He has just revealed the defects of the man who is unprepared for the development of his spiritual life on account of lack of knowledge of the truth which gives him a clear vision of his duties in life. Now, the Lord pictures the defects of the man who

goes into the world thus unprepared for his struggles with evil forces in temptation combats. The religious or spiritual life is called a warfare, and it is represented in the Word by the wars of the Israelites with their enemies. The man unprepared for this warfare is thus depicted:

"Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace."

The man spiritually unprepared by not having clear knowledge and insight, cannot, by having merely a few truths and a little good, meet the enemy who has an abundance of falsities and who has fortified himself with subtle and insidious evils of life, which the unprepared man cannot guard against.

Life in the natural world is a warfare. Temptations meet us on every side. The spiritual enemy does not attack us in our strongest positions, but in our weakest. He assaults where one has not prepared to meet him. Those who are ignorant of the true principles of life as taught in the Word cannot defend their spiritual life against the enemy. Those who accept false ideas of God, of the Lord, and of His coming, of salvation and eternal life, are unprepared to meet the enemy and they surrender disgracefully without a fight for the right. Those who merely profess religion, a belief in the Word and in the Lord, but who do not live according to His teachings, are unprepared to meet the enemy; because they have already surrendered by giving up the vital element in Christianity, which is that all things of faith are for the purpose of leading to life as the end itself for which faith is given.

From what we have now said it is clear that preparation is necessary in order that we may attain to eternal life. It is necessary to acquire knowledge from the Word and doctrine to prepare the way; for knowledges are the means of lifting the mind to see the spiritual, to give the Godward point of view. It is necessary for man to stand firmly by his principles, resist the forces of falsity and evil that assault at every opportunity. He must wage spiritual war against the enemy, and this he cannot do unless he carefully prepares the way both by knowledge and life.

Hence we may see what our Lord meant when He said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

Discipleship involves three things: First, we must bear the cross; that is, we must wage the spiritual warfare and conquer in temptation combats. This we cannot do in our own power and with our own strength. Hence (2) we must follow the Lord. We must trust in His leadership. We must gain power through Him who has all power in heaven and on earth; and (3) we must be disciples; that is, learners through knowing and doing His will.

If it is necessary to make careful preparation for even the trivial things connected with our natural life on earth, is it not infinitely more necessary to make careful preparation for that life which endureth forever? All the parables and sayings of our Lord inculcate in many ways the lesson of spiritual preparation for eternal life. A sower went forth to sow. The seed is the Word. The enemy came

and sowed tares. The reapers came and separated the tares from the wheat. Wherever we turn in the Divine Word we find the lesson of preparedness as the vital characteristic of the Scripture lessons. In fact, the natural life is a preparation for the spiritual life. This world is the nursery, the spiritual world is for the graduates passing through death to life eternal. Our Lord came on earth and through His ministry and works revealed even to our natural vision how He was continually preparing the way to eternal life that we might know the way, walk therein, and through faithfulness reap the reward of life eternal.

JOHN WHITEHEAD.

The New Church and Evolution.

The question of the difference between a species and a variety and whether they are alike immutable is easily answered if one accepts the Doctrines as the criterion. In D. L. & W. Swedenborg has gone to some length in differentiating between degrees of height (discrete degrees) and degrees of breadth (non-discrete degrees), showing quite plainly that each degree of height can expand indefinitely in a horizontal plane (or by degrees of breadth), but that, to express our thought geometrically, degrees of height are horizontal lines one above the other, so, being parallel, they can never coincide.

From this premise we can deduce the following definition: "A species is a group of organisms capable of indefinite variation on a horizontal plane (by degrees of breadth), but incapable of passing by degrees into the group (species) next above or below in the systematic scale, as they are separated by degrees of height, hence discrete, and therefore immutable."

Using the same premise as a base, we see that a variety is a group of organisms, separated from its parent species and from all other varieties of the same species by degrees of breadth, non-discrete, and easily passed over, so that all individuals of a given species can intermix without the production of sterile hybrids, but that the same degrees of height interpose between a variety and other species (with their derived varieties) as originally interposed between their parent species.

Darwin et al. have shown that some species, under domestication and assisted by artificial selection, have produced varieties (or breeds) so divergent that, were they found in a state of nature and their antecedents unknown, no naturalist would consider them members of the same species. Their position is further strengthened by their undeniable statement that one species (*Columba livia*) has produced a variety, though really a monstrosity, whose structure would preclude placing it even in the *genus* "columba." Anyone who knows how inelastic are generic compared with specific lines cannot but feel the weight of this statement. How, then, will the New Church answer? for answer it must if we would stem the deluge of materialism which has pervaded science and which has not, unfortunately, stopped entirely without the New Church.

We must say that specific differences, though universally confined to external character, are really internal differences, an inherent, innate something that prevents promiscuous intercrossing between species and so making a chaos from the sublime order of creation. Such external characteristics are very convenient for classification, but are not infal-

lible guides and must be put to the final test to ascertain whether the differences are degrees of height or breadth. If the latter, they will intermix with fertile offspring; if the former, they will either not mix or produce sterile hybrids.

The doctrine of use is the only "evolutionary" factor the New Churchman allows, all organisms tending and striving to perform their highest use. For this reason man has been allowed to "evolve" the race and war horses, the ponderous draught horse and the diminutive pony from their wild common ancestor and corresponding changes in other species. This is the only form of "evolution" New Churchmen can recognize, and surely (as a correspondent asked last year), all other evolution is a *sine qua non* of New-Church faith.

LEONHARD I. TAFEL.

Zionism.

In the many changes of customs, beliefs and movements we observe in this age among the nations of the world none is more involved or questioned than are the efforts of a portion of the Jewish people to re-establish a separate and exclusive nationality in the land of Palestine. Some would make it an era of return to the life of their Jewish forbears, with all of their distinctive and traditional traits in manners and customs. Others would establish the old representative religion and set themselves apart, claiming the authority of Jehovah and the Old Testament Scriptures.

In the *Outlook* for January 5 we find two comprehensive articles, written by prominent Jewish leaders, representing these two diverse views of the situation. Louis D. Brandeis, chairman of the Zionist Executive Committee, sustains and takes the affirmative side of the movement; but Rabbi Dr. Samuel Schulman gives many reasons why American Jews (especially) consider Zionism undesirable. Brandeis says:

Zionism is a movement to give the Jews a home in the land of their fathers, where the Jewish life may be lived normally and naturally, and where the Jews may in time hope to constitute a majority of the population and look forward to what we have come to call home rule.

For nearly two thousand years, since the destruction of Jerusalem and the Second Temple, the Jews have longed for a return to Palestine. They have been buoyed up by this hope. The prayer of the devout has been, "Next year in Jerusalem." For more than eighteen centuries that prayer has been repeated in all parts of the world; and now Zionism has come to make that dream a reality in the same way that other dreams of the world have been made realities—through the intelligent devotion and self-sacrifice of those who were true to their ideal.

He then goes on to describe in some detail what has already been accomplished by the organization and management of Jewish colonies in Palestine, and although the European war has in a measure checked their progress, he is hopeful of ultimate success in establishing a new Jewish nationality. He concludes: "And we may hope that the spirit of that land will touch us here, as it did the scattered Jews of old and inspire us with the spirit of nobleness which is in these settlers."

Dr. Schulman commences his paper with the following definition:

Zionism is officially defined as a movement to procure a publicly and legally assured home for the Jewish people in Palestine. This is the body, the practical activity. The soul that animates it is Nationalism—the claim that all the Jews today make a homeless nation, that their individuality

cannot be perpetuated without a national center, and that wherever the Jews are they must cultivate a national consciousness. * * *

The fourteen million Jews in the world today, despite geographical distribution, despite differences of nationality and subjection to various rulers, despite differences in language, culture, customs—aye, even physical appearance—are united by that only which the child learns as soon as it learns to speak, the words: "Hear, O Israel, the Lord our God, the Lord is One"—by religion. * * *

Zionism or Nationalism wishes to undo this whole history. It says that the Jews are a nation and not a religious community. Individual Zionists or Nationalists may be religious, but the movement itself is essentially non-religious, and in some of its representatives irreligious. It seeks to dethrone God as the central idea in Jewish consciousness and to put in his place the idol of Jewish self-sufficiency.

Dr. Schulman then argues in favor of Jews affiliating with and adapting themselves to the principles of any nationality they may happen to be in contact with and concludes:

To sum up, we oppose Nationalism as a philosophy of the Jew in the world because we believe that Judaism is a religion and not the expression of a national life. As a religion Jews can profess it everywhere, and at the same time share in and contribute to national culture everywhere.

The editors of *Outlook* endorse Dr. Schulman's position thus:

Judaism is probably the oldest of contemporary institutional religions. But it is and should be a spiritual and not a racial or political religion. * * *

We are in entire sympathy with Dr. Schulman's opposition to Zionism. For we see no more reason why a political organism or nation should be based on Judaism than on Mohammedanism, Russo-Grecian Catholicism, Presbyterianism, Episcopalianism, or Congregationalism.

Perhaps New Churchmen can see this as one of the signs of the times and make the movement, by missionary effort, a new awakening from the external representative character of the ancient Jewish religion to something more internal and vital. A desire to return to the land of Palestine, when it can be shown that this land corresponds to the heavenly Canaan, and that the Messiah, the Word made flesh, dwelt there as the Son of God, and now in the power and glory of the Second Coming can bring order and spirituality even to the Jews. Then will the influence of the new theology permeate and explain external traditions and give a spiritual interpretation to these natural events. Swedenborg tells us in great detail in A. E. 433 all about the state of the Jewish Church, as well as why it was selected to represent in its externals the interior truths of the church, yet also why the Jews themselves were kept in ignorance lest they profane its holy things.

In the providence of the Lord some of the Jews are accepting belief in Christ and His mission. If they are led to order their lives in accordance with His commandments, it is altogether possible that they will find the gates of the New Jerusalem open and can rest in the Holy City—not as a nationality, but as disciples of the true religion of the Lord Jesus Christ.

A. H. C.

A Notable Poem.

"The Kansas Spirit Speaks" is a masterful poem by William Allen White, the well known editor and politician, in which he extends his vision clearly, perhaps unwittingly, in sentiments that picture the present strife of nations. His conclusions for peace are based upon a confidence in the ultimate triumph of God's wise purposes, even in seeming darkness,

and show how true Christianity will triumph through His directing providence. Here are some of his strong utterances:

... One May
 There came a day
 When men rode on these plains and hills,
 Hating and fighting and burning their souls;
 Slaking the thirst that kills
 With malice that seared them like coals.
 Then out of the depths of the mud,
 In the black muck of mad hearts,
 War blossomed red.
 And I, even I, drew the blood,
 I fashioned their hell-blooming arts,
 I checkered my woof with the dead.
 And man said God was asleep,
 And crouched before Moloch or Baal;
 When slowly from out of the deep
 I saw all the blood blossoms pale
 And fruit in the fruitage of peace.
 Yea, out of those hideous loams,
 Out of the hate-dregs and lees,
 Rose love—fair love and its homes.
 For evil, wrong, error, and sin
 That trap, leash, handcuff, or pain
 Man in the midst of life's thrall
 Are hurdles that help us to win—
 Win through the strength that we gain
 Whether we clear them or fall.
 For tho we lose at Time's goal,
 Yet we know life in this earth
 Reaches its highest worth
 Not in the cheap
 Gold counters we keep,
 Nor in the crops we reap,
 But in the growth of soul.
 Thus evil in God's will
 Is good disguised as ill.

What Is Peace?

A state of duties well done—a contented spirit, a desire to be useful, the love and respect of friends and neighbors, and gratitude for all our blessings. No place left the worse for our having been there, or anyone less happy for our presence.

There is no peace without law and order. The first law, and the foundation of all, is, "Thou shalt love the Lord, thy God, with all thy soul, and thy neighbor as thyself."

True order is "a place for everything and everything in its place." A time for everything and everything done at its right time.

Only under such conditions can there be real peace, either for individuals, households, cities or nations.

It sounds very trite and simple, we smile as we read it, but looked at honestly these laws underlie all right living, and ensure a happy, useful, peace. Look into our own hearts and thoughts and see if there is any place where they are not needed.

G.

Intellect is to a woman's nature what her watch-spring skirt is to her dress; it ought to underlie her silks and embroideries, but not to show itself too staringly on the outside. You don't know, perhaps, but I will tell you: the brain is the palest of all the internal organs, and the heart the reddest. Whatever comes from the brain carries the hue of the place it came from, and whatever comes from the heart the heat and color of its birthplace. * * * Because of the *reversed current* in the flow of thought and emotion, the red heart sends all of its instincts up to the white brain to be analyzed, chilled, blanched, and so become pure reason, which is just exactly what we do not want of woman as woman. The current should run the other way. The nice, calm, cold thought, which in women shapes itself so rapidly that they hardly know it as thought should always travel to the lips via the heart. It does so in those women whom all love and admire.—OLIVER WENDELL HOLMES.



Sunday Afternoons

Ruth, the Faithful.

At the time when the Judges ruled over Canaan a famine broke out in the land, and many of the people had to go with their families to other lands where food was plentiful. Amongst these was a man named Elimelech, with his wife Naomi and their two sons. They lived in the little village of Bethlehem, "the home of the shepherds." Elimelech and his family settled in the land of Moab, where there was grain and all kinds of food for man and beast in abundance. After they had lived a few years in Moab, their two sons, Malon and Chilion, married daughters of the Moabites.

Now you know that Elimelech and his family, being Israelites, worshipped the true God. But the Moabites knew nothing about God. They worshipped idols of brass and wood, and these they called gods. They were what we call heathen.

Ten years after they had come to live in Moab heavy trouble befell Naomi. Her husband and her two sons died suddenly, and she was left alone, except for her son's widows. By this time the famine in Canaan was over, and the Israelites had plenty of food. Naomi, learning this, made up her mind that now she was left alone, the best thing for her to do was to return to her native Bethlehem. Before departing from Moab she called her daughters-in-law, Orpah and Ruth, and told them what she was going to do. She also told them that as their husbands were both dead the best thing for them was to return to their fathers' homes, where they would be sure to be welcome and happy. Orpah, the widow of Chilion, kissed Naomi, said farewell and returned to her own people. Ruth, the widow of Malon; and the younger and prettier of the two, refused to go.

"Ask me no more to leave you, or to return from following after you," she said. "Where you go, I will go; where you stay, I will stay; your people shall be my people, and your God my God. Where you die, I, too, will die and there I will be buried, for only death shall now part you and me."

Naomi must have been a kind mother or Ruth would not have loved her so well. Also she had learned from her husband Malon to trust God, and to worship him only.

When Naomi saw that Ruth was determined to

stay with her, she did not plead with her more. So they set out together, and at last, after a long, weary journey, they left behind them the dark blue hills of Moab and crossed over the river Jordan at the north end of the Dead Sea. Then they continued their journey by way of Jericho and Jerusalem to Bethlehem.

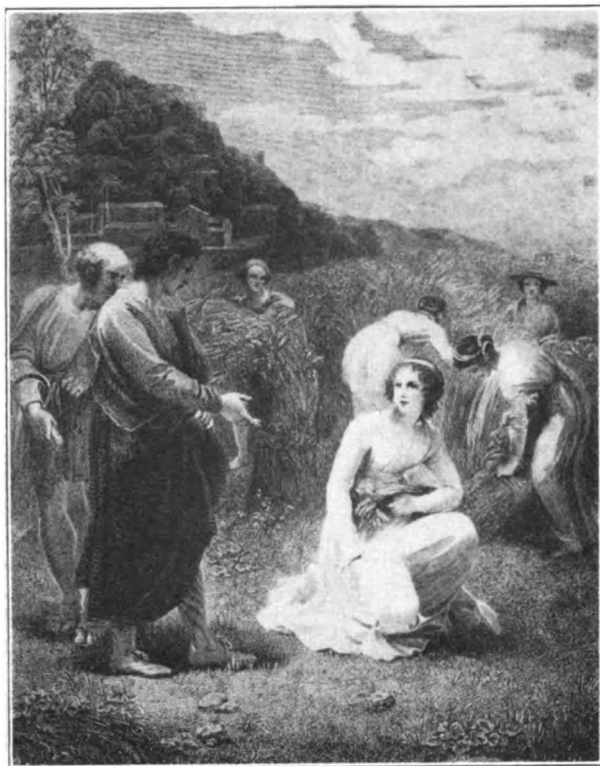
It was the harvest time of the year when Naomi and Ruth came to Bethlehem, and people were beginning to reap the barley. Now, one of the kind laws which God had given to the Israelites was that, when they reaped their grain and bound it into sheaves, they should not carefully gather up all the ears of grain from the ground, but should leave those which the binders had passed over at first, that poor people might gather them up and keep them for themselves. People who had no grain fields of their own could get a little in this way. For the same reason, when the rich gathered their fruit they must leave some for the poor to pluck.

Naomi and Ruth were very poor and had no grain of their own. All the time that Naomi and her family had been in Moab there had been no one to till Elimelech's fields at Bethlehem. So Ruth one day told Naomi that she was going to the fields to glean. Naomi being a sensible woman, and knowing that unless Ruth did this they were likely to starve, said readily, "Go, my daughter."

The next morning, before the sun had risen over the Hebron Hills, Ruth was up and had dressed herself in the deep green and bright red dress generally worn by the village girls. She was fair and beautiful to look upon as she made her way down into the valley where the harvesters were already at work. She at once began her task of following the reapers and binders, picking up as a gleaner all the stray heads of grain she could find. The binders were women, and, having heard Ruth's sad story, they were very kind to her.

Now it happened that the field in which Ruth went to glean belonged to a rich and honorable man named Boaz. He was a cousin of Ruth's husband, who was dead, but Ruth did not know this.

When Boaz came into the field to see how the work was going on he spoke very kindly to his laborers. He soon noticed the strange gleaner and asked a servant who the young woman was. The servant told him that she was the young Moabite,



the daughter-in-law of Naomi, and that she had asked leave to follow the reapers.

Boaz had already heard the story of Ruth's goodness to Naomi, and he was pleased that she had come to glean in his field. So he went to Ruth and spoke kindly to her, telling her to keep close to his women binders, where no one would interfere with her.

"Do you hear, my daughter?" he said. "You shall glean in my fields all through the harvest. When you are thirsty you may drink of the water that my reapers have drawn for themselves."

Kneeling down before Boaz with her head bowed down as if he were a king, Ruth said, "How is it that you are so kind to me, a stranger?"

Then Boaz told her that he had heard the story of her faithfulness to Naomi and of how she had left her own relatives and her native land to come and dwell with her mother-in-law amongst people who were strangers. He said she deserved a reward from the Lord God in whom he knew she had learned to trust.

At midday, when the sun was at its height in the heavens, the reapers gathered together to rest in a shady place. Boaz sent a message to Ruth to come and share the bread and wine and parched corn with him and his workers. When they went back to work Boaz told his reapers to allow the girl to glean among the sheaves, and to drop some ears on purpose for her to find.

Ruth gleaned till the sun went down behind the hills. When she had beaten out the grain there was as much as would do for food for Naomi and herself for many days.

That night Ruth told Naomi in whose field she had gleaned, and was surprised to find that Boaz was a relative of Elimelech. Naomi was much pleased to hear of his generous treatment of Ruth.

Ruth gleaned in the field of Boaz all through the harvest, until all the barley and the corn was

reaped. Each night she returned to Naomi with as much grain as she could carry.

In the days when Elimelech, Naomi's husband, lived at Bethlehem, he had fields of his own. When Naomi returned, those fields were hers, but she had no one to till them for her, nor money to hire laborers, not even enough to buy seed, so now she wished to sell them.

The Israelites had a law which said that when any piece of ground was to be sold, the nearest relative of the man to whom it belonged ought to buy it. If he refused to do so, it was offered to the next nearest relative, and it was his duty to call together all the chief men of the place where he lived, that they might know he had a right to buy the land, because the *nearest* relation had refused to buy it. Another law of the Israelites obliged the man who bought Elimelech's ground also to marry Ruth.

Naomi wished very much that Boaz would buy her land and marry Ruth. He was such a kind, honorable man, she felt sure Ruth would be happy as his wife; so she sent Ruth to tell him that she was going to sell her fields.

Boaz had become fond of Ruth, and would have liked to marry her very much, but there was another man in Bethlehem who was a nearer relative of Elimelech's than himself, and who must first be asked if he would like to buy the ground and to have Ruth for his wife. Boaz told Ruth about this man and said he would go and see him. Before letting Ruth go from his house, he gave her as much barley as she could carry, and sent her home to Naomi.

Then Boaz went to see the other relative and told him what business had brought him. The man was willing to buy the fields, but when he was told he must also marry Ruth, he refused.

"Buy the fields yourself; I give up the right to you," he said to Boaz, who was glad enough to get the chance.

So Boaz bought the fields and married gentle, loving Ruth. God blessed them and sent them little children to make their home happy. Their first born was called Obed, which means the "Restorer." This little one grew to be a good man, honored by all. He was the grandfather of the great King David of Israel, and one of the ancestors of Jesus.

—Selected.

Birds That Build Nests in Cactus Stalks.

There is a species of woodpecker in northern Mexico that frequently makes its nest in the stalk of one of the large cactuses—the giant cereus—which abound on the plains in that region.

Undismayed by the spines that cover the trunk of the huge plant, the bird clears a space, and with great labor digs a short tunnel and a flask-shaped cavity in the tough, fibrous wood.

Both the male and female woodpecker work at the task, says the *Youth's Companion*, and they use the same nest for several years, unless the growth of the plant disturbs it. Such a nest is safe from all natural enemies.

Occasionally this handsome woodpecker—*Centurus elegans*—digs its tunnel in the trunk of a palm instead of a cactus—a circumstance likely to lead to the destruction of the tree. After the young have flown and the nest is left empty, the small seeds of

the wild fig are often carried into it by birds or bats.

The moisture of the rainy season causes the seeds to germinate, and to grow tendrils that before long reach the ground and take root. The wild fig grows rapidly, until in a few years it wholly envelops the palm and suffocates it.—*Sabbath Reading.*

Lest Little Girls Forget

"A stitch in time saves nine."
Oh, dear, how easy things go wrong!
A knot too loose, a thread too long,
A needle coarse, or one too small,
Or one that has no point at all;
A hanging hook, a button gone,
And then, alas! a dress pinned on!
A little rip, no time to sew,
While one by one the stitches go—
Until at last no "stitch in time"
Can save full "nine," as in the rhyme!
Remember, dears, that in the end
It's better far at *first* to mend.
—MARGARET ERSKINE.

"Hope not the cure of Sin till Self is dead;
Forget it in love's service, and the debt
Thou canst not pay, the angels will forget."

The Sunday-School

Full of God's Power.

The following is a story of real life. The wise kindergarten teacher, in her little private school, had been teaching in varying ways the lesson that all children are full of God's power and that they must be very careful to always see that they did not use this power for wrong things. One little boy, precocious and serious, five years old and the son of the teacher of the class, very evidently from the following incident got some of the meaning of the truth of God's power in children, for one morning on going to the doorway and looking out he said: "Mamma, come right away. Johnny is using his power in the wrong way; he's pounding Charlie!" While there is a touch of humor about the little boy's description, how true it hit the mark. Johnny was, indeed, using his power in the wrong way just as so many older ones are doing. The incident that occasioned the commentary above will perhaps remind some of us of what Swedenborg has to say regarding the horror of the angels who saw through his eyes some little boys fighting in the streets of a great city to the delight of a watching crowd. Read the account of the feelings of the angels in "Heaven and Hell" number 344.

The thought of our being full of God's power might well come up in the general exercises of the whole Sunday-school and there be given a practical, vigorous treatment that would be highly valuable to young and old. The superintendent might refer first to the good animals and birds and flowers and the stars and the moon and point out how they are full of God's power and how they must because of their nature use this power rightly. Then by an easy transition it can be made plain how it is that we can use this power in us in two ways. The same hand that can from love put itself out to do good, can in anger strike another or take something that belongs to another or do some other evil thing. So the lesson of watchfulness over our use of this "power" in us can be made vivid and very practical.

Another illustration that might be used would be the power in the steam boiler. This power when rightly

directed becomes of great use in the steam engine. But the same power in the boiler when suddenly released produces the deadly explosions and wreckage.

Lesson Helps for February 20, 1916.

Recitation: Psalm xxxiv. 11-14.

"Come, ye children, hearken unto me: and I will teach you the fear of the Lord.

"What man is he that desireth life and loveth many days, that he may see good?

"Keep thy tongue from evil and thy lips from speaking guile.

"Depart from evil and do good; seek peace and pursue it."

In verse 11 the word translated "children" is "sons" in the Hebrew and the thought of the verse seems to be that those who seek the Lord's truth and obey it come to know the nature of the Divine Love and "fear" all evil that is opposed to that Love.

Verses 12-14. If we desire the life of heaven which the Lord alone can give, and desire its ever progressing states of truth and affection and the goodness of those states, then there are certain requirements which we must fulfill. Keeping the tongue from evil and the lips from speaking guile means keeping the thought from all evil desires and intentions and from all persuasions that are false and misleading. (A. E. 866:4.) And, finally, the possession of spiritual life and the blessedness of heaven will require not only turning away from evil action but the doing of good from heavenly love and the heart—desire for the peace that the Lord gives and the pursuit of that peace by the living according to the laws which bring it into the soul.

Class Work: Joshua vii. Failure and Success at Ai.

With Primary Classes speak simply but interestingly of the city of Ai and its associations with early Bible history. Tell of the attack on the city, the defeat of the Israelites and their discovery of the cause. Find help in "Sower Notes," vol. 2, pp. 23-27; pictures in "On Holy Ground," pp. 237, 421 and 448. *With Junior Classes* cover the above points speaking more in detail of the sin of Achan and its searching out. Helps the same as for the Primary Classes. *With Senior Classes* dwell mostly on the importance of thorough and complete self examination. Help in "Sower Notes" as given above and in addition T. C. R. 516-564.

PRIMARY.

Recall for the class Abram's first stopping between Bethel and Ai or Hai (Gen. xii. 8) and then the return there with Lot (Gen. xiii. 3). Gen. xxviii. 10-19 tells about Jacob's visit to Bethel. Bethel was high up in the mountains 2,880 feet above the Mediterranean sea, and Ai is thought to be identified with a mound two and one-eighth miles southeast of Bethel on the road to the Jordan and Jericho. Let the teacher now show the class the pictures of the Gorge of the Kelt in "On Holy Ground," pp. 237 and 421 and 448. Explain that it was up this gorge that the men that Joshua sent out to view the country and Ai went. We have heard before about spies being sent out—where? (See Num. xiii. and Josh. ii. 1). What kind of a report did these spies bring back? (Verse 3.) How many men did Joshua send against the city of Ai? Did the Israelites have success in their battle? How did the rest of the children of Israel feel when they heard the bad news? Are we ever troubled when something doesn't go right? The house we are building falls before we finish it, the kite we are trying to make is broken in the making of it, the little dress doesn't come out right and then we feel discouraged. So the people of Israel felt discouraged at the defeat at Ai. What does it say about the feelings of the people (verse 5)? Let the teacher picture as vividly as possible the prostrate Joshua with rent clothes, etc. Ask then why the Israelites were beaten up in the mountains. Somebody had done wrong and had disobeyed the Lord. Who was it? How could they find the guilty one in so many people? First, let the class be sure that they remember how plain were the Lord's words about the "accursed things" of Jericho and about the things to be given to the Lord. (Josh. vi. 18, 19.) Someone was "troubling the camp of Israel" and it was necessary to know who it was. Did the Lord know who it was? He

could then tell Joshua how to go to work to get at the sinful one. In the morning how many tribes would there be to pass before Joshua? Which tribe had the guilty ones in it? Write on the board the words: tribe, family, household, man by man. What was the name of the guilty man? Achan, after his deed was discovered, was told to make confession and this told them where were the things which he had stolen. Name the three things that were wrongfully taken. The word "shekel" means a weight. The value of the 200 shekels of silver and the 50 shekels of gold taken would be now about \$547. See p. 149 in "Bible Atlas." The hard treatment given Achan for his wrongdoing is to teach us the important lesson that all disobedience and wrongdoing must be put completely away. We can't be half good, half honest, half truthful and expect the Lord's help and protection against evil.

Suppose at home or at school we have taken something that belonged to someone else or we have told a story about ourselves or someone else, that wasn't true, what happens? We are very easily led by evil companions to doing more evil things until punishment comes. When we do wrong things we must not conceal them and hide them as Achan hid his stolen things in his tent; we must freely and frankly tell our teachers and parents what we have done, and ask the Lord's help in not doing them again. Because Achan kept quiet about his theft all Israel had to suffer. We must tell father or mother about what we have done that has been wrong during the day and get their help in making things right again.

JUNIOR.

Turn to the map on page 50 of the "Bible Atlas" or take the outline maps of the Holy Land. Can some one put his finger on the location of Ai? Near what place is it? What have you learned before about Bethel? Did it look to the spies as though it would be easy to take the city of Ai? About how many men did they think would be all that would be needed? (Verse 3.) How did the fight come out? Let someone tell the story. Were the people expecting the defeat of their little army of men? How did they take it? How did Joshua take it? What three things did Joshua do to show his feelings? (Verse 6.) Someone read verses 7, 8, 9. Was it hard for Joshua to have defeat come so soon in his career? Remember that he had not long been leader. All had gone well since he took the place of leader. Recall the opening of the Jordan river and the fall of Jericho. Joshua thought perhaps that there would be no defeats for Israel. But what was the Lord's answer. Read the stirring words in verses 10 and 11. Israel had sinned and had transgressed the Lord's covenant. Here was the cause of the trouble. Do we ever overeat or eat things that are not good for us, or go and wet our feet when we shouldn't? What happens then? The enemy of disease gets hold of us and we become sick. Or perhaps we tell a false story or say some mean thing or take something that doesn't belong to us, then what happens? We don't now get sick, but our minds become sick and we are not happy.

Joshua and the Israelites were now very unhappy because someone had disobeyed the Lord. You remember in some of our lessons last Fall how careful the Lord was to tell the people to do just what He said was right and that if they didn't something would happen to them. Now something had happened. But who caused the trouble? Let the teacher here bring out the idea of the great numbers of the Israelites. Num. ii. 32, gives 603,550 as the number of the Israelites when they were counted in the wilderness. But this figure didn't include them all. Ask how it would be possible among so many to find the one who had brought all the trouble upon the Israelites. Was there One Who did know the guilty person? Remember the important words: "thou canst not stand before thy enemies, until ye take away the accursed thing from among you."

Notice how the examination was made and when. Write the two words "Time" and "Method" on the blackboard and ask some pupil to supply the data for each heading. What tribe was taken? What family? What household? What individual stood out in the morning light as the guilty one? Let someone read verse 19. Name the three things that were stolen and write them on the board. Have someone turn back to Josh. vi. and read verses 17-19. The value of the "shekel" will be found in the "Bible Atlas," p. 149 sections 5 and 6. What was done with Achan?

Why does the Lord want us to read this and other chap-

ters from the Bible that have unhappy things related in them? So that we can learn to do right. The Lord doesn't want us to become Achans. When we have stolen or said wrong words, or taken things that we shouldn't of thought or felt wrong things, then we must tell our parents and the Lord about the wrong and get their help in learning better ways.

SENIOR.

Ai, up in the mountains near Bethel, represents in us thoughts and doctrines and arguments which confirm and excuse evil (A. E. 653:8). Israel then sending up two or three thousand men to smite Ai means what? Our attempt to overcome in us thoughts and principles which try to excuse our evils and to try to make them seem right and necessary. Are we always successful in these attempts? What makes them unsuccessful? Disobedience and sin on our part.

What does the prostrate form of Joshua mean in us? Our Joshua is "truth combating." The humbled and discouraged Joshua represents in us that state of discouragement which sometimes leads us to say after we have given away to old excuses and habits: "What is the use of my trying. These arguments of these evil desires are too strong for me. I can only flee before them." Notice verse 7. What spiritual desire is expressed by the words "would to God we had been content, and dwelt on the other side of Jordan!"? Do these words not express our desire to be allowed to just live in natural good states outside of heaven and so to avoid the necessary conflict with our evil loves and false thoughts? But how does the Lord deal with such states of discouragement and despair? Read the strong words in verse 10. Notice that the Lord does not humour us in our self pity. He doesn't want us whining around. He wants us to get up and go to work and do something. His indictment is that "Israel hath sinned, and they have also transgressed my covenant." The reason was plain enough for the defeat at the hands of the men of Ai. Read verse 12. Disobedience on our part cuts off the influx or the inflowing of the strength and life of the Lord's truth and love and when this happens we are indeed "accursed" and are not able to stand before our spiritual enemies.

Read verse 14 once more. Notice the force and value of the word "morning." The preceding state of discouragement and self pity and the desire to go back to natural states, all this is represented by night or evening. But the morning was to begin something different. "Thy mercies are renewed every morning," says a Psalm. The morning with its light, and fresh winds and warmth means what? A state of enlightenment from a new coming of the Lord. What does the bringing of the tribes, families and households before Joshua mean in our experience? Doing the work of self-examination in the light of the teachings of the Divine Truth. Read in the T. C. R. 525-535 and note what repentance and self-examination really involve. Self-examination means the searching out of specific sins in one's conduct and in one's intentions or will.

What does it mean that the guilty one was of the tribe of Judah? What does Judah represent? In a good sense Judah means a loving, simple, childlike service of the Lord, but Achan of this tribe represents an evil, selfish love of rule or love for self direction and self assertion. The Babylonish garment, or as the Hebrew has it, the garment from Shinar, the 200 shekels of silver and the "wedge" of gold mean what? Some act of self love and the evil affection and false thought that went with it. The stolen things hidden in the tent of Achan represents the acceptance of the evil things they represent in the will or dwelling place of man's real life.

Notice the summary treatment of Achan and his possessions. What is the lesson here? The stoning and the burning mean what? Notice that the next chapter describes the successful conquest of the city of Ai. After we are freed from sinful practices then the Lord can lead us to new conquests.

SUNDAY AFTERNOONS

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

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	Church News	
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Work on the new church building of the Detroit Society has progressed so far that worship and the Sunday-school are now held regularly in the Sunday-school room. Dr. Gustafson is well enough to conduct the morning service every Sunday.

The St. Louis society observed the Swedenborg anniversary with a well-attended banquet, at which a fine program of short addresses was given. In attendance were members from all the New-Church congregations, and all rejoice in the present cordial interest in the work and in each other.

The Newark *News* of Jan. 15 prints a picture of a beautiful memorial window in St. John's Methodist Church, Orange, recently unveiled. The subject is the Lord as the Good Shepherd. The window was designed by Mr. Charles Maginn, a member of the Orange New-Church Society and Superintendent of the Sunday-school.

The Illinois Association has invited the General Convention to meet in Chicago this year. It is likely the invitation will be accepted and that the meeting will be held June 14 to 21. This, however, has not as yet been settled. An earlier date in June could not be chosen on account of the Republican National Convention meeting in Chicago June 7.

The Minneapolis *Tribune* of recent date publishes a portrait of "Minneapolis' oldest artist, who is still painting at the age of 81," Mrs. Mary E. Elliott. She is a New-Church woman. Besides practicing her profession she does her own housework and keeps herself healthy by outdoor walking, which she considers the best medicine.

During the month of January, Rev. John E. Zacharias of Herbert, Saskatchewan, visited Rosthern and Hague preaching every Sunday morning in Rosthern and in Hague in the evening. A doctrinal class was held during the week, especially for the young people of whom five were confirmed on January 23rd and the Holy Supper was administered to 27 communicants. The visit was appreciated and Mr. Zacharias was asked to make his visits as often as possible.

The Philadelphia *Public Ledger* of January 23 publishes an article of a column in length about what it calls the "novel village of Bryn Athyn." The borough has been incorporated, and it is definitely stated that Prof. Charles E. Doering of the Boys' Academy will be elected first Chief Burgess of the new community. The *Ledger* prints a picture of the beautiful new church or cathedral that is being built at Bryn Athyn for the New-Church people, and will take about two years in building, although scores of workmen are busy on it every day. "The church is of striking architectural beauty and will have a seating capacity of more than 1,000 persons. The cost will probably exceed \$2,000,000."

"What do you think is the prime need in the pulpit of today?" is the question asked of Dr. David S. Cairns, professor of dogmatics and apologetics in the United Free Church College, Aberdeen, Scotland, by E. Herman of London. The answer is given in the shape of a most interesting and illuminating interview in the February number of the *Homiletic Review*. "The pathetic thing about this ministerial dead line is that the minister himself is responsible for drawing it," says Frank Grant Lewis, Ph. D., in a bracing and heartening article on

"Keeping the Minister Young." There are many good things in the February Homiletic. Published monthly by Funk & Wagnalls Company, 354 Fourth Ave., New York; \$3 a year.

Swedenborgians of New York celebrated yesterday, the 100th anniversary of the founding of their first society in this city. The Rev. Dr. Julian K. Smyth, pastor of the mother church, Thirty-fifth Street, near Lexington Avenue, in his sermon described the early struggles of the society, and spoke hopefully of the outlook in the United States. There are three churches in this section—one here, one in Brooklyn and one in Orange. The Manhattan one dates from 1816.—*New York Tribune*, Jan. 31.

Cambridge, Mass.

The new members of the Theological School, three of them accompanied by their families, together with others recently uniting with the Cambridge Society, make quite a noticeable addition both to the congregation and the Sunday-school, as well as supplying a number of zealous and efficient workers in various ways, especially in the Society's efforts in behalf of the Lynn Neighborhood House, which needs all the help that can be procured.

As an evidence that the New Church is awakening not a little interest outside the denomination, at the invitation of the First Parish Unitarian Society of Dorchester, Mass., Mr. Worcester, on Sunday evening, Dec. 5, delivered an address on "The Spirit of Swedenborgianism." On Monday afternoon, Jan. 31, in King's Chapel, Boston (also Unitarian), he delivered the lecture on "The Swedenborgians," in the Lowell Institute Course on the "Religious History of New England; and although, in the large audience there were so many New-Church people as to make it look like a meeting of the Massachusetts Association, yet, doubtless, there were not a few who, for the first time in their lives, made their acquaintance with Swedenborg and his teachings.

Rockford, Ill.

Services were held in Lundborg's Hall at Rockford, Ill., Sunday, Jan. 23d, by the Rev. L. G. Landenberger, of St. Louis.

The theme chosen was "The Four-square Christian," taken from Revelation xxi. 16. Nearly all who were present agreed that it was the strongest sermon ever delivered by Mr. Landenberger in Rockford. It was simple and practical and left its impression on the mind of every one who heard it. Owing to an extensive epidemic of la grippe in Rockford, and to the fact that the meeting was scarcely announced, the meeting was not so well attended as usual, there being only 26 adults present.

The evening was spent informally at the home of Mr. and Mrs. Enoch Nicholson, who presented their infant daughter, Gladys Jeanette, for baptism. Our pastor performed the ceremony with his usual precision and dispatch and the evening was rounded out with music and refreshments.

Buffalo.

Sunday, March 19th, Mr. Lathbury will begin in Buffalo a series of Six Practical Sermons on the fundamental teachings of our church:

March 19th, How to Think about the Lord.

March 26th, How to Think about Ourselves.

April 2nd, How to Think about the Bible.

April 9th, How to Think about the World.

April 16th, How to Think about the World Beyond.

April 23rd, How Jesus Has Made It Real.

This series of sermons will, we trust, be not only of

interest to strangers who desire to know what the New Church thinks on these great problems, but will be also of special value to those contemplating confirmation on Easter Day. The members of the congregation are requested to bring a stranger each Sunday by special effort. This, it is thought, will be aggressive and profitable missionary work.

The annual meeting of the Buffalo Society took place January 25th and was a very enthusiastic occasion. Reports from all the auxiliary bodies of the society were encouraging and the things accomplished last year were more than we hoped or expected. The future looks brighter for Buffalo.

New York Association.

The annual meeting of the New York Association will be held on February 22 in the house of worship of the Orange, N. J., Society. The interesting feature of this year's meeting will be the papers on "Psychoanalysis" by Rev. E. M. Lawrence Gould of Newtonville, Rev. Paul Dresser of Brooklyn, and—it is hoped—Rev. Clarence Lathbury of Buffalo.

Psychoanalysis, developed by Professor Sigmund Freud of Vienna, shows many remarkable confirmations of New Church teaching. It is a method of gaining self-control through an understanding of the contents of one's subconscious mind. It is based on the theory that the unfulfilled desires of one's past, though lost to consciousness, are yet alive and may be the cause of a variety of mental disorders. Through a special technique, which includes the analysis and interpretation of dreams, these desires are identified, and, being understood, are controlled and lose their power to harm. From being divided against itself, the mind becomes a working unit, and the result is health.

Contrasting this new therapeutic method with others, Dr. C. G. Jung of Zurich, one of its leading exponents, says: "The psychoanalyst's method of working is diametrically opposed to the hypnotizer. In direct contrast also to therapeutic suggestion, the psychoanalyst attempts to force nothing on his patient which the latter does not see in himself, and with his own understanding find reasonable. Faced with the constant desire of the neurotic patient to receive suggestions and advice, the psychoanalyst just as constantly endeavors to lead away from this passive receptive attitude, and to make him use his common sense and powers of criticism, that he may with these become fitted to meet the problems of life independently."

P. D.

Massachusetts Sabbath-School Conference.

The topic for the day of the meeting of the Massachusetts Sabbath-School Conference of the New Jerusalem, to be held February 22, is "The Place of the Sunday-school in the Lives of the Scholars." Occasionally at meetings of the Conference, mention is made of the fact that the Sunday-school teacher has usually but thirty minutes a week to instruct the scholars and overcome the often negative and sometimes opposing ideas of the balance of the week. This phase of thought always arouses instant interest, showing that many teachers have this matter in their minds.

The Executive Committee has planned for but two addresses, so as to give ample time for discussion, as this live topic will probably prompt many people to express themselves.

Rev. F. Sidney Mayer is to speak on "The Chief Aim and Purpose in Sunday-School Teaching," and the subject of the address of Rev. Wm. F. Wunsch is "What Thirty Minutes May Be Worth."

There will also be the usual reports of committees which are interesting and give valuable instruction.

The meeting is to be held in the Church of the New Jerusalem, Bowdoin St., Boston, Tuesday, Feb. 22nd, at 10:45 a. m.

Chicago League Meeting.

The union meeting of the young people of the Chicago Leagues and their friends was held on January 30th, League Sunday, in the Englewood church and school-room. The afternoon service was bright and helpful, and the ninety-five present enjoyed it; most of them said they did. The pastor of the Humboldt Park parish read the service and the Englewood pastor preached the sermon, the subject of which was, "Two of the Greatest Needs of These Transition Times."

A chicken supper with ice cream was provided by the Englewood League, and about a hundred partook of it. While the friends were still sitting round the tables came the after-supper speeches. First came one of the three hymns which were sung during the evening. Then the vivacious and witty toast master, Mr. Otto Kitzelman, president of the Englewood League, introduced one of the old wise men of Chicago, Dr. R. Norman Foster, the principal speaker of the evening. The Doctor's subject was, "The Interpretation of the Scripture and Swedenborg's Great Work as Interpreter." It was a most interesting and helpful talk. Other speakers followed, all of them seemingly imbued with the spirit of the familiar saying, "Brevity is the soul of wit." Pleasing thoughts were happily expressed. There was one omission, which some of the men noticed and, probably, many of the women: no woman was asked to make a speech. "We must do better in this respect next year, Mr. Toast-master!"

The whole meeting was hearty and everyone present seemed to enjoy it thoroughly. It was a meeting of the "Encore" type.

x.

Providence.

On Nov. 14th the pastor gave an illustrated lecture upon "Egypt—A Prophecy Fulfilled," showing by lantern slides and by explanation how the prophecies concerning the fall of Egypt's pride and might have been fulfilled to the last detail in her historic experience. On Nov. 28th he gave an illustrated lecture upon "The Moon and Reflected Light." On Dec. 12th he gave by aid of our new reflectoscope an illustrated lecture upon "The Geological Formation and Physical Characteristics of the Holy Land," showing why Palestine was the seat of all sacred history and of Bible formation.

Our Christmas celebration, fortunately, came upon the Sunday before Christmas, which was a beautiful day. There was a large congregation, and the music was excellent with a full choir of sixteen voices. The sermon upon the Saviour's birth held the closest attention, and the sphere of reverence and worship was very strong. In the afternoon the pastor and fourteen of the choir had the Christmas service at the "Old Ladies' Home," thirty-one old ladies being present. The Christmas Festival, in the form of a brief religious service followed by a play, the tree, Santa Claus and refreshments, was largely attended and much enjoyed.

Mr. Asa E. Goddard of Fall River gave a talk upon Hawaii before the Men's Club in December which was an instructive treat. His description of scenes and conditions was of such interest that he was held for nearly an hour answering questions.

On Jan. 17th the pastor addressed the senior students

of Moses Brown School, about one hundred young men and twenty young women.

Our "younger young people" organized under the name of the "Try It Club," gave their first dramatic entertainment, consisting of two comedies, on the evening of Jan. 26th. It was a pronounced success, exceeding all anticipations.

For the past year our Ladies' League, which meets each Wednesday afternoon, has done a large amount of work for different lines of charity, and especially for sufferers from the war. Once a month there has been an all-day session to sew for the British Relief Association and for New-Church sufferers from the war. The attendance at the League meetings varies from fourteen to twenty-two. The pastor meets with them each week for a half hour's instruction.

The Floating Hospital movement started by the members of our Woman's Alliance has taken a stronger and more definite shape. It has been incorporated under the name of the state as "The Providence Floating Hospital Association, Inc.," has been indorsed by the Providence Chamber of Commerce, and our ladies have been invited to present the uses of the work before many of the church and women's organizations of the city. The Sorosis Club—one of the large woman's societies—held an entertainment at the Crown Hotel to raise funds in aid of the hospital work and many of the church organizations are proposing to bear the whole expense of the boat for one or more days. This is also being done by individuals and promises of assistance are coming from many sources, so that the work for the coming season promises to go far beyond that of last summer.

The sudden transition of Mrs. Benjamin A. Jackson is a deep loss to the society. She was a woman of unique character and energy and of sterling worth.

"League Sunday" was thoroughly enjoyable and useful. Over fifty young people were present, most of them sitting in a body. The sermon will be published later.

The men of the society are to give a supper and entertainment on Feb. 10th.

Communications

Useful Extracts from the Writings.

EDITOR NEW-CHURCH MESSENGER:—If you will pardon me for making a suggestion in regard to your work, I will say that I think a short extract from *Arcana Celestia* in each number of your paper would be very acceptable to many of your readers who cannot afford to own Swedenborg's more expensive works. I remember reading such an excerpt about "Peace" many years ago, which would be especially useful at this time.

Swedenborg tells us that hell is not a *place*, but a state of life. He also tells us that the deeper hells are kept covered by the Divine Providence of the Lord. May it not be more than possible that through the agency of the European war some of these hells are now being uncovered by this same Divine Providence, preparatory to being conquered forever by heavenly influences especially ordered for the purpose, also by Divine Providence?

SUSAN MORSE SHIELDS.

Excelsior, Minn.

Still a Swedenborgian.

EDITOR MESSENGER:—Will you kindly permit me to say a few words—and the last ones from me—in the discussion about the name of our church, of which I was the innocent cause. I never suspected that my remarks would lead to any discussion. I simply wish to vindicate myself

from some effects of misunderstandings of what I have said. One writer says that using the name Swedenborgian would make us appear to be followers of a man. It might if we used it unintelligently and without reference to etymology and Providential origin. Why was Abram's name changed to Abraham? Why was Jacob called Israel? Why was Simon's name changed into Peter, and James and John surnamed Boanerges? And why was Saul baptized to Paul? And lastly why was Swedberg changed into Swedenborg?

It has further been said that there is no Scriptural authority for connecting men's names with churches. How, then, about Adam signifying the Most Ancient Church, Seth the second church, and all the other churches designated by the names of Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, not to mention Israel?

Some one also said that the church should not express itself as to the authority of some of the Writings, as that would imply the objectionable notion of the "infallibility" of the church. I am unable to appreciate this inference. My thought was simply that our church ought to make it known before and by the outside world how we look upon the Writings, and no infallible decree *ex cathedra* was ever imagined or hinted at. I believe, for instance, that such a declaration from our church would have a very wholesome effect on certain old-church antagonists who are constantly using references from the "Diary" to prove that Swedenborg was deceived or mistaken, as for instance his description of the states of Paul and David in the other life. I know that I am not the only one holding this view, for I have heard even old-established New-Church ministers express their regret that the references to the "Diary" were included in such a standard work as Potts' Concordance, classing said work among Swedenborg's theological writings, where it certainly does not belong. For whosoever has read the "Diary" and does not carry with him the impression that this unique and interesting work—notwithstanding its great value and unquestionable helpfulness—nevertheless simply is the author's private notebook, and bears the indelible traces of his spiritual growth, but in no wise can compare with the "Arcana" as far as the maturity and completeness of its teachings are concerned?

The discussion has not affected my standpoint an iota. Neither has it done so with my correspondents. This is plainly proven, for instance, by the singular fact that one of them even contends that I favor the name "Swedenborgian" because I am of Swedish descent, when my advocacy of that name nevertheless has been based on the ground that it has nothing whatever to do with the nationality or native land of its first bearer, but on the contrary was Providentially given to indicate his high mission, as is amply proven by the very etymology of the name, which is not derived from Sweden, as I already have shown.

Discussions are almost invariably useless, and I promise, dear Mr. Editor, not to return to this matter again, as I have had my say, and besides that all know that I have already trespassed upon the sacred precincts of your peace-loving editorial mind. AXEL LUNDBERG.

The Creed.

INVOLVING A CONTRAST BETWEEN HISTORICAL AND SAVING FAITH.

EDITOR OF THE MESSENGER:—I have read a good many articles that have appeared from time to time in the MESSENGER about this general subject, but I have not entered into the controversy, because we are taught that mere controversy is worse than useless. I have been a little surprised that so much personal opinion has been

expressed in a New-Church journal, because one of the very important teachings of that church is that we ought not to seek to settle questions in that way, but only by an appeal to the Word, corroborated and confirmed by the revelation opening the Word. I have had to reform so many ideas derived from various teachers, that now I am forced to realize that any mere opinion is worthless, certainly should not be accepted, unless it is seen to rest on the secure basis of the Word, as that is explained and opened. When we are taught so frequently and plainly that any faith based merely on the authority of others, is only "persuasive faith," the worthlessness and danger of which is so graphically portrayed, I am rather inclined to wonder that any New-Church persons should seek to teach or influence others, without basing their instruction on doctrine that would be at once recognized, or otherwise citing their authority.

Those who framed the Creed as it appears in our Book of Worship, and as we recite it each Sunday, did so because in T. C. R. No. 3 they find it written: "That without the advent of the Lord into the world (written *Mundum*) no one *could have been saved*." This is so written, and therefore should be stated. I may have misunderstood what some of the opponents of this form demand, but it seems to me that what they want to do, is to replace the latter part of this statement with the words "not any one *can* be saved," and they have authority for such a statement, because the record in T. C. R. No. 3 continues: "It is the like today; wherefore unless the Lord comes the second time (*iterum*) into the world, in Divine Truth, that is the Word, not any one *can* be saved."

The Latin word *iterum* in this sentence is usually translated "again," but it also means "a" or "the second time," and when used in stating succession of events, or enumerations, must be so translated. In view of the fact so well known, that the Lord's coming as Divine Truth, in the opening of the Word, is "the Second Coming," it is to be regretted that in this important statement, the real force of *iterum* was not seen. But Swedenborg explains that the "infant church," and men of that church, can only see the generals of truth, and not the multitude of particulars and the myriads of singulars under the generals, and of course the old translators were excusable, but unfortunately, have been too slavishly followed.

It will be seen that in the revelation made to us, two truths are laid down in a progressive order, and the "Faiths" based on those statements must necessarily be two. It has been admitted by those who formed the Creed in its present shape, that the first statement is "historical," and the Faith based on that is an "Historical Faith." The Faith based on the second statement, Swedenborg denominates in E. 815⁴ as "a Saving Faith," and he shows that both are necessary. He writes: "But this historical faith will universally precede, before it is made a saving faith, for the historical faith does not become saving faith in the natural man, before that man in addition learns (*addiscit*) truths from the Word, and lives according to them." He further points out that this is the orderly way among all with whom a new church is being established, and thus with every one who is becoming a New Churchman, for every man is a church in least form. He writes in 815⁹, "Also the miraculous (or historical) faith was the first faith with those, with whom a new church was to be established; also that faith is the first faith with all in the Christian Church today, wherefore, the miracles performed by the Lord are described, and also preached; for the first faith with all is an historical faith, which afterwards becomes a saving faith, when the natural man by life becomes spiritual; for first of all it must be believed that the Lord is God of heaven and

earth, and also that He is omnipotent, omnipresent, omniscient, infinite and one with the Father; these things must be known, and so far as they are only known, they are historical, and historical faith sets up a present Lord, for that faith is a looking towards (*intuitio*) the Lord from the nature of His divinity; but still that faith does not save, before the natural man lives the life of faith, which is charity, for then he wills and does what he believes, and also to will and to do is of love, and love conjoins Him whom faith causes to be present."

This teaching would seem to show that we should preserve in the Creed the words as we now have them, "could not have been saved," because of necessity this historical faith must precede with all of us. But inasmuch as the Lord tells us in the opening of His Word, as above, that this faith does not save, should we stop there? Should we not state the Faith which is saving, and do what is necessary to acquire that faith? If our translators had told us what Swedenborg meant by the Lord's coming in *Mundum*, we would all have understood the necessity of His second coming in Divine Truth, which is the Word, and that unless He so comes to us now, at this day, "not any one *can* be saved."

That the Lord came into the world to save the human race, is a general truth that we share with all Christians; but that He still comes in *Mundum*, to save the *genus humanum*, is a particular truth only accorded to the New Church; but to prevent this communication being too long, that will be explained in a separate article, in which it will be shown what is meant by our Lord coming *iterum in Mundum*, and why that coming is indispensable!

It is said that the Creed was stated in its present form, in order not to do violence to the sensibilities of Unitarians in New England, and that they might be able to join in it. It is true of all of us, that when we have settled comfortably into what is really a false and misleading idea, the greatest kindness that can be rendered is for some one to say or do something that will jar us loose therefrom. But in view of what we are further told in E. 815⁷ is it of any use to Unitarians to join in the recital of a Faith that does not save? It is much like giving a man with a broken limb a recipe for the grip. We read: "For faith in the Lord as a man only, does make (or set up, *sistit*) His Divine Omnipotence as present; which also is the reason why, at this day in the world *they cannot be saved* who regard His Human only, and not at the same time His Divine, as Socinians and Arians do." Whatever may be our duty as to Unitarians, what shall we and our children do? Shall we forget and not seek to attain the only faith which saves? Aside from all other considerations, there is one thing that should never be forgotten. In Rev. xxii. 19 we are most solemnly enjoined not to "take away" any words from the Divine record, under the concluding penalty that if we do, our part will be taken away "from the things which are written in this book." In view of what is said in A. R. in explanation of this passage, it is clear that the same prohibition attaches to anything written in the opening of the Word. If we deliberately begin by taking away any part of the Divine revelation, we will end by losing it all as our guide and authority. WM. McGEORGE, JR.

Motto for the Week.

We shall do so much in the years to come;
But what have we done today?
We shall give our gold in a princely sum;
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear.
We shall speak the words of love and cheer,
But what did we speak today?

Current Literature

"Lettre ou Symbole?" By Charles Byse.

English is the mother tongue of the New Church. Very little has been published in other languages that can compare with our excellent English New-Church literature. It therefore is a matter of rejoicing when we can lay hands on such standard New-Church publications in French as the works on Swedenborg by Dr. Charles Byse of Lausanne, Switzerland. The five first volumes have already been favorably reviewed in the MESSENGER. Something remains to be said about the separate volume on the symbolic interpretation of the Scriptures by the same author which really constitutes the sixth and last volume of his great work on Swedenborg. The English title of this volume would be "Letter or Symbol, an historic study on the double sense of the Scriptures," and the author's motto is "Who has found the key to our Sacred Books?" The work is in fact a history of Scriptural hermeneutics from a New-Church point of view, and as such unique in New-Church literature.

The author aims at showing that the idea of a double sense of the Scriptures is nothing new, but has, in fact, been prevailing both among the Jewish Rabbinical scholars and among the first Christians and the fathers of the church up to the Reformation of the Sixteenth century, when it was obscured for a while by other issues, only to revive again in the writings of such prominent Protestant Bible scholars as for instance Beck and Olshousen and others, while it never has been lost sight of in the Roman Catholic Church. Yea, still more, Dr. Byse shows that the Lord Himself in referring to the Old Testament, the only then existing Scriptural canon, avails Himself of this mode of interpretation, and that it runs like a red thread through all the Apostolic writings of the New Testament, culminating in the Epistle to the Hebrews, where we find it in full bloom. Among the church fathers Clement of Alexandria and Origene were the main supporters of the theory of the double sense, and our author devotes several pages to an exhaustive review of their writings. His explorations are continued up to our time, and we may say that he has hardly omitted any name of prominence or significance in the field of Biblical exegesis, his work bearing witness to a comprehensive, thorough and deep-going study of the theological literature of ancient, medieval and modern times, the result of which is a work that commands the respectful attention of professional theologians and Biblical scholars of all schools. Incidentally, our author's narrative is illumined by really ingenious flashes of lightning, which are of a great help to critical students of the Scriptures as they throw an unexpected light on many dark points. It is for instance a well-known fact that Higher Criticism has found fault with the New Testament citations from the Old, which are said to be inappropriate and irrelevant as not always referring to the matter in proof of which they are adduced.

Our author solves this difficult and puzzling problem in a genuine New-Church way by pointing out that said quotations are used as to their symbolic and not as to their literal sense. He does this especially in regard to the quotations in Matthew in such a conclusive way as to practically do away with the so plausible and bewildering interpretation of Strauss in his "Life of Jesus." This chapter of Dr. Byse's book shows what unexpected resources the New Church possesses to refute the arguments of a negative criticism. It also shows that the trend of original Scriptural hermeneutics, if not sidetracked by the

Reformation, would have logically led up to Swedenborg and the New Church. In this connection it is very interesting to note that Martin Luther, as Dr. Byse shows, was a faithful adherent to the theory of the double sense up to his break with the mother church, when he threw it overboard apparently as a reaction against Catholicism. Another very happy point in the author's dissertation is his skillful handling of Theosophy and especially of Annie Besant's well-known work, "Esoteric Christianity." He shows conclusively that the renowned Theosophist is mistaken in her assumption that Christianity is to be identified with the "Minor Mysteries," and he does successfully away with her theosophistic explanations of such New Testament expressions as "perfect," "perfection," "mystery," "mysteries," "wisdom," "knowledge," and "science."

Dr. Byse's work has many other marks of merit, but we must leave it to the reader to find them out for himself. His style is easy and fascinating, and has nothing of the dryness which so often bars theological writings from the attention of the laity.

In concluding we wish to say that Dr. Byse has succeeded in enriching New-Church literature with a work that well deserves the thoughtful attention of theologians and students, whether in or outside the New Church. He has shown by referring to history that the idea of the double sense of the Scriptures and an inkling of the necessity of a symbolic interpretation of the same has always been found in the Jewish and Christian churches and therefore is nothing new. This, of course, does not diminish the importance of the New-Church faith in Swedenborg's mission as the real revelator of the inner sense, for what came before him was only symbols and foreshadowings of the full light he was called upon to spread over the Bible pages, in and by the demonstration of the law of Correspondence between natural and spiritual things. It simply shows that the truth has always to some extent and in some measure been known, and it therefore ought to be a very strong corroborative evidence of the New-Church contention even in the eyes of outsiders:

AXEL LUNDEBERG.

Baby.

"And a little child shall lead them." (Isalah xi. 6.)

Rest, Baby, rest!
No more upon this earth,
No more in Mother's arms,
No more upon her breast.

Sleep, Baby, sleep!
In thy sweet home above,
Sleep in the Angel's arms,
Haven of Rest and Love.

Rest, Baby, rest!
No shade upon thy path,
No fear within thy heart,
No sorrow forever.

Live, Baby, live!
There ever young and fair,
There free from pain and care,
There always good and pure.

Rest, Baby, rest!
Watch over us below;
Guide us, dove-like spirit,
To thy blessed abode.

Sleep, Baby, sleep!
In Heaven's own bowers
Mid the angels' flowers
Where our God has placed thee.

Rest, Baby, rest!
Not in thy cradle here,
But in a softer nest,
Thy angel Mother's breast.

The Church Calendar.

Feb. 20. The Third Sunday before Lent.

The Word.

Selection 254: "Ho, every one that thirsteth."

Lesson I. Exodus ii.

Chant Anthem I. "Blessed is the man." B. of W., p. 321.

Lesson II. Mark v. 21.

Gloria, Benedictus and Creed.

Hymns (Mag.):

235: "O Word of God incarnate."

236: "Father of mercies."

Obituary

NORTON.—Passed from life on earth on Jan. 19th, in her 88th year. Mary Elizabeth, widow of John E. Norton and daughter of the late George Bigelow, of Detroit, Mich.

Services were conducted by Rev. Frank a Gustafson at her late home in Holly, Mich., and the body taken to Detroit for cremation in compliance with her desire. A. A. B.

DURGIN.—In Fryeburg, Maine, Jan. 19, 1916, Mr. William Henry Durgin. Born on the last day of the year 1822, and so having reached the extreme age of ninety-three years, he was the oldest citizen of his native town and the oldest New Churchman and probably the oldest Knight of Pythias in the State. He was the thirteenth of fifteen children, born to Joshua and Sarah Durgin, all of whom he outlived by many years, outliving also every nephew and niece, the last sere leaf on the family tree.

Early in life he married Miss Olive Phenix of Bonny Eagle, a woman of lovely and estimable character. Their only son, Charlie, died in infancy; and she passed into the spiritual world about fourteen years ago. Thereafter he continued to live in the old home of his childhood till this was destroyed by fire in 1906. During the last seven years of his life he made his home in the Argue Not Inn, where everything possible was done for his welfare and comfort in his declining days and last brief sickness.

In business Mr. Durgin followed the occupation of farmer, tilling the acres of the old homestead, except for short vacations spent in Washington, D. C., and elsewhere. Though not of very robust and vigorous constitution, yet his years were filled with quiet, patient industry, till the infirmities of age necessitated retirement from active life.

Limited in school education, Mr. Durgin was yet a man of intelligent thought and good practical judgment about men and things, and he took a lively interest in public affairs and the news of the day. His mental faculties remained clear and unbroken almost to the last.

Of upright character and peaceable, kindly disposition, he had the moral esteem of the community and the good will of numerous friends, whose kindness and good cheer in his lonely lot, as regards kindred, were deeply appreciated by him.

Mr. Durgin was one of the few early members of the Fryeburg Society still remaining; he was always interested in its welfare, and till prevented by physical infirmities was regular in attendance at its public worship and the Holy Supper.

The funeral services were held in the New Church, at which the pastor spoke briefly of his personal history and character and then of the life which must be lived on earth to prepare for the eternal life of heaven. At the grave the burial ritual of the K. P. Order was read, of the Pekuawket Lodge, of which order he had been a long-time, worthy member. B. N. S.

WILDER.—Death has again entered this community and taken for its victim Mr. Christopher Walker Wilder, who died at his home Saturday afternoon from an illness of pneumonia lasting but a couple of days. He would have been 87 years old the 7th day of next month.

Mr. Wilder was one of the most prominent figures in the whole town. He was born in Lancaster, Mass., and came to this town when a mere infant. Most of his long and useful life has been passed here and many public works, acts and deeds will forever bear the Wilder imprint. His greatest work was the establishing of the Conway Savings Bank, for which he secured a charter in 1869. In this was his life work. And it can be truthfully said that but for his wonderful business sagacity the bank would never have survived. He loved the institution; he gave his whole life to it and for it, and as long as it exists its board of management must cherish his name. He was well and favorably known by most every banker in New England, and was always considered shrewd as well as honest and upright in every particular. He was a wonderful man, deserving of all the honor—and even more—than has been conferred upon him at different times throughout his long life. In settling estates, which were many, the widow and orphan found in Mr. Wilder a true friend. In all matters pertaining to the uplift of the town he stood for that which was the best, and surely his works do follow him.

Mr. Wilder had served in many public offices in both town and county and in all of them the trust was not misplaced, and as far back as the sixties he represented the town in the legislature.

Mr. Wilder married Sophia Greenwood, of Bethel, Maine, on the 25th of November, 1852. To them were born three children, all of whom, like their mother, have passed on, but there are left nine grandchildren and several great grandchildren. Of the grandchildren living in Conway is Levi Quint.

While Swedenborgian in faith, yet Mr. Wilder had always been a worshiper at the Methodist Church and which he had liberally supported.

The funeral was held from his late home Tuesday afternoon at 2:30, the officiating clergymen being Rev. Baman N. Stone, pastor of the Church of the New Jerusalem at Fryeburg, and the Rev. E. W. Keminson, pastor of the local Methodist Church. Music was furnished by the choir of the Methodist Church. The body was placed in the receiving tomb to await the coming of spring for burial.—Reporter, North Conway, N. H.

Special Notices

NEW YORK ASSOCIATION

The 52nd Annual Meeting of the New York Association of the New Church will be held in the house of worship of the Orange Society, Orange, N. J., on February 22, 1916.

PROGRAM

10:00 a. m. to 12 m.—Business sessions.

Reports of societies, officers and committees. Election of officers.

12:00 m.—Brief service, with address from the President, the Rev. Julian K. Smyth.

1:15 p. m.—Luncheon.

2:15 p. m.—Papers on Psychoanalysis by Rev. E. M. L. Gould of Newtonville, Rev. Clarence Lathbury of Buffalo, and Rev. Paul Dresser of Brooklyn, followed by discussion.

Trains for Orange leave Hoboken (Lackawanna R. R.) 9:30 a. m. for the morning session, 1:03 p. m. or 1:51 p. m. for the afternoon session.

Allow 20 minutes from 33rd St. and 23rd St. Hudson tunnel or 15 minutes from Barclay St.

Returning, leave Orange at 3:45, 3:55 or 4:24 p. m.

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"Behold, I make all things new"

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CONTENTS

EDITORIAL:—Importance of the Pension Fund—Editorial Notes	121
THE SERMON—Servants of the Lord Jesus.....	123
CONTRIBUTED:—Ritual in the New Church—The Arrested Growth of the Church—Is Christ God? Death—Foreign Religious Work—Revenge (poetry).....	125
SUNDAY AFTERNOONS:—The "Madonna della Sedia"— The Two Pine Trees—Scoots—Kitty Wisdom (poetry)—The Second Coming—Lesson Helps for February 27, 1916.....	129
CHURCH NEWS:—The Lynn Neighborhood House— S. O. S.! Who Has a Dollar?—The Work in Bohemia— Board of Home and Foreign Missions.....	133
COMMUNICATIONS:—The Little Church—Property in Land—The Name of the Church—Prohibition and the Holy Supper	134
CURRENT LITERATURE:—A Book for Ministers and Stu- dents	136
A Prayer (poetry)	137

Importance of the Pension Fund.

No one in the church can deny the importance and urgent needs of this great use. It has been considered at each meeting of the General Convention for a number of years, but, we regret to say, with what seem inadequate results. Our church—the New Church—is alive in spirit to any advance in the life of progress and efficiency for the growth of its principles, yet it seems at times sadly deficient in grasping the vital issues of its ultimate organization, or providing practical ways for its manifest uses.

We all know how meager have been the results of our efforts to provide a pension fund in any adequate measure for disabled or superannuated ministers, and their families, so that any proposition offering a better scheme for success should be warmly welcomed.

At the next meeting of Convention, probably in June, the subject will doubtless come up again, and we offer no apologies in calling attention to a very comprehensive and feasible plan just being inaugurated in the Episcopal Church—which is aimed to provide a permanent automatic provision for the present and future care of her ministers.

The commission appointed five years ago by the General Convention of the Episcopal Church has organized a "Church Pension Fund," which was chartered by the New York Legislature, upon a business basis, somewhat different from ordinary church methods. Bishop Lawrence of Massachusetts has been placed in charge of the new organization. It is contemplated to raise in the next five years (from pledges given today) a permanent fund of five million dollars, and an assessment plan contemplates a fund to be raised in the parishes for current use. The *modus operandi* was explained to a crowded and enthusiastic congregation in the Cathedral of St. Paul, Boston, on Feb. 6 by Bishop Lawrence. He said in part:

The \$5,000,000 fund which is to be raised by the great 1916 campaign is to be used to put the new pension plan on its feet and in working order this year. It will be taken in pledges covering five years, solicited personally and not by collections. It is to be used for those who should be pensioned immediately. This will give the contributory plan time to move permanently on its own financial wheels.

"It will not be a whirlwind campaign," said Bishop Lawrence. "A whirlwind campaign blows one's hat off and irritates the feelings. It will be solicited personally, because the man who would put \$5 in the contribution plate will give \$50 when he is personally acquainted with the plan.

"The pension plan provides that the parish shall pay each year an additional 7 per cent, roughly speaking, of the clergyman's salary. The minister will then receive, upon retiring at the age of 68, a pension equal to one-half his average salary during his active service. At death his widow and minor children will receive annual pensions. The widow will get half her husband's pension; a child under 7 years, \$100; a child under 14 years, \$200, and one under 21, \$300. If the clergyman is disabled in active service, a pension follows:

"For the clergymen who would retire now or in a few years the church has been asked for \$5,000,000. This is not great when one thinks that this church goes to bed the last day of December every year with hardly a dollar in the treasury and raises about \$20,000,000 during the new year."

Further elucidating this plan the *Outlook* of February 9 explains:

The purpose of this plan is to secure to every clergyman at the age of sixty-eight, upon his retirement from regular active work, an annuity of not less than six hundred dollars and not over fifty per cent of his average annual salary; or upon disability at any age a similar annuity during the continuance of the disability, equal to forty per cent of the average annual salary for the last five years of his active service. It also makes some provisions for a widow and minor orphans, if such have been left by the clergyman's death. To secure the necessary fund the parish which accepts this plan will, in addition to paying its regular salary to its rector, pay also annually into the Church Pension Fund an amount equal to seven per cent of their rector's salary. Each payment made by his parish will be credited to the rector and will produce a corresponding annuity, which will be his, no matter to what other parish or diocese he may go later. If for any year his parish does not pay the premium, his annuity will be proportionately reduced. As there has been no collection

from the parishes for such a pension fund in the past, this scheme would make no provision for the annuity of clergymen who are now approaching the age of retirement. If, for example, a clergyman is fifty-eight when the fund starts, the Church Pension Fund would have in its treasury to its credit on his retirement at sixty-eight only the result of ten years' payments for him. To meet this need and provide for retiring clergymen as soon as the scheme is fairly launched the Church Pension Fund is undertaking to secure an initial reserve of five million dollars through gifts of individual churchmen. * * *

The plan proposed by the Episcopal Commission will automatically bestow upon every clergyman upon his retirement a pension which the church deems he has earned by his services to the church.

Is it not feasible for the New Church, with its many wealthy members and its ample endowment features, to formulate a working plan for pensions similar to this? Let the Pension Committee bring it to the Convention in some such practical shape.

Editorial Notes.

In the *New-Church Quarterly* (London) for January, the subject of "The Writings and Their Relation to the Word" is well discussed by the Rev. W. H. Acton, whose position is that the Writings are a Divine Revelation "given to the natural rational mind; whereas the Old and New Testaments, since they include *all* degrees of Divine Truth, are given to men of all degrees, from the most interior even to the sensual and corporeal. Thus it is adapted to the mind of the wisest angel, and at the same time to the mind of the little child." He directs attention to the statement in T. C. R. No. 11, in which we are told of "the Word, which is the crown of revelations"; also to the fact that "the doctrines of the New Church were received by Swedenborg 'from the Lord alone, *whilst reading the Word.*'" (T. C. R. 779.) (Italics given as in the article.) The bulwark of the New Church is to be found in the instruction: "Divine Truth in the sense of the letter of the Word is in its fulness, in its holiness, and in its power. . . . From all this it may be evident that the Word is the Word itself in its sense of the letter; for inwardly in this there is spirit and life. . . . The celestial and spiritual senses are not the Word without the natural sense, for they are like spirit and life without a body." (T. C. R. 214.)

Under its "Survey of the Magazines," the *New-Church Quarterly* refers to the MESSENGER as follows: "We regret to state that our best efforts have again failed to secure the usual 'Survey' of our American weekly contemporary; to whom we offer all suitable apologies. We will try to ensure that the failure shall never occur again." We appreciate the explanation, and will look forward to the next issue of the *Quarterly* and its comments upon our articles as a welcome aid in providing a common bond of New-Church fellowship.

The *Chicago Journal* in a recent article discussing "common sense on eugenics," speaks of the conditions needful for the maintenance of a right standard of living. It is urged: "Clearly, any father has a right to guard the health of his child, and if he has given his daughters the proper training they will support him in the exercise of that right."

Proper physical training gives a good foundation, but we have noticed that modern reformers too frequently leave out the spiritual side when considering development. "Not that which goeth into the mouth defileth a man," says the sacred text, "but that which cometh out of the mouth, this defileth a man." (Matt. xv. 11). Let the most nourishing foods be supplied, and culture reach its highest pitch in giving poise, suppleness and activity to the frame, there must be correction of the evils that lurk within and that "come forth from the heart," and of which we are warned: "And they defile the man." (xv. 18.) In a word, spiritual training must keep pace with physical, or the effects of the latter will be spoiled. The best assets are a sense of obligation, an enlightened mind, a sincere purpose. For the body to be made thus instrumental will be to promote our proper end, to live for heaven while living in the world. This will be secured as that instruction is gained which shows that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. iv. 4.) The doctrines of the New Church supply an education which is altogether efficient, for they show the true uses of things, and that in living from the good of love from the Lord is essential life, liberty, and joy.

The first chapter in the "Principia," in the form now issued by the London Swedenborg Society, on "The Means Leading to True Philosophy and the True Philosopher," would, if published separately, probably attract many thoughtful minds. It is very interesting reading, and contains so many references to natural effects as confirmatory of the higher principles set forth, that it would be likely to appeal very widely to those who are not satisfied with the agnostic position, and to whet the appetite for a more extended acquaintance with this enlightened author. If issued as a booklet to sell at ten or even twenty-five cents, it would serve as an eminently good missionary venture. To quote a passage:

Nature is only a word which connotes all the actuating forces proceeding from the first motion of the Infinite till the world was completed; with this first motion it begins; and as this is produced by the Infinite, so also is nature. They, therefore, are mere children, and have reached scarcely the first threshold of true philosophy, who ascribe to nature the origin of all things, to the exclusion of the Infinite; or who confound the Infinite and nature together; when yet the latter is only an effect, or thing caused, the Infinite being its Generator and Cause. * * * Thus true philosophy leads to the most profound admiration and adoration of the Deity; nor can anything be found to diminish, but an infinity of things to increase, this admiration.

A sweet little poem, expressing the true thought that heaven is not measured by space but by state, is also given in *Current Opinion* for January. It is by Bliss Carman, and entitled "A Measure of Heaven." As it is so excellent we here reproduce it:

"Heaven is no larger than Connecticut;
No larger than Fairfield County; no, no larger
Than the little Valley of the Silvermine
The white sun visits and the wandering showers,
For there is room enough for spring's return,
For lilac evenings and the rising moon,
And time enough for autumn's idle days.
When soul is ripe for immortality.

And then when winter comes with smouldering
dusk
To kindle rosy flames upon the hearth,
And hang its starry belt upon the night,
One firelit room is large enough for heaven—
For all we know of wisdom and of love,
And the eternal welfare of the heart."



It is reported that Edith Cavell, the English nurse who was shot by the Germans as a spy, said shortly before her execution:

Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no bitterness toward any one.

This is a grand truth. It will be repeated over and over, thought upon, and analyzed, until the holy reality within appears to many a mind. It will have a mighty power in producing higher national ideals, to such an extent, perhaps, that this one sentence is worthy of anyone's entire life.

Jerome K. Jerome, in the *New York Times* of Jan. 23, commenting upon Edith Cavell's words so strong and true, says:

We, too, are standing before God and eternity, and His judgment is awaiting us. For us, too, patriotism is not enough. Our victory must be not only over the Germans but over ourselves. We must have no hatred, no bitterness. By no other means will peace be "conclusive."

Thus nobly, forgivingly, spiritually martyr and layman stand for the very heart of the Gospel of Jesus Christ, who, the perfect exemplar, said upon the cross, when suffering the utmost torments of pain and hell: "Father, forgive them, for they know not what they do." What, then, shall be the spirit manifested in these stirring and trying times by those who avowedly stand for the holy city, New Jerusalem, descending from God out of heaven! May the New Church, in all that it wills, thinks, or says, be worthy of her office and the Divinely given name.

The Sermon

Servants of the Lord Jesus.

BY THE REV. GEORGE E. MORGAN.

I, Jesus, have sent mine angel to testify unto you these things in the churches. * * * And let him that heareth say Come; and let him that thirsteth come. Whosoever will, let him take of the water of life freely. (Rev. xxii. 16, 17.)

Disappointing indeed must be the desire to rule over others which seems to lie at the bottom of our usual efforts for success in life. Supremacy for its own sake is essentially selfish, and we can but marvel at energy so misspent that the real objects of life are lost sight of in a strife that would appear playfully trivial were it not so tragic. With teaching so plain that the things of this world are but instruments for drawing out and confirming thoughts and affections which are to be all that we take with us into the realm of the real, we are yet all so prone to center ourselves on affairs of this world rather than on the heavenly life forming within us. Existence here should be a servant to spiritual life and never a master, and the servant should not be made greater than his lord. Against the folly of giving the life of the world first place in our thoughts and our affections we are so often

warned that the warning palls upon us, even though we do not by worldliness intentionally profane the teaching that we know so well.

But there is real joy in being able to make the events of our lives serve their appointed use. The satisfaction of success in business, or teaching, or housekeeping, or excelling with anything, can be a perpetual delight if there is in it the thought of nobler uses that regard primarily the Lord and the neighbor in the things we do, instead of the skillful manipulation of our opportunities—those spiritual tools with which we work. There may be little difference outwardly between the growth of a great business founded on equity and one promoted by misleading advertising, while the motives behind the two are radically different. One business may embody exploitation, the other service. So one life outwardly successful may be due to a keenness to grab advantages, while the other relies upon service performed. The joy of one will pass away when outward success begins to wane, while the other will endure. The freedom in which Providence keeps us makes experience with folly the usual effective teacher, but the truth for which we ought to be listening confirms the spirituality of service lying within all that we need to do.

We are all servants one to another. Only the domineering aspiration that seeks to get above and away from that fact is disorderly. Could we be brought to realize what it means when we say that the kingdom of heaven is a kingdom of uses, perhaps we would not so often strive to ignore it. Not only do the lower forms of life make possible those which are higher, as when the vegetable kingdom is served by the mineral kingdom, and in turn is the support of the animal, but our thoughts make possible our deeds, and our social relations make possible the application of spiritual standards. Our daily tasks are the means by which we develop our spiritual affections. In this orderly series the newer and higher will assume first place, and where outward things are finally esteemed the most enjoyable, there exists an inversion of our capabilities. That we are prone to regard service as ignoble is one of the sad things of life. And when this is our thought there arise those comparisons which exalt one occupation above another, measuring their appreciation by the external enjoyments which result, whereas that is truly superior which draws us closest to the life of heaven. Even there outward form is sometimes exalted, and the church worker is regarded as the most useful, which is not true frequently in the sight of the Lord, to say nothing of the discerning judgment of men. Every occupation may have within it the germ of heavenly life for those who follow it, and nothing which can be made a purifying influence under Providence is unclean.

There are illustrious examples of those who have made themselves servants of God and their fellowmen. Usually the world speaks of their sacrifice, because the world does not estimate by spiritual standards. And in a true sense there is a sacrifice of what the world holds dear. How many noble individuals, indeed, do forsake riches and honor and ease, in the work of ministering unto their fellowmen! Our Lord Himself was among men as one who serveth, and laid down His human life by self-denial and endurance for our sakes. And of all who became instruments under Provi-

dence to accomplish great things for the kingdom of heaven not the least was Emanuel Swedenborg, who by his own choice would be known as the servant of the Lord Jesus Christ, in relation to the Second Coming. No man ever laid aside greater worldly achievements to devote himself to the work of heaven than he. For what the Lord did for us, with him as an instrument or servant, we are indebted in a superlative degree.

The attestation of the divine revelation to be drawn from the Word, in its eternal verity—that Word which our Lord embodied, which John the evangelist recorded, and which was explained by this later "servant of the Lord," is given in the text, "I Jesus have sent mine angel to testify to you these things in the churches," or to all the followers of the true God wherever found and whatever their genius. The Word had been with men, but they knew it not. They had blinded their eyes and dulled their ears. As an instrument of Providence to effect an opening of the Word by revealing to men its interior sense or spiritual meaning throughout, thereby preserving a vibrant connection between heaven and earth, here was a work second only to that of the Lord Himself, and yet he who could answer the call to such an office chose with unaffected modesty the role and name of servant. Should it not be for us an example of humility?

With all the mind and heart and soul and strength we are called to the service of the Lord and the neighbor. The Lord constitutes or forms heaven within us, and because what is of the Lord, in whomsoever we find it, is the neighbor in the truest sense, to be thoroughly enlisted in His work is to live from heavenly motives. These cause us to be born again and with natures worthy of heaven. In such a thoroughgoing effort to do the Lord's will there is no place for any domination that exalts or seeks honor for ourselves. No man can serve two masters where interests are so utterly opposite. Such an effort is bound to fail. How foolish, then, seem the plans of men to become as gods by building a tower to heaven with their own righteousness. How completely, indeed, doth the Lord confound the speech of people who set themselves against Him! But in answering this call to righteousness, how easy it has been not to be diligent in business serving the Lord, and how likely we are to forget that we act the part of servant. We overlook that endless chain of progress which does not operate except man does his part. As we are told in a parable, the grain of corn must first be cast into the ground that it may grow to great fruition.

For it is ever the Lord's truth applied to our inclinations that gives rise to better motives and more useful acts. From what we have been—just exactly what we are—when taught by the Lord's commandments and led to aspire to truer things which are made by us a matter of life and action, comes a better individual, who in turn should also be a servant of still higher things as the Lord invites us to another and still higher evolution of our natures. These rounds of the ladder of experience by which we should rise "from the lowly earth to the vaulted skies" are servants in the ascent toward angelhood—not achievements in which we may take pride. We may not boast of being regular in acts of piety, or generous in deeds of benevolence, or even that we are upright and just in deal-

ings between man and man. Nor even in our having kept all the laws of the Lord, if that were possible, are we to count ourselves rich, lest it be also said to us, "Sell all that thou hast and give to the poor, and then shalt thou have eternal life." It is, in fact, only the love that we have for what is good that is of any eternal value. All else is but instrumental as a servant and in this way only we most truly serve the Lord and honor Him.

But to contribute toward the heavenly loves which our Father in heaven would implant in us and cause to bloom and ripen into fruitfulness, may well be legitimate aspiration, both for others and for ourselves. To be a servant of the Lord Jesus in any degree requires a nobility of action which we should appreciate—a service which we should earnestly promote and diligently pursue.

In countless ways is this service open to us. When it is said that the acts of charity are to perform with fidelity the duties of one's calling, let it not be thought that in this or in that course only lies the way of salvation. It might be so for you, but not necessarily for your neighbor. On the other hand, let us not think that the outward performance of these duties to which we are called, whether churchly or secular, is what the Lord regards as the fulfilling of life's calling. He may see in one man's efforts a humble desire to act in harmony with heaven and in another the pride and arrogance of self love.

And let us not think that any avenues of approach toward the loves which in us are to constitute our heaven are cut off by the conditions under which we work. Were our actions instead of our loves the things that compose our natures, the preventing occurrences of life might place heaven beyond our reach. There might be the fiercest kind of a struggle for the chance to perform heavenly deeds—a folly comparable in some respects to the struggle among nations for "a place in the sun." But no outward limitation can prevent me from loving what is good in my neighbor by doing him whatever good is within my power. It may not be much, but if it is my all it will equal the widow's mite.

And how shall we be helpers of the Lord and spiritual servants of our fellowmen? Is it not by making evident to others the reality of heaven for us, trusting the Lord to also make it evident for them? If there be no occasion for foot-washing, which is still a religious rite with some people, there can be a purifying of our daily walk; if we are not called to see visions in the spiritual world we can make clearer such a heavenly revelation as comes to us from the one already given to the church; if we are not ordained ministers, we are called servants of the Lord's personal ministry to all that is heavenly in every one of us. Our Heavenly Father in ancient times infilled His prophets to represent Him when He had a message for the world, but He filled His law more evidently full of His own presence when He came to earth, and from it He now will fill our lives and those of all His other servants as we all come to realize in ourselves, for others, the life from Him.

Life, as we see it all about us and know it to exist everywhere, is one complex system—not self-dependent, nor set in motion like a clock that is wound, nor yet pushed along by an irresistible force, but animated like the human body with life from the Creator. He is in it all, evolving from

sense experience the standards of morality and spiritual interpretation of apparent contradictions. Use to the thing above it is the law both of natural growth and of spiritual development. We do not understand the Lord, if we regard attainments as the acme of Divine creation, and when we emphasize our own achievements we become spiritual parasites.

Our Lord calls us to be some active factor in the pulsing world of which we are a part. A river of life with its leaves of heavenly perception for the healing of the nations, or rational truths by which even those in evils and falsities are led to think soundly, comes to us in the stream of His ever-present Providence, and of these waters of life whosoever will may drink freely. The bride, the Lord's church, as well as the Spirit of the Lord, bids us come, and of these great treasures we are made trustees as well as custodians. What answer can we make today to this urgent appeal?

There may be those who think there is no immediate need for deciding such a question as this relation of theirs to the Lord, but to Him there is just one time, and that is, *now*. It may be that your life in this world will be cut short—that sometimes does happen—and of the indispensable part that the earthly life has in our regeneration every member of the New Jerusalem should certainly be advised—but whether the time be long or short that we tarry here waiting for the bridegroom, it is certain that even in the events of our earthly careers the Son of Man cometh when we think not. That is the way He must inevitably come to us now, just as He comes unexpectedly in the hour of transition from earthly life to that of the spiritual world.

Do you not wonder, sometimes, whether we are adequately impressed with the part we ought to have in bringing the life of heaven to the understanding of others for their acceptance? Not only are we challenged personally so to live that men may see our good works (or experience our right motive) and so glorify our Father who is in heaven, but in our attitude toward the New Jerusalem and His church upon the earth we owe a constant duty. We are going to rest our faith, in another life, in *that* coming of our Lord to us and to all mankind, and whether it be before the judgment bar of God, or in the presence of the angels who will assist us in judging ourselves, we shall only be able to invoke in our behalf that which we have done in this life unto the least of these His brethren, or those things in our fellowmen, in the world, and in the church, that are the Lord's.

Let us all, then, regard ourselves as *servants* of the Lord. The parables so speak of us—as beings entrusted with talents. We are endowed with faculties and opportunities, even more than with riches; we are responsible for their use. To some men it is given to do great things in the reforming of conditions of our earthly existence, and their work we appreciate in high terms because our eyes first rise to the plane on which they are working. We owe them our co-operation and support so far as their methods and aims concur with what our natures are acquainted. But we are also servants of mankind and of each other as we are already environed, in removing from the paths of life all obstacles to the development of heaven within us, and awakening loves which make us kin with the angels.

We often think, no doubt, that if we always had

employment to our liking, this would be a very happy existence. Perhaps it would, for one's happiness consists in the enjoyment of his life. But the quality of our life's motive is not dependent upon the selfish enjoyment of what we are doing. In the service of the Lord we are engaged so to relate ourselves to all that is worth while in regard to the kingdom of heaven within and round us that we will be happy whenever we are engaged in that constant quest. Do you know of any aid in that direction comparable to what the New Jerusalem descending from God out of heaven has to tell us about God, Providence and Creation; about the laws of spiritual life and the relationship of earth to heaven; about the constant presence of the agencies by which heaven surrounds us and sustains us, lest we be our own executioners; about the marvelous permissions accorded us in order that we may act freely and, if we will, be conjoined with the Lord and with every good thing which is useful or necessary for our happiness? To what people has the Lord been more rich in mercy and favor than to us? Who should more gladly serve him always in holiness and fear!

Whosoever will may come. And to us especially is it given both to spread and to accept the gracious invitation to come unto the Lord and find rest unto our souls. The Spirit and the bride say Come. Let him that is athirst come, and whosoever will, let him take of the water of life freely.



Ritual in the New Church.

A very elaborate and thoughtful article on this subject by Rev. John Rous Presland appears in a recent number of the (London) *New-Church Weekly*. We would like to publish it in full, but because of its length must be content to give a few extracts, indicating the teachings derived from the Writings. The views of Mr. Presland apply more particularly to the English Conference, but can perhaps be studied profitably by our Convention authorities. Mr. Presland begins:

The word ritual is derived from the Latin *ritualis* from the root *ritus*, meaning a custom, usage, ceremony.

Thus ritual is a prescribed form or method for the discharge of religious ceremonies; it is everything of worship outside of the spirit of worship, whether it contains that spirit or not; it is the formal element of internal worship. (A.C. 1175.) Ritual prescribes that there shall be certain services in the church, it also declares the details of each. It is another word for order.

That the connotation of the word has been considerably narrowed must be noted in passing. The remarkable increase of ceremonial observances in the Church of England between 1860-5 was called ritualism, and a stigma rests on the term, which popularly, but erroneously, implies such things as needless lights, extravagant vestments, idle processions, and compulsory confessions. Words, like individuals, sometimes need to have their reputations restored. Because the term has suffered,—as all words do in the long run,—a narrowing of its import shall we disown it, or restore it? Do we refuse to use the term Holy Trinity because the ordinary concept is wrong? Do we deny our church to be evangelical because a certain school tries to narrow down the meaning of that glorious word to their narrow definition? The New Church is evangelical, it believes in the Divine Trinity, it has a ritual. Indeed it must have, for otherwise external worship is disorderly, chaotic, haphazard, and being so perishes. Internal worship cannot be complete until it ultimates fully.

"Nothing can be excited with man, unless there be some-

thing to affect his sense." (A.C. 4733.) And this is done by means of rites and ceremonies, which are the garments of devotion.

"The laws which relate to God forming the head of the church, those relating to a man's neighbor forming the body, and ceremonial laws forming the dress; for unless those latter contained and preserved the former in their order, it would be as if the body were stripped naked, and exposed to the summer's heat, and the winter's cold; or as if a temple were bared of its walls and roof, so as to expose the altar, pulpit, and other holy parts within to the violence of every storm and tempest. (T.C.R. 55.)

"Too much attention may be paid to these outward observances, for worship does not reside in the outward form but in the begetting sentiment.

"To make internal worship external is to make external worship essential, rather than internal, which is the reverse of the former, being as if it was said that internal worship without external is no worship, while the truth is that external worship without internal is no worship." (A.C. 1175.)

Too much attention is paid when it detracts from the spirit of worship and makes worship consist in the formal element. But we may fall also into the grave error of paying too little heed to these matters. The garment of ceremonies may be ill-fitting, shoddy, color-clashing, unworthy of the occasion. * * *

It would be interesting, were it within the province of this paper, to bring together from the Writings detailed information respecting worship in the successive dispensations. But it must suffice to say that the worship of the Most Ancient Church was internal, non-ceremonial; that the worship of the Ancient was representative, becoming at last in the Jewish Church a mere form without an inward counterpart.

"The quality of that nation has been shown, namely, that there was no internal worship with it, but only external, thus that the heavenly conjugal (principle) had separated from it, and therefore that no church could be established among it, but only the representative of a church. But still the externals in which they were held could serve as a plane, and that miraculously of the Lord's providence, in order that some connection might exist between heaven and man through something of a church, for without connection of heaven with man through something of a church, the human race would perish." (A.C. 4288.)

With the coming of the Christian era this merely representative worship ceased, was no longer operative for the conjunction between man and heaven.

Thus the ceremonials are no longer fundamental but accessory.

"He knows what the holy is, namely, charity and faith therefrom. According to these are His external things then regarded, that is to say, according to the amount of charity and faith in the Lord there is in them. Since the coming of the Lord, therefore, man is not regarded in heaven from external things, but from internal ones. (A.C. 1003.)

But, as we urged before, though accessory, still of importance. It behoves us to see that our rituals be worthy of the occasions for which they are called into being. To be so, the Writings indicate, while they are not representative in the technical sense, they should be expressive of the inward things of worship.

"The inward things of the Christian Church are altogether similar to those of the Ancient Church, but other outward things have succeeded, namely, symbolical things which have taken the place of sacrifices and such like things; and from these symbolical things the Lord is regarded in a like manner. The Ancient Church did not differ at all from the Christian Church as to inward, but only as to outward things. The worship of the Lord from charity cannot differ, however outward things may vary. (A.C. 1083.)

"Outward things may vary." Here we have a holding thought! Because the rituals of the New Church are not representative in the technical sense they are not of necessity uniform. What is of importance is that the form chosen shall be of a character in which and through which the inner state can be best expressed, or such a character as that by entering therein the inward state will be properly ultimated and, because so, strengthened.

Surely it cannot be otherwise in an organization of so embracing a character as the New Church is and will be. Among her members are men and women who received the doctrines as part of their heritage, converts from High Church and Low Church, people from every

shade of nonconformity, friends who by birth are of the old Jewish race, and by conviction have been received into the new. Their traditions are wide apart. It is impossible to write for them a book like the "Ritual" of the Roman Church which should prescribe even to the veriest details just how worship shall be conducted. * * *

Yet while this latitude is given to the Church there are certain fundamental ceremonies prescribed, and suggestions given. It is in matters of detail largely that individual societary preferences may rightly arise. Thus the Writings definitely mention as ordered by the Lord to be administered by the Church, and as linking up the Christian with the previous dispensation, two representative acts. These are Baptism and the Holy Supper. They hold unique positions for

"Of all those representatives the Lord retained but two, which were to conjoin in one complex whatever related to the internal church. These two are baptisms instead of washings, and the holy supper instead of the lamb which was to be sacrificed every day, and particularly at the feast of the passover." (T.C.R. 670.)

As we have seen they also assert the need of general and regular worship of the Lord, besides the solemnization of marriage, even of betrothals, (C.L. 295, etc.), ordination into the priesthood, burials, consecrations of churches. (T.C.R. 126.)

As has been urged the particulars respecting these rites are left very largely for the Church to determine to her own liking provided that they fittingly clothe the internal states, but, I suggest there are some ideas put forward which, were greater heed paid to them, would amplify and regulate our present practices to this end. To this aspect of the matter I will ask your attention for a few minutes.

We are told that Baptism is an introductory rite, effecting the candidate's admission into the Church on earth and introducing him to certain angelic influences, helping to bring him into the knowledge of the Lord, and representing his introduction, and indeed his progress also, into the regenerate life, which results upon his adhesion to the love forces of the Church without and within and to the truths he receives. The Holy Supper is the most interior thing, the holiest act, if a person approach worthily, whereby he is brought into a state of communion with the Lord, otherwise not possible. Thus if Baptism is the means of introduction to spiritual things the Holy Communion is the means of their fullest acquisition. The way from one to the other is through constant prayerful attention to the teachings of the Word and a life according thereto first from the principle of obedience, then of love to the neighbor and finally of love to the Lord.

I venture to suggest that our temples should shew in their very form the practical uses therein performed. If so the place for the font should be immediately within the entrance to the church; there should the infant be brought or the adult candidate stand to undergo that ordinance which shall introduce him into the things of the new heaven and earth. It is no argument against such a ritual that "the Church of England does it." That does not brand it as wrong,—nor prove it correct. It is a question of the fitness of the rite for expression of New-Church sentiment. In H.H. 223 we are told that in heaven's temples novitiates stand at the entrance, at the door. That little reform more than anything else would impress upon the people the nature of this act of worship,—that it is but a foretaste, that there are sweeter, more wondrous things beyond for him who can be induced, who inclines his heart, to enter further into the things of the Christian life.

At the other end of the building should be the celebration of the Holy Supper. The thought arises here that our churches might be planned differently, so as to show how sacred is this ceremony in the estimation of the Church. The late Rev. Dr. Frank Sewall, in the April *New-Church Review*, bases what seems to me a very beautiful and practical idea for this in the following passage:

"These two sacraments may be compared with a double temple, one of which is below and the other above; and in the lower one the gospel of the Lord's new advent is preached, and also regeneration, and consequent salvation by Him. From this temple near the altar is an ascent into the upper temple where the Holy Supper is celebrated." (T.C.R. 669.)

His idea is that instead of chancel or apse there should be as it were a half-temple beyond the main auditory, raised some eight feet above its level, approached by a broad flight of steps under an arch of noble proportion. From

the body of the church above everything else the eye would be attracted by the beauty of this inner sanctuary, where the Word would stand open, and men would be insensibly infilled with the desire to ascend that flight of steps which would bring them into "a large upper room furnished" where they might meet their Lord in full communion.

Between these two places,—that of Baptism, that of Communion,—is the part wherein the ordinary services are held, and where are the pulpit, lectern and other furniture needed for the office. That these services should be liturgical,—thus a ritual,—has been generally felt throughout the history of the Church. That the form now employed is the best is matter of considerable doubt. It is difficult to see on what principle it has been drawn up. We shall, I think, agree with the writer I last quoted:—

"A service of public worship may be constructed upon a principle of Divine order, and (how) an orderly liturgy or plan of worship may mean something far higher than a mere convenient sequence of sittings and standings, or of singings and prayings and readings, arranged to suit one's bodily comfort or love of novelty, or the following of a popular movement in outward attractions. (Dr. Sewall, Oct., 1915. *N. C. Review*, p. 489.)

The Writings indicate that the appropriate position for prayer is the kneeling posture. At least this is so if it be admitted that in prayer one should be in a state of holy fear and humiliation.

"Holy fear, and humiliation thence, consequently adoration, have acts or gestures corresponding to them, namely, the bending of the knees, the falling down upon the knees, and also the prostration of the body even to the earth." (A.C. 5323.)

Again (T.C.R. 150), Swedenborg speaks of prayer "on bended knees" as an outward form into which life being infused will confirm the things which remain and are ready to die. In view of this correspondence of kneeling there should be to every seat in any building, owned or hired, in which our services are held, a kneeling stool or hassock.

One or two words may perhaps be said on the question of vestments. In relation thereto it should be premised that the New-Church ministry is of a threefold order. While the Writings do not pledge the Church to an episcopalian form of ecclesiastical government they insist beyond any doubt in this tripartite order. The Conference in a way recognizes this for it appoints Ordaining Ministers, Ordained Ministers and Leaders.

The three degrees mentioned might well be distinguished by their different vestments,—the leader wearing a surplice, the minister a surplice and purple stole, and the ordaining minister surplice and scarlet stole, and perhaps golden girdle. (T.C.R. 188.) Perhaps the following extract from the Minutes of the General Conference, the third to be held in the Church may be of interest:—

"It was then unanimously Resolved, That it is the opinion of this Conference, that the Ministers of the New Church, after Ordination, ought to wear, while in the discharge of their Office, an inner Purple Silken Vest, and also an outer Garment of fine White Linen, having a Golden Girdle around the Breast. (See Rev. i. 13; and Dan. x. 5.)

While a later Conference, 1823, modified this by declaring that the dress of the Minister should be a white surplice, I am curious to know if the Church has ever authorized a practice which has grown up in many Societies whereby men with no clerical standing whatever don the vestments of the ministry. It is very doubtful if this practice is according to order.

To the ministry as a whole should properly belong the charge of advising the societies of the Church as to what rites are advisable for the orderly government of their worship. This body of men has been appointed to lead, to instruct, and to administer the things of order in the church. This, I think, is the teaching of the following passages:—

"Persons in authority, therefore, are necessary for keeping the assemblages of men in order; which persons ought to be skilled in the laws, wise and God-fearing. Order should also be among those in authority, lest any one from want of consideration or from ignorance, should permit evils which are in opposition to order, and should therefore destroy order; which is guarded against when those in authority are higher and lower, and when there is subordination, among them. Those in authority who are placed over those things among men which belong to

heaven, that is, over ecclesiastical things, are called priests; and their office is called the priesthood.

"With respect to priests they ought to teach men the way to heaven, and should also lead them. They ought to teach them according to the doctrine of their Church from the Word; and should lead them so that they live according to that doctrine. . . . Priests are persons in authority for administering those things which belong to Divine law and worship." (H.D., 313-9.)

The findings of a whole Council of Ministers would be of great value to the churches, as giving them the studied opinion of those men whose business it is to teach and lead. Their findings could not be coercive, but advisory, for it is the function of the ministry to lead men in freedom,—a fact they are not likely to forget, or be allowed to forget. Societies would be given guiding principles and yet left in liberty to determine whether any particular rite be for them the best whereby to express their inward devotion.

While it is true that there may be great variety in the forms of worship it is also true that the multiplication of forms is not a desirable thing. That way disharmony, severances, lies. As the Church develops so should her ritual become more beautiful, each particular harmonizing with the rest, until the New-Church man on his way may enter into any shrine in the world and find there external forms which shall neither be strange to him nor jar upon him but be the means through which his interior devotional feelings may find ready and full expression.

The Arrested Growth of the Church.

The *Southern Churchman*, an organ of the Protestant Episcopal Church, in its issues of January 22 and 29, publishes an excellent article in two parts, by Mr. F. Colquhoun Fisher, of Baltimore, on "One Cause of Arrested Growth of the Church." The writer laments the abandoning of those high ideals which it should be the distinguishing aim of the church to cultivate, and asks:

What is the fundamental purpose of the church? Is it found in the hundred and one institutional activities with which we are bolstering up the edifice? Fundamentally, the purpose of the church lies in the fact that she is the vital embodiment of a message. What is her message today? Is it the embodiment of the commandment of her Founder, "Go ye into all the world and preach the gospel," the good news that "God is love," that "He was manifest in the flesh," in order "to seek and save that which was lost?" And, as the embodiment of that message, is the church considered the very embodiment of Him who gave the message and was the message? Is the church considered the present "body of Christ," and as such the present channel of His operation and presence among us? Are our pulpit utterances in the light of these implications, from conviction and convincing as the expression of eternal, redeeming immeasurable love? . . . Are not too many of our sermons tinctured with "the wisdom of this world," which "is foolishness with God?" Do not some of our leaders of thought assume a patronizing and apologetic air with reference to much we read in the Old Testament? Do not others question the "virgin birth," and cast a deadening doubt upon many other mysteries which we, the laity, believe are essential to the full gospel of salvation? . . . The church, through the influence of modern critical scholarship, has materialized her message, her sacred purpose, and made it an appeal to the reason rather than an appeal to the affections. She has looked consequently, to the things of this world, and not to things eternal for her power. She has become material and not spiritual thereby. She has weakened her message, and, consequently lost her grip upon men, for men are so constituted that they act from feelings and not from intellect.

Mr. Fisher does not decry the legitimate exercise of reason, but rightly contends that "knowledges are nothing unless vivified by some form of affection or desire." Very cogently he urges:

In his own preparations it is right that a priest should fortify his faith in so far as it is possible, by reason, but his real conviction of the truth he preaches must finally come from an experience of God. If he can prove a thousand times that Christ was born in Bethlehem, it

avails him nothing if he does not experience Christ born in his own heart.

The plea is that "the feelings or emotions really are the ultimate source of our knowledge, and furnish the very data of reason." William Wordsworth alludes to this when he speaks of

those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet the master light of all our seeing.

The Doctrines are very confirmatory of this. "Nothing grows and is multiplied with man unless there is some affection. . . . All things take place according to the aspiration of the affections." (A. C. 1016.) "Rational truth is born from science and knowledges vivified through the affections corresponding to them." (No. 1895.) "All man's thoughts are from affections of his life's love." (D. P. 193.) And there are many other similar passages. Let the springs of life be kept pure and free from reproach and then there will be an eager watching for what is of and from the Lord, a delight to be led by Him, and the Church will see the truths that He has given for this purpose. It will then have a worthy message to inspire it, and make it a power for good in the world. With its faith directed towards the Lord Jesus Christ as God alone, and a life according to His commandments, it will supply an interest that is not ephemeral, but which brings eternal considerations to bear upon all our earthly happenings and conditionings. And then, "the Christian Church, which is founded on the Word, and which is now at its end, may again revive and draw breath through heaven from the Lord." (T. C. R. 846.) G. L. A.

Is Christ God?

B. Fay Mills is holding evangelistic meetings in Toledo, O., and his subject on a recent evening was, "Is Christ God?" The Rev. Charles S. Mack the next day, sent the following reply to the editor of the *News-Bee*, which was published:

To the Editor:—At His birth, Christ was God only as to His soul. Christ had no finite, created soul. The Infinite was the soul in Him. The Infinite came in a finite nature, which could be tempted. The purpose of His coming was that all in hell might tempt the finite in Him, and that the Infinite in Him might resist.

All in hell did tempt Him, and, resisted by the Infinite, fled back under control of the Infinite. This establishment of Infinite control over all in hell constitutes redemption. All are saved who, by resisting in temptation, avail themselves of the redemptive work done by God in Christ.

As this redemptive work went on, what was finite in Christ gave place to what was Divine from the Infinite within Him. When He said upon the cross "It is finished," all of the finite that had been in Him had been thus replaced from the Infinite. Christ was thus glorified in God of heaven and earth.

CHARLES S. MACK,
Pastor of the Church of the New Jerusalem.

Death.

Death is a state or condition of the mind! The Lord always thought of it as being a state or condition of the soul and not of mortal flesh. Am I (in the eyes of the Lord) dead or alive? This is a question every man should ask himself! If one, from a lack of understanding, is unable to decide in which state he is, his inability to judge himself

should be sufficient grounds for his believing himself a dead man!

I feel safe in saying that many people are just in that very state today. Many of our professing Christians and leading citizens, heads of governments, even to kings and emperors, who appear to themselves to be very much alive, oftentimes are suffering a vain conceit to mislead them, and in the light of wisdom would appear anything but what our Saviour would term alive.

The crying need today from suffering humanity is for "light"; for men in whose minds light has come, to be placed at the head of affairs; men who can convey light into the darkened tombs—perverted minds—and dispel the darkness or death-like condition of the world. Think what a change would take place in the affairs of men, what ideal conditions would evolve, could only a rational, true Christian religion be enthroned in the minds of all of our ministers and also heads of governments! In time it would mean the realization of the "Lord's kingdom come."

"But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God." (Luke ix. 27.) J. W. K.

Foreign Religious Work.

Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, has just returned from a fraternal visit to The Hague, Berlin, Berne, Paris, and London, where he has been in prayer and conference with representative leaders of the Christian Churches relative to Relief work, Religious work in Prison Camps, and other general interests of the Churches, and for the purpose of deepening the relations of fellowship and co-operation between the Christian forces of America and those of each of these countries. He reports a hearty and warm response in all these quarters. Dr. Macfarland believes that we are as yet greatly uninformed as to the whole situation and that ultimately there will be many misunderstandings to be cleared up. The American churches will have a great opportunity in the period of reconciliation and reconstruction to follow the war. The one thing which is preparing the way for this is the relief work of America. The Christian work in which American Christianity has taken so large a part, in the prison camps of all countries, the self-sacrificing service of our physicians and Red Cross nurses, as well as the response to the needs in Armenia, Persia, and Belgium will open up future service, and Dr. Macfarland urges that we redouble our work of charity and relief.

Revenge.

Revenge is a naked sword—
It has neither hilt nor guard.
Wouldst thou wield this brand of the Lord?
Is thy grasp, then, firm and hard?

But the closer thy clutch of the blade,
The deadlier blow thou wouldst deal,
Deeper wound in the hand is made—
It is thy blood reddens the steel.

And when thou hast dealt the blow—
When the blade from thy hand is flown—
Instead of the heart of the foe
Thou mayst find it sheathed in thy own!

CHARLES HENRY WEBB.



Sunday Afternoons



The "Madonna della Sedia".

Under the shade of a giant oak tree, far from the noise and clatter of the cities of Italy, walked Father Bernardo. He was a very old man, and his gentle face, as well as his silvery hair, showed clearly the markings of time, but his eyes were clear and bright, like those of a child, and his form was erect under his hermit's habit.

Every now and then the old man looked up at the oak with a fatherly smile and even talked to it.

"Ah, my big speechless daughter, you are trying to make me understand by the murmur in your leaves. Do not worry! I know quite well that the little Maria is late, but I know, too, that nothing has happened to her. It is good of you not to be jealous of my other child."

As he patted the rough bark of the sheltering tree, Father Bernardo imagined that he heard a murmur of thanks in the creaking of the limbs, which always so sturdily sheltered his cell from the sun and the fury of the storm and wind.

By and by the crackling of a dry branch sounded, and the face of the hermit lighted joyfully, for seldom did any foot besides his own and that of his little friend Maria disturb the stillness of the wood.

Presently she came, singing, through the underbrush, a dainty, slender, brown-eyed maid, with merry lips that turned up at the corners and cheeks in which the rich red of health crept up under the olive of the skin. On her arm was a basket of food, sent by the good vine-dresser, her father, and

this Father Bernardo took from her with many thanks and blessings. For a time the three good friends, the hermit, the little child and the old oak, talked and played together, for neither of the speaking brethren would have thought of excluding the "dumb child" from the conversation. After a time Maria ran away through the forest, with a promise to return again upon the morrow.

Years passed, and every day Maria brought food for the hermit.

Dangers threatened the tree. The blight came and would have destroyed it had it not been for the anxious care of Father Bernardo, who treated it daily and saw that its roots did not lack water. One day a great rising in a neighboring stream flooded the countryside, and the old man found the waters rising too high for comfort. He climbed into the sturdy branches of his "dumb child" and was safe from the whirling waters.

Days passed and as Father Bernardo became weaker and weaker for lack of food the tree moaned mournfully, but at last the waters subsided and the little Maria, with her burly father, fought her way to the oak and passed food up to the hermit so that he might regain his strength.

By and by the straight form of the good old man began to bend slightly, the last tinge of brown left his hair, and his eyes grew dimmer, while the folds of his hermit robe hung more loosely about his thin frame. Father Bernardo soon realized that his time had come to die, and with his last breath he asked God that his two daughters, the oak and the child Maria, be so blessed that they might contribute in a special way toward the goodness and the happiness of the world, because of their beautiful, tranquil lives. Soon after he died, smiling, and sure that his prayers would be answered.

The little Maria grew taller and taller, and even prettier with the passage of time, but although she was very sweet and good it did not seem as though Father Bernardo's prayer that she be a blessing to all the world should be fulfilled, nor that her fame would ever reach beyond the village of her birth. She married a carpenter, and her life flowed on in very usual channels.

As for Father Bernardo's "dumb child," it met with what at first seemed an ignoble fate. A stranger had it cut down and thereafter made it into wine casks to hold the product of his vineyards.

Some years later, as Maria sat before her little home with her youngest child on her knee, a young man passed outside in the road and, unseen, stopped to admire the pretty picture the mother and child made in the bright sunlight. Beside Maria stood her elder son, a chubby little lad, who looked up into her face and showed her a rough little cross he had fashioned of two sticks.

Now, the young stranger was a painter of wonderful pictures, whose name was Raphael, and, coming forward, he asked the favor of painting Maria's picture with her children with so much sweetness and grace that she could not refuse, and bade him begin at once.

Alas! he had no material save his paints, and for a moment he feared that his opportunity to get the beautiful group was lost.

Nearby stood a wine cask—one of those made from the oak which had been Father Bernardo's "dumb child," and seizing upon this the young man set eagerly to work.

On the top of the wine cask, runs the old story, he made that picture which is shown above in the illustration, a picture which is known and loved all the world over, and is called the "Madonna Della Sedia," or the "Madonna of the Chair," in our own tongue.

So you see, Father Bernardo's prayer was answered after all, and his dumb child and his "speaking child" became real factors in the making of one of the most beautiful paintings in all the world.—*Selected.*

The Two Pine Trees.

Two pine trees grew up side by side. They were both pretty little trees, and grew stronger and stouter every year. There seemed to be a friendly rivalry between them as to which one would become the largest and most beautiful tree, and to a passer-by they seemed the same. But there was a difference, and the little tree kept it, a sorrowful secret, way down in her heart.

This tree had started to grow over a rock which she did not know was there, and which could not be seen. Then as her roots grew longer and thrust their shoots deeper into the earth, they came upon the rock, and it did feel so cruelly rough and cold to her tender roots! The tree had not lived very many years when this happened, and she was secretly sorry, for she knew that if her roots had the chance they would burrow much deeper, and now she must live with the feeling that she was weak.

Both the trees grew tall and as they grew in height their love for each other grew, too. They whispered together about their forest neighbors and sighed together at their misfortunes. Soon their branches reached out far enough so that they brushed against each other, and when the wind was high, they would playfully swing their needles in each other's faces.

When their needles fell, the tree with the secret was always glad. For in several places her roots had come to the surface, and always wishing to keep the other tree from knowing her weakness, she anxiously waited for the time when she might shake her needles down and so cover up the bare places. But she need never have feared that her comrade would see her bare roots, for, with his

head high in the air, he had no thought of what was going on beneath. When the snow came, she tried to shake the snow which had gathered on her branches down on to her roots, for in these days they were very cold and she wished to give them as thick a covering as possible. When the wind blew strongly our tree always trembled a little, for her roots held her insecurely and her branches at the top seemed very heavy.

However, amidst all these troubles, the tree tried to be happy. The one thing that enabled her to forget her secret was to play with her comrade. They whispered and sighed together as usual, and vied with each other about the number of birds and squirrels that found shelter in their branches.

One day, when the lion was on his way into March, the wind, as if enraged, beat mercilessly upon the two pine trees. Their heads bent far over and swayed back and forth with a great swishing of their branches. The needles of the two trees slashed each other where they met, but they did not care, for they were both blinded with the wind. The tree with the secret shook, and her roots were strained and pulled by the great swaying of the tree-top, and she moaned to her comrade,

Oh! Tree-e-e-e,

Help me! Help me-e-e-e!

Then she drooped, and the wind with a mighty push lifted her roots far out of the ground, and she fell. The arms of her comrade were waiting and caught her, and she rested comfortably against his great, strong shoulder. Then, when the wind ceased, they whispered together, and the fallen tree murmured to the other the story of her secret, and he wrapped his arms more closely about her.

These two pine trees may be seen in this same position on the way from Lexington to Lincoln, and I hope that when you see them you will think of this little story.

RUTH E. HUBBELL.

Scots.

There is a pretty story by Mrs. M. G. Feint of a white duckling and his little mistress Eleanor. He had many queer mishaps. Once he fell in a well through a knot hole in the platform over it. When he was at last fished out in a tin pail he gave a little leap when he saw Eleanor, and fell back again. Water cannot hurt a duck, but just then a man came along who knew how to go down in a well, and he went down and brought up poor Scots. Eleanor wrapped him in a warm blanket and put him in a basket behind the kitchen stove to dry. But we will quote the rest of the story for you.

"After supper Eleanor unwrapped him and took him to the garden for one last treat, digging worms. She dug up the earth with a sharp stick, and Scots pulled forth the wriggling earthworms and swallowed them with much satisfaction. He was unusually hungry, and as Eleanor worked he could hardly wait, but poked and shoveled with his bill. Suddenly she made a stab for a great big worm. Scots also made a dart, and the sharp stick went through the web of his poor little foot.

"Eleanor snatched him up and ran into the house with him in her arms. The grown-ups came out to see what was the trouble this time. When grandma saw the bleeding foot she told her to set him in the wash-basin, and Eleanor obeyed, thinking she had nearly killed her-pet. But Scots gave a sturdy

splash or two and then, seeing something that looked tempting, he reached over quick as a flash, and swallowed the soap!

"Eleanor gave up in despair then; she was sure that he would die. But mamma and grandma laughed and laughed, and tried to comfort her, while they carried him back to his own mother. And grandma promised that if he lived through all his astonishing adventures she would certainly raise him for Eleanor's very own."—*The Myrtle*.

"We are all here, in this life, subject, in a certain degree, to the power of circumstances. But above these there stands unshaken an eternal order. To go into this, and to find our place in it, is the problem given to us all, and it is possible for all to solve it. Then nothing more will essentially disturb our liberty and happiness."—FREDERIKA BREMER.

Kitty Wisdom

Pray tell me, Pussy Kitty,
Tell me, will you not,
Why you always curl up snug
On the only sunny spot?

Pussy, mewing, answered:
"I choose the sunny spot
Because I think it wiser;
Now, tell me, dear, why not?"

—*Christian Register*.

The Sunday-School

The Second Coming.

The subject of the Second Coming of the Lord is one of growing interest not only among theologians and ministers but with increasing numbers of the laity. A reading of careful and well written articles on the spiritual condition of the times and on the outlook for the future of the church, indicate that there is a growing and more certain recognition of the coming of some kind of a new and much needed Protestantism. Witness, for example this statement made by A. G. Widgery in the October, 1915, edition of the "Hibbert Journal": "The Protestantism which then arose (in the sixteenth and seventeenth centuries) has itself to die, is indeed dying at this hour; and not a few stand by looking on as did the Roman soldiers and the Jews of old at the death of Jesus. Leaders of the Churches seal down the stone of tradition and set a guard. Nevertheless men look forward to a fuller life which will assuredly come. If the early Reformers unbound the mediæval shroud from the feet of Christianity and thus allowed it freedom of movement, the ardent souls of the new Reformation have to uncover its head, that, in the light of intellectual truth, it may see clearly the needs of mankind."

Because, then, of this new interest in the doctrine of the Second Coming and because of the need felt for such a New Coming would it not be well if in the general exercises of our Sunday-schools we were to take up this doctrine of our Church and make it as plain and practical as we are able to make it? Surely our young people and the older ones in our Sunday-schools ought to know in a clear and simple way just how we stand on this subject. Let us take up the matter in one or more of the periods for the general exercises of the school.

Lesson Helps for February 27, 1916.

Recitation: Psalm xxxiv. 11-18.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

"The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

"The righteous cry and the Lord heareth, and delivereth them out of all their troubles.

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

The "eyes of the Lord" are the Divine Thought of the Divine Love. This Thought ever leads and guides the thought of those who do right. The Divine Ears which are said to be open to the cry of the righteous mean the Divine Perceptions of the Divine Love. This Perception watches over every desire of the good heart and fills them with the loves of heaven.

Verse 16. To those who are in states of evil it appears that the Divine Love and Wisdom of the Lord is working against them and desires their destruction from hatred. The Lord's Divine Life is only opposed to what is evil and false and only desires to remove these from the "earth" or the Church.

Verse 17. The words "The righteous" are not in the Hebrew. The original reads: "The cried, etc." Those who in times of temptation earnestly desire the Lord's Love and Wisdom and who take the necessary steps to receive it, get it, and are delivered from all their troubles.

Verse 18. The Lord's Love can be in and can help those who humbly desire His Love and see their need for that Love; and the Lord's Wisdom can save by its strength those who are not filled with pride of intelligence or who do not think that they have no need of the truth of heaven.

Class Work: Deuteronomy xi. 29-32; Joshua viii. 30-35.

Blessings and Curses.

With Primary Classes make as clear and as vivid as possible the picture of the people gathered at the two mountains to hear the blessings and the curses. Impress upon the children the reason for the gathering and the importance of being obedient to the Lord's words. Find help in "Sower Notes," vol. 2, pp. 28-32; "On Holy Ground," pp. 143-145. With Junior Classes cover the same points and also the account of the building of the altar and the writing of the law on the stones on Mt. Ebal. Helps the same. With Senior Classes develop the doctrine of freedom of choice and the spiritual consequences of good and bad choices. Help in the "Sower Notes" as above and in addition T. C. R. 485-503; D. P. 129-153.

PRIMARY.

Turn to some pictures of Mt. Ebal. Look on pages 13, 43, 145 of "On Holy Ground" and on page 51 of the "Bible Atlas." Notice especially the pictures on pp. 144 and 145 of "On Holy Ground." Look at the wonderful recess in the mountain side. Would this not be a good place for the people to stand while they were listening to the reading or to the voices of the priests? Let the teacher turn to page 32 of the "Bible Atlas" and notice the diagram which gives the comparative height of the mountains of Palestine. Mt. Ebal is given and its height is 3,075 feet. We might with a pen or pencil draw another mountain peak just to the left of Mt. Ebal, making it a little lower and calling it Mt. Gerizim, which is 2,849 feet high.

But why did Joshua lead the people so soon to this place? Had the Lord said anything about coming to it to Moses? First, do you remember ever hearing of Shechem before? Someone read verses 6 and 7 of Gen. xii.; Gen. xxxiii. 18-20, and verses 12-14 of Gen. xxxvii. Coming back to the lesson let one child read verse 29 of Deut. xi. Remind the class that these words were spoken to Moses and that Joshua was now carrying out the Lord's commands. Have the whole class read in unison these words: "Behold I set before you this day a blessing and a curse; A blessing if ye obey the commandments of the Lord your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God." We cannot begin too early to impress on the child's mind the clear cut issue that always exists between the good and the evil, the wrong and the right. One of the great weaknesses of our times is this mud-

ding of the difference between truth and falsity, good and evil. The Word of God keeps the difference between heaven and hell sharp and clear, yea, it has them separated by a "great gulf" that is "fixed" (Luke xvi. 26). Draw two squares on the blackboard separated from one another by three or four inches. Make one square solid white and leave the other black. Label one good and the other evil or one "The blessed life" and the other "The cursed life," or to use terms nearer to the child's vocabulary; "The wrong or bad life" and "The right or good life." Take up instances of childish wrongs and rights and show how the one puts us in the "good" square and the other in the "bad" square.

Now we must think of the two companies, one on Mt. Ebal and the other where? What did Joshua build on Mt. Ebal? Was Mt. Ebal to the north or south of Mt. Gerizim? How was this altar to be built? Did Joshua go to some stone mason and say: "Cut me out some square or oblong stones from your limestone quarry and when they are done bring them to me." Turn back to the 25th verse of Ex. xx. and read how the Lord wanted his altars built. Stones just as the Lord made them were what were only to be used. You have seen round or rough stones in pastures and in stone walls. These were the kind that must go into the altars to the Lord. What was written on the stones of the altar or on other stones set up by Joshua? Read verse 32 of Josh. viii. Notice what is said in "On Holy Ground" and the "Sower Notes" about the hearing qualities of the valley between Gerizim and Ebal. What part of the people responded to the "curses"? and what did they say in responding? (Deut. xxvii. 13-15.) Let the teacher write on the board the names of the tribes on each mountain after drawing the outlines of Mt. Ebal and Mt. Gerizim. The Lord knew how important it was for the people to know clearly and thoroughly just what they were to do and not to do when they were come into their new home. Disobedience destroys heaven and all that it means.

JUNIOR.

Take your outline maps of the Holy Land. Make a cross for the location of Mt. Ebal and another for Mt. Gerizim. Write the names opposite each. Which mountain was on the north? What little town that we have heard of before comes in the valley between the two mountains? What three Bible characters that you know once visited this city of Shechem? Look up Gen. xii. 6, 7; Gen. xxxiii. 18-20; and Gen. xxxvii. 12-14. Did Joshua come to Mt. Ebal by chance or was he coming purposely because the Lord had commanded it? Remember the words spoken to Moses and recorded in Deut. xi. 26-32; and read Deut. xxvii. 1-13. Have someone read the bold, strong words in verses 26-28 of Deut. xi. Notice that all depends upon the word "obey." Would all go right with the Israelites if they just went along and did as they pleased? Do things go right with us when we neglect the Church, fail to get our Sunday-school lessons, disobey our parents and teachers and do things that we know are wrong and evil? Supposing we have some poisonous medicine in a bottle and we say: "I don't care what the directions say. It tastes good and I am going to drink all I want," would we be punished for disobeying the directions? The Lord gave the people very plain "directions" or commands and to be sure that they did not forget them He told them to gather at what place? and to do what? (Deut. xi. 29; xxvii. 1-8.) Look at the pictures of Mt. Ebal and Mt. Gerizim in "On Holy Ground," pp. 144, 145. Did all the people crowd together in the "recess" in Mt. Ebal? How was it that Joshua knew how to divide the tribes? Look again at verses 12, 13, in Deut. xxvii. Someone write on the board the names of the tribes that were to stand on Mt. Ebal and the names of the other six tribes that were to stay at Mt. Gerizim, and while this is being done the other pupils watch carefully and see if the list is just right.

What was it that Joshua built on Mt. Ebal? Were the stones that went into this altar nicely cut and squared just as the stones are that go into some of the fine buildings that we see in our cities? It was the Lord's command that the stones be left "whole," that no "iron" tool be used by any one on the stones of the altar. Just as the stones would be found in the fields so they were to be used. Perhaps on these stones or on others set up at the same time by Joshua, the "words of the laws" were written. Today we write the laws of our country and state and city in books with paper and ink and we can make many copies,

but here is Joshua writing upon the great stones the words of the law of Moses. They had parchment copies of the law, but they must have been few and only in the hands of the priests. But here was a copy of the law right out in the open where all could look and read. The people couldn't be too well acquainted with what the Lord wanted them to do or not to do. Think of the solemnity of the scene with six tribes on one side of the ark and six on the other side and with priests in the center reading in a "loud voice" the blessings and the curses and then waiting for the responsive "amens" from each side. It all should remind us how holy and important are the Lord's teachings, the Ten Commandments and the other teachings of the Word. When we are tempted to do wrong we must stop and think of this scene between Mt. Ebal and Mt. Gerizim and then with the Lord's help choose the "blessing" and not the "curse," "life" and not "death."

SENIOR.

Begin with the words from Deut. xxx. 15: "See, I have set before thee this day life and good, and death and evil." Make it as plain as it can be made that the distinction between good and evil is always sharp and exceedingly definite. Recall for the class that there is a "great gulf fixed" between heaven and hell, so vital and opposite are good and evil (Luke xvi. 26). Point out that the modern tendency in secular affairs is to tabulate varying kinds of experiences good and bad from a business viewpoint, with the purpose of keeping down losses which result from a muddled view of the issues involved in any transaction. Any indefiniteness or muddled view of good and evil on our part is highly disastrous oftentimes. If our banks confused liabilities and assets as we sometimes confuse the issue between right and wrong all banks would soon be closed. Remind the class that we need to, and the Lord desires, that we see the issue between right and wrong with great clearness and definiteness. We need just as much clear thinking on the spiritual plane as the world is now demanding that we do on the material or worldly plane of life. Truth is what enables us to make the needed discrimination between the good and the evil, between what leads to "death" and what to "life." We cannot have both the "blessing" and the "cursing" at the same time. We must of necessity choose one or the other. For help in working up the doctrine of "free-will," see the suggested helps in the T. C. R. 485-503 and D. P. 129-153. Make clear the truth that "character" is the result of our free choices and that the character which we have at the end of life in this world determines our eternal position in the world after death.

Shechem situated between Mt. Ebal and Mt. Gerizim represents "first of light" (A. 4430), "first rudiments of doctrine about faith" and "generals of doctrinals" (A. 4707, 4716). It was fitting then that the children of Israel should early after coming into the Holy Land come to this spot between Mt. Ebal and Mt. Gerizim. Is not one of the "first" truths or one of the first "generals" of doctrine that we have to learn this one of distinction between right and wrong, between a blessing and a curse? And another "general" of doctrine is that of "freedom of the will." Turn to "Lessons in Correspondence," pp. 344-348, and see if with this help you see why certain tribes (Deut. xxvii. 12) stood on Mt. Gerizim and why the other six (Deut. xxvii. 13) stood on Mt. Ebal. Does the "north" stand for greater or less truth in the mind than the "south"? In general we see that those tribes which represented higher and more loving states of wisdom stood on Mt. Gerizim and answered to the "blessings."

What meaning do you see in the fact that the altar on Mt. Ebal and in general all altars erected for the worship of the Lord (Ex. xx. 25) were to be made of "whole" stones upon which no "iron" had been lifted? Iron means what? Natural truth, here truth from our unenlightened minds. In our worship of the Lord does it do to mix up with our thought of Him and heaven "theories" and false and fallacious doctrines of our own making? Hewn stones in an evil sense represent "such things as are from self intelligence" (A. 8941). Truth as it comes to us from the Lord in the Word are our "whole" stones. "Hewn stones" are truths that have been so changed by our self intelligence that they favor all kinds of evil loves. We can by no means worship the Lord with altars of such stones.

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	Church News	
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Rev. Hiram Vrooman is announced to deliver three lectures in the National Church, Washington, on the subjects of "Immortality," "Divine Revelation," and "Conceptions of God," on the Sunday evenings of February 13th, 20th and 27th.

The Rev. Charles S. Mack has lately been having an interesting time informing the people of Toledo, O., through the daily papers what the doctrines of the New Church teach about Jesus Christ as the Son of God, the Divine Trinity, the Bible and kindred subjects.

The St. Louis Young People's League scored a real success in the observance of Swedenborg's birthday anniversary with a banquet at the Y. W. C. A. Sixty guests were present, and more desired to come, but rain prevented. President Otto Schloemann announced the toasts, and there were a dozen responses, including W. H. Beimes, Mrs. Ruth Collins, Mrs. Geo. E. Morgan, Wm. Chauvenet, Mrs. Halcyon Childs, W. C. Dickinson, F. H. Beimes, Mrs. Malcolm Robb, Harry Beimes, and the ministers. It was one of the best programs for years, and the menu was also one of the best ever..

Rev. L. G. Landenberger has inserted an advertisement of Swedenborg's work, "Heaven and Hell," in English, German, and Swedish periodicals, which have a combined circulation of possibly a dozen million. He has contracted for the full back cover (outside) of the leading preachers' monthlies, *The Homiletic Review* and *The Expositor*, whose circulations are 25,000 and 13,000 respectively, and will call attention to the "Gift Books," making special mention in large type of "The True Christian Religion" and announcing that it contains "The Universal Theology of the New Church Signified by the New Jerusalem." He has lately received about 2,000 Tracts from the American New-Church Tract and Publication Society of Philadelphia, which they furnish the missionaries free of charge.

The Lynn Neighborhood House.

There is just now a golden opportunity for those who love to help in a good cause. For more than two years the Lynn Neighborhood House Sunday-school room has been over crowded so that it has been impossible to accommodate all the children that desire to attend. The room cannot comfortably accommodate more than eighty-five pupils, but as many as one hundred and twenty are sometimes packed into it.

Some good friends have already contributed over \$1,200 toward the building of a suitable hall for Sunday-school and church purposes. There must be at least \$1,200 more raised before the hall can be erected.

Surely there are many within the folds of the New Church who would gladly help in some way this great use if they only knew its need.

There are about eight hundred children attending the industrial classes, and it is from these that the Sunday-school attendance is drawn. It is known that many more of the children do want to attend, but there is not room to accommodate them.

Here is a Sunday-school of more than one hundred children, which has had a perfectly natural growth during the past four or five years. It has outgrown its home so that many who desire the Lord's message cannot find an open door. At a time when many of our New-Church Sunday-schools have actually closed because of the lack of interest or because there were not enough of our own children to fill the classes, shall we ignore the appeal of

children clamoring for the message we have to give?

The Bible class of the Sunday-school has in regular attendance about ten girls from sixteen to eighteen years of age. The wonder is that these girls are willing to attend Sunday-school in the present crowded room where they frequently have to stand because there is not room for more chairs.

Many of the older boys have dropped out because of the crowded condition and their places have been filled by little ones who do not resent being packed closely together. Right here is the question of gravest concern: Can we afford to lose the older boys and girls just at the time when they are in the greatest need of instruction?

What better investment could be made than to contribute the few hundred dollars needed to complete the hall, at once, so that there shall be proper accommodation for all who desire to attend the Sunday-school?

It is reasonably certain that more than two hundred children will come to the new hall. Is this not worth while? Just think of it; *Two hundred children in a New-Church Sunday-school.* C. W. CLODFELTER.

S. O. S.! Who Has a Dollar?

Again Rev. J. B. Spiers, of Richmond, Va., has applied to the church members for help for unfortunate brethren. Can we not form a 500 club and each one contribute one dollar to help these people through the winter? There are surely 500 or probably 1,000 New-Church people in the United States who can send him one dollar each without any serious inconvenience. I know there are many church uses to be maintained; but, "This also ought ye to have done and not have left the other undone." My husband and I have each sent one dollar and here's hoping that 498 others will do the same. N. L. H., Manhattan, Kans.

The Work in Bohemia.

The work on behalf of spreading the New-Church doctrines in Bohemia is bravely going on in spite of the difficulties potentialized by the European war. For some time our indefatigable brother, Janecek, had the uncertainty of being called to the uniform hanging over his head. All the arrangements called for by a separation from his family were anticipated and the cruel day awaited with patience. Mr. Janecek knew he was physically unfit for trench-work, but war demands a variety of attendants, and he did not know what disposition the military authorities might see fit to make of his body. However, the medical examination at once exempted him from the active service, and he returned to his work.

For a time the government prohibited the exportation of printed matter to foreign countries. So for awhile, *Novi Krestautoy* did not reach us for distribution, though this suspension was only temporary, as a new invoice has just come to hand. The delay touched only foreign lands, while the activity of supplying hospitals, camps and trenches with New-Church reading matter was steadily pushed at home.

Mr. Janecek has much work thrust upon him that is so necessary in pioneer fields. Those in need of a tireless campaign of education not merely in disseminating truth of doctrine, but in building up a devotional structure, which means rather more in a Catholic country, where from early youth life is trained to piety. The larger the field the more need there is in clothing this precious spirit in proper form. Our brother is doing much to cultivate the devotional side in preparing for a good ritual.

An important adjunct in this field is the devotional music. When we consider that no New-Church poet has preceded him to furnish suitable metrical material to adapt to New-Church worship, we can understand that the prep-

aration for it entails an untold labor of love upon one whose heart is thoroughly devoted to the New Church. It is fortunate that Mr. Janeczek has an unusual breadth of adaptation for the whole work. I have heard them sing in his cozy home, when assembled for worship, and watched the glowing interest as they joined in their "Songs of Zion"—and some of them, who could express themselves in German, told me what an inspiration it was to them to have words and music which befitted the new state of spiritual knowledge to which they—thanks to the Lord's merciful guidance—had come.

In our peaceful homes, in our organized church life, in our well-developed methods we hardly think of the great sacrifice which some of our devoted New-Church people gladly bring for the cause of the glorious new light. Perhaps we little comprehend what it means to keep a steady eye on the great spiritual essentials in a field where every effort must be bent to support the fearful drains of horror, the result of "civilized warfare." Yet, they are doing their duty nobly; they are holding the torch of spiritual light high above everything, and ours may be the joy of lightning a little the heavy, heavy burden they so uncomplainingly bear.

J. E. WERREN.

Board of Home and Foreign Missions.

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

SUSTAINING FUND.	
Amount reported Nov. 15, 1915.....	\$3,823.17
Mrs. E. B. Henry, Glendale, O.....	10.00
Jane Kimmont, Glendale, O.....	5.00
Cordelia Andrews, Cincinnati, O.....	2.00
Benjamin Pettee, Brookline, Mass.....	5.00
Mrs. F. M. Nicholas, Cleveland, O.....	5.00
Wm. H. Swift, Wilmington, Del.....	50.00
Lucy A. Buckingham, Clinton, Mass.....	5.00
Geo. Burnham, Jr., Philadelphia, Pa.....	25.00
Fred H. Burdett, Boston, Mass.....	25.00
Charles Whittemore, Newton, Mass.....	250.00
Mrs. O. P. Bourland, Pontiac, Ill.....	3.00
Harriet W. Gano, Cincinnati, O.....	1.00
Mrs. Geo. B. Davis, Chicago, Ill.....	5.00
A. H. Childs, Pittsburgh, Pa.....	20.00
Mrs. S. W. Eddy, Avon, Conn.....	2.50
Mrs. Gustave Norberg, Holdridge, Neb.....	10.00
Augusta C. Faxon, Boston, Mass.....	5.00
Mrs. E. C. Rounds, New Haven, Conn.....	2.00
Mrs. Thos. Steele, Columbus, O.....	5.00
Alice Puig, St. Petersburg, Fla.....	1.00
Fred A. Flanders, Chicago, Ill.....	1.00
Wm. Boericke, San Francisco, Cal.....	10.00
Anna Kuttner, New York, N. Y.....	5.00
Samuel Cline, Crossville, Tenn.....	5.00
Lucy A. H. Smith, Brookline, Mass.....	10.00
A. B. Gray, De Cliff, O.....	1.00
Gideon Boericke, Merion, Pa.....	10.00
Mrs. F. E. Cabell, Baker, Ore.....	.50
Walter Ashley, Detroit, Mich.....	2.00
Catherine Fritz, Philadelphia, Pa.....	1.00
Mrs. A. T. Bradley, Fryeburg, Me.....	1.00
Wesley N. Gray, Stoneham, Mass.....	50.00
Mrs. Morlock, Providence, R. I.....	4.00
Walter B. Warren, Portland, Ore.....	5.00
Hannah Hallowell, Philadelphia, Pa.....	3.00
John S. Reed, Waltham, Mass.....	15.00
A. C. Halson, Vancouver, B. C.....	2.00
Edith C. Caroline Woelfle, Boston, Mass.....	4.00
Mrs. C. E. Peterson, Grimes, Iowa.....	10.00
Mrs. H. E. Bouschur, Philadelphia, Pa.....	5.00
Laura A. Children, Council Bluffs, Ia.....	10.00
Alice R. Ordway, Providence, R. I.....	1.00
Jacob Postma, No. Yakima, Wash.....	2.00
Rev. H. C. Hay, Boston, Mass.....	5.00
Emma A. Parsons, Cambridge, Mass.....	2.00
Mrs. O. M. Smith, Contoocook, N. H.....	1.00
Minerva Hinkle, Canton, Ill.....	2.00
S. A. Warrell, St. John, N. B.....	4.00
John R. Swanton, Bethesda, Md.....	2.50
Wm. B. Drysdale, San Diego, Cal.....	1.00
Job Barnard, Washington, D. C.....	15.00
Mrs. Wm. H. Jordan, Gloucester, Mass.....	1.00

S. L'Hommedieu, Brooklyn, N. Y.....	2.00
J. M. Schneider, Berlin, Ont.....	1.00
Miss F. E. Horton, Boston, Mass.....	5.00
S. W. Childs, New York, N. Y.....	5.00
Louisa H. Thompson, New York, N. Y.....	10.00
Agnes E. Ruby, Welland, Ont.....	2.00
John Calbeck, Los Angeles, Cal.....	1.00
Jane M. Paris, Philadelphia, Pa.....	5.00
Martha W. Hubbard, Manchester, N. H.....	3.00
D. A. Gattwinkel, Los Angeles, Cal.....	3.00
Clara S. Edmunds, San Francisco, Cal.....	1.00
Income from investments.....	15.00

Total\$4,503.67

LLOYD A. FROST, Treasurer.
Dec. 15, 1915. 716 Old South Bldg., Boston, Mass.

Communications

The Little Church.

The article in a recent MESSENGER giving the experiences of two women in connection with two churches which it was not difficult to recognize was very suggestive and points a moral. However, the experience of the present writer in the congregation of the Little Church with which she is most familiar is very different from that of the one described. The atmosphere is of the most friendly character. The members, very few of whom are related, and most of whom live far apart, are much like the members of one family and are bound together by ties of real affection. They are hospitable to the new people who come among them and cordial to the few strangers who occasionally drop in to the services. Nevertheless, it comes in for the same criticism as the Little Church in the article that it does not reach out sufficiently to others. True, there is occasionally a course of special lectures on doctrinal subjects, but they rouse but little interest.

The criticism was once made of a certain benevolent institution that it was a place where it was of more importance to be a good churchman than to be a good Christian. The missionary effort of the Little Church seems to be more in the line of making Little Churchmen than in making Christians. This is strange in a body which believes that all religion has relation to life and that knowledge without the life is of no worth. The church feels the duty laid upon it to spread its doctrines. Is it not of equal importance to extend all possible help in right living?

The sermons of the church are intended and well calculated to inspire and to help in right living, so that it would seem wiser to direct effort in the line of attracting strangers to the regular services than to special services aimed particularly at them. Spiritual needs are the same in all of us and what helps ourselves would be likely to help others. Moreover, it is a characteristic of human nature that people do not relish being singled out for special attention. They naturally resent the patronizing attitude which implies, "We have the truth. You have it not. Come and learn of us." Rather, should we say in effect, "Come and share what we have and enjoy it with us."

Many methods might be employed to call attention to regular services. A simple and certainly unobjectionable one would be to have constantly and conspicuously displayed upon the bulletin boards a notice of each service and a cordial invitation to attend. When one sees the notices which some live churches display, the appearance is that our churches are half asleep or else too much absorbed in themselves to care anything about others, and it is not strange that we do not rouse any interest in the public.

Let us do something to show that we are awake and have some regard for the communities in which we are located. Let us not be discouraged if we see no effect of our attempts at hospitality immediately, but let us persevere and see if in time people do not find out that we are alive and anxious to meet them more than half way.

E.

Property in Land.

EDITOR MESSENGER: I feel sure that a very large number of New Churchmen will feel that Wm. Whitehead's answer in the "Question Box" of your February 2nd number is not at all like his usual clear, definite, and correct, expositions of what the Divine Word teaches, when he says:

"We do not, either in the Scriptures, or in Swedenborg find any justification for the idea that private ownership of land is wrong, and is a sin against God."

By this he probably means either in the literal sense of the Word, or in those expositions of the internal sense and of things heard and seen of which Swedenborg himself wrote: "It is not my work but the Lord's" (S. D. 6101), and which we generally call the Writings of the Church.

Evading the immediate issue he then involves the question with the possession of wealth, riches and other forms of property with which it has nothing whatever to do, for the point at issue is, Did the Lord give the earth as one of the absolutely necessary elements for the sustentation of human life, to mankind as a whole, as a man, for so we are taught the human race appears before the Lord? or did He give it to individuals to rent, lease or withhold from their fellows. Included in this is the question, If not, who did?

What does the letter of the Word say about it? In Gen. i. 23: "God said unto them (male and female) be fruitful and multiply, replenish the earth, subdue it, and have dominion over every living thing that moveth upon the face of the earth." Ps. cxv. 16: "The heavens even the heavens, are the Lord's but the earth has He given to the children of men." Very much the same teaching is given in A.E. 1226: The mineral kingdom is for the vegetable kingdom, this for the animal kingdom, and the latter and the former are for the human race. In M. 85: "That all things exist for the sake of the human race, that from it there may be an angelic heaven." Also in T.13: "The world is a complex of uses in successive order for the human race." In D. Wis. 12, 53: "A natural origin was added in order that at the same time there might be material and fixed things for the sake of the purpose of the procreation of the human race, which is not possible except in ultimates where there is fulness." In C. 87: "In the widest sense the human race is the neighbor." As to the right of possession in the Jewish dispensation, Mr. W. says the right of possession inhered in the individual family by right, but omits all mention of the recurrence of the year of jubilee when all sales and alienations became null and void, and quite fails to see that his parcelling out the land among all the people by families and its reversion to the Lord ("for the land is mine"), every fifty years, entirely prevented the alienation and private ownership which is the question at issue. Lev. xxv. 23: "The land shall not be sold in perpetuity, for the land is mine, for ye are strangers and sojourners with me."

The naive questions and remarks confusing the subject with wealth earned by labor, or use performed, show a want of deeper study, especially in connection with the doctrine of the Human Form; and "thought of God under the Human Form determines man's ideas of the Divine and is the primary of the church with man" (A.E. 151.), whence the human form is the type of all forms up to the heavens. I can not ask for space in which to elucidate this most

important subject, but will ask Mr. Whitehead to consider this from H.H. 315: "Man was created to become an angel because in him was the ultimate of order, in which that which is of heavenly and angelic wisdom can be brought into form, renewed and multiplied. Divine order never stops in the middle, or forms anything there without an ultimate, for it is not in fulness and perfection there; but it goes on to the ultimate, there takes on its form and also by means there collected, renews and produces itself further, which is done by procreations. In the ultimate, therefore, is the seed ground of heaven."

As on the lowest plane of all the ultimate is clearly the land, can this possibly belong to individuals? No.

Toronto, Canada.

T. MOWER MARTIN.

The Name of the Church.

EDITOR MESSENGER:—I have been much interested in the discussion over the church name. As to the propriety of retaining the name "New Jerusalem" there would hardly seem to be room for question. It is the name selected by the Lord Himself. He is the great Rationalist, and knew all the pros and cons. as to its being the best term to express the qualities of the New Church. To abandon it, would be to lose all the advantages of its correspondent use. To people who understand the doctrine of correspondences, the name of itself carries a weight of holiness. To the people who do not, any name would have to be explained, and from that standpoint none of the suggested names offer an escape.

When the name of Swedenborg is considered, my experience indicates that one cannot go very far without running against it. "Where do you get these high ideas?" is a question almost invariably asked after a short discussion. It is impossible to go into the philosophy of life and conditions in the spiritual world, elements so important in the teachings of the church, without bringing in his name as the means by which knowledge of that world is secured. To many people the name identifies the doctrines, that is all. If your readers would send one to headquarters for knowledge, they must send him to Swedenborg. If he goes he will find for himself that Swedenborg disclaims being the origin of the doctrines and that "New Jerusalem" is the only title used by him to designate the church. That outsiders use his name to designate the church is an inconvenience that will probably die out in time.

C. W. DICKINSON.

La Crosse, Wis.

Prohibition and the Holy Supper.

The article in the MESSENGER of Dec. 29, on "Prohibition and the Holy Supper," by J. Henry Smith, certainly presents the subject from an unusual angle. Those New Churchmen who oppose Prohibition are privileged to hold their opinions, but I often wonder why they do not give more thorough study to the drink question so that they may advance new arguments.

Mr. Smith is pleased to call Prohibition "the assumption of the right by one part of the community to forcibly dictate to the other part what they shall drink." Instead of this being the fact just the opposite is true. The idea of Prohibition is not to curtail the personal liberty of an individual, but seeks by all means to safeguard and promote the freedom of citizens. It guarantees the freedom of the wife, the children, and those who are made to suffer innocently from the effects of the liquor traffic. It is not concerned so much with the harm the drinker does to himself, if that harm stopped there, but the family, the unborn, the business, the whole community life is threatened when any part of its citizenry is debauched and made

unfit to perform its proper functions. The chief asset of any state is its citizens, not its property, and when a state sells the right to debauch any of those citizens it commits folly, and all must pay the penalty. The question arises, has the state a right to do this? Has the state a right to hazard and endanger the freedom of any of its citizens? Would we consent if the state licensed some men to commit arson? Yet incendiarism burns houses only while the liquor vendor burns bodies and makes them unfit for soul habitation.

The United States Supreme Court, as far back as the '80s, said: No one has an inherent right to engage in the liquor traffic. A state may confer this privilege, and it may take it away.

Both Federal and State Courts, in numerous instances, have ruled that liquor selling is to be classed as a nuisance, and may be abated by any community, as it might any other nuisance. Any foul water source, for instance, or cesspool breeding epidemics may be condemned and destroyed, and on the same grounds may the selling of liquor. It is the welfare and freedom of the community that the Prohibition cause has in mind. No one would say that a wooden or frame house is unfit for habitation, in fact, it may be more healthful than either the brick or concrete; nevertheless every city prohibits the erection of frame houses in the metropolitan fire district. It is not a question of individual liberty or preference, it is the community good that is protected. The Prohibitionists do not debate the right or wrong of liquor drinking, they leave this to moralists. Science and economics stand solidly against liquor drinking. The high authority in the medical and drug world, the U. S. Pharmacopeia, has eliminated whisky from its list and says that whisky is not a medicine. Judge Hanify, and other leading jurists say that two-thirds of the crime in the U. S. is due to liquor. I need not quote authorities; everyone is familiar with them.

Now, as to the use of wine at communion, let us remember that New-Church societies are independent bodies. They alone are the sole judges of their own customs and forms of worship. If any one of them votes to use unfermented wine that decision must be respected. Very little fermented wine is used by the Methodist Episcopal Church, it does not appear that they have lost any of their effectiveness or reverence for the Holy Supper. Let us also remember that there are more kinds of wine than there are languages. Every variety of grape makes different wine. The vintage of various countries, due to climatic, and other reasons, has its peculiar wine qualities. If we are to copy the Pharisees and higgel about the letter of the law let us appoint a committee to ascertain the correct chemical analysis of the wine the Lord used when instituting the Holy Supper; with that analysis we can grow the same grape, ferment it in the same vessels, and bottle it as originally done, for all of these processes affect the quality of the wine. Dr. Edersheim, a competent authority, says the Jews diluted their wine with 33 to 66 per cent of water. When we speak broadly of wine for Communion we are no more discriminating than the man of the street who classes all churches as one. We would resent such an expression, why not this of wine? I knew some persons who would not be baptized except with water from Jordan. Is the efficacy in the materials used at the Supper, or is it in the state of humility and acknowledgment of the communicant? Let us be reasonable, remembering the fate of the Pharisee.

F. SIDNEY MAYER.

Fall River, Mass.

To understand is more difficult than to judge, for understanding is the transference of the mind into the conditions of the object, whereas judgment is simply the enunciation of the individual opinion.—AMIEL.

Current Literature

A Book for Ministers and Students.

The Science of Exposition. By William Frederic Pendleton, the Academy of the New Church, Bryn Athyn; 1915, pp. 456.

Bishop Pendleton, in this work, treats of the principles basic to the study of the internal sense of the Word. While in the New Church there have been many works written in exposition of the spiritual sense of the Word, and especially of the Science of Correspondences, this work under review treats of a number of principles little touched upon by previous writers in this fertile field of New-Church thought.

Swedenborg in his philosophical works developed a set of new philosophical doctrines which he used as tools to arrive at a knowledge of truth, namely, the Doctrine of Forms; the Doctrine of Order and Degrees; the Doctrine of Series and Society; the Doctrine of Influx; the Doctrine of Correspondence and Representation; lastly, the Doctrine of Modification. (See *Animal Kingdom I.*, p. 10.) Some of these doctrines as those concerning Degrees, Correspondence and Representation have been much used by New-Church expositors; but the others have been little used. Yet when we see that the Word is in the Divine Human form, we must also acknowledge that the principles by which we arrive at a knowledge of the interior things of the body have a corresponding application to the mode of arriving at a knowledge of the interior truths of the Word. We are interested, therefore, in seeing that Mr. Pendleton makes much use of the Doctrine of Series in presenting the Science of Exposition. Several chapters are devoted to this subject. "The first thing said reigns universally in what follows." This is shown by quotations from the Doctrines, and is illustrated by a tree from seed and by illustrations from the Word. "The last thing said" is the end manifesting the aim, design and purpose. The Word is written in a series; that which precedes involves and produces that which follows. There is a logical series of ideas, one following another in clear connection. This does not appear always in the letter which oftentimes seems disconnected, yet the letter is constructed in such a manner that the spiritual sense flows logically and connectedly from beginning to end. Mr. Pendleton brings out this truth in the chapters on: "The First Thing Said," "The Last Thing Said," "The Preceding Series," "The Following Series." The perception of this truth will guard against the destructive criticism of the Word now so prevalent. The ministers of the Massachusetts Association in their "Studies of the Word as a Whole," appearing in *New-Church Review*, recognize this Doctrine of Series in their papers.

After discussing the nature of Series in the Word, Mr. Pendleton treats of several things which indicate the subject of the series, the most important being "the Names of the Lord," then "the Names of Persons and Places" and "the Mention of Time and Numbers." Each distinct name of the Lord involves some distinct quality, thence the subject of the series is indicated by the name of the Lord which is used. This is shown by Swedenborg in his treatment of the names God and Lord (*Elohim* and *Jehovah*), in the first three chapters of Genesis. Swedenborg shows that *Elohim* or God represents the Lord as to the Divine Wisdom, and *Jehovah* the Divine Love; but Astruc and the higher critics following him ascribe the names to separate natural origins of these narratives in the Bible. Swedenborg shows the Divine purpose in the use of these names in the Bible, but the critics use the

same fact of dual names to prove the Bible to be of merely natural origin. It is probable that Astruc read Swedenborg's *Arcana*, Vol. I., which was printed in 1749, Astruc's work being printed in 1753. It is curious that the things of the Word which embody its Divine perfections, are to the natural man, evidences of its imperfection.

The first part of "The Science of Exposition" is devoted to presenting the principles to be made use of in unfolding the spiritual sense. Next follow several chapters applying these principles in the construction of sermons. The sermon, it is said, primarily, is to expound the internal sense; it should unfold what is in the text, not merely use a text as a hook to hang thereon something alien from it. The writer advocates instructing the intelligent of the congregation not dwelling in mere generalities. Against the common practice in the world of preaching semi-political and socialistic sermons Mr. Pendleton would reverse the practice, saying: "The minister will, above all, not intrude himself nor his own opinions into his sermon, nor will he mention any person save those named in revelation. Nothing should be said by him to bring them back to the sphere of the outer world which, on their entrance into church, has been left behind. This is the ideal New-Church sermon." (p. 284.)

In the directions for writing sermons Mr. Pendleton gives comprehensive directions for preparation of the matter. This includes (1) making a literal translation of the text; (2) the study of the root meanings of the words; (3) gathering the explanations from Swedenborg; (4) the study of the bearing of statements in the earlier works of Swedenborg; (5) the study of commentaries; (6) the study of the Writings on the general doctrine involved; (7) reflection on the subject in a quiet and peaceful state of mind.

Many illustrations are given showing the application of these principles. In one illustration of the study of the root meanings of words, the Latin word *mandatum* (commandment), p. 257, is taken (Rev. xxii. 14), and its literal meaning is explained. As the original is Greek, it would seem that the study of the Greek word *entolē* in its root meaning would have been better in bringing out the exact meaning of the text. We question also the accuracy of the root meaning given of (*makarios*) blessed, as "not dead," quoted from Dr. Adam Clark. This seems to be rather a deduction from its application primarily to the gods in contrast with mortals, than the root meaning of the word itself.

In the general treatment of the subject of the Exposition of the Word, Mr. Pendleton uses the term "the Word" in the sense of the books of the Sacred Scripture, Genesis to Revelation, and the term Doctrine expresses the principles of Divine truth formulated from the Word and presented in rational forms. He says, speaking of the description of the New Jerusalem in the book of Revelation: "There is, of course, no following series in the literal sense, since that sense of the Word closes with the last chapters of the Apocalypse; for in them the end of all prophecy is fulfilled which is the appearing of the Lord in His glorified Human and the establishment of a church that is to endure forever." (p. 230.)

In the last three chapters of the book Mr. Pendleton discusses "The Planes of the Word," "Natural Truth" and "The Doctrine of Genuine Truth." He ascribes three planes of the Word to the Old and New Testaments; and says:

"Fourth, the spiritual degree, or the spiritual itself, appears in the teachings of the Lord as given by Him in His Second Coming. . . . The four planes of the Word, one within another, appear in a literal form successively developed in the order of time, beginning with the historical

and closing with the revelation of the spiritual sense, gradually ascending from the sensual to the spiritual and to the celestial." (p. 385.)

In other places Mr. Pendleton shows that the doctrines of New Church as contained in Swedenborg's *Theological Works* expound every phase or degree of the truths of the Word. The true letter is revealed, the historical sense, the internal historical sense, the general truths of doctrine, and the spiritual and celestial truths and goods of the Word. In elaborating his theme, Mr. Pendleton made the distinction between the Word and Doctrine. His closing chapters obscure the distinction previously shown, namely, that the Doctrine is the presentation to our rational view of the truths contained in the Word—all planes of truth.

An interesting chapter on "The Doctrine of Genuine Truth" closes the book. S.S. 56 is quoted which says: "It is better, therefore, for man to study the Word in the sense of the letter; from this alone is doctrine furnished." (p. 422.) This in comparison with studying the internal sense. Then later Mr. Pendleton says: "The doctrine of genuine truth is a condition precedent to the entering into the spiritual sense of the Word." (p. 427.) The passage beginning: "It is better," it seems to us, has frequently been misunderstood, being taken as discouraging the study of the internal sense of the Word. Mr. Pendleton shows that a knowledge of the doctrine of genuine truth is necessary as a precedent factor to the study of the internal sense. The Latin word *præstat*, translated "it is better," literally means "it stands before," and this we believe is the sense which Swedenborg intends to convey. "It is first necessary, therefore, for man to study the Word in the sense of the letter; from this alone is doctrine furnished."

"The Science of Exposition" is replete with valuable suggestions to ministers, students, and others bearing on the exposition of the Word, sermon writing, and instruction in the Word in general. Particularly is the treatment of the Series of the Word, and in general of the principles of exposition to be commended. We would like to see a further treatment of the principles of Series, Society and Degrees as applied to the four churches in their order as contained in the Word. Mr. Pendleton has gathered here the results of many years of study of the exposition of the Word. It is largely non-controversial in character and will be a valuable addition to the literature of the church in this field.

JOHN WHITEHEAD.

A Prayer.

Jesus, source of boundless love,
The Father, Friend and Lord of all
On earth below, in heaven above—
O hear us, for on Thee we call.

Our sins and follies we confess,
Low in the dust before Thee, Lord.
O do Thou help, O do Thou bless,
And raise us by Thy loving word.

For we have sinned, we hourly sin,
Unless Thy mercy, Lord, shall save,
The deadly malady within
Must sink our souls into the grave.

But visit us, our God, our strength,
And from this bondage set us free,
And bring us to our home at length,
Our home of peace and joy in Thee.

There Truth, and Good, no more shall part.
But still, O still, united be,
When Thou hast purged from sin our heart,
And filled it, Lord, with love to Thee.

Sept. 28th, 1827.

ALEXANDER KINMONT.

The Church Calendar.

Feb. 27. Second Sunday before Lent.

The Word.

Sel. 254: "Ho, everyone that thirsteth."

Lesson I. Exodus ix to v. 21.
Chant Anthem III. "Blessed Be the Lord." B. of W., p. 327.

Lesson II. Mark ix, v. 30.

Gloria, Benedictus and Creed.

Hymns. (Mag.) 239: "Lord, Thy Word abideth." 241: "How shall we celebrate thy love?"

Obituary

WORCESTER.—Sarah Alice Worcester, of Cambridge, Mass., and Hollis, N. H., died at Gloucester, Mass., February 3, in her seventy-second year; a brave Christian soul, and a devoted worker for the New Church in the places where she has lived, especially in Newtonville, Urbana, and Cambridge. Miss Worcester was a teacher by profession and has always been ready to use her talents in the service of the church. The last years of her life were given to the revision and enlargement of the genealogy of the descendants of Rev. William Worcester, a task which she undertook most unselfishly and successfully completed. Miss Worcester's life has been strong and useful and in its close there is a sense of victory. It was her wish that in the funeral service there should be no note of sadness, for, as she wrote, "It will be beautiful to be called home." Passages of Scripture of her own selecting were read, among them words which had been spoken in her confirmation, and had been constantly with her as a source of strength: "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."

VOGELSANG.—Minnie Meyer Vogelsang, wife of Henry Vogelsang, passed away at her home in Henry, Ill., Sunday morning, Jan. 23, 1916, caused by an attack of pneumonia and infirmities of age, thus ending a span of life of 85 years, that were not years of ease, but full of toil and love for the rearing of her family.

Minnie Meyer was born in Sievern, Hanover, Germany, Dec. 31, 1829. She early in life embraced the Christian faith, being confirmed in the Lutheran Church, the church of her people. After coming to Henry she became a confirmed member of the New Jerusalem Church, the church of which her husband was a charter member of about 60 years standing. Her most intimate friends know best how well she has kept the faith. She believed in not talking up your religion too enthusiastically, but rather living it so beautifully that you will be imitated.

Minnie Meyer came to America in the year 1848, when she was married to Henry Vogelsang, May 5, 1850. They moved west to Blue Island, Ill., in 1856, remained there one year, moving to Henry in January, 1857, where they have since resided. There were 11 children born to this union, six of whom are still living—Kathryn, Augustus and

Charles of Henry, Andrew of Hoopes-ton, Frank of El Paso, and George of Chicago.

The funeral services were held at the home, conducted by the Rev. R. W. Martin, pastor of the Presbyterian Church.

CHURCH CONDUCT.

"On your way to the Lord's house be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own; for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious.

"In church.—Kneel down very humbly and pray. Spend the time that remains in prayer. Remember the awful Presence into which you have come. Do not look about you to discover who are coming in, nor for any other cause. It matters not to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service; do not miss one word. This needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere.

"After church.—Remain kneeling and pray. Be silent. Speak to no one until you are outside; the church is God's house even when prayer is over. Be quiet and thoughtful as you go through the churchyard.

"On your way home be careful of your talk, or the world will soon slip back into your heart. Remember where you have been and what you have done; Resolve and try to live a better life."

These instructive words are placed over the entrance of the Anglican Church at Hawarden, England, where the famous English statesman, William Ewart Gladstone, attended. They are a fitting rebuke to the too general disrespect shown the Lord's House.

Let all the earth keep silence before Him.

Special Notices

THE MASSACHUSETTS SABBATH SCHOOL CONFERENCE

The forty-ninth annual meeting of the Massachusetts Sabbath-School Conference of the New Jerusalem will be held in Boston, Massachusetts, at the Church of the New Jerusalem, Bowdoin Street, on Tuesday, February 22, 1916, at 10:45 a. m. A useful program has been arranged with papers on important subjects in Sunday School work. A large attendance is hoped for.

WILLIAM R. BLANCHARD, Pres.
LOUIS A. DOLE, Secretary.

NATIONAL ALLIANCE OF NEW-CHURCH WOMEN.

On the 25th of February a meeting of the New York Branch of the Woman's Alliance will be held in the Lecture Room of the Brooklyn Church, Clark and Monroe Streets, at 11 o'clock. The subject for the day is "Women's Share in the Reconstruction after the War." Among those who will speak are Mrs. Alice May, Mrs. J. Paul Dresser, Miss Mabel Shaw and Miss Eleanor Smith. The ladies will please bring a box luncheon.

NEW YORK ASSOCIATION

The 52nd Annual Meeting of the New York Association of the New Church will be held in the house of worship of the Orange Society, Orange, N. J., on February 22, 1916.

PROGRAM

10:00 a. m. to 12 m.—Business sessions. Reports of societies, officers and committees. Election of officers.

12:00 m.—Brief service, with address from the President, the Rev. Julian K. Smyth.

1:15 p. m.—Luncheon, 50 cents.

2:15 p. m.—Papers on Psychoanalysis by Rev. E. M. L. Gould of Newtonville, Rev. Clarence Lathbury of Buffalo, and Rev. Paul Dresser of Brooklyn, followed by discussion.

Trains for Orange leave Hoboken (Lackawanna R. R.) 9:30 a. m. for the morning session, 1:03 p. m. or 1:51 p. m. for the afternoon session.

Allow 20 minutes from 33rd St. and 23rd St. Hudson tunnel or 15 minutes from Barclay St.

Returning, leave Orange at 3:45, 3:56 or 4:24 p. m.

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"Behold, I make all things new"

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CONTENTS

EDITORIAL:—The Conservation of Force—The Divine Inspiration of the Word—Editorial Notes..... 141

THE SERMON:—The Romance of the Church's Beginnings 143

CONTRIBUTED:—The Breath—The Spirit Rather Than the Letter—To One in Temptation..... 146

Contributors' Club 148

Innocence 148

SUNDAY AFTERNOONS:—Buster's Babies— Bird Pensioners—How Old-Time Children Dressed—Jack and Joe—What Lies Between—Lesson Helps for March 5 149

CHURCH NEWS:—John Stuart Bogg—Progress in Detroit—A Centennial in New York—Pittsburgh Society—Growing Recognition of Swedenborg in His Native Land—The Best Missionary Literature—A Most Useful Missionary Work—Board of Home and Foreign Missions..... 153

COMMUNICATIONS:—"Private Property in Land"—Is It an Evil in the Body Politic?—In Re Tobacco.. 156

CURRENT LITERATURE:—New-Church Press Notes..... 157

The Conservation of Force.

There is a telling argument for the immortality of the soul in the application of the laws of the conservation of force to mental powers. It is a well-known fact that no physical force is absolutely lost. The force with which a ball is struck cannot pass into nothing; it is transferred to the atmosphere and to the earth. The force stored in coal is transferred to steam and thence to machinery. If it be true that no natural force vanishes into nothing, must not the same law prevail on the higher plane of the mind and spirit?

Psychologists are becoming united in the belief that it is as impossible for a mental force to become dissipated as it is for a natural force to terminate in nothing. It is claimed to be scientifically demonstrable that the material body which is affected by mental powers is entirely separate from these powers. It is declared that the activities and forms wrought in brain matter are but effects of mental powers, and as no power, according to the law of the conservation of force, can be lost, mental powers continue upon their own plane. Mental powers are the power to think, reason, love, but these powers cannot endure except their organism also

exist. It is sound reasoning, therefore, to conclude that the law of the conservation of force assures the existence of man, together with all of his mental faculties, after the body is discarded.

The Divine Inspiration of the Word.

Devout and profound scholars of the Apostolic or First Christian Church have found it necessary and their lot to defend the Word by arguing that it is of Divine inspiration. They have shown themselves to be loyal and discerning. In the main they have been right, so right that the new reasons for believing in the Divine inspiration of the Word, which the future will add, are but corroborating evidence.

Great scholars, like Geikie, admit that in writing Genesis Moses drew from material old in his day, and that Sacred Scripture would, under the guidance of the Spirit of God, undergo some changes necessary to a changing world. Yet they show that the difference between the Bible and contemporaneous writings is so material and great that it cannot be explained upon any other basis than that the Bible is Divinely inspired. The very best of very ancient literature is often mere platitudes, sometimes exceedingly trivial, and never rising to the dignity of Genesis. The descriptions of wars and conquests are hollow glorifications of the king, attributing to him things as impossible as they are puerile. Events are disconnected, and point to nothing, while in the Bible the one God of heaven is given the glory, and the events in the Word move on connectedly from creation to the birth of the Messiah, His glorification, and the gift of the Holy Spirit. The things recited in history contemporaneous with parts of the Word have scarcely any relation to the things of interest today, while the Word is the very basis of our civilization, the songs of our churches, and the hope of the future.

Yes, able and devout were the scholars who have pointed out these differences between the Word and its contemporary writers, and they ought to be sufficient to convince one of the fact that the Word is Divinely inspired; yet there are now possessed by the church further reasons, reasons of a superior kind and convincing beyond doubt to those who comprehend them. Because the Word is Divinely inspired, its literal sense contains a spiritual sense.

The literal sense treats of history and natural things, while the spiritual sense appertains to spiritual things. The Word being Divinely inspired, the literal sense is so arranged and formed that it contains and reflects the spiritual sense. The reflection of the spiritual sense, or the Spirit in filling the letter of the Word, exalts it to supreme dignity and lends it surpassing power.

But further. The spiritual sense is related to the literal sense by an exact science, a science so beautiful, rational and sublime that it surpasses all other science. That science is the science of Correspondence, which comprehends the actual relation between spirit and nature, mind and matter. To all other evidence of the Divine inspiration of the Word, is now added that for which the Church of the New Jerusalem stands; namely, the Word opened to the rational understanding through a new and Divine revelation from the Lord, whereby the law according to which the Word is written is seen to be a Divine law.

This science of Correspondence is a law of creation. When it is applied to the Word it proves itself and the Word also. It shows that the Word, by means of its literal sense, treats of spiritual things and of the Lord in so extensive, complete and deep a way that only the Divine could have formed its letter. To former proofs are now added scientific proofs, which are uncontrovertible, and convincing to everyone who understands Correspondence.

Editorial Notes.

In the *Baltimore News* of January 15th, "Observer" tells of a city church which had sixty members on its roll who scarcely ever attended and took no part in contributing to its upkeep. He says that an experiment is being made to send them "a series of follow-up letters not urging them to come or contribute, but simply pointing out in letter after letter, what the church is doing and what it hopes to do." Such an appeal should surely arouse a sense of individual responsibility, and lead delinquents to consider why they joined the church, and that their membership constitutes a pledge to aid in the promotion of its uses.

In *New-Church Weekly* of January 1st, Rev. E. J. E. Schreck has an interesting article on "Buddhism," in the course of which he indicates that "whether Nirvana was really intended by Buddha to mean absolute annihilation, or rather the annihilation of the dominance of earthly desires, may be a debatable question, and is one full of suggestion to the New-Church evangelist." How comforting and inspiring the appeal of the New-Church doctrine that after the suppression of evil lusts as the result of supplicating the Lord's aid, heavenly felicities which are the affections of good and truth beginning from the Lord flow in, and "so fill the angel, making him to be as it were wholly a delight." (D. P. No. 39.) Instead of having nothing to look forward to, or at most to a dull monotony of existence or a very

hazy existence, as the outcome of mechanical rules employed to keep earthly desires under, the Buddhist may now learn of the true destiny, worth striving for, that awaits all faithful effort. "The more closely one is conjoined with the Lord, the happier one becomes. . . . The more closely one is conjoined with the Lord, the more distinctly he seems to himself as if he were his own, and the more clearly he recognizes that he is the Lord's." (D. P. 37, 42.)

In the same article Mr. Schreck points out that the idea of reincarnation as advocated by Buddhists and Theosophists is met by what is taught in the work on "Heaven and Hell," No. 256, where the phenomena relied upon for this idea are explained. We quote the passage:

If a spirit should speak with one from his own memory, then the man would not know otherwise than that the things which he then thought were his own, when yet they were the spirit's; it is like the recollection of a thing which yet the man never heard or saw. . . . From this some of the ancients had the opinion that after some thousands of years they should return into their former life, and into all its acts, and also that they had returned. They concluded it from this, that sometimes there occurred to them a recollection, as it were, of things which they never saw or heard, and this came to pass because spirits flowed from their own memory into the ideas of their thought.

To avoid all phantasy of thought and irregularity of life, we must avoid the disorderly way of seeking to confide in spirits, so destructive of human freedom and its worthy incentive, and avail ourselves instead of the help given by the Word, for "there is conjunction of heaven with man by the Word, . . . since he thus enters into ideas similar to those of angels." (H. H. 303-310.)

The *New-Church Magazine* for December contains an interesting section by Henry Rose, entitled: "Meditations: In the Time of the Great War." He asks for considerations of leniency with reference to the responsibility of the Kaiser, on the ground that conditions of heredity and lack of opportunity to take an impartial view of military traditions, may be factors that will serve to soften the judgment of many in estimating the Emperor's share in the war. Speaking of this ruler's ancestry of soldiers and statesmen, the writer says:

With such an ancestry as this the infant who is destined to be the Kaiser is born into a family and into a society by whom the arts of war are regarded as amongst the greatest to which the human mind can be applied. The homes in which he lives are castles. The first objects which meet his eye when he acquires the power of observation are pictures and memorials of war. In countless places representations of his ancestors are to be seen in sculpture of stone or of metal—always, or nearly always, showing them in the character of soldiers. As he grows to boyhood he is taught and inevitably led to believe that the greatness of each of his forefathers has been measured in the past and is measured still by standards of military achievement. His whole education, from his parents, guardians and preceptors, receives a military direction. As a young man, he sees for himself in various wars, . . . how power and that which he has been taught to regard as greatness go with the strength of armies. When the responsibilities of manhood come upon him, and, finally, the cares of a throne, it is ever borne in upon him that it is on the strength of armies that his throne is based. Now how is such a man to preserve, how even to acquire, a right balance of judgment? How can he ever be impelled to put the arts of peace foremost; how can he be expected to see that ultimately they are the only arts worth working for?

Because of the imperfections of human nature.

human happenings are always liable to be misjudged as to the causes contributing to them. But in the Divine reckoning no mistakes are possible. "Shall not the Judge of all the earth do right?" (Gen. xviii. 25.) Full allowance is made by Him for all extenuating circumstances, and it is well for us in our estimation of events to be similarly guided, and not to let prejudice outweigh equity in the judgment that we render. Those who are described by Ham in Genesis ix. "see only errors and perversions, for they are not disposed to see anything else in a man." But those who like Shem and Japheth are in charity, "if they see anything evil and false, excuse it, and if they can, try to amend it." (A. C. 1079.) We must ever remember that "the Divine Providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal from it." (D. P. 296.) By "meditation, thought, and reflection," in wonderful ways, often through deepest trials and sufferings, the Lord effects salvation with those who can be saved. Final issues are with Him, and we must ever seek to co-operate with His wise and merciful designs.



In the article just referred to, Mr. Rose, contemplating the awful toll of desolation and misery caused by the ruthless exercise of military ambition, writes:

May I not also ask where, except in an effective democratic control, shall we find in any nation a sufficient counterpoise or preventive of the evils which flow from an ignorant or a base abuse of power by rulers or classes?

In the United States of America the foundations of just and impartial government have been laid. By remaining firm to the principles of the Constitution, the way is open for the spirit of international fraternity to be abundantly developed. Our country has been singularly preserved amidst the ravages of conflict in Europe. It will inspire confidence as its aims increasingly conform to that worthy standard so timely revealed:

The government of mutual love is heavenly government.
 . . . All the forms of government in heaven agree in this, that they regard the public good as their end, and in that the good of every one. (H. H. 213, 217.)

The Sermon

The Romance of the Church's Beginnings.*

BY THE REV. JULIAN K. SMYTH.

Thou hast the dew of thy youth. (Ps. cx. 3.)

If we can enter into the meaning and spirit of these words, we shall realize how fit they are for this occasion when we commemorate the founding of the first New-Church Society in this city one hundred years ago. If we can feel that these words characterize in even a fair degree the spirit of the membership of this body, we shall have good cause for thankfulness.

The picture suggested by the Psalmist is that of an army, a wonderful army. Glad consecration of self, issuing in spontaneous enlistment in the service of the Messiah for the carrying on of His peaceful conquests, characterizes its soldiery. Here are no

hirelings, no conscripts. "Thy people offer themselves willingly in the day of thy power, in holy array," sings the Psalmist. Here is a knight-errantry of the highest order: consecrated, eager, dauntless.

As they stand there ready to engage in any needed struggle for the kingdom of God and His righteousness, they are seen to be marked by another quality. These men have the gift of un-aging youth, such as all spiritual heroes have who renew their strength in the Lord. Something tells the Psalmist that they will never really grow old or feeble. They will never lose their courage, or their enthusiasm, or their effectiveness. Always they will hold high their "white shields of expectation." The faith and love which inspire them; the spirit of good cheer in their faces and in their voices; the zest that marks every move they make—these are not merely for a day. "Thou hast the dew of thy youth," cries the Psalmist, as, in imagination, he sees these spiritual volunteers falling into their places "in holy array." With service there will be this element of an abiding freshness. They will always be fit.

This gift of perennial hope, of faith undimmed, of love unquenched—how wonderful it is! How it thrills you when you actually meet it in old age! Instead of disillusionment, to find the keenest anticipation; instead of cynicism and depression, a radiant spirit; instead of the fading out of ideals, having them flame up with increased brightness; instead of bemoaning the non-fulfilment of plans and expectations, crying out cheerily with the poet:

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made;

Our times are in His hand

Who saith: 'A whole I planned,

Youth shows but half; trust God: see all, nor be afraid.'"

You see, of course, the truth that is trying to sing itself into a message for you today: the inestimable blessing of enlisting in a holy cause with a devotion so genuine that *faith* in it retains all its initial strength in spite of any reverses or delays; *interest* in it never ceases; *allegiance* to it never weakens; and, what I shall venture to call, the *romance* of the early years is never quite lost, thus preserving it from becoming dull, prosaic, common.

Let me speak of that word "romance" for a moment. I am using it not as referring to something imaginative or fictitious, but, as you will see it defined, as "a blending of the heroic, the marvelous, the mysterious in actions, ideas, or literature." It was the late lamented Sylvester Horne who taught me to think of the missionary efforts of religion under that term. It was he who, in the last addresses which he made to the students of Yale Divinity School, before his recent passing away, made a plea for the spiritual leadership of the true prophet of God which should not quickly be forgotten. The canvas of history, as he pointed out, is crowded with uniforms of kings and nobles, queens and princesses, warriors and courtiers. The romance which the historian sees and describes is the romance symbolized by the banners, the martial music, and all the stirring pageantry of war. But the strongest and the most moving romance of all, as history will abundantly testify, is the romance of the true prophet of God, with his soul's conviction in having been Divinely called; his vision of the purposes of the eternal will for his fellow-men; his sense of the imperious demands of a "kingdom not of this

*A sermon preached in the New Church, New York City, Jan. 30, 1916, in commemoration of the institution of the first New-Church Society in that city, one hundred years ago.

world," and yet to which all continents, tongues and races essentially belong. Again and again it is "the man of God," who, when others are quailing, stands serene amid the clash of arms and the foolish brag-gadocio of Force; not afraid to fight, and yet asking above all things else for the sword of truth, for the harness of righteousness, and the helmet of God's salvation as the equipment in which he puts his chief reliance and for which he feels best fitted. Persecuted, banished at times, he is never finally exiled or crushed. It is true to say of him: "Thou hast the dew of thy youth." His appeal is to "a legion that never was counted" and that never admitted itself utterly conquered.

To this sacred order every true follower and disciple of the Lord God belongs, no matter how personally obscure he may be, nor how small, to human appearances, the results of his labors. He, too, is "the servant of the spirit." Happy the Christian worker of whom it may be truly said: "Thou hast the dew of thy youth," and who has that spirit within him which cries:

I see my call! It gleams ahead
Like sunshine through a loophole shed!
I know my task; these demons slain
The sick earth shall grow sound again;
Once let them to the grave be given
The fever-fumes of Earth shall fly!
Up, Soul, array thee! Sword from thigh!
To battle for the heirs of heaven!*

And now, after all this, it may be that my recital of the beginnings of the New Church in this city will sound exceedingly tame. Certainly there was nothing sensational in those beginnings; and yet when the faith that prompted them and the purpose that inspired them are seen, they had the quality of true romance for which I have made my plea.

Edward Riley, a New Churchman from England, came to New York in 1805. I have failed in my search to learn who this man really was. Was he old; was he young; was he a scholar; was he some humble artisan? I do not know. His personal indistinctness seems to me only to add to the interest in him. Without acclaim of any kind he comes to this city. Was he seeking to make his fortune here? Again I say, I do not know. The annals declare that "soon after his arrival he commenced a search for those professing the doctrines of the New Church"; and, they add significantly, that "he considered himself fortunate in finding two persons who were readers and felt an interest in the works of the church—a Mr. Mott and a Mrs. Gallon." The city was not at that time the vast metropolis it is now; but it was large enough even in those days to make it possible for a man to be lonely. Furthermore, there was something in this man's spirit—a faith, a new-born love for heavenly things—which demanded the intelligent and sympathetic association of others. If he had silver or gold, the records have not thought it necessary to state it; but this fact they have not failed to mention: He brought with him some of the writings of the church—scarce enough in those days. These became the objects of study of this new-comer and the two kindred spirits whom he felt he was so fortunate to find. For six years these three people met regularly at Mr. Riley's house (from which latter fact we may infer that he was a man of substance) studying and pondering the

heavenly doctrines which were a bond of union. Their faith, their interest were contagious. Others became interested. Of these the best known and the most influential were Samuel Woodworth, the poet, James Chesterman (who afterwards gave the land on which this church stands) and Chas. J. Doughty, a lawyer of high standing and ability, afterwards ordained into the ministry.

Presently the determination sprang up to set this newly-lighted candle on a candlestick; for these believers were no longer content to keep it burning under a bushel. Let it shine for all who had eyes to see. Accordingly at the end of a long alley-way, a room in a school house in James Street was secured. Here this little band of New Churchmen began to hold public services every Sunday. True, no New-Church minister was available. But a Methodist clergyman who had become seriously interested in New-Church teachings, volunteered his services and officiated for four Sundays. After that, service and sermon were read either by Mr. Woodworth or Mr. Riley. "The sincerity and earnestness of these men" (I quote from an early record) "cannot be doubted. They lived at a time when to be devoted to a cause like this, put to the test all their virtues. . . . Then the New Church was not in the eyes of the world merely a heresy but a complete tissue of abominations and dreamlike vagaries."

It has also been pointed out that this was not a period favorable for the introduction of the new faith, for the reason that the war of 1812 was in progress. The attention of all citizens was engrossed in the struggle. Furthermore the embargo on all commerce made it difficult to get books from England, and the result was that the supply of New-Church literature, now so abundant, was then extremely limited. I ask you, however, to enjoy with me this naive statement of a writer of those early days: "Whenever a reader was found, a book was ready for him; and the few on hand were not allowed to remain idly on the shelves. Hindmarsh's 'Seal Upon the Lips' was instrumental in the conversion of at least two of whom we know, and perhaps of others."

"At least two!" Ah, what a romance of faith there is in that simple chronicle! Glad for so little! And yet these men dared much. Within a year when public meetings began to be held, Samuel Woodworth, the poet, and Edward Riley, the first New Churchman to come to New York from across the sea, undertook to publish a monthly magazine known as *The Halcyon Luminary*, the first New-Church publication in America. "Undertook," did I say? They carried out their project with complete success. Think of it! Within the first year they had upwards of 3000 subscribers for this really ably conducted periodical! Here, as it proved, was an efficient medium for spreading a knowledge of the new truths. The Sunday meetings in the room at the end of the alley-way on James street began to see new faces. Now as we search the records we begin to meet with new names: Nathaniel Holly, Daniel Goddard, Solyman Brown, Richard DeCharms, John Fawcett, William Van Nortwick.

At last the time came when it seemed right to these men, together with others, to formally organize themselves as a New-Church society—not as an ecclesiastical body (that came later) but as

*See Sylvester Horne's "The Romance of Preaching," Lecture I.

an organization for the promulgation as well as for the safeguarding of the doctrines of the New Church. Accordingly, on January 27th, 1816, this little group of believers with twenty-six male members organized themselves as "The Association of the City of New York for the Dissemination of the Doctrines of the New Jerusalem Church." Nathaniel Holly was chosen President, Charles J. Doughty, Secretary; and James Chesterman, Treasurer.

This was the first regularly instituted New Church society in this city. Little those men dreamed how vast a metropolis this was to become. Little we can see what is to be the final harvest from their sowing. I said a moment ago that this was not an ecclesiastical organization—a development which came later. But it certainly had a missionary spirit. From a letter which was addressed to the English Conference by Mr. Doughty, the Secretary, let me quote these words:

The great and important object we have in view (the dissemination of the Heavenly Doctrines) cannot be accomplished without exertion; and, as exertion is necessary (I love these words that follow), so we believe it will not be wanting. To this end, it is imposed as a sacred duty upon every member to make use of every opportunity, by conversation or otherwise, to communicate to all around him whatever knowledge he may have acquired of the Heavenly Doctrines, having due regard to time and circumstances; and this duty he is to discharge in the manner best suited to produce its effect. Upon the society as a body it is enjoined to open a communication with similar institutions in every part of the world . . . and to adopt such measures as shall most effectually bring all persons to a knowledge of that divine truth which, we do most sincerely believe, is now beaming in the world.

The temptation is great to extend this narrative, to follow the stream a little way, to trace the steps which were taken as the movement gathered in strength, to name the names of those who gave of their ability and their substance so freely and spontaneously, and whose enlistment in a cause dear to them as life might well be characterized by the Psalmist's words: "They offer themselves willingly in the day of thy power in holy array." They seemed indeed to have upon them the dew of their youth. I find no trace in the annals of those times of anything but a spirit of constant hope, trust, zeal, joy, and profound gratitude for the spiritual bounty with which they always felt their lives had been so strangely blessed. The reason for this was, I believe, twofold:

1. *These early believers entered into their religion very deeply.* They studied its truths, not as a duty, so much, as from desire. They had an eagerness to know, and to know thoroughly. They never let themselves forget that these truths were heaven-sent. They were different from other church doctrines, not simply in form but in substance. They had come by a wonderful way. They were transfused by a heavenly quality. To read them and ponder them and converse about them was to lay up "treasure in heaven." To live them was the supreme duty. To share them with others was their greatest privilege. No wonder that with intelligent interest of this kind they kept the dew of their youth.

2. And then there was this other thing: To them the New Church was always *the church of Divine promise.* It was not of man's devising. It was the fulfilment of promises in God's Word. And just as I said a moment ago that the doctrines were regarded as different from the ordinary theo-

logical teachings, so they thought of the church then springing up as being unique in this that it was coming as the promised gift of God. In a sense, it was coming whether they wanted it or not. Not as the result of man's planning but as the unfolding of God's purposes the new age had come. New truth in the form of heavenly doctrines had been given. A New Church was to be raised up. How often in the documents of the church in its early days, in titles given to its various societies and organizations, you meet with the phrase: "*Signified by the New Jerusalem.*" We criticise it sometimes as elaborate, as ostentatious, as likely to be misunderstood and provoke ridicule. But never forget that that "*signified by the New Jerusalem*" held for those early believers the secret of their deepest faith and devotion. *The church was the church of Divine promise,* and all that God had said of it as a crowning blessing to mankind would some day come true. The descent of the Holy City as God's tabernacle among men they accepted as the sign. Under that sign they enlisted. By that sign they read their doctrines and their Bible. With that sign before them they gave themselves unreservedly to the establishing of the Lord's New Church on earth. They did not confound symbol with reality. They did not claim that the little church organization then coming into existence matched and reproduced the vision of the City of God; but in the light of what they had been taught and in the consciousness of the great wealth of heavenly treasure actually given, they believed in their heart of hearts that it was *signified by the New Jerusalem.* That made it glorious in their eyes, however simple and even crude it might appear in outward organization. That made it certain to their faith; for they knew that God's promises could not fail, and they could well afford to wait in perfect confidence. That protected them against ever looking patronizingly upon the church. Rather, it kept them looking up to it with gratitude and honor. That kept them alert, hopeful, expectant, enterprising, self-sacrificing. That preserved to them the dew of their youth.

Have we kept the faith in like degree? Is the sign as bright to us as it was to them? Do we read as deeply; and by reading and study do we keep our minds as spiritually wide awake as they? Are the Divine promises as real to us, and the character and mission of the Lord's New Church that is yet to be as vivid? If not, let us at least realize where the fault lies. It is not in the truth. It is not in the church. There is only one other place where it can be. Therefore let us pray the Lord of the church that He will stir us out of any dullness of spirit into which we may have fallen; that He will awaken our minds to a new interest in the truths He has been at such pains to reveal; that He will strengthen our hands for more devoted service; and finally that He will fill us with a new spirit of joy and gratitude. Then will the words of the Psalmist be fulfilled for us:

Thy people offer themselves willingly in the day of thy power in holy array:

From the womb of the morning
Thou hast the dew of thy youth.

"The great end of life is not knowledge, but action. What men need is, as much knowledge as they can assimilate and organize into a basis for action."—HUXLEY.



The Breath.

I breathe twenty times a minute, so that up to January 1st, 1916, I must have taken in and given out 861,164,000 breaths. My! What a lot of air to spoil for breathing! And if that air had been water what a quantity of dirty water!

But they say a river washes itself if it has a chance. There is nothing in nature dirty or foul in itself; it is wrong combinations that make it so. Dirt from a house floor is all right if put in the fire or thrown out on the ground. Dust in the air is very valuable, but when it settles on top of the piano it is out of place. By the river washing itself is meant that the dirty particles are separated and left free to get together as when a girl "clears up" a room—everything is all right when put into proper place.

Now the foul air of the breath lost in the great mass of the air outside is like filth thrown into a river; everything in it is set free and things that are alike get together and fall into their natural places.

The earth, however, far surpasses the river in cleansing things. Things most disgusting and obnoxious to human sense the earth will take in and separate the particles from each other, and the next thing you know there come up the most beautiful and sweetly perfumed flowers; the trees and crops grow, and you wonder what has become of that corrupt mass. Well, it was not filth after all; it was only something that human beings had misplaced, that, when free, rushed back to its own and became beautiful and good again.

Still, I am thinking about that eight hundred and sixty-one million breaths I spoke of, to which by this time I have added several hundred more. If I had ever at any time been deprived of these breaths so as to have lost seventy-five or eighty of them consecutively I should have been dead instead of now writing about them. No, I ought to modify that—perhaps not. One of my sisters was drowned when she was a little child, but her breathing was restored by skillful treatment, but not till she had been breathless for half an hour. Besides, people in trances are said to have lived sometimes for days and weeks without breathing. Bears and some other animals, I suppose, do that way when they cuddle up and stay dead all winter. Those India wonder-workers too, seem according to all accounts to enjoy being buried alive for an indefinite time. Perhaps the bears and some of those other creatures have internal breathing, the same as, according to Swedenborg, our very remote ancestors did. I wish he had told us more about that, for ordinarily people who do not breathe as we do have no knowledge of worldly things when out of breath; and I wonder, too, whether air is necessary for internal breathers.

We begin to know something in this world when we begin to breathe, and I have always supposed that when any one's lungs were filled with water he ceases to be conscious. I hope that is so, and I rather think it is; but I have a friend in New Hampshire who says he was drowned and was afterwards brought to, but remained conscious

through the whole performance, not painfully, but pleasantly. I do not believe, however, that that consciousness on his part was of this world, but rather that it was a partial opening into the other life.

Obstructions to breathing seem to me to be the occasion of the most awful sufferings to which human beings are ever subjected. Perhaps my asthmatic experience makes me peculiarly sensitive to such things. Your breath and your life come pretty close together. The terrors of such an experience are indescribable. I have heard but do not happen to have read, of the Romans cementing living victims in a tomb. I remember about the girl at the fall of the Pemberton mill in Lawrence, Mass., in 1859, buried under sixty feet of timbers, iron pillars, plaster and general debris, to whom was left a little opening through which she communicated with her friends above and, I believe, requested them to sing a hymn. I remember the account of a young man crawling into a boiler to clean or repair it and being unable to extricate himself. When released later in the day it was said he "was an old man." I have in mind the frequent accounts of entombed miners destined to die of suffocation in utter darkness, also the instances, not infrequent, of persons shut into bank vaults. One such was quite recent, the man shut in alone knowing the combination. By knocking on the wall of the safe, however, he succeeded in communicating it to someone outside.

Such things as these come up sometimes with extreme vividness to the suffocating asthmatic patient. It is more than thirty years since I have had any such experience, but to this day I often pray to God to have mercy on such victims. It must be that He does. He is with them and accompanied by two guardian angels to see that mercy governs. God was with Daniel in the lions' den; with Shadrac, Meshach and Abednego in the furnace; with Montezuma when on being placed on burning coals he exclaimed, "Am I on a bed of roses"; with Livingstone when the wild beast was crunching his arm but he felt no pain; and with the soldier in battle when he does not feel the fatal shot. It is said of the Lord himself there appeared an angel from heaven strengthening Him, when in His agony His "sweat was as it were great drops of blood falling down to the ground."

So doubtless in all the cases of extreme suffering I have mentioned the Divine compassion may have raised the mind so far above the body and its condition that the suffering was modified and to some extent removed. God grant it.

In the early development of the race there have been many instances of extreme suffering which may not have to be repeated. In quite recent times the use of anesthetics in surgery has been providentially discovered, and it stands to reason that a lively faith in God and a more vivid realization of spiritual things generally will more and more remove the race from subjection to physical and mental tortures.

Let us thank God for the ocean of pure air that, when not interfered with by man, always surrounds us. We can drink it in and the more fully the better. We may thus increase by exercise the strength of our internal, bodily organs, the lungs and heart, stomach and liver, even though we do not yet attain to what in the theological sense we call inter-

nal breathing. It is benevolently provided that the air we exhale is warmer than the generally surrounding atmosphere and therefore rises, getting out of the way to let in the pure air for our next breath.

The Lord makes us breathe sleeping or waking. He has mercifully provided that if we get into disorderly or unnatural states we may breathe through the mouth. Natural breathing is noiseless though it may be heard. The sound of natural breathing is sweet and pleasant whether one be awake or sleeping.

CHARLES HARDON.

The Spirit rather than the Letter.

The sermon of the Rev. Louis G. Hoeck on February 13 was evidently a most useful one, if we may judge by the reference to it in the Cincinnati *Tribune* of the next day. He said, among other things:

"There are times when we are satisfied with the conditions of life, and times when we are greatly discontented with them. This common experience of the individual is likewise reflected in the community. City life may move along for years in a humdrum sort of way. Elections come and go; they create a small stir, but then life goes on just the same again. All the time, however, there is trouble brewing. The people are being enlightened. They gradually see conditions as they really are and become more and more restive and impatient of gross injustice. Then comes the crisis, the change of conditions, and then again another period of rest and quiet.

"As it is in private and public affairs so it is also in religion. There are periods when the generally accepted religion or religions proceed in a steady line of development. But sooner or later unrest becomes manifest. The old forms of religion cease to satisfy the progressive thinker. They do not meet his inner needs. A crisis comes and a change is made.

"The world in general believes in reforms and in the enforcement of law and order. But it does not appreciate the value of the work of the Holy Spirit in regenerating the heart as well as the outward life.

"We in this church stand especially for the rule of the spirit. We believe in external reforms, but much more in internal regeneration as the hope of the world. The Lord, the Redeemer, was not born of the house of Saul, but of the house of David. We believe in the power of the spirit of the Word of God, and our chief effort is to understand that spirit in its appeal to the soul. We believe in the letter of the commandments, but we believe also in their spirit, and it is the spirit of the law that we particularly seek to know and to obey, for that touches the heart of every problem in life."

To One in Temptation.

EDITOR NEW-CHURCH MESSENGER:—I have just received a most distressing letter, distressing because I feel that the one who wrote it is in an abnormal, morbid state of mind, and since the letter is without signature I am unable to answer it directly. I therefore desire to put my reply in the MESSENGER, trusting that it may reach the eyes of the one who wrote me. Possibly it may be of help to some person similarly situated. The letter says:

"I have read with very great interest your paper in the

last *New-Church Review*, particularly from pages 88 to end."

I may say in explanation that this is a paper written for the Council of Ministers in Baltimore last May entitled "How to Keep the Church in Touch with the World." The part to which reference is made is to the failure of ministers to recognize that men are lost unless they are born again of the Spirit in accordance with the Lord's words, "Except a man be born again, he cannot enter the kingdom of God." The emphasis I placed upon these words has undoubtedly dismayed my correspondent. He continues:

"I have been a member of the New Church 'in good standing' for more than fifty years, and yet I doubt if I have ever 'experienced religion.' I believe that a religious experience is indispensable to salvation. I believe that even the Billy Sunday kind will save if faithfully carried out with 'full purpose of amendment of life.' I doubt that I have anything as good.

"Not long since my physical condition was such that I expected to enter very soon the other world. What did I face? Not a Billy Sunday hell, certainly. Certainly not anything as good as a Billy Sunday heaven. I shall not meet a loving, personal God-Man ready to receive me with loving arms, because I have not found such a Saviour here. Instead I shall meet an army of men whom I have wronged in acts of omission and commission. They may not accuse me, but the acts will be rehearsed, with the power of restitution gone. My only hope is that my inherited propensities to evil were so strong that very, very little could be expected of me. I have wondered if there are others who are in 'good standing in the church' who are not much better off than I am?"

The letter reminds me of the experience of Cowper, the poet—one of the loveliest and saintliest of men—who was driven almost to despair by a morbid conscience; and also of the experience of John Bunyan, the author of the immortal "Pilgrim's Progress." My correspondent does not seem to recognize that he has repented and turned away from his evils of life, and that this is a step which will bring him into the heavenly life hereafter. His very confession is a proof that the Lord is with him, but it also shows that he is allowing the devils to torment him unduly. I want him to turn to Ezekiel xviii. 21-23 and read these words: "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done shall he live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should turn from his ways and live?"

My friend is suffering temptation, and is in that state of despair which temptation induces before it is complete, before it accomplishes its perfect work. He is probably undergoing the state of vastation which Swedenborg tells us of, and it is fortunate for him that it is taking place in this world where opportunity is still provided for a true reformation. I personally do not think it probable that my friend is more evil than others, but I rejoice that he is conscious of his evils of life and laments them. The seed of the kingdom of heaven is planted in his soul and hereafter it may develop into a great tree in which the birds of heaven may lodge—like the mustard seed to which the Lord compared the kingdom of heaven.

I hope my friend, and others like him (or her), may hear this word of the Lord: "Him that cometh unto me I will in no wise cast out." And this: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And this: "Whosoever will, let him take the water of life freely." There is no occasion whatsoever for despair on his part. The Lord's supreme endeavor is to have him do what he is doing—repent of

his evils of life, and turn to Him. He will save to the uttermost. My friend will be surprised to know that the Lord and His holy angels are nearer to him now in his temptation than at any other time. In patience, let him possess his soul. How tenderly the Lord loves him--how lovingly He is drawing him to Himself! I am quite sure that the Lord is patiently waiting to reveal Himself to him as a personal friend, as a loving companion, as a perfect Saviour.

WALTER B. MURRAY.

Contributors Club

ELISABETH SHAW, Secretary
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Through the courtesy of the editor, this issue of the MESSENGER inaugurates the opening of an occasional column as a forum for the women of the church. The plan in its inception comes from the Brooklyn Chapter of the S. E. L., but in its operation it is open to, and dependent on contributions from all our women.

We are all conscious of the educational value in self-expression and we believe that women are thinking far more deeply on every phase of human life than ever before.

With the incredibly rapid march of dreadful events, things that were once considered vague affairs of state have become intimate and momentous to every individual. Such subjects as arbitration, armament, war-brides, state socialism, neutrality, international law, child-labor, minimum wage, birth control, social service, juvenile delinquency, marriage, divorce, child psychology, etc., are constantly in our minds and hearts, as we work singly or in organized groups.

To give expression to thoughts and ideas on such matters must inevitably be of value to both writers and readers, particularly when we remember that the New-Church woman is the only woman who has a code, a set of life-principles from which she can think and reason. It seems almost a matter of duty that she begin to express in some way the results of her thinking during the past year. This column is therefore open to articles and letters from women addressed to its secretary on any of these or kindred subjects.

We shall doubtless be slow to crystallize our impressions on some subjects, on others we may formulate suggestions for which we wish to assume no responsibility beyond their setting forth as our experiences in searching for truths or in living them. Still other subjects may record our change and growth of viewpoint between one letter and the next. But we shall be free from any possibility of an attitude of instruction from one woman or body of women which might otherwise limit the freedom of thought and therein the usefulness of the forum.

As a safeguard against the dogmatic or didactic assertion we shall have questions, helpful suggestions, tentative plans and appeals, and the value in the exchange of these conclusions will develop in so far as these are the result of systematic thought and study, founded upon an acceptance of the truths of the Church.

Another feature of interest might be introduced if we should desire at any time to speak of the Forum to friends outside the Church. Women outside the Church have been in the habit of allowing themselves a wider field of speculation and will have many questions to ask.

There will be but one condition imposed upon publication, that no communication of destructive criticism or attack shall be permitted, all letters shall be constructive. Letters should be typewritten, or written on one side of the paper, and as we are offered a maximum space of five

hundred words, no article should exceed two hundred in order to allow several in the issue and to avoid editorial shears.

All women of the Church are invited to enter this column with contributions on any phase of modern thought, local or universal, and establish an exchange of affectional wisdom.

Religion in Education.

TO THE CONTRIBUTORS' CLUB:—I have recently attended a meeting called for the discussion of the subject "The Public School and Religious Education."

The question was handled from the standpoint of the Episcopal Church, Bishop Greer presiding.

The immediate question under discussion was "How shall the Church meet the opportunity for week-day religious instruction now offered?"

From the platform different speakers belonging to and representing various board and special committees, religious and secular, gave the following suggestive and tentative replies:

(1) "Through Utilization of the Gary Plan";

(2) "Through utilization of the Ettinger Plan, and in connection with the demonstration Church School".

I would like to hear what the New-Church mothers of public-school children have to say on this subject.

Very truly,

A MOTHER.

Innocence.

And Jesus called a little child unto him, and set him in the midst of them, and said: Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven. (Matt. xviii. 2-4.)

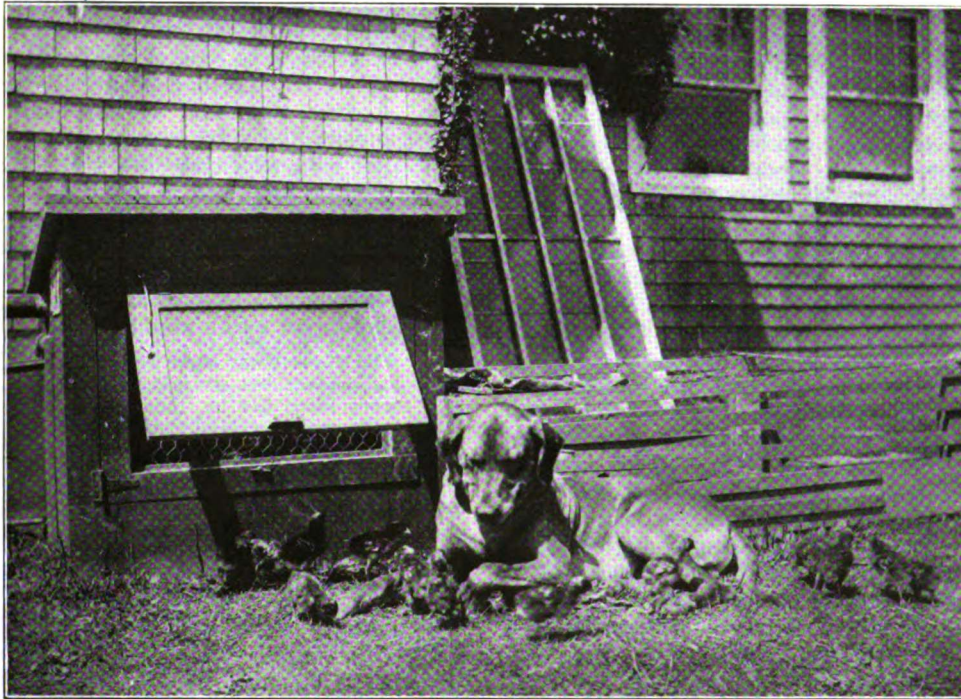
O come with me to yonder verdant grove,
To meditate on childhood's simple *love*.
Sweet childhood! emblem of a heavenly mind,
A *will* renewed, and goodness unconfined.
Our God and Saviour, when frail man had lost
His mind's serenity, and, tempest tost,
Amid the shoals of life, was blindly driven,
His vessel shattered and the canvass riven;
Amid the waves bade Infancy appear,
Sweet star of solace! to dispel his fear.
Yes! in that radiant form and lucid face,
We hail the promise of redeeming grace;
We see the image of a soul refined,
The very transcript of a *new born* mind—
A mind no more by gusts of passion torn,
On life's wide ocean shipwrecked and forlorn,
But wisely, calmly gliding o'er the wave,
Redeemed of Him who came to seek and save;
It sees that flood, unruffled by a storm,
Reflect the sweetness of His Human Form.
Then come with me to yonder beauteous grove,
And muse on all the sweets of infant love.
That spot itself spontaneously shall seem,
In forms of light, to typify the theme,
And, in each flower that sweetly rears its head,
The very language of the soul be read.
Brief gleam of happiness! but seldom given,
To mark this earth an effigy of heaven;
But in the hope, let hearts serene rejoice,
And wait to hear a Gracious Father's voice;
Exalt their thoughts above the grov'ling earth,
And seek those joys which are of heavenly birth.

ALEXANDER KINMONT.

Did I this day, for small or great,
'My own pursuits forego
To lighten by a feather's weight
The load of human woe?



Sunday Afternoons



Buster's Babies.

The account of "Two Faithful Friends" in the MESSENGER of Dec. 8th has moved me to tell of a beautiful act of saving somewhat similar to the one related in the article, by our large dog, Buster.

Buster is really a member of the family, and we do not look upon him exactly as just *plain dog*. He has grown up on our chicken farm and always evinced the greatest fondness for little chickens, never hurting them in any way, but liking to be with them and watching over them. At feeding time we often throw chick feed over his back and he will keep very quiet and allow the chicks to scramble all over him for it. Every evening during the spring and summer brooding season he goes out with his master and helps round up the late-to-go-to-bed chicks, or finds lost ones in some out of the way place where they have secreted themselves for the night, regardless of cats or rats. This he does by barking and whining until we come to him, when he points out the stray chicks.

At sunset one evening last summer I heard Buster barking by the high garden gate, and went out to open it for him, but to my surprise he refused to go through, and kept barking and running short distances from me, when he would stop and toss his head, as if he said "Come on." It was an invitation to follow, and, knowing Buster, I left the supper I was getting and followed across the garden to a field beyond, quite a distance, he leading, barking and jumping excitedly, in fact, talking *dog talk* as hard as he could.

When we got to the field he stopped at a clump of high dried grass, and stood with one paw up, pointing with his nose to the clump, wagging his tail and urging me with his kind brown eyes to "look there!" So I parted the tall grass and looked down, and there snuggled up close together for the night were *twelve tired, sleepy baby Guinea chicks*, looking for all the world like tiny partridges.

Buster expressed the greatest joy when I picked

them up, barking and leaping beside me, and together we went to the mother hen some little distance off, and as I tucked them under their warm feather bed, Buster stood beside me watching and wagging his tail and smiling, yes, actually smiling with satisfaction and pleasure. The little chicks were only a couple of days old, and had been placed under Buster's superintendence, with the mother hen in the garden, but being so tiny, they had squeezed through the inch wire netting run, and followed their wild instinct of roving, and so escaped from the cooped-up mother hen and gotten lost. Buster had found them all by himself, left them unmolested, hastened to inform me of their danger and led me back to them, and his actions expressed the greatest amount of love and joy and satisfaction.

GERTRUDE CONKLIN.

Bird Pensioners.

The sky had been weighed down all day by the snow-filled air. Now the storm was on in earnest. The north wind drove round the corner of the house and swirled the fine, icy snow into drifts. It soughed through my firs along the hillside. I was thankful for a roof over my head. I shall be comfortable tonight with the wood heaped high on my hearth. But now some of the poor unhoused creatures of the wild must suffer!

This afternoon I watched the crows come trooping silently in and settle in the firs. They had been foraging. Their flight was slow and lumbering. They were cold and hungry. Their very silence told of another bitter night in the firs. I felt a pang of pity for them. A chickadee came flying over and lit in one of my Baldwin trees. How can such a tiny creature endure the storm? He seemed to have come some distance. Perhaps he, like the crows, had been out foraging all day. It was four o'clock and the day was going rapidly. He seemed to know it, for he stopped just long enough to turn around once and flitted down to an opening in a hollow limb. He disappeared so suddenly, I was not sure where he went. I crept up close where I could look in, and there he sat. He looked up with an expression that clearly said he didn't care to be bothered, so I withdrew as quickly as possible, glad to know that one bird was safe in a warm bed.

After the robins had taken their supper on the back porch, they, too, silently disappeared in the big firs back of the house. The snowbirds, song sparrows, and towhees all quietly scattered, some going to the trees, some creeping into nooks and crevices about the woodshed, house and barn.

I would be a mighty poor farmer if I didn't care for my birds and pension them as I do the rest of my creatures. My ten acres sheltered about thirty different families. I would not exchange all the tame fowls I ever owned for a few of the wild birds about my orchard.

Of course, I run a free lunch counter and have a birds' Christmas tree. All people do in winter who are thoughtful and like the birds. The daily bill of fare is mixed bird seed, suet chopped in chunks, baked potato, apples, sand, and crumb pudding. For a dime you can get enough suet for hundreds of square chickadee meals. It takes time to build up a bird patronage in this lunch counter business, just as it does with any restaurant. When I started, I had very few boarders. Later on the

news of the free lunch counter spread, and now I have a regular hotel and steady patrons.—WILLIAM L. FINLEY, in *Our Dumb Animals*.

How Old-Time Children Dressed.

How would you like to carry a handkerchief the size of a tablecloth? A tiny Spanish princess did this a few centuries ago, and she was so proud of it that she had a great artist paint it into her picture when she sat for him.

A little Princess Elizabeth of two years wore a beautiful cap embroidered with pearls and pearl ear-rings to match. Besides, she wore a wonderful string of pearls about her neck. What a proud baby she would probably have been had she known the worth of her pearls!

Little girls once wore hoopskirts. Think how awkward and in the way they must have been when one wanted to play.

The little folk of royalty were dressed in gorgeous cloths and jewels and broideries of gold, and you'd never think to look at the beautiful garments, that they weren't finished beautifully on the wrong side. Lovely silks and velvets were lined with coarse muslin and stitched with heavy thread, similar to that with which we now stitch shoes.

You will be surprised to know that little children wore corsets, even the boys. These corsets frequently had needle points at the front so that a child could not lean forward and thus become round-shouldered. A poet who knew much of his aunt's childhood wrote about her:

"They braced my aunt against a board
To make her straight and tall;
They laced her up, they starved her down,
To make her light and small.
They pinched her feet, they singed her hair,
They screwed it up with pins;
Oh, never mortal suffered more
In penance for her sins."

—Selected.

Jack and Joe.

Jack was a big black Newfoundland dog. Joe was a little black cocker spaniel. Both were owned by the same man and lived in the same home. The dogs were fast friends. When one was seen the other was looked for.

But poor little Joe was stone blind. Whether he was born so, or became so, I did not learn through the kind-hearted gentleman in Rhode Island, who told me the story, and who had watched these dogs for a year or more from his place of business near which they lived. Jack had taken it upon himself to make it the chief business of his life to look after Joe, while Joe was made to understand that Jack was his guide and his guard. Just how that agreement was fixed up between them nobody but the dogs themselves seemed to know. But they understood each other perfectly, had full confidence in one another, and their love for each other was great and really good to see. They ate together, played together, slept together, walked together, and even ran together. Each preferred the other's company to that of any other dog in town. It was another Damon and Pythias case, a David and Jonathan affair.

When Joe got confused and lost his bearings, not knowing where to go, or if on the edge of the sidewalk or some big hole into which he was liable

to fall, Jack would push him away from the danger with his nose. When Jack wished Joe to go in another direction he would push him along with his big black nose, then jump ahead and lead the way. When a vicious dog or a mean cat came along and threatened to make it unpleasant for poor blind Joe, then would Jack give a danger signal and Joe would scamper right under his big friend, who stood over him, growling and looking as savage as a lion till the danger was past, and Joe crawled out from under.

Thus they passed the time most pleasantly, attracting much attention, amusing many, teaching some very important lessons to humans and being general favorites in the neighborhood.—*Selected*.

"It is a strange thing how little, in general, people know about the sky. It is the part of creation in which Nature has done more for the sake of pleasing man, more for the sole and self-evident purpose of talking to him, than in any other of her works; and it is just the part in which we least attend to her."—**RUSKIN**.

"Take Joy home,
And make a place within thy heart for her.
And give her time to grow, and cherish her.
Then will she come, and oft will sing to thee
When thou art working in the furrows—aye,
Or weeding in the sacred hour of dawn."

—JEAN INGELOW.

The Sunday-School

What Lies Between?

Let the Sunday-school Superintendent bring to his desk a carpenter's chisel, or plane, or saw and also, if he can get it, a piece of rough iron ("pig" iron) which has not yet been through the blast furnace. Let him hold them up before the school and ask the scholars to tell him what is the difference between the two, what lies between them. Here is the finished tool ready to do its work well and quickly; here is the rough iron which is of very little value as it now is. What helps to change this rough iron into the finished tool—a tool that is bright and keen? First, comes the heat of the "blast furnace," then the "trip" hammer and finally the grinding wheel, and then the finished chisel.

Are there experiences which sometimes melt our hearts so that our thought which has been hard and harsh becomes kindlier and more just and sympathetic? These experiences are like the hot blast furnaces which make the iron melt so that it can be run into moulds and made into bars. The Bible speaks of the "furnace of affliction" (Isa. 48:10). And then the pounding of the "trip" hammer? Do we sometimes speak of the "hard knocks" in life? Does not the hard natural truth of life and of the letter of the Word sometimes strike us hard so that we gradually yield to it? And then the smoothing and grinding effect of practical contact with life and with people; we know how this takes off the "rough corners" of our nature. And at last, if we have let ourselves become changed by the furnace, hammer and grinding-wheel, we come out bright and shining and keen-edged tools or instruments of use and service just like this chisel which I hold in my hand.

Between our babyhood and our possible angelhood must lie, then, a long series of "forming" experiences all of

which, if we do not interfere, bring us nearer and nearer to the state of useful human instruments which the Lord can use in the work of His great kingdom here and in His higher kingdom in the world to come.

Lesson Helps for March 5, 1916.

Recitation: Psalm xxxiv. 11-22.

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

"He keepeth all his bones: not one of them is broken.

"Evil shall slay the wicked: and they that hate the righteous shall be desolate.

"The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate."

Those who really seek and desire the life of heaven know that they can only attain it by means of trials or temptations. But in these trials they come to know that it is the Lord's Love and Mercy which ever delivers them from their enemies and brings consolation and peace.

The bones give the general form to the body and are as it were its hard foundation. They represent in our spiritual life those general, firm truths from the letter of the Word, the Ten Commandments, the Two Great Commandments and other plain precepts of Scripture, which according as we love and live them give the general form to and the foundation of our character. These spiritual "bones" in the Lord's Divine Human life were kept unbroken and it is His power and encouragement which keep us, if we are willing, from breaking these "bones" in our practical conduct and in our intentions.

The Lord is only Goodness and Wisdom and so it must be true that the wicked lose their spiritual life through their own evil actions. "Shall be desolate" is hardly as near the Hebrew as, "shall be guilty" or "shall be punished." Those "that hate the righteous" are indeed guilty of breaking the law of love to the neighbor and their punishment is the loss of neighborly love and so heaven.

To "redeem" means to "buy back" to ransom. We are all born into evil and falsity and it is the Divine Love by means of the silver of the Divine Truth which "buys us back" so that we are able to hear the words of Divine welcome: "Well done thou good and faithful servant . . . enter thou into the joy of thy Lord." The heart of those who truly trust in the Divine Love and follow its Truth are free from the desolating effects of evil and know the fruitfulness of heavenly goodness.

Class Work: Joshua ix. League With Gibeon.

With Primary Classes after getting the story and geography clear, bring out the wrongness of deceit, but also the Lord's goodness in saving all that is good. Find help in "Sower Notes," vol. 2, pp. 33-36; "On Holy Ground," pp. 145-148; Odhner's "Correspondence of Canaan," pp. 63-69. *With Junior Classes* dwell on the above points, but a little more fully on the origin and nature of the Gibeonites. Helps the same as above. *With Senior Classes* bring out especially the goodness of the Lord as shown in the making of the league with the Gibeonites and so their preservation from harm. Helps the same as above.

PRIMARY.

Chapter viii of Joshua, verses 1-29 tells of the destruction of Ai and her king. Would this new victory for the Israelites arouse the fears of other nations in Canaan? Read verse 1 of our chapter for to-day. The map on p. 36 of the "Bible Atlas" shows the general locations of the "nations" mentioned in verse 1. Notice especially the location of the Hivites.

What city is mentioned in verse 3? Turn to the map on p. 82 of the "Bible Atlas" and find Gibeon. It is about five and one-half miles N. W. of Jerusalem. Look at the picture of el-Jib, the old Gibeon, in "On Holy Ground," p. 146. The inhabitants of Gibeon were Hivites (verse 7 and Josh. xi. 19). The Gibeonites heard of what had happened at Jericho and at Ai and from fear what did they decide to do? They were going to "work wilyly," that is, were going to try and deceive Joshua by making it look as though they came from a far distant land instead of from a city near by. In plays and on the stage, people sometimes dress up, to represent other people, but there is no deceit in it, it is innocent. But with the Gibeonites it was

different. They were not just actors for amusement, they wanted to make Joshua think that they were not what they really were. How did the Gibeonites go to work to deceive? Some one told me some of the things that they did. Let us be sure that we get all the things in: Old sacks, wine-bottles, old and rent and patched (See the pictures in "On Holy Ground," p. 147), old shoes which were patched, old garments, bread which was dry and mouldy and then a false story about their home land. These things deceived Joshua and the princes so that a "league" was made with them and "peace." But was it right for the Gibeonites to do these things? Do you remember the commandment: "Thou shalt not bear false witness against thy neighbor?" Is it right when we have done a wrong thing, when we have taken something that belonged to mother or father or sister or brother and when we are afraid of being found out and punished, is it right then to tell a wrong story about our wrong action? No, the Lord wants only a true account from us. Much evil in the world to-day comes from this wrong of not telling things just as they are.

But the Lord knew that the Gibeonites were not wholly bad and so through the promises that Joshua made to them they are saved from death. Joshua and his princes learned that these Gibeonites came from nearby cities named in verse 17. Chephirah is seven miles a little north of west from Jerusalem; Kirjath-Jearim is west from Jerusalem, seven and one-half miles, and Beeroth is nine miles directly north of Jerusalem. (See map on p. 82 of the "Bible Atlas.")

What was the work that the Gibeonites were set to doing for the Israelites? They must hew the wood and draw the water for the "congregation," that is the children of Israel, and for the house of God and for the altar.

We are not to think because the deceit and false story of the Gibeonites saved them from death that it is right for us to save ourselves from just punishment by similar means. Nothing but the plain truth is ever right from us.

JUNIOR.

Some one point to Jericho on the map, to Ai. Tell very briefly what happened here. Had the other people of the land heard about what had been done at these two places? Turn to the map on page 36 of the "Bible Atlas" to see the general locations of the nations mentioned in verse 1 of our chapter. Of these six peoples mentioned in verse 1, the Hivites most interest us as the Gibeonites were also Hivites. What do we know about these people? The map just referred to gives the location of their homes. Scholars are now puzzled over the origin of these people, but our Church doctrines tell us that they were descendants of those of the Most Ancient Church which once was in Canaan. The people of this first Church were very good and loved the Lord and each other. But in time they became less good and with each new century their descendants became a little worse until in the Hivites of Joshua's day almost all goodness was gone.

Part of these Hivites lived in Gibeon. Put a cross on your outline map where Gibeon should be. Have you put it in the right place? It is five and one-half miles northwest of Jerusalem. Show the class the picture of Gibeon in "On Holy Ground," p. 146. What did these Gibeonites decide to do so that they might be spared from death? Some one describe their appearance as they came to Joshua. Have you ever played being Indians or being little mothers? You have seen actors and actresses in the moving-picture shows. But there was no deceit or dishonesty in these things because you knew that it was only "playing" or "acting." But it was different with the Gibeonites for they meant to deceive and they told falsehoods about their journey and bottles, clothes, shoes and bread. But was Joshua deceived and also his princes? Read verses 14 and 15. What do you think about the way the Gibeonites went to work to save themselves? Was it right or wrong? What Commandment did they break? Do you know of any one who at school or at home who perhaps took something he shouldn't have taken, or who broke some rule and who then because he or she feared being punished for it, told a false story about what happened? Did you think it was right for this boy or girl to tell things that were not so?

But the Gibeonites were not wholly evil and so through the promises that Joshua and the princes made the Lord found a way to save them from death. This saving of these people shows us how the Lord loves what little

good there is in any one. When we see people or boys and girls do wrong it is very easy for us to say: "He is bad, I hate him. I won't have anything to do with him." But this isn't the Lord's way. He too hates the wrong story or evil habit and he wants us to, but He sees the good too in other people who do wrong and He tries to lead them back to good ways. So we must not be too harsh in what we say about those who do wrong: we must try and help them to see what is good and true.

Look on page 82 in the "Bible Atlas" for the cities mentioned in verse 17.

What was done with the Gibeonites? They were to hew the wood and carry the water for the children of Israel and for the house of God.

SENIOR.

What was the chief characteristic of the Most Ancient Church which once had its home in Canaan? An open, innocent, perceptive love of God. But was this in time lost? What event in the book of Genesis describes the end and judgment on this Church? (Gen. vi, vii). In the list of the peoples given in the first verse of our chapter notice especially the "Hivites". Who were the Hivites? The "dictionary of the Bible" (Hastings) says: "We do not possess the necessary data for determining with any confidence the character or racial affinities of the Hivites." From the doctrines of the Church we learn that the Hivites were the remnants of the Most Ancient Church.

A. 4431 says: "But because inferior truth was signified by the Hivites from the ancient time, and because they were among the more upright nations, with whom iniquity was not so far consummated, that is, the truth of the church was not so far extinguished as with others, the Gibeonite Hivites were by the Lord's providence preserved by means of a covenant made with them by Joshua and the princes." This preservation of the Gibeonites is a beautiful picture of how the great mercy of the Lord preserves in us and in His kingdom the least forms of goodness.

The Gibeonites in their best sense mean what in us? Innocent desires of our childhood days, desires to be helpful. They mean, too, the thought of such desires. But are these desires and thoughts the most living and heavenly? Read in A. 2306 how the innocence of little children is "represented by something wooden." We can see then why the Gibeonites were set to hewing wood. To hew wood means "to place merit in works" (A. 9011:4). In this simple innocence even in its beginning there is hidden something of the desire for reward and praise, something of self trust even though the child may be unconscious of it. But the Lord can use such states even as the Gibeonites were used to hew wood and draw water for the "congregation" and for the "altar." See what it says in A. 1110, 4943, T. C. R. 441:4, and S. D. 4177, 271-273, about the spiritual state of those who are "hewers of wood."

The weakness of these innocent desires and thoughts of childhood and the states into which such weakness can be lead are pictured by the appearance of the Gibeonites as they first came to Joshua asking that a league be made with them. Put the different items in the appearance of the Gibeonites on the board and then let the class work out the corresponding spiritual conditions. Use your Bible concordance in working out the correspondence besides the helps in Swedenborg and the collateral works. The self trust in the goodness represented by the Gibeonites gives this goodness its greatly inferior quality. Recall again the important dictum of the Writings: "Heaven and heavenly joy begin in a man, when self regard dies out in the uses which he performs" (A. 5511:2). Good work done from the simple love of increasing human happiness on earth and in heaven takes the soul out of the class of the Gibeonites and makes it free according to the measure of its love of goodness. The Gibeonites were the *servants* of the Israelites. It takes great watchfulness and care on our part and on the part of parents and teachers to lead ourselves and the children out of Gibeonite goodness into the larger freedom of unselfish service.

SUNDAY AFTERNOONS

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

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	Church News	
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The Rev. Hiram Vrooman's sermon on "Immortality," delivered in the National Church, Washington, on Feb. 13th, was noticed at some length in the *Evening Star* of the next day.

The condition of the Rev. S. S. Seward, according to last reports received, is not much changed. He is still quite low, but experiences no physical suffering. He seems to be gradually failing, both in body and mind, though he still recognizes his friends.

The Rev. Paul Sperry has received a unanimous call from the Washington Society to become its pastor, owing to the death of Rev. Dr. Sewall. The General Convention, through the General Council, had already voted to concur in the call if made by the Washington Society.

Chicago has been definitely decided on as the meeting place of this year's Convention, and June 17th as the date. Some particulars are to be decided before the formal announcement can be made—as the place of meeting, whether at a hotel, as the last Chicago Convention, or at one of the parish churches. The local committee of arrangements in Chicago is already at work.

A great deal of valuable information is concentrated in the "New-Church Almanac and Year Book for 1916," issued at 1 Bloomsbury Street, London, by New-Church Press, Limited, and sold for one penny. After the regular information given by the Calendars for each month, we have essays by well-known ministers explaining our doctrines and extracts taken from the Writings. A complete directory of all church uses, a detailed and extended list of societies and their locations and a catalogue of New-Church publications are some of the valuable features of the small booklet, and make it attractive.

John Stuart Bogg.

We have notice of the death of this eminent New-Church layman in England, on January 21st.

The *New-Church Weekly* says: "The place that was filled by Mr. Bogg in the activities of the New Church in Britain was probably wider than that filled by any other layman." Besides his activities in the general uses of the church for upwards of fifty years, his labors as a literary man illustrated by the 'Birthday Book,' his 'Christmas Verses,' and especially his 'Glossary of Swedenborg's Phrases and Terms,' all demonstrate the breadth and depth of his great love for the Lord's kingdom in the world and the descent of the New Jerusalem." Mr. Bogg was 77 years of age at the time of his death and had been connected with the New Church for fifty-five years.

Progress in Detroit.

Work on our new house of worship has progressed very satisfactorily during the winter and it has been decided to dedicate the building on Sunday, March 26, with appropriate ceremonies. Rev. Julian K. Smith has been invited to officiate, assisted by Dr. Thomas A. King of Lakewood and Rev. Frank A. Gustafson, pastor of the Detroit Society. Details of the dedicatory exercises will be announced later. The church is very centrally located on Forest Avenue, just off Woodward Avenue, very accessible by street cars from any part of the city. The architect, Harry G. Muhman, is a member of the Society.

On Friday, January 28th, the ladies gave a Swedenborg birthday celebration which was largely attended. It was

the first social function in the new building. A unique feature of the refreshments was an immense birthday cake ornamented with 84 candles, depicting the years of Swedenborg's life.

On Friday, Feb. 11th, the ladies of the Church gave a chicken dinner in the Assembly rooms of the new building. About 130 were served, and the affair netted quite a substantial amount which helped very materially in furnishing the new kitchen.

A Centennial in New York.

The institution of the first New-Church Society in New York City one hundred years ago was commemorated by appropriate services in the church on East Thirty-fifth Street, Sunday morning, January 30, 1916. The pastor, the Rev. Julian K. Smyth, preached a special sermon on "The Romance of the Church's Beginnings." He related some interesting facts in connection with the introduction into this great metropolis of the doctrines of the New Church through Mr. Edward Riley in 1805, and he put strong emphasis on these two facts: (1) That the early believers entered very deeply into their religion; and (2), To them the New Church was always the Church of Divine promise, signified by "the New Jerusalem." The sermon will be found in this issue of the MESSENGER.

The services were much enjoyed; and, notwithstanding the inclement weather, there was a good congregation. Many of "the old guard," who had served in the ranks and had their part in the struggles of the Society through many years, were present, some of them coming from a long distance. After all, there is nothing much more beautiful or elevating in a man's or woman's life than loyalty and devotion to the church in which one has been baptized and confirmed, in whose struggles one has shared, and to whose highest interests one has remained steadfast and true, thus forming a kind of "Loyal Legion" upon which the Lord and His angels must look with gladness and love. So many promises in the Word are addressed to "the faithful," to those who "endure to the end"! So often words of commiseration are addressed to those who falter and turn back, who forsake their brethren, who neglect the "Jerusalem" that once was their spiritual mother and that did so much for them and for their children!

The anniversary service above referred to was, as stated, impressive and joyous. Little we realize that almost at the very time when the service was closing and the benediction was being pronounced, one of the most devoted among our number—Mrs. Gorham Bacon—was entering into the higher life. It would be difficult to describe by words the completeness of her devotion. She had many and varied interests; she moved in a large circle of friends and acquaintances; her hands were tireless in performing deeds of kindness; her sympathies were boundless; her zest in life gave an element of vitality to her presence; her nature was radiant with faith and joy and love. Through it all there burned an intense love for the church. There was nothing she would not give to it in thought, in time in effort and in money. She thought of it and planned for it constantly. It seemed as if her "eyes were ever towards Jerusalem." She believed in it with all her mind and heart. She rejoiced in it with all the intensity of her earnest nature. Any and every effort to advance its progress had her enthusiastic support. It was supreme among her interests, and all her acquaintances and intimate associates felt this. We in the church know that we could always depend on it, and we were never disappointed.

She had often expressed the hope that when she passed away it might be on a Sunday. Her wish was Divinely granted; and it also seemed fitting that her passing should

be at the very time when the society of which she was such an inspiring and such a loved member should be commemorating the first organized effort to establish the New Church in this city one hundred years ago.

Pittsburgh Society.

League Sunday was celebrated Jan. 30th in the usual manner, a special sermon having been prepared by Rev. Mr. Stockton and the National League President's address read. The members attended in a body, wearing the official colors.

Swedenborg's birthday was celebrated Friday, Jan. 28th, with a banquet arranged by the Ladies' Aid and a musical entertainment, both vocal and instrumental, under the direction of the League, which was highly appreciated. A very impressive address was made by John Shoenberger, President of this Society, followed by a most interesting address on "The Life of Swedenborg," by Mr. Stockton.

The annual business meeting of the Society was held Monday, Jan. 31st, with President Shoenberger in the chair. The reports of the various officers and committees were very interesting and indicated much activity during the past year and also showed noted strides of progress in all the various bodies of the Society. The Sunday-school report by Supt. Geyer was especially interesting and showed considerable gains in membership and attendance, as well as in general activities. Much credit is due Supt. Geyer and his assistant, Edward Stumpf, for their efforts in this most useful work. The Men's Club presented a good report for the first year of this body, they having enrolled, in addition to most of the young men of this Society, eight members, who were heretofore total strangers to the New Church. The most important use of this body is the apparent fact that it is likely to be a channel through which we may interest the outside world in our beloved doctrines. During the month we had the pleasure of a very intellectual address by Rev. Homer Synnesvedt of the Pittsburgh Academy Church.

The nomination and election of officers for the ensuing year was next in order and showed the following elected, who will constitute the Council of this Society for the year 1916:

President, John Shoenberger; Vice Pres., Peter Stumpf; Secretary, R. L. Heddaeus; Treasurer, John Fitzgerald; Trustees, Dr. A. F. P. Huston, S. H. Wilson, H. H. Heer; Supt. S. S., F. M. Geyer; Librarian, C. L. Koehner.

The Lecture Committee has not as yet completed its plans for the series of lectures to be given during March, but it expects to outline same in time for our next report.

Growing Recognition of Swedenborg in His Native Land.

At the last meeting of the Swedish Academy in Stockholm, December 20, 1915, this the highest literary Areopagus of Sweden whose membership is limited to 18 of the most scholarly men of the country, awarded its first prize—a large gold medal worth 800 crowns—to the "docent" at the University of Upsala, Martin Lamm, for a work of his entitled "Emanuel Swedenborg, a study of his life work as a mystic and a spirit-seer". The awarding of the prize took place, as usual, in the presence of the king and other members of the royal family, and other high dignitaries of the kingdom. As a curiosity it might be worth mentioning that the illustrious author is a Jew, as is also the Austrian physician, Dr. Neuberger, who was one of the first to call attention to Swedenborg's scientific writings and their worth. We have ordered the work from the publishers in Sweden, and as soon as received it will be reviewed in the MESSENGER.

Another sign of the awakening interest in Swedenborg in his own country, has just come to our notice. The Artistic Publishing Company Grafia in Stockholm has issued a magnificent illustrated portfolio entitled "Great Men of Sweden, twelve original lithographs by Thorsten Schonberg", and Swedenborg is one of the twelve. The other eleven are: Engelbrekt, Sten Sture, Old King Gustavus, Olaus Petri, Gustavus Adolphus, Axel Oxenstjerna, Carolus, Olofus Rudbeckius, Jonas Alstromer, Carolus Linnaeus, and Carl M. Beldman, all names whose bearers are representative men of international fame.

The artist represents Swedenborg at his writing desk with a large manuscript before him, pen in hand, and sitting right in front of his well known little gardenhouse, where he had so many of his visions of the other world. It was a happy thought of the artist to make the background dark, while the gardenhouse is engulfed in a flood of light. The copy of the page we have seen appears very attractive and is artistically conceived and finished. It is a lithograph 61 cm. by 48. The Swedenborg-page from the above mentioned Artportfolio can be had separately for \$2.00 from the publishers, whose address is Konctforlaget Grafia, Karlbergsaagen, 40 Stockholm, Sweden, or from Nykyrkliga Bakforlaget, 50 Kammarakregatan, Stockholm, Sweden, or we will order it on receipt of price.

AXEL LUNDBERG.

The Best Missionary Literature.

EDITOR NEW-CHURCH MESSENGER:—As chairman of a committee appointed by the General Convention to ascertain the usefulness of existing missionary literature and to suggest additional literature that may be useful, may I appeal to the readers of the MESSENGER to aid in the matter?

Some months ago a number of letters which our committee had received, chiefly from ministers, was published by the MESSENGER, and the invitation was given to all to participate in the discussion as to the usefulness of literature we possess and the needs for something new, but nothing else appeared.

I wonder how many in the church are acquainted with the various books and pamphlets which we have on hand and which are advertised in the catalogs of our book rooms? A somewhat hurried survey of some 250 of our tracts leads me to believe that a great many of them are not of such a character as to be useful for general missionary work in our time. They represent other epochs in our history and are not adapted to the presentation of our truth to our own times. They are useful for those who desire light on a great variety of religious truths, but most of them are valuable only to illuminate special texts or special topics. In the main they are not, in my opinion, the kind of literature one would select to introduce our New-Church truths to strangers.

What we should do is to select from our large list of books and tracts those which we may have found to be useful and recommend to the church at large their use under certain conditions that could be stated. Will not some of the readers of the MESSENGER give us the benefit of their experience in this matter? Mere reminiscence is not desirable, but the net result of our experience for the purpose of giving practical help.

Would it not be an excellent idea for all of us to take out our book-room catalogs and select therefrom such tracts as we believe might be useful with individuals we know and send them out? Let us make use of these tracts as far as we can do so helpfully.

In the future we are hoping that every new publication, whether tract or book, may be printed so attractively and bound so tastefully that we shall not be fearful of offend-

ing strangers when we present it. So many of our tracts look like tracts that we instinctively feel a hesitation in handing them to strangers, who might resent being considered so obviously needful of illumination.

May we not hear from many in order to ascertain the best books or tracts to use and what new literature we need?

WALTER B. MURRAY.

A Most Useful Missionary Work.

EDITOR OF THE MESSENGER:—As a result of one of the uses of this Society, namely, advertising our Uniform Edition books at 5 cents each, we have accumulated a list of names and addresses, some 10,000 in number, of people who are not connected with any New-Church organization. As these names came in and the list of them grew, we were impressed with the great use that might be made of them by addressing a "follow-up letter" to each one of them, giving further information about the New Church and its organizations. In order to do this most effectively and wisely, we consulted with the different organizations of the church, and with their assistance we prepared a letter reading as follows:

"DEAR FRIEND:—Our record shows that you have ordered from us one or more volumes of Swedenborg's writings. If you have found interest in the reading of these books, perhaps you may be glad to follow up this interest in one of the ways here suggested:

"(1) By the purchase of other books of Swedenborg or of New-Church writings. There is a large number of books by New-Church writers on various subjects pertaining to the New Church. Swedenborg, besides his theological works, left many books on scientific subjects. A partial list of these books will be found on the enclosed leaflet of the New-Church Press, No. 3 West 29th St. A complete list will be sent upon request. A copy of our "Who Was Swedenborg and What Are His Writings?" containing a brief biography of Swedenborg and a full list of his theological writings published by us, was sent you with the books ordered. If you wish another copy of it, we will be glad to send it upon request.

"(2) By a systematic study of some book or books of Swedenborg under the guidance of the New-Church Theological School, 48 Quincy St., Cambridge, Mass., which, in its correspondence department is glad to give such help without charge. For particulars address the school.

"(3) By the coming in touch with the organized New Church. Enclosed is a brief description of the organization of the New Church, with the offer of one well acquainted with the church throughout the country, to put you in touch with societies of the church, or with individuals in your neighborhood who are interested in its doctrines. Do not hesitate to command his services.

"Hoping that you may be interested in one or more of the above suggestions, we are,

"Sincerely yours,

THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY,

"H. W. GUERNSEY, President."

We have sent 8,000 of the above, the balance will follow shortly to names and addresses we have. Some of the replies we think your readers will find of interest, and I quote from them as follows:

From North Dakota: "Some twenty years ago his (Swedenborg's) work on Heaven and Hell came into my hands, and I must say that the pleasure I derived from reading that work still lingers in my memory. Had I had the book I would have read it many times over, but it was taken away from me by the owner and I never could find out where I could get a copy. . . . I have profoundly admired Swedenborg and have read nothing in my life from which I have derived so much pleasure and comfort and inspiration as from reading some of his works. . . . His great soul, without doubt, was elevated by Divine guidance, to the realms of the Divine secrets and he was directed to reveal them to those who were in darkness as to the real meaning of those secrets."

From Illinois: "Certainly your company must be doing a great good in the world. These books are so comforting."

From Salt Lake City: "I have a class in Swedenborg. That is the reason I am ordering two sets. Usually have the people order themselves. The orders coming from Salt Lake are from my class. Formed a class to study Swedenborg from his works. It is going very well. It always appeared to me that the teaching of Swedenborg was more clear from his own books. . . . Also wish to tell you that among the people in the class, many have told me that life and the world is more clear to them since the study."

From Pennsylvania, which speaks for itself: "When out in Indianapolis I worked for a Swedenborgian. He was the best man I ever worked for. I agreed to work for \$8 per week. He saw I did my best, so he gave me \$9 the first week. You may not find another employer in a thousand that would do so."

Finally one from California: "Your letter of Jan. 25th received. I thank you for kindly writing to me and suggesting further assistance in my studies of Swedenborg's teachings. I may receive all the help needed right here, near home, for the great Swedenborg is well represented here in the West; I am thankful to say this. There are two Swedenborgian Churches in San Francisco, and also services at our University town, Berkeley. Your representatives here are true disciples of the Great Master, not only preaching and teaching, but living and demonstrating his teachings. Although the number of the congregations is small, nevertheless it is like the leaven in Scripture which a woman took and mixed it unto three measures of meal, until all became leavened. Who can judge the deeper, spiritual influence of these Swedenborgian centers in California? We know that we must not judge by mere outer appearances. The Swedenborgian teachings are a mighty factor in uplifting the world, setting a higher standard, a spiritual understanding in this age of darkness and suffering. Yes, if all the world would turn to Swedenborg, this war-ridden, struggling, agonizing old world—why, it would become a Garden of Eden. Why cannot they see? Why don't they grasp this wonderful doctrine of salvation? How long will they continue to grope in darkness and pain? *Nunc licet.*"

"Your society is doing a great work in generously distributing these precious books, in kindly offering help and service, without any pay, true to the word: 'Freely ye have received, freely ye shall give.' God bless you, and may you reap a glorious harvest for all your earnest endeavors. Your Society has done splendid work during the World's Fair in San Francisco. Often I have visited the Swedenborgian booth, drawn thither to look at his autographs and books, and receiving kindest and most courteous attention from the directors of the Swedenborgian exhibit."

We should add that enclosed in the letters we sent out were three leaflets, one covering a list of our publications, another a partial list of books published by the New-Church Press, and a third giving a brief description of the organization of the New Church prepared by the Board of Home and Foreign Missions.

Yours very truly,

THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY,

H. W. GUERNSEY, President.

Board of Home and Foreign Missions.

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

SUSTAINING FUND.

Amount reported Dec. 15, 1915.....	\$4,503.67
Mrs. H. C. Thacher, Boston, Mass.....	100.00
Mrs. M. E. Strong, Berrien Springs, Mich.....	1.00
Mrs. M. G. Browne, Lakewood, O.....	5.00
Claud Davis, Banks, Ore.....	1.00
Rev. Wm. F. Wunsch, Roxbury, Mass.....	2.00
R. T. Tipton, Alanreed, Tex.....	25.00
Hattie A. Hendry, Santa Ana, Cal.....	2.00
John Broadfoot, Brussels, Ont.....	4.00
M. E. F. Robbins, Lynn, Mass.....	5.00
Joseph P. Day, New York, N. Y.....	5.00
Hiram F. Mills, Lowell, Mass.....	100.00
Wm. Swan, E. Wentworth, N. S.....	1.50
Agnes Pitman, Cincinnati, O.....	1.00
J. F. Scott, Topeka, Kans.....	12.00

Anna Johnson, Mt. Vernon, N. Y.	2.00
F. H. Bode, Jacksonville, Ill.	1.00
Henry Knight, Burks Falls, Ore.	10.00
Berlin, Ont., Society	17.06
Alice Field, Newtonville, Mass.	1.00
Chas. F. Dotter, Brooklyn, N. Y.	50.00
E. F. Johnson, Ogema, Wis.	5.00
Amy T. Marston, Boston, Mass.	25.00
Anna C. Grigsby, Concordia, Kans.	10.00
N. J. Society of San Francisco, Cal.	8.50
Wm. McGeorge, Jr., Trustee of Kirk Fund.	150.00
Cornelia A. Hotchkiss, Middletown, Conn.	25.00
Edward H. Cutler, St. Paul, Minn.	200.00
Wm. Ackerman, Sr., Solomon, Kans.	5.00
Lydia L. Lewis, Bridgewater, Mass.	10.00
O. S. Hammel, Alanreed, Tex.	1.00
Emma Sproat, Chillicothe, O.	5.00
Brockton, Mass., Society	60.36
George C. Warren, Brookline, Mass.	25.00
Mrs. E. K. Hood, San Antonio, Tex.	2.00
Mrs. S. B. Ford, Exeter, N. H.	1.00
Mrs. S. S. Buxton, Gallipolis, O.	10.00
H. Hendrickson, Parkersburg, Ia.	1.05
Amelia M. Churchill, Windsor, Conn.	2.00
Mrs. J. R. Carter, W. Newton, Mass.	10.00
Emma F. Barclay, Bedford, Pa.	10.00
Marion R. Ely, Orange, N. J.	5.00
Mark Norris, Grand Rapids, Mich.	10.00
Income from Investments	98.50
Interest on Current Accounts	11.68

Total \$5,540.32

Jan. 24, 1916.

LLOYD A. FROST, Treasurer,
716 Old South Bldg., Boston, Mass.

Communications

"Private Property in Land."

Several weeks ago I wrote a letter to the MESSENGER in which I said that I believed that private property in land was wrong and should be shunned as a sin against God, but added that I would like some expression through the MESSENGER as to what is to be considered the teaching of the New Church on the subject. In the MESSENGER of Feb. 2 Mr. Whitehead replies.

I did not propose in this question to inquire what the New Church teaches as to our relation to God, the Creator. All the private property we have in relation to Him is our sins.

Neither did I propose to raise any question as to the necessity of private possession of land. Of course private possession of land is necessary to civilization. The question is in regard to *ownership*—private *property*. The house I rent is in my possession, but I send the rent every month to the *owner*. I may have a stray horse in my possession, but I await the finding of the man who owns him. The business of the city of London is carried on for the most part by people who possess but do not *own* the land they occupy. Evidently all the business of the world could be carried on in the same way. Agriculture is carried on in some states about evenly by those who do not own the land and those who do.

Mr. Whitehead says "legal possession and ownership are the same." The slave masters of the South sixty years ago had "legal possession" of their slaves, but will Mr. Whitehead say that they owned them? And does he think the New Church teaches that it would be right to own them?

I am not raising any question about the abuses of land ownership—it is whether land ownership is *itself* an abuse. This is the question and the only question that I desired particularly to get the answer to. Land ownership is at the same time ownership of the air, the clouds, the light of the moon and the light and heat of the sun,

for without land none of these things can be enjoyed; and what indeed is the buying and selling of these God-given things, which is involved in the buying and selling of land, but the reenacting of the scenes in the temple when those who made merchandise of the things of God were driven out by the Lord with a whip of small cords? Buying and selling the earth! Paying another man for the God-given ground on which alone the rain can fall! Is the NEW CHURCH to be understood as standing for this?

No New Churchman has any hesitation in affirming that the pretense of privately owning, or appropriating as one's own, goodness and truth is wrong and to be shunned as a sin against God; and pray, what is the pretense of owning the natural resources of the earth, the land and water to which goodness and truth correspond, but doing on the natural plane what the church does not hesitate to call theft on the spiritual plane? And who but those who uphold such ownership are responsible for making what would otherwise be the Lord's temple a "den of thieves"?

Land ownership is essential slavery, for whoever owns the land owns the people who must get their living from it. Mr. Whitehead rightly says that nineteen-twentieths of the land is "possessed (he means *owned*) by a few families." This means that the land of Great Britain has been stolen from the mass of the people by "a few families"; if not by them personally, by somebody for them, and they hold it as stolen goods. Can the NEW CHURCH *grow* in Great Britain with this state of things? The condition in this country, though not yet quite so bad, is essentially the same. The few own the many. And yet we wonder why the New Church does not *grow*. Civil freedom, according to Swedenborg, is necessary for the growth of a true church; but there is no civil freedom where the earth is owned by a few.

Private property in land is with us a social institution, as chattel slavery was in the South sixty years ago. Society, the greater man, must repent of it. Individually all we can do is to see and acknowledge it, educate the church and the mass of the people in regard to it, and finally get laws enacted which will abolish it. Mr. Whitehead does not wish us to "abuse" it; I would destroy it.

CHARLES HARDON.

Is It an Evil in the Body Politic?

EDITOR NEW-CHURCH MESSENGER QUESTION BOX:—In answer to the question in the MESSENGER of Feb. 2nd, "Is private property in land an evil that should be shunned as a sin against God?" the Rev. John Whitehead answers: "We do not find either in the Scriptures or in Swedenborg any justification for the idea that private ownership of land is wrong and is a sin against God," and quotes Swedenborg on riches in general: "No man of sound reason can condemn wealth, etc." (T. 403.)

The question did not mention "wealth" or "riches," but *land* in its economic sense. Please give us an answer to the following question:

"Is it an evil in the body politic to permit or sanction by law the *private* appropriation of land rent economically known as the *unearned* increment in land?"

Solomon, Kans.

E. Z. BUTCHER.

In Re Tobacco.

The following quotation, from the Rev. R. L. Tafel's lecture on "Casting Devils Into Swine" may interest some readers of the NEW-CHURCH MESSENGER:

"When a man, therefore, labors under a certain disease, an influence from a certain class of evil spirits, by the principle of correspondence, enters into the diseased parts of his body and exerts there a pernicious and deadly effect. But the man is rescued from the disease-bearing influence

of the evil spirits of hell, when a substance of the animal, vegetable or mineral kingdom which corresponds to, and is produced by, that very same influence, is introduced into his natural body. The disease-bearing influence then leaves the diseased parts in the human body, and is transferred to the lower substances from nature which correspond to the disease. For as heaven constantly tends to lift man out of his lowest, perverted sensual nature, so hell has a tendency to force man, and everything spiritual, from the higher parts of his being into the lower. This is the rationale of medicines; for medicines, for the most part, are animal, vegetable, or mineral poisons; and the poisons, in this case, absorb the malignant spiritual influence which has been the cause of the disease; even as the herd of swine in the miracle acted as an absorbent for those evil spirits whom the Lord drove out of the two Gadarene men. Men, at the present time, are thus frequently the prey of, or are haunted by, a certain class of disorderly spirits who cause in them mental states of discomfort, which when they are intensified, are popularly called the 'blues.'

"The influence of these very same spirits also is productive in the vegetable kingdom of a weed, called 'tobacco'; and when the men who are troubled by those spirits smoke that weed, the influence of these disorderly spirits called the 'blues,' is sent off in and by the tobacco smoke. Unwittingly they apply the same principle, which the Lord Jesus Christ applied on a larger scale in the miracle which He wrought in the country of the Gadarenes."

So, these disorderly spirits have five cards of introduction: cigarette, cigar, pipe, plug and snuff. That these spirits are evil may be evidenced from the fact that as soon as a man stops smoking for a time they endeavor to ruin his disposition.

The following suggestion is offered to smokers who desire to quit tobacco; be the own boss of your disposition and make yourself agreeable to others; if you crave smoke, set some tobacco on fire in a pan, open the window and give your undesirable friends the merry "ha! ha!" With two or three such insults the uninvited guests will move out bag and baggage. If you wish to say "good-bye" to them, quote:

"Happy is the man that walketh not in the counsel of the wicked,

Nor standeth in the way of sinners. * * *

But his delight is in the law of Jehovah;
And on his law doth he meditate day and night."

ANTI NICOTINE.

Current Literature

New-Church Press Notes.

It is exceedingly gratifying to note that our December sales sheet tells the story of approximately 1,600 items, books, pamphlets, tracts, periodicals and other printed matter handled, representing nearly 150 varieties of title and subject. This ranges from comprehensive book sets, such as "The Soul or Rational Psychology" and the "Economy of the Animal Kingdom" to pamphlets, such as the popular "Inner Beauty of the Lord's Prayer, and the Shepherd Psalm." This is a very good showing in comparison with previous years. But it is not well to rest comfortably on the bed of that word of praise. There are shoals of public libraries in the land, on whose shelves as yet no collateral New-Church literature appears. The "isolated receiver" has a task marked out to his hand right here. Look up your public library; see what books they have by New-Church writers. If they have none, the transfer of such books from our shelves to theirs is a laudable work and five dollars, or ten dollars so spent reaches more readers than spent in any other fashion.

Our books show an increase of interest in the books, and publications of the Rev. Dr. Frank Sewall, and we feel at

liberty to say a special word with reference to three of his publications, which deserve a larger circulation than they now have.

One is, the "Angel of the State." It is a study of Pestalozzi, Froebel and Swedenborg and concerns itself with the problem of the Kindergarten as the initial step in the education of the citizen. It contains eight chapters and four appendices, covering 122 pages, with two portraits, one of Froebel and one of Swedenborg. The book is written in the beautiful, virile style of Dr. Sewall, and it is difficult to tell which chapter is most fascinating and attractive, but the chapters on "Ascent and Descent" and "The Divine Kindergarten" deserve not only re-reading but painstaking study. It is difficult to understand how any kindergartner can get along without this remarkable contribution to our knowledge of the child mind. The price of the book is 50 cents, and it is neatly bound in paper.

The other is "Reason in Belief." This is a book of 208 pages, published by Elliot Stock, in London. Dr. Sewall himself says of it and the thought behind it, in his announcement: "The twelve chapters of this little treatise discuss an old theme, the Rationality of Faith, in a new way. Starting with Kant's generally accepted doctrine, of the 'unity of apperception in the soul,' as the basis of all relation and all knowing, I have carried the principle to its results, not only as touching the existence and personality of God, as Dr. Ward has done in his 'Agnosticism and Naturalism,' but as relating to the other great fundamentals of the Christian religion—Revelation, Incarnation, Immortality, and Salvation." And the work has been done in the masterly manner characteristic of Dr. Sewall. The price of this book is \$1.25.

And finally: "The Guide to the Holy City." Most of the readers of the MESSENGER are familiar with this book. We have recently published a new edition of it, in neat and serviceable cloth at 50 cents. We have it also in white morocco at \$1.50 and in black morocco at \$1.25, and in paper at 25 cents. The reason I mention these more expensive editions is because many New-Church readers have been accustomed to think of this book as peculiarly appropriate for an Easter token and for those who are first taking the Holy Supper. The book really comprises a "Catechism" of 18 pages: A Manual of Religious Instruction, the first part of which is a catechism on the "Faith of the New Church" and the second part a similar work on the Lord's Prayer. An order of worship to be used in classes being instructed in the catechism: the "Vox Amoris," a pastor's word of love, to one approaching confirmation and the first communion, and finally a "Guide to Daily Prayer and the Holy Communion." The book comprises 250 pages altogether. We had formerly separate editions of parts of this book. There are none in print now. This is the only form in which the book appears. This in answer to the question: "Where can I secure a copy of Dr. Sewall's 'Vox Amoris?'" The answer is "In the 'Guide to the Holy City.'" _____ THE SECRETARY.

"The man who is examining himself for the purpose of doing the work of repentance, must closely consider the thoughts and intentions of his will, so as to infer from them *what he would do if he were able*—that is to say, if he were not hindered by fear of the law, or of the loss of reputation, honor or profit. For a man's evils dwell in his thoughts and intentions, and these are the source of all the evil acts which he commits in the body.—(H. D. 164.)

Anyone having a copy of "The New Christianity," by Dr. Ellis, that they may be willing to sell, will confer a favor by advising The New-Church Press, Inc., 3 W. 29th Street, New York, as to condition of book and price of same.

The Church Calendar.

March 5. The Sunday before Lent. The Word.

Sel. 254: "Ho, every one that thirsteth."
Lesson I. Exodus xix.
Chant Anthem VI. B. of W., p. 336:
"As the heart panteth."
Lesson II. Mark xiv. to v. 25.
Gloria, Benedictus and Creed.
Hymns (Mag.) 244: "How precious is
the book divine." 242: "The Lord
our Saviour is the Way."

Baptisms

SARGENT.—Fitzwilliam Sargent 3d,
born December 29th, 1915, son of Fitz-
william and Bernice Wellington Sargent,
grandson of Winthrop and Emma Wor-
cester Sargent; on Sunday, February
13th, at 232 Church Road, Ardmore, Pa.,
Rev. Charles W. Harvey, officiating.

Marriages

DOLBEARE - PRESCOTT.—On Tuesday
afternoon, Feb. 8th, at the Church of the
New Jerusalem, Brooklyn, New York,
Carolyn Elizabeth, eldest daughter of
Mrs. Katherine T. Prescott, to Louis
N. Dolbeare.

BESSFY-STEWART.—On the 9th day of
February, 1916, Dr. Charles Harry
Bessfy of Brooklyn, N. Y., to Miss
Mattie Ollie Stewart of Biloxi, Miss.
The marriage took place at the New-
Church chapel at Biloxi, Rev. J. R.
Stewart officiating.

Obituary

PUTNAM.—Mrs. Elizabeth M. Putnam
at Albany, Oregon, in her 81st year, on
February 8th, 1916. The remains were
brought to Portland for cremation.
Services were conducted by Rev. Samuel
Worcester, minister of the Portland Soci-
ety on February 11th.

HOLDER.—At Los Angeles, Cal., Jan.
28, 1916, Mrs. J. W. Holder passed to
the spiritual world. Mrs. Holder was
a sister of Mrs. O. P. Bourland of Pon-
tiac, Ill., and Mrs. Stevens of St. Paul.
She was a woman of strong intellect
and charming personality and was al-
ways warmly interested in movements
for the betterment of society. Her loss
will be keenly felt by the community in
which she moved.

CLAFLIN.—On Sunday morning, Jan.
30, 1916, Dr. Nelson Henry Claffin de-
parted this life at the Soldiers' Home
in Sawtelle, Cal.

He was a veteran of the Civil War,
and afterwards practiced medicine for
many years. His greatest love was in
the work of the church, and his later
years were given up wholly to that
work. His last field was California,
where, as missionary and colporteur, he
brought the light of the New Church to
a large number of cities and towns that
never before had been visited by a
New-Church missionary. In his work
he was systematic, thorough and very
persistent, and at the end of each
month sent a detailed and carefully

prepared report of his work both to the
Board of Home and Foreign Missions
and to the President of the California
Association. In the fall of 1911 he re-
signed from his work on account of in-
creasing deafness, which he felt was a
handicap to such efficient work as a
missionary ought to do. Six years ago
he passed through a deep sorrow in the
loss of his life's companion. He mar-
ried again after retiring from the mis-
sionary field, and was lovingly cared
for during his declining days and last
illness.

VALLEAU.—On February 1, 1916, Mrs.
Mary Ann Valleau passed to the higher
life at the home of her daughters, Mrs.
S. V. Culp and Mrs. R. V. Bateman,
aged eighty-two years and eleven
months.

In the departure of Mrs. Valleau the
O'Farrell Street Society in San Fran-
cisco loses one of its most highly
esteemed and dearly loved members.
Owing to lameness, the result of an
accident, she has been unable to attend
the church services for many years, but
she always carried the sphere of the
church into her home. She was never
known to complain, her trust in the
Divine Providence was implicit; she
was dearly loved by her family and by
all who knew her, and to the last she
felt that she must do her share to make
them happy. She was a member of the
Louderback family, one of the best
known of the pioneer families of San
Francisco. They were originally a New-
Church family of Philadelphia. When
she was sixteen her father and mother,
Davis and Sophia Louderback, sailed
from Philadelphia around the Horn to
San Francisco with their family, intend-
ing to make the trip around the world.
This was in 1849. When they arrived
at San Francisco the ship was declared
unseaworthy, and they remained for
a while in California, but with the in-
tention of going on to China. But find-
ing the California climate congenial and
conducive to good health beyond their
expectations they changed their plans
and decided to remain on the Pacific
Coast. Judge Davis Louderback, An-
drew A. Louderback and Mrs. Sophia
Neal, brothers and sister of Mrs. Val-
leau, still live in San Francisco. Her
husband died in San Francisco the year
of the fire. Mrs. Valleau is survived
by two sons, Andrew L. and Parker
Valleau of San Francisco, and three
daughters, Mrs. S. V. Culp, well known
artist of Berkeley, Mrs. R. V. Bateman
of Berkeley and Mrs. O. L. McMahon
of Los Angeles. They were baptized
by the Rev. John Doughty, and two of
them are members of the O'Farrell
Street Society. The funeral services
were conducted at the home by the Rev.
J. S. David.

JOHN FORLOW, son of Jacob and Sarah
Forlow, was born in Preble County, O.,
July 10, 1843, and died at his home in
Geneva, Ind., Feb. 6, 1916, aged 72 years,
6 months and 26 days.

In his religious life John Forlow was
a believer in the doctrines of the New
Church, of which faith he was a devoted
follower for many years and to the
close of his life. In no phase of life
did he show his strength of character
more than in the home and family life.
As a husband and father he was never
forgetful of the interests of the family.
He was a good provider and a con-
sistent example of patience and kind-

ness. In his power of self control amid
all the perplexities of life he maintained
a balance of character that was deeply
appreciated not by the family alone but
by all who knew him.

About three years ago he and Mrs.
Forlow left the farm and came to Ge-
neva, having determined to retire from
farm activities. His general health has
not been good for these three years,
yet he was not confined to the house
much of the time. Since the 11th of
January he failed in health more rapidly
until last Saturday he was taken fatally
ill and quietly entered into rest on Sun-
day afternoon at three o'clock.

To mourn his departure there remain
his widow, five sons, one daughter,
twenty-two grandchildren and three
brothers.

The funeral was conducted at the
M. E. Church, Rev. Lutey of that church
officiating, assisted by the Rev. B. F.
Aspy. Interment at Riverside cemetery.

Special Notices

NATIONAL ALLIANCE OF NEW- CHURCH WOMEN.

On the 25th of February a meeting of
the New York Branch of the Woman's
Alliance will be held in the Lecture
Room of the Brooklyn Church, Clark
and Monroe Streets, at 11 o'clock. The
subject for the day is "Women's Share
in the Reconstruction after the War."
Among those who will speak are Mrs.
Alice May, Mrs. J. Paul Dresser, Miss
Mabel Shaw and Miss Eleanor Smith.
The ladies will please bring a box
luncheon.

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