

# New-Church Messenger

"Behold, I make all things new"

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### Memorial to Dr. Sewall.

It is likely that arrangements will be made for a memorial service for the Rev. Frank Sewall to be held in the National Church in Washington early in the New Year. Should it seem best to delay such a service the MESSENGER intends to prepare a memorial issue of the paper to set forth in a fitting manner some of the great uses which Dr. Sewall has performed for the New Church during his long and active life.

Dr. Sewall's ministry has extended through so long a period; he has contributed so much that has entered permanently into the structure of our organization; his services were of such uniformly high grade; he attained, both in the church and out of it, a position of such real eminence, that his removal from further active work among us is an event which calls for more than a passing notice. It is to be hoped, therefore, that an appropriate memorial service will be held at an early day, in which case arrangements will be made for the publication by the MESSENGER of a full report of the proceedings and addresses given on the occasion.

Dr. Sewall had a strong personality. He had deep convictions and held to them tenaciously and advocated his views vigorously. Some of his views and policies met with opposition; but, on the other hand, he had many devoted friends and the character and result of his work have been constructive. It is important that the deeds of such a man should be commemorated and put on record in a permanent form.

[P. S.—Just as this MESSENGER is going to press, and since the above was in type and in the forms, it is learned that the date of the Memorial service in honor of Dr. Sewall has been fixed for January 9.]

### Standing at the Forks of the Road.

In the spiritual world, methods of teaching by means of representatives make spiritual or interior truths easily comprehended. Notice an example. Swedenborg relates that he saw in representation a broad way, and many going in it. But at a distance, the broad way terminated in two ways, one branching off toward hell, and the other toward heaven. At the fork of the road was a large stone. All at first walked the broad way together, but when they came to the stone, the good took the road leading to heaven, but the evil did not see the stone, fell upon it, and chose the way leading to hell. This representation, wrought in the substances of the spiritual world, is repletely interpreted. All going together in the broad way represents those who live alike a good external life. The stone represents Divine Truth, or particularly the Divine Human of the Lord. Falling upon the rock represents the denial of the Divine Human of the Lord. Thus in graphic imagery it is made to appear to the simple-minded how both the good and evil may lead the same outward life, yet through the acknowledgment of the Lord the good are separated and lead to heaven, while those who deny the Lord chose the way to destruction.

Who has not read that impressive representation without thinking whether he would turn into the way to heaven, or fall upon the stone and take the downward path? But why put that event entirely in the future and in another world? Do we not frequently come to the fork in the road? As to the great question of eternal salvation, do we not now stand at the fork? That stone upon which the evil fell, upon which if one falls he shall be broken,

and which grinds to powder those upon whom it falls, is nothing other than the simple truth. The practical acknowledgment of the Divine Human of the Lord is the heart admission that Jesus Christ is our exemplar. The denial of the Divine Human is the rejection of love to the Lord and charity toward the neighbor. The Divine Human of the Lord is in such precepts as, "Do unto others as ye would that they should do to you." To choose the way that leads to heaven is to observe this law. To fall upon the stone and turn toward destruction is to act towards others in a way contrary to the precepts of the Word.

One is in temptation. The right way of doing appears to his mind. He rejects it, and does evil. Thereby he falls upon the stone, and chooses the path leading to hell. Or he sees what is right, says to himself that the truth should be obeyed, and then does it. He then chooses the way that leads to eternal life. Yes, in every temptation we come spiritually to the fork in the road. The great stone is there. We stumble upon it and go toward hell; or we confess the truth and turn to heaven. The representative picture in the other life is but the summary and presentation of a man's whole life in its final form. We have not yet finally passed the fork.

### Editorial Notes.

The doctrine of justification by faith is still regarded by many as the chief tenet in the church. According to an editorial in *Lutheran Church Work and Observer* in its issue of November 11th, "it should be the central and regulative doctrine of the Christian religion." We are told that "if regeneration were made the chief article, it would lead to undue or false mysticism," making the inner experience of more importance than Scriptural guidance. The position taken is that acceptance must be made of "the merit of Christ as the sole ground and cause of salvation," spoken of as "the simple fact of revelation which everyone can apprehend and experience if he will, namely, that Christ died for the remission of sins and is able and willing to save unto the uttermost." This doctrine, it is urged, "is what we call a 'pure' doctrine in theology—that is, one revealed only in the Bible, not known at all merely by nature or reason." To quote from the closing paragraph: "Such utter trust, as justifying faith means, can rely on nothing less than a divine Saviour, who assuming human nature, could work out for the sinner a perfect righteousness and also make for him and the whole world a complete atonement for sin."

In the light that now shines forth from the Word, we may see that this doctrine is far from "pure," and is a result of the misunderstanding of the Word. The Lord says: "He that followeth me shall not walk in darkness, but shall have the light of life." (John viii. 12.) To follow the Lord comes first, to look to Him as "the way, the truth, and the life" (xiv. 6), which means to have no other centre of reference, but to accept Him as God alone, leading us to Himself, enlightening us that

we may have the best of help as led, and gifting us with the blessing of His life as the result, which is when our life answers to His, "because we keep His commandments, and do those things that are pleasing in His sight." (I John iii. 22.) This attitude is accompanied with the production of a spiritual rationality which shows the utter impossibility of Christ's merit being imputed to us. "Since redemption was a work purely Divine, and of the Lord alone, and since this is His merit, it follows that His merit cannot be applied, ascribed and imputed to man, any more than the creation and preservation of the universe." (T. C. R. 640.) It is not the element of fear that is henceforth to actuate us, but the quickening energy of love. Salvation is not effected by purchase, but by application. There is no contrariety on the Divine part to us, but He ever seeks to remove our enmity by winning us to receive what He bestows. The Scriptures are luminous throughout with this teaching, and instead of disregarding them we are led to cherish more earnestly its Divine messages as of supreme authority. "Quicken me in thy righteousness," implores the Psalmist. (Ps. cxix. 40.) And the blessing is upon those who "do hunger and thirst after righteousness." (Matt. v. 6.) Righteousness is an inward growth, deepening our gratitude increasingly to Him who gives us this possibility. It is gained as we have "faith not in the merit of Christ, but in Jesus Christ Himself, God, Redeemer, and Saviour, and freewill on man's part to apply himself for both reception and co-operation." (T. C. R. 647.)

A little further on, the same periodical remarks: "In earthly matters we believe in good and substantial foundations—in material buildings like houses and bridges, in financial transactions, in securing a first-class education. Why should we be satisfied with a poor, flimsy and uncertain foundation for our hope of eternal life? Is not this the most important consideration of all?" Surely. To build upon a rock is what the Lord commends, and He describes such an one as "whosoever heareth these sayings of mine, and doeth them." (Matt. vii. 24.) To cite the testimony of the Apostle: "Not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. ii. 13.) "He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart," it is declared: "He that doeth these things shall never be moved." (Psalm xv. 2, 5.)

The British and Foreign Bible Society in its report for 1914-15 tells of the Bible having been translated into nine new languages. "Portions of Scripture were issued during the year in five new African tongues, three Indian and one South Sea dialect." The promise is: "All flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." (Isa. xlix. 26.)

It is an interesting circumstance that the Rev. Frank Sewall's lecture, "The Bright Gate and the Vision Beyond," was published in the *Helper* of December 8th, as a third edition, being the day after he had received his call to enter into the joyful activities of the spiritual world. This little tract expresses very suitably his well-founded con-

victions, and will serve to bring home to others very acceptably the truth in relation to the other life of which he loved to tell. How invitingly he presents his theme:

In regarding death as our voyage to the spiritual world, we will consider how easy and short a voyage it is; how pleasant our arrival and reception will be; and how we become introduced and made at home in that world.

## The Sermon

### Aa a Little Child.\*

BY REV. A. FARADAY.

Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. (Luke xviii. 17.)

Is this, think you, one of those hard sayings that would cause some of those following Jesus, to turn back, and follow Him no more? No incident appeals more to the better side of our nature than that which immediately precedes the verse just read. Painters have delighted to depict the scene of Christ blessing little children, as it presents itself to their minds. No illustration of the Bible would be complete without some representation of this never-to-be-forgotten rebuke to the disciples, the rebuke being lost sight of, frequently, in the tenderness depicted on the Saviour's face, and the loving sympathy displayed in the act of placing His hands upon the little children and blessing them.

The importance of the statement respecting admission into heaven is marked by the use of the word "verily," that is, "of a truth," I say unto you. Believing the Bible to be God's Word we can admit of no doubt that it is indeed the very truth, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

But if this be so, then comes the question, in what manner does a little child receive the kingdom of God? It cannot be said to do so consciously or knowingly. And are we, then, to receive the kingdom of God unconsciously? But before we seek to ascertain in what way a little child does receive the kingdom of God, it will be best to assure ourselves of the fact that a little child does do so. For unless we are quite clear on this point it will be impossible for us to understand the method of reception. And, in the first place, we may feel sure that little children do receive the kingdom of God, because we read in the verse immediately preceding our text, "of such is the kingdom of God," and therefore also the little ones, as to their spirits, must be in heaven also.

But it is not only as in a far-off region, we picture to ourselves children being there, for with the advent of every little babe, we feel that the kingdom of heaven has come down to our earth. Surrounding each new-born babe there is an atmosphere of holy peace, which we know can only be heaven-born; and, in the love which an infant calls forth we have a foretaste of some of the joys of heaven.

In the perfect purity and innocence of a little child we feel we have a type of what must be the purity and peace of heaven, and so long as that innocence remains we see a heaven in miniature.

The reception of heaven by a little child is in consequence of its innocence, and it is its very innocence which enables heaven to flow into its

soul; and because there is as yet no bar to heavenly inflowing, all its actions are innocent to the very extreme or outermost of its little life. Thus we see that innocence is the cause of a little child being a type of heaven, and therefore if we would enter the heavenly kingdom of our Lord we must also be innocent.

Now I have been careful to speak of a little child as being a type of heaven, not heaven itself. The innocence of a little child is not such as the innocence of the angels. The innocence of a little child is imperfect innocence, for it is unconscious either of good or evil, and hence it is the innocence of ignorance. Whereas the most innocent of all the angels are those who are most truly wise, and their innocence is that of wisdom.

There is this parallel between the two, they both suffer themselves to be led, the one by their guardian angels, and by their parents, the other by the Lord. The one indeed unconsciously, the other consciously. It is this which marks the difference of the one from the other; but so much the more as the angels are willing to be led by the Lord, so much the more do they receive the kingdom of God as a little child.

Now it is because innocence is an essential of all heavenly life that our Lord declares, "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." The predominating characteristic of a little child is innocence and purity. Hence, of one who is guileless we say he or she is "as innocent as a babe." In proportion, therefore, as we attain innocence, and only so far, are we prepared to enter into the kingdom of God.

There must be somewhat of innocence with all who enter there. The ground and reason for this is that it is the very essence of the life of the angels of heaven. For angels are angels because they receive good from the Lord, the reception of which makes the angelic character, and because the Lord is good itself and innocence itself, therefore He is called the Lamb of God—for a lamb is, again, the type of innocence. Hence, John, when he saw Jesus Christ coming to him, said: "Behold the Lamb of God, which taketh away the sins of the world" (i. 29).

"For innocence," when once received through wisdom, "not only excuses the evil and false in man, but, as it were, abolishes it." And thus it is with men and angels willing to be led of the Lord, their evils and falsities are removed, and in place thereof innocence is implanted. But this can only be done in proportion as man is willing to give up self; and that is no easy task. It can, however, be accomplished, and it must be if we are desirous of entering the kingdom of God. The attainment of the innocence of wisdom is a life-long work; but somewhat of innocence is gained, as we learn, and act upon the knowledge, that of ourselves we are "nothing but evil, our wills defiled with evil affections, our understandings prone to false imaginations." But this confession must be from the heart and not merely with the lips. How few of us are there who really believe this about themselves! And yet it is equally true of us as of others. Frequently have we made this confession with the lips. How seldom do we do so from the heart! Happy for us will it be when we can admit from the heart that we are vile and sinful, because when we do this

\*From Morning Light.

then we are willing "to prostrate ourselves before the Lord in the dust of humiliation."

Let us strive to emulate the humility of a little child, as well as in gaining innocence. Without humility we are proud, arrogant, self-assertive. But when we are truly humble, then we can come to the Lord and ask of Him the strength necessary for the giving up of self, and give Him our full confidence. When we are willing to lose our life in order that we may have in its place the Lord's life of goodness and innocence, then, indeed, do we become in heart as little children, and we trust in Him for all things; acknowledging from the heart that all good is His alone, and consequently that all truth belongs to Him, hence the truly wise are those who are the most humble; and they know that all truth, as all good, has its source and origin in our Lord Jesus Christ.

Then there is another thought in connection with innocence, and that is that innocence is the conjoining medium whereby truth and good are united. It is by truths that we are made acquainted with our natural depraved state; it is by good that we can become innocent; but truths must be united to good if we would become truly wise. No life is perfect without this conjunction. It is because of this that the conjunction of good with truth and of truth with good is spoken of as the heavenly marriage, and the heavenly marriage is heaven itself.

Truths, however, are more than indicators of our natural depraved condition. They teach of the Lord and of His ways. It is quite clear that until we know about the Lord, and His dealings with men, we are not likely to desire that He shall dwell with us and in us. Thus truths are necessary that we may learn about Him. To say to anyone who has no knowledge of the Lord that it is necessary that He should rule over us, in order that we may go to heaven when we leave this world, is to them a mere idle tale, a figment of religion and religious teachers. To say, that in order to gain life we must lose it, seems paradoxical in the extreme. And yet all this and much more is taught in the Book which also declares that to enter into the kingdom of God we must receive it as little children.

Still, when our minds are open to receive the spiritual lessons of the Divine Word, we can understand that the childlike quality of innocence may be acquired, if only we are willing to bow down the pride of our own understandings, and receive with meekness the ingrafted Word. Thus shall we receive the kingdom of God, for it is there that His truth and goodness are made manifest. Let us not dream that in any other way, than by attaining childlike simplicity and truth, we can enter into His kingdom.

If we desire heaven, there is no other way of access than by doing the will of our Father in the heavens, and to do His will we must know in what His will consists. This is made known to us by means of His Word of truth, and the more we learn from that, the more clearly do we understand what it is He wishes us to do. Have we not all looked upon the face of a good woman of mature years and felt that whilst not ignorant of the passions which rule the soul, she has attained that sweet expression through having conquered them. Do we not in old age frequently mark the childlike and gentle demeanor which betokens not ignorance of

the world but of having been kept unspotted by the world. Nay, do we not see brothers and sisters contemporary with ourselves whose looks denote purity and inmost innocence, although we know that they cannot be ignorant of evil, seeing they have mixed freely amongst it, but without contamination; and we feel that they are ready for the Master's call, come when it may.

It is impossible to go through the world in entire ignorance of its wickedness. It is impossible to be regenerated without having to fight against evil, yet if we are to enter the heavenly kingdom of our Lord we must become as little children, loving our Father, being in charity with all men, doing the good works of charity as occasion arises, and in this way we shall attain the innocence of wisdom, and evermore put our trust in the Lord, the Innocent One, the Lamb, who giveth light to the nations of them that are saved. To Him be all glory and honor now and for ever.

## Contributed

### A Broadening Life.

It is but natural that, as a church organization grows, as it becomes stronger in power and numbers, the energies of some of its members which were at first entirely devoted to placing it on a solid foundation, will with the practical accomplishment of this object, begin to turn themselves towards other and outside aims.

Such aims will certainly be altruistic, will intend divers uses to society in the larger sense, will be the natural result of the doctrine of charity seeking ultimatum. We are here disregarding those sporadic attempts at "social work" which, like ready-made clothes, do not come into existence at the instigation of a true churchmanship of heart, but are brought from outside, *for the Church to put on*. We are thinking rather of orderly outbirth in the external life from the church-spirit itself.

We cannot expect, for instance, that the temperament of every one of our members will be drawn to work which is purely Church work. The moral and civil uses of society will be an attraction to many whose sympathies and abilities make them more fitted for social life and work than for Church work.

Signs have not been wanting lately that point to a growing feeling in some quarters in our Church that we ought to be doing a great deal more in the way of social benefaction than we have done; that other churches are very active in such matters; that our abstinence from like efforts hinders us from acquiring the notoriety which might otherwise be ours.

While we sympathize heartily with the wish to enter into practical social uses, we think a two-fold danger lurks behind the cry that the Church ought to take it up.

The first danger is to the Church. We are confident that the action in this respect of other churches is not one to be copied. To inculcate in the minds of the people the idea that the Church is an institution whose chief purpose is to distribute benefactions is not an idea that commends itself to us. The Church has a far higher mission than that. Its paramount function can scarcely be mistaken by

anyone professing to be a New Churchman. It is, through its clergy, to "administer those things which belong to Divine law and worship." It is to maintain the knowledge and understanding of spiritual things amongst men. It is to teach and preach those truths which are necessary for every man's salvation. When we support the Church, we support that supreme function. The Church is the neighbor in a higher degree than our country because it fulfills that use. If other Churches have ceased to lay so much stress upon the "administration of the things of Divine law"—in some quarters even the administration of the things of Divine worship seems to be taking on very queer forms—and have adopted social work in its place, is this not a descent from a higher to a lower use? Is it not "disorderly"?

Bearing in mind that the Church's true function, answering to the two universal spheres which proceed from the Lord, falls naturally into two forms, that of extending its borders, and that of ministering to those within its borders, we believe our General Conference has hitherto faithfully restricted its activities to such as belong properly under one of these two divisions. That is, we think, entirely as it should be; and the increase of this, its rightful work, will provide scope for all the energies we can devote to it.

The other danger is to those people themselves who feel the call to social work and wish the Church to undertake it. Finding themselves unable to bring this about, unwilling to relinquish the uses they aspire to, there is a chance that they will end by giving up the Church. This, of course, is not in the least necessitated. It would be due to their not comprehending the distinctions which belong to a "true order of things." Their duty, of course, is to devote their external energies to such "uses to Society" as they feel fitted for, but, far from giving up the Church, to maintain constant connection with it, to find in it, and to draw from it, that inspiration which will nerve their efforts with interior ends and shape their plans to wisdom's sanest form. Let the external life broaden and find its satisfaction in any use soever it may elect. But let also the internal life deepen by drawing its sustenance from those Divine truths taught in the Church which are the governing principles of human conduct, and which *can never be learnt to a finality*.

A blot of water, cut off from any parent stream, only gets broader at the expense of its depth.—*New-Church Weekly*.

### The Trend of Discussion.

All those members of the New-Church organizations who take the periodicals published in the name and interest of the Church, must have noticed the increased amount of discussion of various topics to be found in their pages and must also have observed that the subjects discussed are not so much, or so strictly, doctrinal as in the old days of the *Intellectual Repository*, but have taken on a new form, as if the belief in at least the general truths of doctrine might be taken for granted, and what is now required is a more definite idea of how we can bring down the spiritual life that some of us expect to live in heaven, to the comprehension of the natural mind even in its lowest or

sensuous degree. So, not content to leave every one in freedom to conclude, as after all said and done, he *must* conclude, what heavenly life in its externals really is, from what the Writings disclose on the subject; some, who have deeply studied some particular phase of that life appear to wish that their own private conclusion about it should be adopted as the only true one by all in the church, which line of action quite evidently arouses opposition and tends toward division and antagonism; while our Writings teach us that we ought to be unanimous in the fundamentals of our faith, and in perfect freedom to exercise our rationality according to the state of our progress in regeneration.

May I point out how this condition of affairs resembles the state and action of the first or natural rational into which all men come at or about the age of twenty and continue in it until they learn, and take home to themselves, the fact that only so far as the truths a man has are conjoined to good in his life are they useful to him; and that the state of man's first rational, before he arrives at this conjunction, is described as morose and contentious, looking upon others as in falsity, ready to rebuke, chastise and punish, has no pity and so forth. (See A. C. 1949.) It may be observed that all these qualities are part and parcel of that love of domination inherent in us all, which has been the cause of "man's inhumanity to man" since the fall of the first race of man on this earth; and are diametrically opposed to the life of heaven, which is mutual love and helpfulness; that they have been the bane and have caused the downfall of every preceding church, as well as that of the first Christian Church; so that it becomes us to guard against any approach to similar methods in any attempts we make to spread the doctrines of the New Church, which is to be the crown of all the churches because it is in genuine truths from the Lord, derived from His Word by means of the newly revealed doctrine without which the Word cannot be understood.

Thus in the New Dispensation, which is the opening of the internal rational of mankind on this earth, there is no place or room for the self-derived intelligence which desires to make others conform to its views, whether of Divine order and worship in heaven, or on earth, but there is to be liberty for every one to enter intellectually into the understanding of the things of faith, just according to his advancement in his regeneration; and this liberty is preserved by the Lord, we read, "as man preserves the apple of his eye."

In the meantime instead of discussing space and time in heaven, and the exact shape of the spiritual body there, or trying to prove that the scientific works of Swedenborg are equivalent to the New Revelation of the internal sense of the Word, which he himself declares commenced at a certain date in his life, doubtless after the completion of his first or natural rational that caused him to waste those "laborious years" searching for the soul's action into the muscles and nerves, spoken of in the *Spiritual Diary* No. 4010; it might become us better to heed the warning given in D. L. W. 185, that without we learn the doctrine of discrete degrees, we can *know nothing* of the difference between spiritual and natural life, and therefore nothing of correspondences by Google

Also, with the whole civilized world waiting and anxious for some rational explanation of the cause of the great upheaval among the nations of the earth, and of the great use which this consummation of individual rule by an imaginary Divine right over nations of men is to perform for mankind; is there no attempt to be made to show from the Writings how this will usher in a New Age, and bring freedom and more equitable conditions to the great masses who live from hand to mouth, and will soon be the ruling classes.

Such work as this, following up the lines of Mr. McGeorge's article in the war number of the *Review*, would not only enlighten the world, but would make our periodicals something more than they are at present, for now they are largely printed for what may be called private circulation.

T. MOWER MARTIN.

### Two Churches.

FROM THE COLLATED EXPERIENCES AND OBSERVATIONS OF TWO WOMEN.

One of us was born and reared in the world-wide religious organization here represented by the Little Church. The other has been drawn to the same from reading the writings on which it is founded.

Both have long had and still enjoy an extensive and intimate acquaintance with the people here styled the Big Church. One of us still attends its Sunday evening and midweek services.

Both attend the morning service of the Little Church, recognize its superiority in the truth and clarity of its doctrines, and never cease to marvel at the coldness, apathy and inefficiency that mark it as a society.

Believing the qualities observed in these two particular societies (in the same city) to be typical of the two faiths wherever found, and wishing that the one might have more truth of doctrine and the other more warmth of life, the parallel is submitted (by the courtesy of the editor) to readers of the MESSENGER.

The Little society numbers some fifty or sixty resident members, has one service a week, and an attendance equal to half of its membership. Occasionally a stranger drops in.

The Big Church has nobody knows exactly how many members, since the number is never given out. Three regular weekly services are held, at each of which the seating capacity is usually taxed to its limit.

Every little while a new society is formed to accommodate the overflow of the Big Church. The Little Church never having its full complement of members never has an overflow, nor even any growth of consequence. If it gets in enough new members to offset those lost through death and removal it is satisfied. It stands patiently waiting for the world to come to it.

The splendor of the Big Church and its thronged auditorium might be expected to make for formality and coldness, and the simplicity of the Little Church with its handful of members to give a feeling of friendliness and snug sociability. Not so, however; Big Church people overflow with cordiality to one another and to strangers, while at the Little Church the greetings and handshakings are formal and perfunctory and everybody gets away to dinner and the familiar contacts of life with the

alacrity a fish out of water might show if given a chance to flap back into his native element.

Big Church people cultivate one another socially, fraternize with one another at every opportunity, help one another in business whenever possible. They have a common ground, because they study their doctrines diligently and the Bible in the light of those doctrines daily. There is no exception to this. Thus grows up among them a strong community of feeling and thought, making fellow members congenial and mutually attractive. They are closely bound together, but not so closely as to make them forgetful of the outsider. Indeed, they view every man, woman and child as a potential Big Church member, and nothing kindly and unobtrusive is omitted to make the potential actual. Yet no one is permitted to feel the pressure or the obligation. Freedom is held the prime essential, and love and goodwill to all men are both a duty and a delight. It is through expression of these that the Big Church grows.

Conversely, it is unquestionably true that failure in the manifestation of love and goodwill is the cause of the stunted condition of the Little Church. This particular society has a membership which, but for blood ties between several families, appears to have nothing in common save a carefully isolated and solitary joy in "the doctrines." Members do not seek each other's society, and there is little contact save at an occasional melancholy "social," and at the quarterly business meetings. Socials are no more promotive of acquaintance and personal friendships than are fashionable receptions. Business meetings are more promising, since it is in working together that the best comradeship is developed. But these business meetings are little more than a mere going through the routine necessary to a barren existence. If, perchance, a suggestion is offered for missionary effort, it is promptly met with the reply that it has been tried long ago and proved a failure. If a persistent new member urges a plan, the society rises to the occasion and votes him down with unanimity. He rarely comes to life again. Negation is the specialty of the Little Church.

When the Big Church holds a business meeting—and it holds many—it is with the idea of agreeing on some plan of action. And when some people get together with a strong desire to do a thing, they usually find a way. Dignity and decency are as highly valued here as in the Little Church, action is valued more. This is a church of affirmation.

It strongly appears to us that the Little Church is postponing life to the hereafter, while the Big Church is doing its very best to practice heavenly living here and now.

What two women do, whether they stay with the church which has the doctrine or go to the church which has the life is a matter of small moment beside the great question of what the two churches are going to do. Either the Little Church must come to life and live the truth it has, or it must die out as an organization. The Big Church, on the other hand, must in the fulness of time come to grief or clarify its doctrines. Perhaps the two will learn of and grow toward each other. Who knows?

L. AND D.

### Neitzsche's "Super-Man".

The man skeptic produced a slight volume of extracts from the writings of Nietzsche and began to read:

Convictions are more dangerous enemies to truth than lies.

"And then," flashed the woman of faith, "your German philosopher classifies and condemns his own aphorism. What is that strong assertion but a personal conviction which the so-called philosopher is seeking to force on us?"

"But you will admit that the profoundest convictions have often proven lies?" suggested the Man, smiling at the Woman's swift judgment.

"And the very zeal with which the false convictions were pressed led to the subsequent infoldment of truth," declared the Woman of Faith.

"By which you infer that a lie is the father of truth?" quizzed the Man, laughing.

"A lie is usually the superficial appearance of truth which, subjected to the test of use, is speedily eliminated," the Woman explained.

"You appear to be emphasizing this other saying of Nietzsche, 'He who cannot lie doesn't know what truth is,'" quoted the Man Skeptical.

"It might better be said, He who knows the truth cannot lie," corrected the Woman of Faith.

"But, speaking of convictions," said the Man, returning to his text, "here is another striking symbol of their quality. Listen: 'Convictions are prisons.'"

"Yes, truly, if you get into them and lock yourself in," responded the Woman of Faith. "But no conviction is tenable that is not open to the skies and susceptible to infinite expansion."

The Man Skeptical turned the pages in his hand and read:

The intellect which reaches out after great truths and for the means to attain them is necessarily skeptical.

"Can the intellect that has no belief in the great truths ever reach out for them?" questioned the Woman. "Without faith how would great ideals ever be attained? How would Nietzsche himself ever have conceived the idea of the 'Super-Man,' and how would he proceed to realize his dream?"

"But Nietzsche adds," continued the Man Skeptical, with eyes still on his page, "'the need of a belief is a need of *weakness*. The man of faith, the true believer of any kind is necessarily a dependent man.'"

"Yes," assented the Woman readily, "the true believer is dependent on the great God power within himself—the power which he unconsciously recognizes when he reaches after 'great truths'—the power, in fact, which constitutes Nietzsche's Super-Man. Do we know of any real progress or achievement of human good that has not been made through the impelling force of a belief in its possibility?"

The Man Skeptical smiled inscrutably while he turned the leaves of the thin volume in his hand.

"I wonder," he said, "if you would scathe me with the lightning of your scorn if I read to you some of the philosopher's reflections on 'Women,' 'Marriage,' 'Liberty,' 'The Labor Problem,' etc. etc."

"I imagine we may forestall his judgment on these questions," the Woman of Faith remarked. "What a philosopher like Nietzsche may say on any

subject must be taken in an inverted sense. Turned right side up his views generally deny themselves. He looked at everything through inverted, dust-begrimed lenses. Do you wonder that he 'lost his mind,' as his biographer phrases it? He had never really found his mind. He took his sensuous, superficial impressions for a philosophical profundity which he never reached. The real man of him lay at the bottom of all his speculations. If the 'Super-Man,' in whom he seems to hold a latent belief, had come to the front in his philosophizing moods we should have had a Nietzsche of quite superior type."

"Possibly the Nietzsche whom you would arouse with a magic wand speaks in this discourse on Beauty," said the Man Skeptical, beginning to read:

"Nothing is beautiful except man. . . . Nothing is ugly except the degenerating man. . . . Whatever is ugly weakens and troubles man. . . . It reminds him of deterioration, danger, impotence; he actually suffers loss of power in contemplating it. Whenever a man is depressed he has a sense of the proximity of something 'ugly.' His sense of power, his will, his courage, his pride—all sink with the ugly and rise with the beautiful. The ugly is instinctively recognized as a sign and symptom of degeneration. . . . Every indication of exhaustion, heaviness, age or lassitude; every variety of constraint . . . and above all, the odor, color and likeness of decomposition, be it attenuated even to a mere symbol—all these things excite hatred. And what is it that man hates? There can be no doubt—it is the *decline of his type*."

"Well, there speaks the 'Super-Man' in Nietzsche," assented the Woman of Faith. "If he had heeded this inner light what a different record he would have made in the world where he has left that blot of doubt and negation! Why should a man be celebrated as a philosopher when he is not philosophical, and has no help to give in solving the sometimes inscrutable problems of life?"

A. L. M.

### The Real Peril.\*

*Fear, Greed, Backwardness*—these three call for "preparedness" at a time when we have no foes, and when to prepare is to invite the enmity of great nations and to excite the fears of small ones.

Greed needs but few words. That Wall Street was scared and suffered a fall in stocks a few weeks ago on rumors of peace in Europe shows into what inhuman soil the war-material industries strike their roots. Their subtlety matches their inhumanity, as witness the exposures of a few months before the war, relative to the Krupps' continuous maintenance in Paris of agents working for the incitement of the breaking of the generation-long peace between France and Germany.

Greed may be restrained as a factor urging preparedness by the establishment of government manufacture of armament; but not until the government shall directly control the iron and coal mines, as well as the furnaces and the factories, will Greed be eliminated as an incitement, not only to preparedness but to war itself.

\*A Statement on Preparedness, read by Alice Thacher Post at the "Preliminary Meeting" of The Woman's Peace Party at the Hotel McAlpin, New York, November 19, 1915.

Fear is a greater factor. We are all easy prey to Fear from the cradle to the grave. Besides, Fear has been artificially stimulated. It is so easy to write prodigious stories and plays of invasion; and what more creepily fascinating than to get your heart into your throat over "frightfulness" in an environment that you know to the very paving stones? And then Greed is prepared to pay so well for such fiction, directly or subtly.

But are not our American traditions of courage and high purpose and ideals of freedom and peace better than spectacular tales? Europe was *afraid* eighteen months ago—*afraid* and *prepared*. And war fell upon her—more frightful than Fear had ever pictured. She has suffered and is suffering the worst that can happen, and Fear is beginning to pass. They are sick of warfare. Better death than to kill, they say. A new sense of spiritual values is coming to many. Visions of international order, of peace based on justice and the equal rights of all peoples to fulfill their race destinies, rise over the blood-sodden fields and the broken homes filled with weeping. Through the greatest travail of the Ages *they* advance into new democracies and a new brotherhood.

And *we*—are we about to fall behind, with our fears and our preparedness? Are we about to get in train for a Europe of July, 1914? Europe has lived much since then. In seventeen such months as those just past nations live seventeen years, and many times seventeen years. Are we about to stamp ourselves as a *Backward* nation, hopelessly behind in the march of progress? How lonely! how pitiful! Have we no imagination?

On the one hand, think of the people of the United States reading history childishly as a record of Hannibals and Attilas and Napoleons, with no vision of the advance of humanity from the stone ax to judicial and arbitral courts; arming themselves at a time when Europe has grown sick of armament, and thereby giving notice to all the other nations of the New World and to those of the Orient that they, too, must arm, for there are to be new struggles for supremacy.

On the other hand, think what it would mean to the world if the people of the United States said: "While this is not a time for disarmament, and we intend for the present to keep our army and navy as they are, and perhaps in even more efficient condition through a wiser expenditure of the sums we devote to their maintenance, we stand fearlessly in the world as the friend of every nation. We believe the world is sick of war, and we wish to promote all sound principles of constructive peace—arbitration, autonomy of small nations, democracy within nations, and freedom of the seas and great trade routes—in other words, democracy in the use of the earth we inhabit together. We, too, have learned lessons in the last seventeen months. We are not afraid. We desire to play our part in carrying forward the civilization of the world. We pledge our nation to *serve* the world."

#### A Beautiful Poem by Henley.

I came upon such a beautiful poem on death by Henley, in *Collier's Weekly* of October 30th, that I hereby send you a copy of it, hoping you will publish it for the benefit of those who have not had an opportunity of seeing it. It was written in 1876,

and though devoid of both rhyme and rhythm, has the elements of true poetry. It is somewhat on the lines of Tennyson's "Crossing the Bar," but is even finer.

M. W. E.

A late lark twitters from the quiet skies,  
And from the west  
Where the sun, his day's work ended,  
Lingers as in content,  
There falls on the old gray city  
An influence luminous and serene,  
A shining peace.

The smoke ascends  
In a rosy and golden haze. The spires  
Shine and are changed. In the valley  
Shadows rise. The lark sings on. The sun,  
Closing his benedictions, sinks,  
And the darkening air  
Thrills with a sense of the triumphing night,  
Night with its train of stars  
And its great gift of sleep.

So be my passing!  
My task accomplished and the long day done—  
My wages taken and in my heart  
Some late lark singing,  
Let me be gathered to the quiet West,  
The sunset splendid and serene—  
Death.

#### A Reference to Swedenborg.

Dr. Lyman Abbott has an appreciative article in the *Outlook* for a recently published English book, "Men of the Knotted Heart." The book is a tale of two Scotch ministers known by their friends as David and Jonathan because of their close friendship and constant association. Speaking of the Scotch character, Dr. Abbott says: "To his thinking, disobedience is the capital sin, obedience is the supreme virtue. . . . Witness the following incident":

Some time or other in his student days, he (Struthers) had become the possessor of a volume of the works of Swedenborg—whose mysticism was poles asunder from the stern Calvinism of the Reformed Presbyterian Church. Then, as now, such books could be had for the asking. Struthers, not having leisure to read it, laid it aside for a while. But, his exams over and his mind at ease, he bethought him of the volume of Swedenborg, which it seems had piqued his intellectual curiosity. "Where is that book, mother?" he asked; "I want to read it." "In the fire," she answered; "I read it." Yet, ere I leave speaking of her, I would like to repeat what Struthers told to one of my own elders, that on her death-bed she said to him, "John, it's mebbe no richt, but I canna help prayin' for the enemy—for Satan himsel'." And so she passed, with a petition on her lips for the Black Heart of the Accuser of the Brethren, against whom throughout her life she had waged war without quarter.

#### The New Year.

Thou who of old didst walk the troubled wave,  
Thou who didst call, Thy sinking child to save,  
Speak to us now, for this the coming year;  
Speak as of yore with courage and with cheer.

Though fierce the blast, though rough the waters be,  
Thou canst command the winds and heaving sea.  
To Thee we now uplift our earnest prayer—  
Vision of hope, refuge of our despair.

Wild is the year, and terror-stricken still;  
Yet shall the wrath of men perform Thy will.  
Silent we stand, and pray with one accord,  
In this new year to see Thy presence, Lord.





# Sunday Afternoons

## Helen's Ideals.

### From Entries in Her Journal.

January the Fifteenth.

Miss Douglas has been telling me how beautiful it is to have an ideal, and to try always to live up to it as well as we can.

I think I will have one. I will go about doing good, just like Miss Celestia Haven, and make everybody love me. I will put it all down in my diary, then I can see how well I get along.

January the Twentieth.

When I was going down Elm Street to-day I met Alice Merrill, looking so awfully shabby in her old rusty coat, that I thought all at once of my ideal and how I might do good. So I stopped and said to her: "Alice, I believe my last year's coat looks a great deal better than that you have on, and if you'll come around I'll give it to you. I don't need it now I have this nice new one."

My! it was just startling, the way that girl's eyes blazed out at me. She straightened herself up and threw back her head as if she owned the earth. Then, thanking me with the iciest politeness, she swept past me as if she had on her shoulders a queen's mantle of ermine. I felt so mad I just stamped the walk, where she had passed. Wasn't I trying my best to do her good? And that was the way she took it!

When I told mother about the way Alice received my offer, she threw up her hands and exclaimed: "Why, Helen Andrews, you ought to use more tact!"

"Tact!" I echoed, excitedly. "I don't know what you mean. I was trying to do good, and think that's enough!"

And I just made a rush for the door, vexed and grieved, too, because mother didn't understand me either. But I kept thinking about "tact," and I looked up the word in the dictionary, but I could not see what it had to do with my ideal.

Afterwards I asked Miss Douglas what definition she would give to "tact" as applied to conduct. She was silent a minute and then she said:

"Without consulting the latest authority, I think the Golden Rule itself is a fair defining of the quality called 'tact.' To do to others as you would like others to do to you—that about covers the

ground of the principle, which may flower out in a multitude of beautiful ways. To be sure, 'tact' may be used for selfish purposes, but it has to hold to the foundation law in appearance, at least."

I felt a little crestfallen. I know I wouldn't have liked Alice Merrill to ask me to come round and get her old coat, but it seems to me the case is different. Anyhow, my ideal is to do good.

February the First.

I think we girls might do a great deal to make the young men we associate with more gentlemanly and high minded. So when I remembered that I had once seen Fred Dayton sporting a cigarette, I resolved to speak to him one day while we were chatting together in a friendly way. Fred is such a nice fellow that it is awfully hard to nerve yourself up to accuse him of anything, but I was just getting my throat cleared and ready to say what I thought would do good, when along came Mary Darling, with her beaming smile and her sweet way that makes each one of us feel toward her as our very nearest and dearest friend. She is really very fascinating, though I don't know whether she has a high ideal or not. When I was telling her about mine she looked at me in such a funny way and said with her musical laugh, as she echoed my words:

"Do good? Better *be* good."

Anyway, I couldn't say anything more to Fred, for he had eyes and ears only for Mary Darling, and I just walked away.

February the Second.

There was a little social at Mabel Crawford's last evening and it happened that Fred and I were looking over some photographs, when with sudden thought of the good I might do while we sat there by ourselves, I said:

"O, Fred, you must try to overcome that bad habit."

"What do you mean?" he inquired blandly. "Which bad habit is it?"

"Now, Fred, you know you couldn't have a worse one than cigarette smoking," I answered, reprovingly.

"And what makes you think that I smoke cigar-

ettes?" he questioned with a show of innocent surprise.

"Now, Fred!" I exclaimed, shaking a warning finger at his attempt to bluff me.

"But give me your proof," he insisted.

I really had none, but I caught at the first reason I could think of for opening the subject.

"Your breath, Fred," I said, triumphantly.

He drew back with an offended air. "Excuse me, Miss Andrews, for coming too near you," he apologized stiffly.

And just then two or three girls came up and began to jest us on our flushed faces and signs of quarrel, and Fred bowed and withdrew.

I explained to Mabel afterward, and said I thought we all ought to make a stand against bad habits in our young men, and I was sure the hint I had just given Fred would do good.

"Bless you, Helen," she laughed, "You're behind the times. Mary Darling has been secretly circulating cigarette pledges for months, and I happen to know that Fred Dayton was the very first fellow to take it and keep it, too. Splendid old Fred!" And she danced away, leaving me quite mortified that I had made such a blunder in trying to do Fred good. I wonder if I ought to apologize.

#### February the Tenth.

I have felt so awkward whenever I have met Alice Merrill that I have made up my mind to tell her how I regret being so thoughtless and—and—yes, vulgar and coarse in offering her my old coat in the way did.

Later. It is queer, but just as I had written that, I heard Alice at the door on some errand from her mother and I ran out and stopped her in the hall.

"O, Alice, I've been so ashamed and sorry about that old coat business. Please, won't you forgive me?" I said, without waiting to make my speech fine.

"Why, Helen, it was lovely in you, I'm sure," she said sweetly. "It's I that must ask you to forgive me for being so rude."

And then we just threw ourselves in each other's arms and cried and cried.

Then as I straightened up, I noticed that I had been wiping my eyes and sniffing against the collar of a brand new coat that Alice was wearing, and I caught out my handkerchief and began to brush it delightedly over the warm surface.

"O, isn't it fine? And I'm so glad you've got it!" I said.

And Alice laughed and cried again as she exhibited its style and convenience to me.

"Just think!" she whispered in an awed way, "It came on my birthday last Tuesday, and I don't know where it came from at all. It seems just as if the good fairies brought it. It was left by a stranger who went right away and we couldn't find a card or anything to show who sent it. But isn't it a perfect fit? I guess the elves must have taken my measure while I was asleep, don't you?"

"I—I—guess so," I said, catching my breath and saving myself from telling what else I guessed.

For I had seen Mary Darling trying on that very coat only the Saturday before when I passed the door of the cloak department at Jorland's on my way to do a little errand for Aunt Milly, who was in a great hurry and waiting for me in another part of the store, so I couldn't stop to hail Mary, and I

know she didn't see me at all. I had been watching ever since to see her wear that coat, but she appeared on Sunday in her last year's jacket, which is good, rich material and looks very well, but isn't stylish like the one I saw her trying on, and now I knew she must have been having it fitted for Alice as these two are just exactly of a size. It fairly took away my breath. I didn't know as I cared to have Alice learn where her coat came from just then. I felt so mean beside Mary Darling. And she has no ideal that she speaks of. I wonder if mine is Selfish. I think I'll ask Miss Douglas. A. L. M.

#### The White Flower.

Long, long ago there was a prince whose father died suddenly and left him the kingdom. The people in this kingdom were not happy, or very good either. They were discontented, selfish, quarreled with one another, and most of the time they were lazy.

The young prince, or king as he now was, loved his people dearly, and was greatly troubled when he saw them so dissatisfied and unhappy. He tried hard to find something that would make them cheerful and kind.

One day after he had finished weeding his garden, he lay down under a tree to rest, and fell asleep.

A tiny, little fairy came to him and said, "Dear king, why are you so sad?"

"Because my people are so miserable," answered the king.

"But do you know why they are so miserable?" asked the good fairy.

"No," replied the king, sadly. "I wish that I did."

"Well, I will tell you why," said the fairy. "Your people have not enough work to do. When their hands are idle, their brains and their hearts cannot work right."

Then the fairy disappeared.

The king awoke as the golden sun was setting in the west. Its rays fell upon his bright, white flowers, and made the garden a most beautiful spot.

"Now, I have an idea," said the king, as he looked at the wonderful white flowers. "I will give my people some of these white flower seeds to plant. Perhaps they may help them."

So the next day he issued a law which read: "To-day seeds of the white flower will be given to every man, woman, and child in my kingdom. Every man, woman, and child is commanded to plant, water, and take care of this flower. To those who have no land, land will be given, or they may plant by the roadside, in a box, tub, or pot. But each one must plant his own seeds and take care of them. I am going away from you now; but in six months' time I shall return, and see if you have obeyed my law."

It was not a hard thing to plant a few seeds, and rather than take a chance at being punished, every one went to work digging in the soil and planting.

Soon there was less quarrelling, because every one was talking and thinking about the flowers. There was no room in their minds for evil thoughts because they were thinking of beauty. Another strange thing happened, people started to help one another. The strong boys and men carried water and pulled up weeds for the mothers and little

children. Every one began to look healthier and more cheerful. As the flower buds appeared the people even cleaned up their back yards because they did not like to see beautiful plants in dirty surroundings.

At last the six months were up. The king returned to his country, and rode through his kingdom. The air was fragrant; and every ugly place was hidden and filled with beauty. Oh, how happy he was, as he looked about him! It seemed as if the whole land was a mass of lovely white flowers, and all the people were working and glad. They shouted for joy when they saw that their king had come back. He turned to them with tears in his eyes, though not for sorrow, and said: "Beloved people, you have made for yourselves a most happy and prosperous kingdom. Keep it so, by filling your hands with work to do, and you will always be joyous and know good fortune."—LEILA ENDERS, in *The Beacon*.

**Two Faces.**

Have you ever seen a person who had two faces? I have seen such people. These strange folk can change their faces whenever they wish.

On girl I met first at Sunday-school and then visiting among her friends. The face she had on at these times was sweet and kind, and so I thought her a very pretty girl. I supposed that she always wore such a face, for people are supposed to have only one. But one day I went to her house, and just think! she had on a face that was so ugly and cross-looking I hardly knew her. She changed quickly, but not before I saw it. If she had worn that face out in company, none would have liked her; but I learned that it was her home face.

A little boy I know has the finest face, all smiles and sunshine, that he puts on whenever he can have his own way. But just let someone cross him in anything, and instantly he puts on a face covered over with pouts and frowns. And he will wear that ugly face until we all are very tired of it.

Another boy I knew had one face that he used when he worked and a very different face that he wore when he played. His work face was long and the corners of the mouth drew down. It made him look very unhappy. And to look at him made mama sad. But his play face, which he put on when he could play ball or go fishing, was so round and smiling that you would think him the happiest boy anywhere.

I know a man who had two faces when he was a boy, but now he has just one, and it is an ugly face. That is the way all these two-faced people get. I would rather have just one smiling face and wear it all the time.—*Our Little Folks*.

It is said the great religious teacher Buddha, who believed that it was wrong ever to take life, was walking in a wild and dangerous region, bent on his errands of mercy. Suddenly in the path he met a huge monster, fierce and terrible. "Oh, man of peace," said the hateful giant, "I have you now in my power. You have no weapon, and your fate is sealed." The unarmed Buddha looked up into the cruel face before him and without trace of fear or anger said in gentle tones: "Poor friend, even

you I love!" Even as he spoke, says the story, the great creature shrank and dwindled, conquered by the spirit of love, until it took the form and size of a bird who circled above Buddha in the morning air and sang, "Hate hath no harm for love," so ran the song; "Peace, without weapon, conquers every wrong."—*Selected*.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.—*R. W. Emerson*.

**The Sunday-School**

**The Review of the Lesson.**

What ought the review of the Sunday-school lesson to include? First, the superintendent should be sure that the lesson story is fixed firmly in the minds of the children by questions asked them, drawing it out from them. Then he should be sure that the geography involved has been kept in mind. Then he should press home certain salient truths of the lesson in such a way that they fasten themselves into the child's life experience, are the truth applied to life. They may not be precisely the points the superintendent has emphasized in the teachers' meeting, or they may be if it seem desirable; but at all events they must make religion a reality to the child, becoming an indispensable need to its life.

Supremely, and always as far as possible, the Lord should be held up before the child's mind and heart as the Center to which all religion points, Who is religion in the concrete, knowing Whom one knows one's duty under all conditions. W. B. M.

**Lesson Review for January 16, 1915.**

**The Recitations.**

Psalm c. "Make a joyful noise unto the Lord all ye lands. Serve the Lord with gladness . . . . come before his presence with . . . ." Some one finish the Psalm.

Exodus xx. 1-17. "And God spake all these words . . . ." Some one finish the commandment. Some one else give me the second, the third, the fourth and so on.

Psalm cxxxiii. "Behold how good and how pleasant it is . . . ." Finish the verse some one. Some one else give me the second verse and now the third and last.

Matthew ii. 1-12. "Now when Jesus was born in Bethlehem of Judaea . . . ." Let one scholar recite the first three verses. "And when he had gathered all the chief priests . . . ." Let another finish the next three verses. Give the first lines of verses 7 and 10 and let two scholars recite the three verses each.

Psalm i. 1-6. "Blessed is the man that walketh not in the . . . ." Some one give me the first three verses. "The ungodly are not so . . . ." Now some one finish the Psalm.

**Class Work: Review Egypt to Canaan.**

**PRIMARY.**

In the last years when the Israelites were still in Egypt did they have to work hard? What did they have to do? (Ex. i. 10-14.)

What little baby was put into an ark? (Ex. ii. 1-10.)

When Moses came to be a big man what did the Lord send him to do? (Ex. iii. 10.)

What happened at the Red Sea? How did the people get to the other side? (Ex. xiv.)

When the people became hungry and complained to the Lord what did He do? (Ex. xvi. 4, 8, 12.)

What did the manna look like? (Ex. xvi. 14, 31.)

I have my finger at Rephidim where the people thirsted for water. How did they get it? (Ex. xvii. 5, 6.)

Why did the Israelites win in the battle with Amalek? (Ex. xvii. 10-13.)

What did the Lord give the people at Mt. Horeb? (Ex. xx.)

Tell me what you remember about the golden calf. (Ex. xxxii. 1-6.)

Was it wrong for the people to make it and worship it? Tell me what the tabernacle looked like. (Ex. xxxvi, xxxviii. 1-20.)

When the people moved or camped was all orderly? How did they camp? How did they march? (Num. ix. 15-23, x.)

How many spies were sent out from Kadesh-Barnea? What kind of a report did they bring back with them? (Num. xiii.)

Were there two who did not bring an evil report? What were their names? (Num. xiii. 30, xiv. 6-9.)

Was there once a dispute as to who should be leader? How was it settled? Whose rod budded and bore fruit? (Num. xvii.)

What people related distantly to the Israelites refused to let the children of Israel go through their land? (Num. xx. 14-29.)

Why were the "fiery serpents" sent among the people? What cured those that were bitten? (Num. xxi.)

Where was Balaam's home? Why did the ass that he rode turn out of the way three times? Why did Balaam finally bless Israel? (Num. xxii.)

What led the three wise men to the Lord? Where did they come from? Did Herod love the Lord too? What did the wise men present to the infant Jesus? (Matthew ii. 1-12.)

Before the children of Israel could cross the Jordan what must they learn first? See Deut. vi. They must know the necessity for obedience. What must they put into their hearts? (Deut. vi. 6.) Would it do for them to later forget the Lord?

Did the Lord want the people to remember what He had done for them? Was the land of Canaan to be more fruitful than Egypt? Where did Moses die? Who came after Moses as the new leader? (Deut. xi, xxxiv.)

#### JUNIOR.

Tell us about the hard bondage in Egypt. Who was raised up by the Lord to save the Israelites? (Ex. i. 10-14; ii. 1-10.)

When the people came to the Red Sea and became afraid what were they told to do? (Ex. xiv. 13, 14.)

Tell me briefly about the giving of the manna and the quails. (Ex. xvi. 1-27.)

Can you point to Rephidim? What two things happened here? (Ex. xvii.)

Put your finger on the location of Mt. Horeb. How did it look when the Lord came down upon it to speak to His people? (Ex. xix. 16-19.)

What was taught here? (Ex. xx.)

Where and when was the golden calf made? (Ex. xxxii.)

What commandment was broken in the making of it?

What three main parts were there to the tabernacle? What was in each part? (Ex. xl.)

How did the people know how to make it? (Ex. xxv. 40, xxvi. 30.)

Tell us very briefly about the order of camping and marching? (Num. ix. 15-23; x.)

Where is Kadesh-Barnea? What happened here? Tell about the two kinds of reports. (Num. xiii.; xiv. 6-9.)

How was the question of leadership decided in Israel? Tell very quickly the story of the "rods." (Num. xvii.)

When Moses asked the king of Edom to let the children of Israel pass through his country what answer did the king give? What did the Israelites do? (Num. xx. 14-29.)

Where did Balaam come from? What did he come to do? Did he do what he wanted to do? (Num. xxii.)

Tell the story of the visit of the wise men. Did Herod find out where the Lord was? How did the wise men show their love for the Lord? (Matt. ii. 1-12.)

Where did the Israelites rest before going into Canaan? What did Moses tell them about obedience? What does a "phylactery" look like? Do we need to wear them in order to keep the Lord's words? Is it wrong to forget the Lord's words in times of prosperity? (Deut. vi.)

How does the land of Canaan differ from the land of Egypt? Tell the story of the death of Moses. (Deut. xi.; xxxiv.)

#### SENIOR.

What does Egyptian bondage mean to us? What is our spiritual Moses?

What do the miracles and plagues of Egypt mean in our lives?

In times of temptations what is our duty? (Ex. xiv. 13, 14.) Can we overcome in our own strength?

What is our spiritual manna? What are our spiritual quails? (Ex. xvi.)

When do we come to our Rephidims? How does the Lord satisfy our thirst for truth? (Ex. xvii.) How win in our fight with Amalek? (Ex. xvii. 10-13.)

Moses' hands held up symbolizes what?

When do we worship a golden calf? (Ex. xxxii.) What commandment are we breaking when we do it?

Why was the tabernacle holy? Have we a pattern shown us in the mount? (Ex. xxv. 40.)

What does the order of the encampment and the marching of Israel mean in human life?

What does the sending out of the spies mean in our experience? (Num. xiii.)

What did the blossoming and budding rod of Aaron decide? What did it represent? (Num. xvii.)

What people refused a friendly passage through their country? What does Edom's refusal signify for us now? (Num. xx. 14-29.)

Have we a serpent nature? When it leads us into evil where can we look for help? (Num. xxi.)

What does the story of Balaam's ass teach us spiritually? (Num. xxii. 20-35.)

How did the three wise men know about the meaning of the star of Bethlehem?

What does Herod mean in us? What three spiritual things are represented by the three gifts to the Lord? (Matt. ii. 1-12.)

How do we "bind" the Lord's words upon the hand and have them as "frontlets" between the eyes? (Deut. vi.)

What use is there in the memory of the past? What is the lesson in the death of Moses outside of Canaan? (Deut. xi.; xxxiv.)

## 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.

	<b>Church News</b>	
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Seven new members have joined the Hindī Swedenborg Society during the last few months, says the *New-Church Weekly*. A small reading circle has been established at Santa Cruz, near Bombay, where several of the members are at present settled.

There is a thoroughfare in London called "Swedenborg Street," close to the Swedish Church which was pulled down after the removal of Swedenborg's remains, and was so named as a "memorial." Attention has recently been called to it by a fire having taken place there on November 29.

#### Humboldt Park, Chicago.

We are having joyous times in Humboldt Park of which we want the world to know. Our Christmas service on Sunday, Dec. 26, was well attended and a spirit of reverence and attention was manifest. The Sunday-school celebration on Tuesday, Dec. 28, took in all the Sunday-school and some outsiders. The little recitations, the pastor's welcome, Frances Fletcher's original story and the music furnished by our own orchestra were intensely interesting. Then the play, from Mrs. Elsie Hobart Carter's new book, "A Puritan Christmas," was remarkably well rendered, considering the unforeseen circumstances which interfered with its preparation—sicknesses, etc. Our Santa Claus was unusually well-behaved, the candy excellent, and our electric-lighted tree was stately and well-placed. Our singing to the accompaniment of the orchestra was inspiring. Our dancing after the program superb. Take it all in all, we feel encouraged and confident that the New Year will be a time of genuine growth for the society.

#### Riverhead News.

Sunday evening, December 26, the Riverhead society celebrated its Christmas festival.

At the left of the chancel was a large Christmas tree tastefully decorated. The children were well drilled in their recitations and Christmas carols and did honor to the occasion.

Mrs. Charles T. Hallock, an active Christian worker, gave a very helpful address to the children, which was enjoyed by all. Every one present received a box of candy containing a precious promise from the Holy Word.

The pastor and his wife were also graciously remembered.

It was a most delightful service.

#### The New Church in Bohemia.

It is a long time since the MESSENGER has heard from Brother Janecek, although neither his voice nor his pen are silent. The government has indeed forbidden the transmission of the bi-monthly *Novy Jerusalem* to foreign parts, but it is supplied to its home subscribers with regularity, and many copies go to military camps, hospitals and the trenches. Besides editing the periodical, Mr. Janecek preaches regularly to the faithful in Prague, and works assiduously at the collection for a worthy New-Church hymn book in the Bohemian tongue. He is very musical and often composes both words and music that touch and stir his congregation. I am awaiting the titles of contents in the periodical, but it takes now fully two months for an answer. We hope earnestly and sincerely that by the time of the next meeting of Convention the war may be

at an end, so that Mr. Janecek, who is now a correspondence student of our Theological School, may be seen and heard in our country.

J. E. WERREN.

BOHEMIAN MISSION FUND.

Dec., 1915, from J. E. W. . . . . \$25.00

#### The New Church in Mexico.

DEAR MR. EDITOR:—I believe all members of the New Church will be pleased to see the following account of my recent work for the progress of the New Jerusalem in Mexico. What I have been able to do is really not much, for the condition of the country is not very favorable in this respect, but it may be considered as preliminary to what, with the help of the Lord, I shall be able to do in future.

I have made translations of several portions of the writings of Swedenborg and of other collateral works, some of which have been printed by the Nunc Licet Press, such as "The Creed of the New Church"; B. F. Barrett's pamphlet, "The New Church Signified by the New Jerusalem"; B. F. Barrett's book, "True Catholicism." Beside these I have sent Miss G. A. Barrett several recent translations, among them: "The Athanasian Creed," "Swedenborg and Angelic Wisdom," etc., all of which it would be very useful to publish in order to secure the more rapid diffusion of the doctrines of the New Jerusalem in Spanish-speaking countries. I am now finishing the translation of the book "Lectures on the New Dispensation."

By the beginning of the coming year I hope to organize in this city a "Swedenborgian Society." With this object I have published in the daily papers here an advertisement, of which the following is a translation:

"On January 1st, 1916, a 'Swedenborgian Society' will be organized. Thoughtful people (ladies and gentlemen) who desire to join this Society, please call at 31 Vicario St., at the office of Dr. Calleja, between 8 and 9 p. m."

I have also arranged a Constitution and By-laws which, translated, are as follows: "Constitution and By-Laws of the Swedenborgian Society in Veracruz.

"1. The Swedenborgian Society has for its object the study of the True Christian Religion in the works of Emanuel Swedenborg, the Swedish Seer, which works constitute the New Revelation of the Lord, and are the basis and foundation of the New Church, called the New Jerusalem.

"2. Persons of either sex, and of all social positions will be admitted to membership in this Society.

"3. In order to join the Society one must be a person of recognized morality, who expresses the desire to begin the study to which reference is made in the first article.

"4. The members of the Society may contribute whatever amounts they may desire to meet whatever expenses may be incurred in the maintenance of the Society.

"5. The Swedenborgian Society will meet on Monday, Wednesday and Friday in each week, at Dr. Calleja's office, 31 Vicario St., from 8 to 9 p. m.

"6. Dr. Calleja will be considered as the Director of the Society, of the Sunday-school, and of the religious services which will be held on Sunday nights.

"7. Membership in the Society will be forfeited by notoriously immoral conduct, or by non-attendance at the meetings for two consecutive months, unless for justifiable causes.

"8. When a person joins the Society he shall be informed of these By-Laws, and shall only be accepted upon expressing his acceptance of them and desire to obey them, to which effect he will be required to sign them.

"9. When circumstances permit, a newspaper entitled *The New Revelation* shall be published."

I am confident the Lord will aid in this new attempt at missionary work during the coming year, even as He has aided me in the past.

I am fraternally yours, DR. L. E. CALLEJA.

Veracruz, Mexico, 31 Vicario St.  
December 20, 1915.

### A Soldier's Letter from the Austrian Frontier.

VERY DEAR BROTHER:—Your esteemed letter was received by way of my home. Accept above all sincere thanks for your kind interest in our church at Trieste. I shall certainly apply to the best advantage what the kindness of American brethren has provided. It is my firm intention that a stronger bond between the church in America and ours should be established. At present my oldest son is a student at the "Greek and Latin Gymnasium" (classical high school), and as soon as he (or one of my three sons) shall reach the proper age, I hope there will be in him (or one of the others) that delight in the office of a preacher, which seems a prime need, beside the love of books and study—for this I deem worthy of a father's attention, so that use may proceed in freedom according to reason. This plan I have ever before me, and shall carry it through, if it shall please the Lord to have me longer in this "vale of plaints" to care for the good to which the spiritual inheritance leads, and for the good of the neighbor to whom by right it belongs as far as it is serviceable to Him.

At the present time I am at Pola, attached to the sanitary service. For this I had to leave my family and the church, which added spiritual to the natural grief. But I have no fear; the hardships of military life are nothing compared to the mental isolation, from which at the beginning I suffered most severely. Now there has come a deeper peace which refreshes me inmost with the serenity of a vision that points to a useful life continuing the effort of following openly the behests of the heavenly doctrines of the New Jerusalem, begun fifteen years ago, sustaining my pursuits of earning a living. Misfortune is to be accepted from the Divine, to refine minds that are worthy to bear them—as Victor Hugo said: "It is in the crucible where great souls are made."

I left Trieste and with it a pile of deep affection. Now my only and inseparable companion is the Bible, where I read whenever I can, to speak with the Lord and the angels, and to find needed comfort; even so, compelled to be severely tried in externals, my soul can trustfully say *Fiat voluntas Dei*—(the Lord's will be done!).

Of the war I will say only this: It is an effect of the evil which unfortunately reigns supreme in the world, and which, according to my manner of thinking, is the great thing men will tolerate instead of peace. While so many hearts are saturated with hatred, we have to pass through the effects of collective evil, issuing out of innumerable hatreds, until they are gathered in lots to be sent to execution, according to the Lord's inscrutable design, as will ultimately serve the welfare of the entire human race. I know that considerations of unknown good are above the sanguinary tragedy of the world, and it is a great provision that a knowledge of it cannot enter the fantastic sphere, where the Truth finds such scanty reception. Upon requests, to make confession of faith, I can only say as did John the Baptist: "I am the voice of one crying in the wilderness. Prepare ye the way of the Lord."

Cordial and affectionate greetings to all the brethren in your country. Ask them, that they pray for us, and for the poor storm-tossed vessel, which is the True Christian Religion.

Permit me to be, etc., (Signed) PAOLO CUPPO.

This letter was in answer to my remittance reported in the MESSENGER of Sept. 8th, and a suggestion as to the future of the New Church in Trieste, *Pola*, where the reply was penned, is the principal naval harbor and arsenal of the Austro-Hungarian monarchy. It is situated at the southern extremity of the Istrian peninsula, 55

miles south of Trieste. The stamps of the "festungs-Zeusur" and that of the "territorial Commission of Trieste" look warlike indeed—and sad this Christmas season.

J. E. WERREN.

Cambridge, Dec. 27, 1915.

### The Canada Association.

The annual meeting of the Canada Association was held November 19th to the 21st in Berlin, Ontario. We had expected to have our Primate, Julian K. Smyth, with us, and the meeting had been arranged with the especial hope of his being present, but at the last moment, owing to an attack of bronchitis, he was forbidden to come by his doctor, so that we were disappointed in not having him present this year. We were fortunate in having with us the Rev. Dr. King of Lakewood, and the Rev. Clarence Lathbury of Buffalo.

The Association commenced on Friday evening, and the ladies of the parish had prepared an excellent supper so that the ice, if there were any to break, was happily broken before the serious part of the meetings commenced. Owing to the fact that the Association had this year been twice postponed, we did not have so many visitors as usual, but we were glad to see Mr. and Mrs. White of London, Mr. Edward Carter of Montreal, as well as Mr. Dawson of Peterborough, with our well-known Toronto contingent.

After supper was served the opening session began in the church, the Assistant Pastor leading with prayers and reading from the Word. The choir also rendered some anthems and solos. The Assistant Pastor then introduced Dr. King, well known to Berlin church people, who began by saying that he thought the best way to undertake the explanation of the present state of the world was to present a historical summary of the Christian Church. In a wonderfully vivid, overwhelming, appealing address straight from the heart, he stirred us all, and made us feel that we belonged to a New Church that was wonderfully tangible and real. Like what is said of Naphtali, "Naphtali is a hind let loose, he giveth goodly words." Dr. King seems to be in this spiritual state of "free eloquence from perception." (R. 354.)

He explained the beginning of the Apostolic Church and of its literal understanding of the Scriptures, and its literal belief in the Lord. While not possessing any rational interpretation of various points of doctrine, it was not disposed to enter into theological disputes, but kept close to the letter, proclaiming that Jesus Christ was God; that in Him was the fullness of the Godhead, and that to be saved men must believe in Him and keep His commandments. The Apostle's teaching was pure, simple, and sufficient for that day. Later, as the church, founded by the Lord, and of which He had said, "The gates of hell shall never prevail against it," began to come in contact with heathen influences, and philosophical doubts, other men arose, who knew not Christ, and rent the church asunder by their debates and heresies. This brought the age of the Apostolic Church to an end, but it did not end the church, for those who had felt its power, and been saved by the simple power of the Apostle's power, were brought into the spiritual world, and there *resurrected*. The Apostolic Church with all its members was simply translated, and transplanted into the spiritual world.

Then began a period of church history on earth devoid of all spiritual power. Its doctrines were formulated by councils, and its chief doctrine was formulated by the Council of Nicæa in 325, at which the doctrine of the Tripersonal Godhead was invented, as an explanation of the relation of the Father to the Son. This church which

thus by its very teaching was not Apostolic, and which lost sight of all Apostolic teaching, was also not Christian, but Christian only in name. It was an "interregnum." It supported its claims by political and civil means and led to Romanism and finally to Protestantism. Through the power of Romanism, and the burying up of the Word, the Protestant Reformation began, but this, while it restored the Word to the people, again buried it up by an evil doctrine, that of faith alone, which entirely nullified its true teachings. The people followed blindly, following leaders who for the most part were evil at heart, until the time drew near to the Last Judgment.

Dr. King then carried us into the world of spirits, and showed us the state of all these people and leaders there; how they built imaginary heavens and behaved as if they were gods, deluding the people with Biblical terminology, and shutting out from the world all heavenly influx. As they became more and more numerous, they blocked the spiritual light which flows to the world through the intermediate state. As a result spiritual stagnation settled down in the world, and the Dark Ages bear their testimony of this dreadful period. Then came the Last Judgment when the simple good were separated from the evil. The evil leaders lost their flocks. The imaginary heavens departed as a scroll that is rolled together, and the world of spirits was cleared of this spiritual pollution. Then by means of a man the Lord began His Second Coming, and raised up Swedenborg, to see and behold the tremendous change, and through him to convey to the world the true doctrines and the rational and fuller revelation of His Second Coming.

Then Dr. King pointed out to us the formation of a Christian heaven, distinct from the ancient heavens, and we could almost see the spiritual inhabitants thronging to its gates. All little children born from the time of the Incarnation, Gentiles, those in simple good, and the faithful, the Apostolic fathers, all gathered into this new heaven for Christians. The Apostolic Church with its simple teachings, reserved, during the reign on earth of the church that was Christian in name only, in the world of spirits, then became part of this new heaven, and the twelve apostles were sent to preach the new gospel throughout the entire spiritual world. This Christian heaven, which is the New Church in heaven, then became the source of the New Church on earth, of which John speaks, "I saw the Holy City, New Jerusalem, descending from God" out of this heaven.

He then showed us how the New Church was this identical Apostolic Church of the Lord's early founding, restored, renewed, rebuilt on its original cornerstone, but that by virtue of the Second Coming it has now received a fuller revelation, rational, deeply spiritual and of such a nature as to explain all dogmatic points that had been obscured and perverted during the time of the "interregnum." So we find Swedenborg saying in a letter to Dr. Beyer, in speaking of the attempt to explain the Lord by the Creeds, "I therefore adhere to the Apostolic Church." (P. 577. Post. Theolog. Works, 1914.) While we do not accept the doctrine of Apostolic Succession, we do believe in Apostolic Descent.

Speaking of the state of Christendom, Dr. King gave it as his opinion that in time the Lord would lead His remnant to us from the Roman and Protestant branches of the old church. He thought that the church and the Christian world would be reduced to a state of religious heathenism, and after a while the church leaders would publicly proclaim their infidelity. Then people would leave those churches, and because man must have a religion would again turn to the Lord's Church. After a period of deadness and vastation the Lord

would bring to our church the remnant of the Catholic Church and the Protestant remnant. He likened these two branches to the Assyrian and Babylonian captivities, and pointed out that as the Jews returned to Canaan after the Babylonian captivity, the Jews that were carried to Assyria never returned but were dissipated and lost. He said that the rejection of the doctrines of the Divinity of Christ, the Virgin Birth, the Inspiration of the Word were like the ten tribes, they were lost in the Protestant world. It was therefore our duty to "get ready" for this remnant which the Lord would bring to us. He pointed out that the reason why the members of the Baptist Church across the street did not come to us now was that we would be so afraid of them we would not know what to do; that we were not prepared to instruct them, and that the Lord was taking better care of them there than they could get with us. But we must "get ready."

Thus the New Church is catholic, because universal, three gates on every side of it; Apostolic, because it has all that the Apostles had and far more; and Protestant, because it accorded to every man freedom of thought and expression.

After Dr. King had finished, the Rev. Clarence Lathbury was welcomed to the floor. He spoke to us of his new home in Buffalo, and of his interest in the new Assistant Pastor, as he had been the first man to whom his father in New Zealand had written concerning the possibility of coming to the United States. He expressed his pleasure in being present in Berlin and spoke of the Berlin people whom he had in his congregation.

On Saturday morning at 9 the Executive Council held its first meeting. The Assistant Pastor was nominated Chairman. This was chiefly routine business. After this the morning session was opened with a short religious service. The day was very bad, as snow and wind made it hard to get about.

In remembrance of the services and administrations of the Presiding Minister, the Rev. E. D. Daniels, it was voted that the Association present him with a monthly allowance of \$10, commencing with January, 1915. It was carried unanimously, all rising. Names of men enlisting for war were ordered to be printed in the Journal. Letters of greeting were requested to be sent to our clergy in Western Canada and also to the English Conference. The matter of missionary work in the hands of Mr. Law of Toronto was discussed and \$300 voted him in pursuing his work of selling books. Mr. McLachlan, the veteran Secretary, told us of how he had written many New-Church people from England, and others who were not in touch with the Church, and that some replied, and some did not. He also had a complete list of all New-Church people in connection with the Association and outside.

In the afternoon session the subject proposed by the Rev. J. K. Smyth was considered, "The Growing Recognition of the Second Coming." Papers were read by Mr. Beales and Mr. McLachlan of Toronto and Rev. L. E. Wethey. Mr. Beales quoted some cases, and drew a negative conclusion. Mr. McLachlan brought to our attention many passages by well-known men, and some recently quoted in the MESSENGER. Mr. Wethey pointed out that while anybody could find some point in Swedenborg to admire, not many caught the vital points, especially that concerning the Lord. He said, "I think most public thinkers, like Moses, are at present hidden in the cleft of the rock, and they have not seen the Lord pass by, and do not even know He is passing by." He spoke of the work on "Opinions" gathered for the *League Journal*, and how they showed how few there were who really

entered intelligently into the inner glories of the New Church.

Dr. King also spoke and told us of the darky who was asked if he thought the turtle was dead, for the turtle's head, which had been cut off, was snapping about and very full of life. His reply was, "Sure, he's dead, but he don't know it." And Dr. King reiterated his former statements that the Christian Church (so-called) is dead, but doesn't know it. He spoke of ministerial gatherings he had attended, where he was the only one present who believed in the Virgin Birth, and the Inspiration of the Word, and that when he asked these men why, if they did not believe these things, they did not tell their people so, they replied that the people were not ready for it; that they as ministers must be ahead of the people, and that in time they would tell them plainly. Dr. King maintained that such men, who now clothe their moral discourses in the language of the church, will repudiate even this and that then people would leave them, and finally be led to the New Church. He also mentioned other experiences he had had, and that the old churchmen were not looking in our direction. They would become heathen.

The Young People's League then held their meeting, and papers were read by Miss Emma Anthes and Mr. Charles Ruby, on the subject of Prayer. Mr. Wethey spoke of the attitude of prayer, and hoped that both Berlin and Toronto would provide themselves with kneeling appointments, as in conscious prayer kneeling was the only way to pray. Mr. Dawson spoke of the value of silent prayer, that at times silence itself was prayer. This subject was taken up with a view to following up the articles on Prayer presented at the last General Convention.

After supper an ante-communion service was held, and Dr. King spoke on the nature of the Holy Supper and how it associated us with angels and conjoined us to the Lord. He said that when the bread and wine were placed upon the Lord's table, and the priest spoke the words of the Lord they were set aside from all other foods, consecrated by the Word of the Lord, and made to fit a particular situation. By that act they became holy foods and fulfilled the Lord's command to keep the sacrament as a memorial of His Passion.

On Sunday morning and evening services were held, as is usual in Berlin. In the morning the Rev. Dr. King preached on Ezekiel's vision of the whirlwind out of the north (Ezek. i.), showing how the Divine Love was the background from which proceeded all Divine Wisdom and all its applications to human states. After this service the Assistant Pastor celebrated the Holy Supper, Dr. King assisting. Many communicants presented themselves at the altar rail to receive the Lord's Body and Blood.

In the evening the Rev. Clarence Lathbury preached. His sermon was on "New Wine in New Wineskins," pointing out how new spirit must have new accompaniments; that new ages called for new outward conditions. He also applied it to the individual, showing how this process is carried on.

After the sermon, the Rev. L. E. Wethey spoke of the happy spirit of the Association, and that we should go home feeling we belonged to a distinctive organization that is destined for a great future. He spoke of the regret we felt in not having the Pastor able to be present, but that he was spiritually present, and interested in every event. He hoped the visitors would return home blessed with the good things they had heard. The Association then closed with the Lord's Benediction.

L. ERIC WETHEY.

## Communications

### Tobacco and Our Name.

EDITOR MESSENGER:—Am glad to note the communication of "C. F. B." in MESSENGER of Dec. 15th. A New-Church minister—a smoker he was, too—told me, and I suppose he knew whereof he spoke, that Swedenborg said: "If a man, as he walked down the street enjoying a smoke, knew the sort of spiritual company that smoke drew about him (because of the correspondence, I suppose) he would be amazed." Hence the inference that the tobacco habit must be an evil.

A young lady student in the M. E. Conference College in Arkansas, the daughter of an M. E. minister, told me that the M. E. Church, South, would not ordain into its ministry a user of tobacco. This seems to be in accord with the statement unknown to them: When a man puts away external evils, from right motives, the Lord helps him to put away internal evils that correspond.

Again, in regard to the name of our Church: Did not He who instituted it or laid its foundation by His Second Coming give it His New Name? Could He have made a mistake? Perhaps the desire to be called something that the world can better understand "sign-i-fies" that the world is unduly influencing those who should not be "of the world" if they *are* His people. Why need we resent being considered Jewish so long as the Word gives the title of Him whom we worship, "King of the Jews"? Why should we feel belittled at being called Swedenborgians, since our Lord chose the man Swedenborg to be the apostle of His Second Coming?

I agree heartily with Mr. Downward—"The Church of the New Jerusalem"—that is our name, and to no other will we answer.

A. E. B.

Peoria, Dec. 21st.

### The Name of the Church.

EDITOR NEW-CHURCH MESSENGER:—While the question of the name of the church is being brought to the attention of the readers of the MESSENGER I would like to say that whatever name the church was designated by, we would always be called Swedenborgians by those who differed from us in religious views. We, of course, believe that what Swedenborg has disclosed in his theological works was revealed to him by the Lord, and that this is how the Second Coming has been accomplished. There are those who do not believe that Swedenborg was granted a revelation, and these people think that Swedenborg himself just made up the views he has written about; in other words, they think it is a theory; they speak about it as "the Swedenborg theory," and call anyone who says he believes in the statements that Swedenborg made "a Swedenborgian."

Now, in regard to the name of the Church, have the readers of the MESSENGER realized how frequently Swedenborg speaks in his theological works of the New Church and the New Jerusalem?

I will quote a few passages to illustrate:

"The Apocalypse does not treat of the successive states of the church, much less of the successive states of kingdoms, as some have hitherto believed, but from beginning to end it treats of the last state of the church in heaven and earth; and then concerning the last judgment; and after this the New Church, which is the New Jerusalem." (A. R. 2.)

"He that hath an ear, let him hear what the Spirit saith unto the churches," signifies that he that understands, ought to obey what the Divine truth of the Word teaches



those who are to be of the New Church, which is the New Jerusalem." (A. R. 68.)

"Since the Lord cannot manifest Himself in person, as just shown above, and, nevertheless, He has foretold that He will come and found a New Church, which is the New Jerusalem, it follows that He will do this by means of a man, who can not only receive the doctrines of this church with his understanding, but can also make them public by the press." (T. C. R. 779.)

"Just so far as this new heaven, which forms the internal of the church in man, increases, so far the New Jerusalem, that is, the New Church, comes down from that heaven." (T. C. R. 784.)

Swedenborg wrote the following works:

"The Doctrine of the New Jerusalem Concerning the Lord."

"The Doctrine of the New Jerusalem Concerning the Sacred Scripture."

"The Doctrine of Life for the New Jerusalem."

"The Doctrine of the New Jerusalem Concerning Faith."

And we know that the full title of the "True Christian Religion" is "The True Christian Religion Containing the Universal Theology of the New Church."

How appropriate then are the names New Church and New Jerusalem Church.

LAWRENCE GUNTON ALBUTT.

### Something in a Name.

The discussion of the name of our church through the MESSENGER perhaps is well, whether it leads to any change or not. The name given most worldly enterprises, we know, has much to do with their success; then why should it not with the church? The name "Jerusalem" was coined before the English language existed. That New Jerusalem refers to the new church the Lord is now establishing on earth was the firm belief of our noble seer, Emanuel Swedenborg, and he so sets it forth in his writings. But the name does not seem wholly adapted to the simplicity of our language, being rather long and hard to speak, Jerusalem, besides the first thought with many is of an old Saracenic City, or ancient Jewish, which is opposed to all progress and enlightenment. When to inquiry once I answered I belong to the Church of the New Jerusalem, there followed a blankness in the countenance of my questioner as if he thought but did not say, "Another hallucination!" Then there are those who believe we are in faith non-Christian, being misled by our name. Once when I applied to join a Y. M. C. A. society a member replied that in belief I was non-Christian, and that none but believers in Christ could be admitted. I replied that I believed in a Divine Trinity of Father, Son and Holy Spirit, but that in this Trinity I recognize but one person, the Lord Jesus Christ, in whom is all the God-head bodily; the Father the Divine Love, the Son the Divine Human, the Holy Spirit the Divine Proceeding, three essentials or attributes of the one God who is the Lord Jesus Christ, and the only God of heaven and earth. They soon decided I was Christian sufficient, but said they had not before heard our doctrines so stated.

If Swedenborg in his writings is clear in anything it is that no stress should be placed on himself or his name in the building of this church. His first theological works were published without the author's name. It is the Lord's New Church, and not that of any man, hence my opposition to the name "Swedenborgian," as applied to the church. We have encouraged it too much. Swedenborg was but the vehicle or medium by which or through whom the Lord reaches men. It is in line with all revelation.

The name "New Christian Church," as some suggest, does not seem to me to be quite the name, nor does the

"New Brotherhood." The word "New" conveys the idea of something late. Does not the outsider say many churches have sprung up since Swedenborg who lived 150 years ago? Then how would the term "New" apply 2,000 years from now? We need a name adapted to all ages, as well as this in which we live. The name should be an index or manifest of the contents. If ours is the true Christian religion, as we sincerely believe it is, why not let its name so proclaim it? We must strike the center to be recognized.

Why not call it "The True Christian Church"? The word "true" appeals to me as one of the shortest and simplest in our language. It is dignified and universal. It rejects everything but its own substance, "truth," suggesting no sectarianism or manism. The word "Christian" is a splendid vanguard. If we are Christians let us so declare it in our very name. Men are everywhere seeking the truth. Our new name would lead to investigation. This name would apply to all ages as well as our own. It is in line with the name Swedenborg gave his greatest theological book, "True Christian Religion." In his Coronis Summary, No. LIX, he speaks of this church as the true Christian Church: "This new and true Christian Church, which the Lord is establishing at this day, will exist to all eternity; that it will be the crown of the four preceding churches; and that it has been foreseen from the creation of the world—proved from the Word of both the Old and New Testaments."

That the Lord has done, and is doing, all he can to build this church I have never doubted, but, after Divine methods, He operates through man; so man must do his part. I would not for a moment hint that man is smarter than God, and knows a better name for His church than is given, but He has placed man in equilibrium to choose what he will. We must look to the Lord for everything we have or do, at the same time we must think and act as from ourselves. That we may have free will or choice, and thus individuality, is why we were born on earth and not in heaven. A name invites or repels. The term "Christian Church" has been monopolized, but "True Christian Church" has not. Call it by its right name, "The True Christian Church," and then it will stand out before the world as the trunk, which it is, and not a branch, as many now suppose. ROBERT PAINE HUDSON.

Quebeck, Tenn., Dec. 26, 1915.

### Tribute.

How have I heeded the command to give  
To Caesar Caesar's things, and God's to God.  
Content with small accomplishment I live,  
And uncomplaining bow beneath the rod.

Such tribute as the World demands of me,  
Indifferent, I pay because I must;  
Image and superscription both I see  
Upon its coin, to show its claim is just.

But that more solemn obligation stands  
A beggar unrewarded at my door,  
Refused at my inhospitable hands  
The coin I ought so gladly to restore.

Made in His image; on my lips His Name;  
Myself the coin, though base the metal be,  
Why do I not make haste to meet His claim  
So just, and pay Him all He asks of me?

WALTER C. RODMAN.

December 12th, 1915.

Good character is above all things else.  
Your character cannot be essentially injured except by  
your own acts.

**The Church Calendar.**

**Jan. 16. The Second Sunday after Epiphany.**

**The Light of the World.**

Selection 46, B. of W., p. 105: "I will bless the Lord at all times."

Lesson I. Gen. xv.

Res. Service VI. The Blessings.

Lesson II. Matt. xi.

Gloria, Benedictus and Creed.

Hymns:

164: "As with gladness men of old."  
159: "Come Redeemer, blessed Jesus."

**Baptisms**

HUSEMANN.—At the New Church in North St. Louis, December 19, 1915, Lucile Amanda Husemann, infant daughter and third child of Charles and Louisa Husemann, Rev. G. E. Morgan officiating.

**Obituary**

Cox.—Mrs. Mary H. Cox, wife of Dr. Luther Cox, departed this life from her residence on Miles River, near Easton, Maryland, Nov. 27, 1915. She was born Dec. 2, 1842. Mrs. Cox was a woman of extraordinary accomplishment and many-sided abilities, keeping up her interests in French, German and music throughout her life. Being cultured, intelligently interested in world events, and most hospitable, she had a large number of distinguished personal friends.

In addition to her many abilities and extraordinary learning, she was an earnest New-Church woman, zealous in making known to others that which she prized most highly. Mrs. Cox came into the New Church through reading a life of Swedenborg in the Congressional Library, about thirty-five years ago. Her home was a place where New-Church clergymen particularly delighted to assemble, exchange reminiscences, and have added to their discussions the charms of her intelligence and burning interest.

Mrs. Cox leaves four daughters: Mrs. Robert Fletcher, Mrs. James Goldsborough, Mrs. F. H. Schofield, and Miss Alice Cox.

The funeral services were conducted from her residence by the Rev. George Henry Dole, of Wilmington, Delaware, assisted by Dr. S. D. McConnell.

**Special Notices**

**"THE SHEPHERD PSALM."**

The beautiful little booklet by Miss Etta M. Graves has been having such a good reception by the people of the Church for holiday gift purposes, that some "Happy New Year" cards have been printed for use by those who would like to use the booklet as a New Year's present. A card will accompany each one going out at this time of the year. Order of any New-Church bookroom. Price 15 cents.

An Illinois publication, the *Forum*, issued by colored people, utters these rather ambiguous counsels to its readers: "Temperance" in stealing is a novelty. But temperance has been well defined as "moderation in good things, total abstinence from bad things."

"A lot of people are around talking temperance, but are narrow viewed. It is good to be temperate, not only in the use of intoxicants, but in everything. There are not a few persons who will tell you alcohol never did them any good, nor smoking, but you should be 'temperate' in eating, in lying, stealing, and in the use of bad language, in morality, chastity, in gossip. Be temperate in all things. Some people should even be 'temperate' in their church going and inefficacious prayers. 'O,' you say, 'you can't go to church too much.' Yes, you can. There is no need to spend all your time at church. Clean up at home, use your Bible and other good books and teach your children. Make a good garden, keep your yards clean, and yourselves, and rest physically and mentally."

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JOHN S. SAUL, Editor and Publisher.

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# New-Church Messenger

*"Behold, I make all things new"*

VOL. CX. No. 2

CHICAGO, WEDNESDAY, JANUARY 12, 1916

WHOLE No. 3137

## New-Church Messenger

For terms of subscription and other particulars of publication see Publisher's Department on advertising page.

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### Love Alone.

We have long been accustomed to the exposure of the fallacy of faith alone—the faith that is without works of mercy and love. Now considerable attention is being directed toward the weakness of "emotion alone," that is, feeling without action.

Some years ago a Boston musical critic deplored the influence of music on the emotions that did not issue in action. And today Mr. Roosevelt declared that "the habit of giving expression to feelings without following the expression by action is in the end thoroughly detrimental both to the will power and to the morality of the people concerned." In illustration he mentions the failure on the part of neutral powers to protest against the invasion of Belgium. "Pacifists who dare not speak for righteousness must share the responsibility," particularly for the wholesale slaughter of Armenians "with the most brutal type of militarists."

The sentiment of the weakening influence of emotion without action is doubtless true in general. Love must ultimately express itself in action, or die. "Good intentions pave the way to hell." Nevertheless it is possible to have strong feelings and be quite unable to express them at the time,

and that without injury to the character. The Belgians may express among themselves—in private—very strong feelings against their invaders, but they are powerless to resist. So with all the evicted from the north of France, sent through Switzerland to the south of France. They may feel deeply, but they can do nothing at present. Here feeling without action does not necessarily mean demoralization, unless it is bad feeling.

But the illustration of harmful effect of emotion without action—protest against the invasion of Belgium, or the massacre of the Armenians—is one that was in no way affected by external restraint. The United States could have protested, and no one dare say nay. For unknown reasons the protest was never lodged. Is it fair, however, to conclude that in this instance a strong feeling against injustice without action is "detrimental to the will power and the morality of the people"? And are pacifists necessarily responsible for the inhumanities of the war in like manner as "the most brutal type of militarists"?

In not lodging a formal protest against the invasion of Belgium the government may have failed to express the feeling of the nation, as in many other matters of justice in the land. It takes time for any government to express the prevailing sentiment of the people. Frequently, too, the government acts in direct opposition to the will of the people.

As for pacifists' responsibility for inhumanities, it is assuming too much to say that right feeling must express itself in one way only, and that "my way." The Ford peace party feels deeply the horrors of the war, and is taking action in protest. We may not agree with the method. The action may be deemed untimely. But we may not justly place them in the same category as "the most brutal type of militarists." Right feeling may express itself in many different ways. Time and a ripened judgment alone can determine which are the best ways of bringing "peace on earth, good will among men."

The safety of immorality lies neither in the adoption of this or that philosophical speculation, or this or that philosophical creed, but in a real and living belief in that fixed order of nature which sends social disorganization upon the track of immorality as surely as it sends physical disease after physical trespasses.—THOMAS HENRY HUXLEY.

### Editorial Notes.

*Current Opinion* for December gives an interesting account of Aristide Briand, the French Prime Minister. A good portrait which accompanies the sketch is inscribed: "The French Prime Minister who believes in God, after all." Aristide Briand, who heads the reorganized French cabinet, has been hurt by intimations that he is an atheist, the truth being, as he told the chamber of deputies, that his "faith is fixed in a supreme being, wise, good, just, and benevolent." It is encouraging that in the present crisis, the religious disbelief that has so largely prevailed among the French people should be met by this leading statesman declaring so openly and so emphatically that "he believes in God." Said to be "the most dazzling orator in France," his religious convictions as expressed will help very markedly to create a public sentiment that will be more healthy and better calculated to give national stability on the basis of a just ideal which recognizes the true Source whence the heroic virtues to be cultivated proceed.

In "Apocalypse Revealed," No. 745, we are informed that Rev. xvii. 12-14, is "concerning the reception and understanding of the Word by the noble French nation." Surely the present outlook is hopeful, as lending encouragement to this fulfilment, and that such a prominent leader as Briand firmly believes in a wise and just Ruler of the universe, will doubtless count in contributing to such a result.

The *Baltimore American* in its religious editorial of Dec. 4th, on "The Bed Rock of Religion," says:

There never was a time in the history of the world when the Bible was more consulted and its guiding principles taken more to heart. Men by the million are searching the Scriptures and the churches are bent upon finding in the Living Word the assurances of peace and salvation that are not discernible upon the skies of human affairs. The bed rock of religion is being reached. . . . Men are coming to realize that truth is that which enters into the fabric of life and glorifies it—intellectually, emotionally, morally. The bed rock of religion is the only perceptible, assured foundation for society. This is the religion of the inner experience to which the outward forms contribute only as they are the fit medium for the expression of a better life. So the world is coming into finer and clearer views of God through the waste and woe of the times.

The recognition of truth as law in operation, and that Divine truth has for its main function the development of human character so that it may be assimilated to the Divine purpose, is here stated very commendably. "Divine truth is the very order of the Lord's universal kingdom, all of the laws of which are truths, or eternal verities; Divine good is the very essential of order, all things of which are of mercy." (A. C. 1728.) For the New Church, the truths of life and for every department of life, for all needs and conditions, are amply given, for the Lord has come to glorify and sanctify our lives in this very way. This is the Coming which will bring the greatest blessing, to "give every man according as his work shall be," stimulating and ennobling the work of each to make it serviceable to eternity for the great ends that the Lord would promote. As to "finer and clearer views of God," this is what the Gospel bids us anticipate. The time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the

Father." (John xvi. 25.) We have now come to that day of light which is dawning on the world, and in which the Lord our Saviour will be known and seen to be our Father also, and in the acknowledgment of His unity of Person and of Attributes will be brought about the unity of our lives and enterprises.

The *Baltimore American* of December 18th devotes its religious editorial to an outspoken message in relation to the future of the church. The writer foresees great impending changes as about to take place and looks forward to a new understanding of things as needful for the guidance and progress of mankind. He says:

"Is it not apparent to the concerned student of religious movements that the church is upon the verge of a great cataclysm? . . . Let the merits of the controversy be as they may, the Christian Church in this country is threatened with a great schism. . . . The division is profoundly spiritual, it is one of fundamental interpretation of the meaning of Christianity as taught by its Founder. . . . Who can say the church in America has not reached a crisis? Who can say that it is not called upon to prepare for a new message of the Master?"

In a letter to Dr. Beyer of Gothenberg, April 30, 1771, Swedenborg asserts in connection with the publication of his work "The True Christian Religion" containing the Universal Theology of the New Heaven and of the New Church:—"I am certain of this, that after the appearance of this work, the Lord our Saviour will operate both mediately and immediately toward the establishment throughout the whole of Christendom of a new church based upon this theology. The New Heaven, out of which the New Jerusalem will descend, will very soon be completed." How wonderfully events are transpiring to show the truth of these statements. Is it surprising that there is increasing recognition of the need of the Lord's spiritual coming with clear light and in the power of His full compassion to fulfil what is written: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God." (Rev. xxi. 3.)

Robert Ellis Thompson has a touching plea in the *Irish World* for the right of everyone to live. The *Baltimore News* quoting the article, heads it: "Even Defectives Have Their Place in the Divine Plan." Mr. Thompson, speaking of the Divine care over each, beautifully says: "In contrast to His idea of what we ought to be, we fall farther short than the poorest weakling born into the world falls short of what we would have him be. Yet He carries us in His arms of patience and love through our lifetime of weakness and folly, claiming us as His own, and bearing with our shortcomings. And those who bear their helpless burdens in this god-like fashion attain that greatest of rewards—to 'awake in His likeness at the last.' Every human life is precious beyond all possibility of reckoning. The Divine Providence operates with all throughout the whole world, who are such that they can do nothing from themselves. . . . It continually acts with the unclean to make them clean, and with the insane to make them sane; thus it labors continually from pure mercy." (D. P. 337.)

	<b>The Sermon</b>	
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**The Law Written in the Heart.**

BY THE REV. C. A. NUSSBAUM.

After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. (Jer. xxxi. 33, 34.)

The Book of Jeremiah contains many beautiful prophetic descriptions of the restoration of Israel and Judah, and in a deeper spiritual sense delineations of God's kingdom on earth represented by the "New Jerusalem," an ideal church with ideal religious and social conditions. Among others the prophet tells us: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jeremiah xxxi. 31-34.) "In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. (xxxiii. 15, 16.)

The New Jerusalem, the Lord's New Church is called "The Lord our righteousness," because she believes that the Lord, our heavenly Father revealed to us in Jesus Christ came to execute judgment and righteousness and to write His law of love in the hearts of men. In every thing He did and said, Jesus expressed the yearning and giving impulse of God's love to bless men and His willingness to suffer for the sake of promoting their welfare. This yearning of Jesus is beautifully uttered in His prayer to the Father, the Divine Love in Himself, "For their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John xvii. 19-21.)

But why did not the scribes and Pharisees accept the teachings of Jesus? Why did they reject him? And why are there so many today who do not understand Him and are indifferent to His invitation to come unto Him? It is because their hearts have not been touched by His love. It is because they have not entered into Christ's spirit that they have not been able to see the holiness of His love

and the beauty of His teachings. But let their hearts be moved by the love of Jesus, let them enter into His spirit and their eyes will be opened. Suppose you come to love dearly a friend who has won your heart by his self-sacrificing love and devotion; you will have absolute faith and confidence in his love for you, as soon as you have entered into his spirit, and your heart has come to understand his heart, not by arguments of reason, but by sympathy and the intuition of your love. You have trust in him because you know that all he does for you is for your highest welfare.

In this same way we should look at the love and conduct of the Lord toward us. In entering into His spirit by sympathy and the intuition of love, we will come to recognize the holiness and beauty of His love and teachings and we will have absolute confidence that whatever He does for us is for our highest good and eternal welfare. This important truth has been taught by some of the most eminent philosophers and psychologists of our age, such as William James, Henry Bergson, Rudolph Eucken and many others. Intellectualism, that is, an attempt to deduce the world from the principles of physical science and build up philosophical systems from pure reason, prevailed during the last centuries; intuition and revelation were ignored by most scientists and philosophers. And so long as science and philosophy were merely intellectual they had but little influence on the hearts of men. The most perfect bridge from positive science to revelation and intuition is found in Swedenborg's philosophy. Since the time of Swedenborg some of the foremost philosophers and psychologists have been directly or indirectly influenced by Swedenborg's teachings, and our present generation is passing from intellectualism to the recognition of revelation and spiritual perception, from the circumference to the center of life, from the bondage of external authority to the freedom of conscience, and is now approaching the realization of the Lord's teaching that His Divine love is to be the center of man's life and that the law of God is to be written in our hearts.

Jesus wants us to do right by seeing from God's love within what is right; He wants us to reach a state in which we will act from love and not merely from a reluctant obedience to external commandments. You can get an idea of the importance of this truth when you consider your relation with those whom you love. I would like to ask you how you would feel if a person you loved dearly, should only respond to your love by being forced to do so by an imperative commandment or by law; or if the child you loved had no filial affection for you and could only be kept under your control by punishments or rewards.

This was the attitude of the scribes and Pharisees toward God, their heavenly Father; they did not love His commandments, nor did they try to understand them; but they obeyed them literally from fear of punishment or for the sake of some future reward. For doing this they thought themselves very good, placed a great deal of merit in what they did and became conceited and self-righteous. Their religion was merely legal and formal and destitute of spiritual life.

Whilst self-love rules in the hearts of those represented by the Pharisees, the Lord is King in the

hearts of those who truly love Him. Jesus described this state of the heart of man as the kingdom of God. Nearly every parable used by Jesus begins with the words, "The kingdom of God is like"; because He teaches in these parables the coming and the growing of the kingdom of God in our hearts. When the kingdom of God has come down to us and God's law of love is written in our hearts, we come into right and orderly relations with God and mankind. Jesus calls this state of man's heart righteousness, because we are then right with God and right with our fellowmen; this righteousness comes to us when we truly love the Lord and our neighbor.

In the Sermon on the Mount, Jesus mentions two beatitudes that are the rewards of righteousness: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." And, "blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matt. v, 6, 10.) This is the true righteousness Jesus wants us to get. But, He warns us against another kind of righteousness, the righteousness of the Pharisees, which He does not want us to get. What is it? Wherein does it consist? It is self-righteousness sought for the sake of some selfish end. The self-righteous man claims merit for obeying the letter of the commandments without regard to their spirit and application to life.

Self-seeking obedience to the letter of the law and indifference to its spirit gradually degenerates into legalism and the traditions of legalists. Legalism is a close conformity to a system of laws, void of spiritual meaning, whereby religion and justice are ignored and come to an end.

Take God's Ten Commandments for instance; every one of them lost its real meaning and was falsified by the Pharisees and legalists. Thus, Jesus taught them that the commandment, "Thou shalt not kill," not only meant murder, but also ill-feeling and hatred in thoughts and words, and injury to the character and spiritual life of another. Jesus told them, "Ye have heard that it was said, 'Thou shalt not commit adultery; but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.'" Thus unchastity of thought and feeling and lust legalized in matrimony is adultery, because it is an adulteration and falsification of the spiritual marriage relation of souls ordained by God.

Because the Pharisees and legalists had annulled the spirit of the commandments and had supplanted it by their own interpretations and traditions, Jesus told them: "Ye leave the commandment of God, and hold fast the tradition of men." And He said unto them, "Full well do ye reject the commandment of God that ye may keep your tradition." (Mark vii. 8, 9.) "Woe unto you, Pharisees! for ye tithe mint and rue and every herb, and pass over judgment and the love of God. Woe unto you, lawyers, also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you, lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." (Luke xi. 42, 46, 52.)

But in every church and state, in every field of

human activities there are ruling classes of the type of the Pharisees and legalists, to whom the words of Jesus apply today as they did at His time.

When legalism gets access of control among men it deprives them of their moral freedom and stunts their rational faculty for spiritual truths. "In the religious field," says Prof. Ed. A. Ross, "access of control chokes up the fountains of inspiration. The prophet is frowned upon, and the enthusiast is discouraged. Dogma and ritual grow rank. The legal side of religion comes forward, while the mystic, inspirational side falls into the background. The clerical profession is less open to the man with a 'call' or 'vision.' From the whole mass of beliefs there splits off a body of accredited beliefs which comes to constitute orthodoxy. Heresy is dreaded and banned. Conformity becomes a more radiant virtue, dissent a blacker sin. Hierarchy rears its crest, and the layman loses his immediate touch with the Unseen. The offices of the clergy are magnified, and the laity as a whole retreats before the growing insistence on the spiritual eminence of the priests. The prophet yields to the scribe, the curé to the prelate, the local cleric to the central. The pastor becomes less dependent on his flock and more dependent on the high powers."

The governments and institutions of all Christian countries have been saturated with legalism. Look at modern jurisprudence. Is it any better than the legalism and the traditions of the scribes and the Pharisees? Those who have studied law know what an involved technical system it is, tied up with red tape which works for the form's sake and not for the sake of justice. Nominally the law stands for justice, but does it always secure justice to those who are most in need of it? What we need are laws and courts that will stand for the justice of God among men. We need laws, rules and regulations as safeguards and means of protection and redress, that are as fair to the poor as to the rich, as just to the delinquent as to the respectable citizen. That law in the political sense of the word, is not considered to stand for justice, is evident when we examine the classical definition of law as it is given by Austin. "A law is a definite command, addressed by a sovereign to his subjects to perform or abstain from performing definite acts toward certain other persons: and to a breach of this command a definite penalty is attached."

God is not mentioned in this definition; nor is justice mentioned. It simply states the fact that the stronger one is sovereign and rules over the weaker one; that the law of the land derives its sole public authority from the will of the sovereign power which may reside in an individual, a group of persons or the majority of the people. As law expresses only the will of the stronger, revolt against the law means resistance to the force of the sovereign. I mention this to show that resistance to the law of the state is very different from a resistance to the laws of God.

The law accepted as authority in all English-speaking countries is the Common Law. Did it originate in the Divine law? No, it had its source in the commands of the kings of England, who, in early days, were the heads of judicial power and enforced laws on their subjects. Each king appointed the judges of the kingdom who acted as his representatives of his law and justice. Their



decisions were recorded and subsequent judges accepted them as authority, finding it easier to follow an old decision than to reason out the justice of a case brought before them on its own merits. This growing reverence for precedents, corresponding to the reverence for traditions of the Pharisees, gave the Common Law a rigidity that hindered a decision according to the justice of the case. Thus still today the tyranny of precedents holds judges to the beaten paths at the neglect of justice.

Go into the library of a lawyer and you will find volumes upon volumes of books containing records of judicial decisions, which the judge or lawyer has to look into to find a precedent to explain a case brought before him. Why do they do that? Because they lack the perception of justice. Thus, in the administration of law, whenever God's law of justice is not written in the heart of the judge, he has to hunt up an explanation of his case among the precedents recorded in his books.

To correct the deficiency of Common Law with its tyranny of precedents, high chancellors and equity judges were appointed to administer justice freely and in accordance with the circumstances of the case; but they also, when lacking the internal perception of justice, would look for precedents in the past decisions of the courts of equity.

From this we may conclude that a judge cannot fairly administer justice if the law of justice is not written in his heart. When he lacks the spiritual insight to decide upon a case brought before him, he has recourse to the authority of precedents or finds refuge in technicalities of the letter of the law. The effects and applications of the laws are always determined by the ways in which the judges understand and interpret them. That is why judges so often disagree and why different courts apply the same law with different and sometimes with entirely opposite results. As, on the other hand, laws are often contradictory, courts may annul the purpose of a law or declare it void on constitutional grounds or principles of justice. When we consider the confusion and contradictions of laws enacted by monarchs, oligarchies and democracies, we may conclude that they are not in accordance with the Divine laws. We also find that the number of laws and precedents in our systems of law is so great and various that an able judge or lawyer can always overrule a precedent that stands in the way of his viewpoint of justice.

Political law as the expression of the sovereign power of an individual ruler, of a few persons or of all the people of a community, is very different from the law of God, or from spiritual and moral law, or from physical law. There is as much danger today of confusing political laws with moral and Divine laws as there was at the time of Jesus, when the scribes and the Pharisees confused their laws and traditions with the laws of God.

Political law does not always express the will of a wise ruler or of a God-fearing people; it also expresses the obstinacy of a tyrant, or the passions and prejudices of a people, as shown by the Jews when they crucified Jesus. It is a mistake to believe that the voice of the people is always the voice of God, it has often been the voice of the Devil. For the sake of freedom and spiritual progress tyrannical governments have to be denounced, resisted and held in check. In the

United States men do not feel themselves bound by their conscience to the authority of the ruling political party of the day; they can and do protest against its policy and vote for another party. They can also denounce unjust laws, which they only obey from fear of punishment or for the sake of external order, though they do not feel them binding upon their consciences.

The conduct of the righteous man is determined by the law of God written in his heart and not by the laws made and enforced by men, as these are often unjust and are used as means to shelter the worst evils and the grossest immoralities, as when matrimony by the refusal of a divorce is legally forced upon a person against his or her will. It is harmful to our moral conscience to believe that a thing is right because it is sanctioned by the law. Thus, also the belief that every person who offends against a law and is punished is morally diseased is a fiction. Besides, human laws are so confused that legal liability may exist where there is no moral blame. An act may be morally right, yet criminal in the eyes of the law. Thus, it is no excuse of bigamy that a woman honestly believed her husband to be dead. A marriage relation may be legal in one state and criminal in another; a custom may be very popular in one section of the country and punished by law in another. Then, also, the laws of every state are changed in order to meet economic needs or also to meet moral needs. Some of these needs are merely transient, others are permanent and help men to realize higher ideals of life. These determine the authority of law, because they appeal to what is spiritual in man. And it should be the aim of those to whom the brotherhood of man is dear to render the laws of the land conformable to God's Law of Love taught by Jesus and written in the hearts of all those who love Him and keep His commandments.

Those who have Christ's Law of Love written in their hearts need no other laws of conduct but God's commandments, which give expression to the Law of Love in men's social relations. But at the present day a few only have the law of God written in their hearts; the great majority of men and women follow their selfish desires without regard for the welfare of others. These have to be restrained by external laws and made to be of some use to society by external rewards. "If this be not done," says Swedenborg, "the human race must perish; for the will to command others, and to possess the goods of others, is hereditarily connate with everyone, whence proceed enmities, envyings, hatreds, revenges, deceits, cruelties, and many other evils; wherefore, unless men were kept under restraint by the laws, and by rewards suited to their loves, which are honors and gains for those who do good things; and by punishments contrary to those loves, which are the loss of honor, of possessions, and of life, for those who do evil things; the human race would perish. There must, therefore, be governors to keep the assemblages of men in order, who should be persons skilled in the laws, wise, and men who fear God."

The main object of law in a Christian state or society should be the establishment and maintenance of such conditions of order as to secure to its members the greatest freedom possible for the realization of the Christian ideal of love and mutual

service, of happiness and peace; and to restrain and reform all those who obstruct it or interfere with the orderly freedom and life of others. Reformation should be the main object in the treatment of delinquents and punishments should only be subordinate means of bringing men back into states of moral and social order. The practice of punishing delinquents is founded on the mistaken belief that punishments for breaking God's commandments were needed to satisfy the demands of His justice; and the idea that guilty persons must be punished in proportion to the greatness of their crimes originated in the "eye-for-eye and tooth-for-tooth" principle, so dear to the unforgiving victim of wrong! This law of retaliation, "Do to another as he has done to you," permeates all laws made by men and has led them to identify justice with retribution and punishment. But the recognition of God's law of Love with its Golden Rule, "Do to another as you would have him do to you," will gradually bring about a change in the ideals and methods of international and domestic legal relations and of civil and criminal law. Equity, born from God's law of justice, will overcome the rigidity of Common Law with its reverence of tradition and precedent; the best criminologists will substitute reformation for punishment in criminal law. In civil suits matters of dispute will be adjusted by mutual understanding and compromise instead of restraint and compulsion.

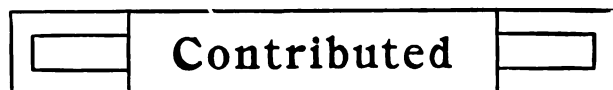
The law of God written in the hearts of men will find expression in laws and institutions for the betterment of the moral and physical conditions of every child, woman and man in need of assistance. Law in its negative function of repressing evil and in its positive function of encouraging good, will become less negative and more positive in the degree as men will grow better and as Christ's laws of love will be recognized and applied in all social relations.

Restraint, prohibition and compulsion by law will be limited to such acts only which are clearly contrary to the public good and social welfare; full freedom will be given not only to all that is clearly beneficial to society, but also to all that does not prove to be detrimental to it. There are individuals, small circles and societies of men and women who are intellectually, morally and spiritually far ahead of the majority of the people of their time, and who for the sake of spiritual and social progress must be free to promulgate and to realize their ideals. If these are founded on sound principles they will last and gradually raise society to their level; if they are mistaken they will fail, but they may be of value as social experiments from which society may draw helpful lessons. Thus people and legislators are being educated for the enactment of statutes for the service, development, regulation, relief and protection of the welfare and happiness of all the individual members, groups and societies of the great social body.

The way to reach these ideal conditions of society lies through the reformation and regeneration of its members as individuals. As in the human body, the perfection of an organ depends on the perfection of its individual cells, so the perfection of a state or society depends on the perfection of its individual members. If some of them are selfish and covetous, corrupted by luxury and vice,

or are kept in ignorance, starved by poverty and crushed by injustice, the government of that state will be controlled by a few of its greedy members and become corrupt.

To bring about a change in such a society, a prophet of righteousness is needed. He raises his voice against the evils and injustice of the ruling class and points to the Law of Love as the remedy taught by the Lord. A few men and women are won to his cause, more follow; and then homes, schools and institutions are formed where children, women and men are educated in the love of Jesus and have the law of God written in their hearts. They in their turn communicate the love of the Lord to all the friends and people they meet until it becomes public sentiment! Then gradually false traditions, corrupt laws and institutions are changed and replaced by laws and institutions in agreement with God's Law of Love and His commandments. When the laws of a country or society have reached this perfection they are authoritative, not because they express the will of a king or of the majority of the people, but because they express the will of the King of kings, the love of the Lord Jesus Christ written in the hearts of His children.



#### **Differences between the Old and the New.**

Every religion is truly estimated by its idea of God. Here are some of the differences between the old religion and that of the New Church.

The old religion taught that the Lord created man for the purpose of praising, serving and glorifying the Creator. The new religion teaches that the Lord created man for exactly the reverse purpose; namely, that the Lord might bless, serve and glorify man.

The old religion taught that the Lord created the world to have dominion over it. The new religion teaches that the Lord created the world that man might forever take over more and more from the Lord the dominion.

The old religion teaches that the Lord gets angry, is revengeful and punishes. The new religion teaches that this is but a fallacious appearance, as is the statement that the sun rises and sets, the truth being that the earth turns on its axis. All punishments are inherent in the violation of the Divine order, and punishments fall primarily upon the soul as loss or diminution of heavenly blessedness, resulting from sin so deforming the soul as to impair it as a receptacle of heavenly life from the Lord.

The old religion taught that the Lord sends the evil to hell, and this for punishment because of sins committed in this life. The new religion teaches that the Lord could not send one to hell, but that one's own love of evil draws him there from free choice. The Lord, being Love itself, can but ever act to lift one out of hell, and thus He forever mollifies the fiery lusts of all who make hell their eternal home.

The old religion taught that the Lord could arbitrarily forgive, and open heaven to anyone whom He wished to favor. The new religion teaches that

the Lord wishes to favor every one alike. He has already forgiven every one, because He is infinite and eternal forgiveness. But for man to avail himself of forgiveness, he must stop sinning and by power from the Lord do good, whereupon the Lord "forgives" by taking away the desire to sin.

The old religion taught that the Lord imprisons the evil in hell. The new religion teaches that the Lord imprisons no one; but that the love of evil, which becomes dominant in the soul and breaks forth with tremendous power when the body is laid off, is that which imprisons, just as the appetite of an inebriate leads him captive. Every one in hell could go to heaven and abide there forever if he wanted to; but he cannot want to, any more than a fish can want to stay out of the water, or a bat or ground worms can want to abide in noonday sunlight.

The old religion taught that the Lord can change His laws, or make exceptions to them. The new religion teaches that the Lord cannot change His laws, because His laws are nothing other than the way infinite and eternal love acts; to change Divine laws would require a change in the Lord and in His infinite love, which the rational can see is impossible.

The old religion taught that there are three Divine persons, the Father, Son, and Holy Spirit. The new religion teaches that there is but one Divine person, the Lord Jesus Christ; that the Father is the Divine, the Son is the Human, and the Holy Spirit is the Divine acting into and proceeding from the Human, the three being represented in man by his soul, his body, and his uses.

The old religion taught that the Word is inspired because given from the Lord. The new religion teaches that it is inspired because it is so inbreathed by the Lord that it has a spiritual sense, which is related to its literal sense just as a man's soul is related to his body. This relation is the Divine law of Correspondence, which comprehends the relation existing by creation between things spiritual and things natural.

The old religion taught that saving faith is to believe that the Son suffered the penalty for man's sins, and that whoever so believes will have the righteousness of the Son imputed to him, and thus will be saved. The new religion teaches that salvation is alone through keeping the commandments, and that genuine faith is to believe that the Lord will give anyone who asks Him power to stop sinning, power to do good, and thus by doing good power over evil will be given, which is salvation.

Those versed in the new religion can see innumerable other differences between the new and the old. Indeed, it can be seen in noonday light that when the new religion was revealed from the Lord out of heaven, every Christian truth possessed by the apostles had become falsified—ah, more by the subtlety of the prince of darkness, every holy truth had become turned into its opposite. This same thing had taken place in a similar way with the Jewish Church when the Lord came. And because He foresaw that the love of self and the love of dominion for the sake of self would consummate the Apostolic Church, of that consummated church, of that falsified doctrine, called Babylon in Revelation, the Lord says, "Come out of her, my people."

G. H. D.

### Entreaty, not Prohibition, in the Commandments.

In conversing with an eminent professor of Hebrew—in which, I regret to state, I am not conversant—he pointed out what he deemed two mis-translations in the common English Bible, by which the true meaning was obscured.

The first was that there being no means of expressing a negative imperative in the Hebrew tongue, therefore, "shalt nots" in the commandments should be rendered by "wilt nots"; that the Hebrew expressed the language of entreaty and not of inexorable prohibition. It was as if a father would say to his son: "My son, you surely will not fall into such and such evils." Instead of "Thou shalt not steal," for instance, it should be "thou shouldst not steal."

If this be the correct rendering and the commandments are monitory rather than imperative, it seems to me to be in accord with our doctrine of freedom of the will, and of the eternal respect of that gift by the Lord.

I may have misunderstood the professor, and therefore, I withhold his name, but I give it publicity so that it may be established or refuted by competent authority.

The same professor also criticized the translation of Ps. xl. 7 and Heb. x. 7, "Lo, I come, in the volume of the book it is written of me." He said it should read: "Lo, I come in the volume of the book. It is written of me."

This rendering seems to express better the truth that the Lord comes in His word, and that He made His Second Coming in the opening of His Word.

ROBERT MATHESON.

### What Change Has there Been in Human Life Since Creation?

If this question had been given to the minister of one of the denominations of our passing church we could expect a brilliant review of the manifestations of life from the paleolithic age down to the nineteenth century, with the probable conclusion that the life of man has changed from days of darkness to the brighter days of light. But as it is, this question has been asked a New-Church doctrinal class and from it we expect something more, something that does not dwell on the manifestations of life in its various forms alone, but deals with the very state of man's life itself.

It reads like a story, strange and wonderful. God created the first being an animal, an animal as to its physical self, but an innocent, happy, godlike creature as to its spiritual self. God, the very life itself, seeking an outlet for His infinite love and mercy, chose man as a receptacle. Thus man was created in the love of the Lord and the neighbor. He was born into some light of knowledge. But he was also created into freedom. He could choose the good or the bad, and it was the bad he chose. From the wonderful love of the neighbor, he turned to the love of self. He to whom the Lord had given life, turned from that love of God, turned to himself, and amazed by his own wisdom, ascribed everything he accomplished to himself, forgetting to give God the glory. Thus he entered into bondage to the love of self.

Generations and generations, during centuries and

centuries he labored under this yoke of self-love. Empires were established and empires were destroyed. Columns, arches, pyramids and temples were built of which nothing remain except heaps of sand. But man labored on, the animal to whom the Lord in His mercy and love had given life and knowledge exerted himself in the endeavor to become Godlike in his own selfish creations.

What else could have been expected but that all the time the separation between God and man should become wider and wider? Yea, the time came when man almost wholly separated himself from the Divine so that he no longer possessed any spiritual life, but was like unto a beast, without society, without laws. Thus he faced destruction.

It was during these days of spiritual darkness that God revealed His love to man anew.

Clothed in the very form of humanity to which He had given life, He came among us. According to His wonderful laws of nature He was born among us a Babe. Innocent and sweet, obedient and gentle, passing from childhood to manhood, He grew up and showed us how we overcome bad with good, how we could turn from the love of self back to the great and genuine love of the neighbor.

"Behold the cherub stands no more  
At Eden's barred and guarded door.  
We need no more the flaming sword,  
But love and peace are God's own Word;  
By chastening, not an avenging rod,  
All human life is turned toward God."

RICHARD WEZEREK.

### Harold Begbie's Optimism.

The author of "Twice-Born Men" gives through Denis Crane of London in the *Homiletic Review* a very interesting interview, covering his conclusions about the present religious aspect of the war and its related influences. His arguments point to a new alignment of current theology and a more satisfactory adjustment of Christian beliefs—all portrayed, however, through nebulous ideals. Yet there is an encouraging sign of a spiritual inflowing evident to the man of the New Church, when he concludes thus:

"I have a strong feeling," he said, "that we are approaching a period in human history more momentous than any which has gone before, one in which it is possible that there may be signs in heaven. I am sure that science will advance to the spiritual frontier; I hope that those on the other side may advance to meet her. As there have been revelations in the past, so I think there may be revelations now.

"Although I am not a psychic investigator myself, I know a great many; and it looks as if what is on the other side is trying very hard to get through to us. I am satisfied that men have seen visions in France, and also elsewhere. There is conclusive evidence that the visions of the angels at Mons were not suggested to the minds of those who saw them by the fanciful story of Arthur Machen. After all, what is it but an exemplification of the Biblical doctrine that the celestial spirits war on the side of those moral purposes they share?"

### A Conciliatory Disposition.

The *Christian World* contains an excellent article by Dr. J. H. Jowett, on "A Conciliatory Disposition," which when there is so much misunderstanding, national and otherwise, is refreshing to the thought, and affords evidence that "the truth of peace" is indeed effecting its purpose in human minds, that selfish strife may abate and the bless-

ings of good will and unity abound. Thus we are told:

Everybody recognizes the work and the beauty of a truly conciliatory disposition. It is full of grace and charm, and it is always winsome and attractive. It does not sit erect on some lofty and unapproachable chair and speak *ex cathedra* in terms of final dogma and decree. The spirit of true conciliatoriness comes to the council table and holds fellowship with others, endeavoring to see the many aspects of truth which are presented to many different minds. And such a soul brings to the council board just those graces which create the atmosphere in which the fair form of truth is most clearly seen. . . . Such a soul comes among others bringing the atmosphere of spring, and not the chilling influence of the wintry blast. . . . The conciliatory soul does not move about in the gardens of truth like some wild beast, trampling down every sweet thing in his harsh and heedless tread. He is tender in his quest, dealing with others in all the delicate care of the gardener who is laboring to bring forth sweet and beautiful things.

Well, who does not feel the winsomeness of conciliatoriness such as this? Who would not welcome it as a holy minister of the Lord? . . .

The spring-like atmosphere, and the gentle step, and the tender handling of things are altogether welcome in all controversial warfare where men may justly have different opinions and conclusions. And it is always in place where the questions in dispute are secondary, and do not deal with vital and eternal issues. Let it be busy in these things; let it be always busy conciliating people, lest their angry quarrels about comparative trifles should create earth-born clouds which hide the truth, and which also hide the face of the holy Lord.

### Day Cometh.

What of the night, watchman?  
We who in darkness grope,  
Anguished by wrongs with which no skill can cope,  
Sad burdens of perplexed humanity,  
The hunger and the passion of our hope  
Cries out: O ye who see  
With larger vision Earth in its immensity,  
From those calm heights of tested truth  
What message comes of pity or of ruth?  
What of the night?

Up from the frozen ground come whisperings  
Where the small quickening roots of hidden things  
Feel in their slumber joyful answerings  
To the slow distant tide of Spring's release.  
Resistless and immutable, despite  
The seeming checks of storm and night,  
Unfailing is the year's increase,  
And midnight brings the day not less than dawn.  
"Seed time and harvest shall not cease."  
Day cometh.

Distance and time yield to the human will.  
Now sight and speech  
Across an ocean or a continent may reach.  
Men fly, they dive, they speed, they so control  
Machinery that it may express a soul.  
And from the patient laboratory they teach  
How even the tiniest unseen atom shares  
Energy radiant as the whirling spheres.  
Nature in least and large, in peace or strife,  
Responding to that ceaseless spiral, Life.  
Day cometh.

The human spirit, regnant, claims its own,  
Fetters of ignorance and fear outgrown.  
And, freed by truth, exultant, unafraid,  
Rests on the law Infinity obeyed.  
Through struggling imperfection and diversity  
Seeking the Eternal purpose, harmony,  
In which transition, dissonance, are heard  
As but a changing part of Love's full chord,  
And universal Mutual Service Life's fulfilling word.  
Day cometh.

A. S. M.



# Sunday Afternoons



## A Colored Cinderella.

As Aurora Maria Bemis was a quiet little girl with a pleasant voice, she did not think her nickname of Roarer a suitable one. She was a little colored girl, of about eleven years, with snow-white teeth and kinky hair, the latter generally worn in short, tight braids that stood out from her small head in many directions, like those of the immortal Topsy.

Her widowed mother was a washerwoman, and, as the oldest of seven children, Roarer was kept busy, with no special reward for her work, so that she often grew discouraged, and thought herself an unappreciated little Cinderella, sitting in the ashes.

Cinderella, or the Little Glass Slipper, was her favorite story, which she had read, I don't know how many times. Twice, at least, to her mother; again and again to her brother, Jonas Euphrates,

who was not old enough to read for himself; again and again, also, had she perused the wonderful tale for her own pleasure, until now she almost knew it by heart.

One morning when Mrs. Bemis went into the kitchen where Roarer was washing the breakfast dishes she found her young daughter sighing sadly over her work; tears glistened on her plump cheeks; one shining drop hung trembling on the end of her chin, as if, having reached the jumping off place, it was afraid to take the leap.

"What you crying for, honey?" asked Mrs. Bemis, affectionately.

Roarer dropped the broken-nosed pitcher she held into the dishwater and then sat down on the nearest chair and began to cry afresh.

"I was thinking of Cinjurella," she replied, sobbingly, "and wishing I had a fairy godmother to give me all the good things I wants. I has to work drea'ful hard, an' what do I get for it? An' nobody seems to lub me, or care a bit for me."

Mrs. Bemis was grieved at this ungrateful outburst, though she knew that Roarer had fewer pleasures than most little girls. But she was getting into the bad habit of complaining, and her mother felt that now was the time to nip the fault in the bud. So, seating herself near the fretful child, Mrs. Bemis folded her fat arms impressively for a little serious talk.

"Roarer M'ria, who gives you a comf'able home, enough to eat, an' decent clo'es to wear?" she asked, a little severely.

"You does, mudder."

"And you says nobody lubs you, or cares for you," continued Mrs. Bemis, reprovingly. "Doesn't I lub you dearly, an' hasn't I always taken good care of you?"

"Yes, ma'am," replied Roarer, checking her sobs, and beginning to feel a little ashamed of herself.

"An' doesn't your brudders and sisters lub you, too?"

"No, ma'am, they get angry wid me mos' every day."

"Well, you knows they lubs you anyhow. Co'se they does; and, wid so many blessings, why should you make yo'se'f so mis'able, honey?"

"'Cause I'se tired of working so hard."

"Gingerella had to wuk hard at first, you knows,

but she was a sweet, patient chil', an' I wishes you could be as lubbly."

"Why, mudder!" exclaimed Roarer, with wide-open eyes. "Co'se I couldn't be lubbly, like Cinjurella; you knows she had lil' feet and long hair!" Here Roarer surveyed her own big feet with contempt, and angrily pulled the little pig tails on her head, as she bitterly contrasted her own personal defects with the personal charms of the beautiful Cinderella. She did not understand her mother.

"You can be patient and uncomplaining as she was," said Mrs. Bemis, impressively. Roarer then saw with pleasure that by following the advice she might herself come to possess some of the lovely character of her favorite heroine. And every one knows that it is better to have a lovely character than a lovely face. So brightening up at once, Roarer quickly dried her tears and cheerfully returned to her task of dishwashing.

All through the morning she met her trials and duties cheerfully, and her pleased mother thought that if the happy change should be lasting, Roarer would be a treasure to her—a little Cinderella that she would be proud of.

Plump baby Jim, smiling and crowing in his wooden cradle, seemed to think the happy-faced little girl who now so often came to pet and amuse him a great improvement upon his former nurse, who had appeared to take no interest in him. That morning, Jemima Arabella, a little toddler of two and a half years, tumbled down now and then, as was her daily custom, but instead of being left to scream and pick herself up as usual, she was promptly assisted to her tiny feet by a thoughtful sister, who lovingly soothed her little hurts. Feeling grateful for these favors, Jemima Arabella prettily offered Roarer a bite of her big apple—a treasure so prized that it had been carried about the whole morning, hugged close, as if it were a precious dolly.

At noon, the four children who went to school came trooping noisily home. Such a racket. Jonas Euphrates was playing with great energy upon a mouth harmonica—a musical instrument without a particle of harmony in it. The little girls were talking excitedly, and Fido, the family dog, who had been shut outside, was barking loudly to be let in doors. It was a medley somewhat like this:

Introduction on the mouth organ by Jonas Euphrates.

"Oh, mudder, teacher's 'vited us to a picnic an' we's going down de ribber in a steamboat." This from little Vina.

"No, we's going by the 'lectric cars," corrected Olympia Jane.

"Bow, wow, wow, wow." This was Fido's contribution.

"We'll have all the watermillions we wants," declared Jonas Euphrates, dancing a sort of jig.

Then little Pearl spoke up. "I doesn't care if"—"bow, wow!"—"if spiders and ants"—"bow, wow, wow, wow!"—"does git into my years an' hair"—"bow, wow, wow, rough, rough, bow, wow, wow!"

Fido's earnest appeals were at last kindly answered, and pretty soon dinner was ready. Then, oh, my! as the children say, what a noisy demand there was for mush and molasses! There seemed to be always a plate held out for some. And yet, fond as the hungry children were of that delicacy,

they left ever so much of it on their faces. They could hardly stop to talk, and Mrs. Bemis seized the time when all tongues were still to tell what a nice little girl Roarer had been.

Such a happy dinner party as that was! Roarer was happy because she had been trying to do her duty cheerfully. Mrs. Bemis was happy in believing that Roarer would become a treasure to her. Olympia Jane, also, was happy in a way, for she felt proud of the prospect of having an ownty-downty sister who resembled Cinderella, and the young children caught the fashion, and were happy because their elders were.

Roarer went to bed that night fully persuaded that it was better to make the best of one's lot than to complain of it. And still improving, she grew to be a useful, sunshiny, much loved little girl; her family and friends would often address her as Cinjurella or Gingerella, as they happened to fancy. And now, whenever she reads her favorite story, it is not to wish, as she once did, that she could be beautiful and live in a palace, but to admire and study the lovely character that she so sincerely strives to imitate.

CAROLINE E. ANDREWS,

In *Children's Magazine*.

### Leonardo da Vinci, "The Bird Man".

Among the world's great treasures today are the beautiful paintings and drawings of Leonardo da Vinci, whose gifted hand wrought that priceless masterpiece, the "Mona Lisa," which was stolen from the Louvre a year or more ago, and only recently found and restored. But do you know that the painter of this face of surpassing beauty was a man full of tenderness for all animals and birds?

One of the things that Leonardo used to do as he walked the streets of Milan and passed the shops, was to buy the birds in cages and then open the tiny doors, allowing the frightened captives to go free. He would stand on the pavement, his face outshining the sun, a cage in one hand, while with the other he gave liberty to the prisoner. And as the birds sailed away through the soft Italian air, some of their joy was left behind in the brilliant eyes of the truly great man who had given them their freedom. As the years went by, almost daily was the great artist seen liberating birds, and by and by the common people, who sold their wares all along the sides of the busy streets, began to call him "The Bird Man." They did not know his real name, nor that his was the greatest name not only in Italy, but in all Europe. He was their "Bird Man," the man who helped the helpless; it mattered not whether the sufferer was a tiny bird or a man or woman, and they loved him with a mighty love.

It is told of the famous painter that, not long before his death, he was asked which of all the honors he had gained he valued the most. He replied that the best that life had given him was the name of "The Bird Man" by which he was known to the shopkeepers and the poor people of Milan.

"For every good deed of ours, the world is better always. And perhaps no day does a man walk down a street cheerfully and like a child of God, without some passengers being brightened by his face, and, unknowingly to himself, catching from its look a something of religion."

### The First Cuckoo Clock.

A great many years ago there lived in the snow-capped mountains of Switzerland a clock-maker and his little son, Max. The mother had died when Max was a baby, and as he had neither brothers nor sisters, he and his father were great companions. The two spent many happy hours together at the workbench while the clock-maker showed his boy how to make wonderful, delicate clocks, for Max meant to follow the same occupation some day.

His lessons did not end indoors, however. His father early taught him to learn from nature and to love out-of-door life. Among other things he became acquainted with the pretty birds and soon learned to tell one feathered friend from another, to discover the nests where they kept house, and to imitate their sweet music. The clock-maker used to have long talks with his little son about being kind to the birds, and explained what a wicked thing it is for boys to steal their nests or throw stones at the trusting little creatures.

"But, father," Max said one day while they were out walking together, "can't I take one of the birds home, if I promise to be good to her? I will make her a wonderful cage that will be far better than her rough nest of straw and threads. Surely that would not be wrong?"

"Perhaps not exactly wrong, son," the clock-maker answered, "but how much kinder to let the birds live their lives in their own way. Do you think they would enjoy being imprisoned even in a pretty new home after being able to fly wherever they pleased?"

Down deep in his heart Max knew his father was right, but he still kept on wanting a bird for his very own. One day not long after this, he had to take his walk all alone, for the clock-maker was busy finishing some work that must go off that night.

As Max was strolling along through the woods whistling to himself, he suddenly heard the call of a cuckoo. Guided by the sound, he soon found the nest at one side of the road on the lower branch of a tree and so near the ground that he was able to touch it by standing on his toes.

Strangely enough, the bird that Max found in the nest did not attempt to fly away. She only made a little scolding noise, as much as to say, "Please go away, Max, and leave me alone!"

And Max should have passed by like a good boy, but just at that moment it came to him like a flash that this was his chance to capture a pet. The words of his father were entirely forgotten; he threw his cap over the cuckoo, clutched her gently and lifted her from the nest.

The poor little bird made a feeble cry of surprise, but Max scarcely heard her, so anxious was he to get home and build her a cage.

The clock-maker had gone out and Max was not exactly sorry at not finding him, for suddenly he remembered what his father had said about caging up birds in the house. What should he do? He wanted to obey his good father, but at the same time he longed—oh, so much!—to keep the cuckoo for his own.

He took the bird to his father's shop. In the center of the room was the long workbench cov-

ered with bits of wood and shavings and holding all kinds and sizes of clocks. Some were just begun, others were nearly finished, while still others were all ready to be sold.

Max lifted his cap and placed the bird on the bench. At first the little prisoner hopped about curiously from clock to clock, then she settled quietly on one end of the bench and looked up at him with big, reproachful eyes, that made him feel very uncomfortable.

Just then the outer door opened, and Max knew his father had returned. His first thought was to get the cuckoo out of the way as soon as possible. Any one of the clocks offered a good hiding place. He hastily opened the door of the nearest one, thrust the poor bird inside, slammed the door after her, and started to clear the bench for supper.

You may be sure Max was feeling very unhappy all this time. He hardly dared tell his father what he had done, and yet he could not bear to think of leaving the bird locked up in the clock all night. If he had been unkind at heart, such a thing would not have troubled him in the least.

It was just six o'clock when he and his father sat down to eat. The different clocks began to strike the hour, some softly and slowly like church chimes, others with a sharp loud alarm call, and yet others with quick nervous strokes, as if they had a duty to perform and wanted to be through with it.

The last sound had died away, when "Cuck-oo!" came a faint little voice.

The father dropped his fork in amazement. "What can that be son?"

Max felt his cheeks uncomfortably red, but before he had time to reply, the call came again "Cuck-oo!"

"Why, Max," the clock-maker exclaimed, "there must be a cuckoo in this room! But how——"

"Cuckoo!" the same little voice interrupted once more.

This time Max's father rose from the bench and began a search of the room. He had not gone far before three more calls came in quick succession. "Cuckoo! Cuckoo! Cuckoo!" Six in all! The same number as the strokes of the clock! But the call was not a glad one; only a pitiful little wail for liberty.

"Oh, father" sobbed Max, jumping up from his seat and running over to the clock-maker, "don't hunt any more. I can tell you about it. I captured a cuckoo in the woods . . . and . . . and . . . shut her up . . ."

When the clock-maker understood, without saying a word, he took his little son by the hand and quickly set the captive free. A glad little cry of thanks from the grateful bird rewarded him. She flew from the hateful box without urging and settled confidently on the father's shoulder.

"See! Max!" the clock-maker cried, "how thankful this little bird is for her freedom? And how glad we are that we let her out in time! If she had lost her life at our hands, could we ever have forgiven ourselves? Would it not have made us very unhappy to think there was one less bird-song in the woods because we were selfish and cruel? I know you didn't mean to be heartless. Would you not rather send the pretty cuckoo back to her cozy home than keep her shut up where she is lonely and sad?"

"Oh, yes, yes, father!" Max replied gladly. "I know now I like her best out of doors. She looks kindly at me then, and now she doesn't."

So the cuckoo was taken to the door and given her liberty. Max asked the bird to forgive him for having brought even a little bit of unhappiness into her joyous life, and she seemed to answer in her own way:

"Good-by, dear friends! I know you didn't mean to harm me. Good-by!"

As they turned to go indoors, the clock-maker said, "Listen, Max! That little bird has suggested something to me. Why not make a clock with a cuckoo that shall call out the hours just as the live bird did a few minutes ago?"

Max clapped his hands in excitement.

"Oh, good, good!" he cried. "And, father, will you have the cuckoo come out of the clock every hour instead of staying inside all the time? I know she won't be truly alive, but it will make me feel better if she has the air now and then."

So the first cuckoo clock was planned, and it was not many months before they completed the prettiest clock ever put together in Switzerland. At the top was a wonderfully carved house with sloping roof and a door, out of which the cuckoo stepped each hour to tell the time. Her voice sounded very much like that of the bird whose story I have been telling.

It was a great invention, and travelers to that part of the country became so interested in the new kind of clock that they bought many of them from Max's father.

A large number of these clocks found their way to America. Perhaps you have one in your own home; if not actually made by the Swiss clock-maker, at least, patterned after the one he invented. If you have, the next time the cuckoo comes out to sing the hour, I hope you will think of Max, his kind father, and the little bird who suggested the first cuckoo clock ever made.—*Selected.*

#### Two Ways of Getting Up.

When we tumble out of the right side of the bed,  
How bright the sun shines overhead!  
How good our breakfasts taste, and O!  
How happily to school we go!  
And o'er the day what peace is shed—  
When we tumble out the right side of the bed!

When we tumble out the wrong side of the bed!  
How dusky the sky frowns overhead!  
How dull our lessons, how cross our mothers;  
How perfectly horrid our sisters and brothers!  
(And they all say, too, its our fault instead).  
When we tumble out the wrong side of the bed.

—*The Outlook.*

#### Good Morning.

A sunbeam touched my little bed;  
"Good morning, dear," he gently said.  
I opened wide my sleepy eyes,  
And said "Good morning," with surprise;  
"I cannot think that night has gone,  
And are you sure that this is morn'?"

The sunbeam laughed, and shook his head;  
"Last night you would not go to bed,  
And that is why you sleep so late  
And make me climb the window gate  
To say, 'Wake up, you sleepy dear!  
Wake up—God bless you!—morning's here.'"

—*Unknown.*

#### Uncle Will's Robin.

(A TRUE STORY.)

Dear children who read *Sunday Afternoons*: This story is one told to four little girls who were baptized in the same church as you, and whose dear grandma has been in her heavenly home many years. The little girls are all grown tall now, and are helping other little girls and boys to become New-Church children, and one of them writes her grandmother's story for you.

Please tell us a story grandma, said the children. "Well," said grandma, "I will tell you about your Uncle Will and his robin."

"When Will was a boy, we lived on a big farm."

"Was Uncle Will your little boy?" asked Maytie.

"Yes," said grandma, smiling. "One day in June Will came to me with a nest of young robins. The cat had eaten the poor mother bird, and Will said he was going to raise them. 'That is a hard thing to do, Will, they must have so many bugs and worms; you had better put them back where you found them,' I said. But Will put them in a cage instead, and hung the cage on the porch. He did his best to feed them, but in a few days two of them died. 'Now, Will,' said I, 'you must let the other one go; it is cruel to try to keep it there, for it was born for a life of freedom.' Will very reluctantly opened the cage door and the robin fluttered away. We thought we would see it no more, but when evening came, it returned to the cage for the night. There young robin slept for many nights and became so tame that he would fly in at the open window and on to the table for crumbs, or perch on the back of your grandfather's chair or on his shoulder when he sat reading. All summer the robin came and went as he pleased, very much at home in our dining room, but in the autumn he must have joined a bird party which went south; for when Jack Frost came we missed him, and said after a time, 'We shall never see him again.'

"However, one day in the spring, there was a flutter of brown wings through the open window and our robin redbreast was home again. He hopped about a little excitedly as though he wanted to tell us where he had been, and all about his bird friends, but when he was satisfied that we were all right, he was off again in the sunshine.

"Rainy days or bright were all the same to him. His merry 'cheer up, cheer up,' we could hear every morning and evening.

"One day your little cousin, Kate, was left alone in the dining room a few moments, and when I returned I found our robin redbreast fluttering in fright to escape from the room, while little Kate stood in the center clapping her hands and jumping with delight. Poor, frightened bird! he found the window and away he flew over the river. That was the last time we ever saw our robin redbreast, said grandma."

"I wish Cousin Kate had not scared the robin, Grandma," said Jessie, with a little sigh. G. S. H.

## 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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It is learned that the Rev. S. S. Seward is critically ill, with but little hope of recovery.

In Providence there was a most satisfactory attendance at the Christmas sale. A little over \$100 was realized.

At Abington, Mass., on and after Jan. 16, 1916, the services for Divine worship will be held in the morning at 10:40 o'clock.

A copy of a rare old edition of the "True Christian Religion," published 126 years ago, can be purchased by writing to Mrs. Sila M. Hayward, 1044 W. Beach, Biloxi, Miss.

Jan. 30 will be League Sunday. In many societies the service will have special reference to the young people. This date has been chosen for their special service as being the Sunday nearest to Swedenborg's birthday, which is Jan. 29.

In Buffalo Mr. Lathbury announces a series of five Lenten sermons preceding the Easter service (April 23) on the distinctive teachings of our church. This series will not only be of interest to strangers who desire to know what the New Church teaches, but also of special value to any who may contemplate confirmation on Easter Day.

#### Notice to Sunday-School Superintendents.

The mid-year Sunday-school examination comes on January the 23rd. If your school intends to take the examination, will you please order at once of the Lesson Committee, 48 Quincy street, Cambridge, Mass., uniform paper and the printed questions. In ordering please state approximately the number of each grade who will take the examination.

#### An Appreciative Old-Church Minister.

A Presbyterian minister in Ohio who has been getting the MESSENGER writes:

"I believe that my subscription to the MESSENGER has either expired, or is about to expire. I am not in a position to remit just at present, but I expect to in a short time. If you can continue the paper to me in the meantime, I shall appreciate it greatly. But in any case I shall send the subscription amount just as soon as I am able. I am a minister of the Presbyterian Church, and, like many others, I am vividly conscious of the theological unrest which prevails in this time. I have found the Writings and such New-Church literature as I have been able to get hold of full of inspiration, for they seem to me to point the way toward the kind of religious readjustments that we need. The MESSENGER is much appreciated by me."

#### Cambridge, Mass.

The celebration of Christmas by the Cambridge Society began on Friday, Dec. 24, at 4:30 p. m., with a Christmas eve service in the chapel, which more than taxed its capacity. As last year, this was held at the request of the other Harvard-Square churches, and though ostensibly for their Sunday-schools, about two-thirds of the congregation were adults. The exercises, which were conducted by Mr. Worcester, consisted of Christmas carols, the recitation of passages from the Word, and an appropriate narrative read by Mr. Worcester and beautifully illustrated, as the story proceeded, by lantern pictures on a screen in the chancel. This promises to be a permanent feature of the annual observance of Christmas. A contribution of gifts, on the Sunday following, by the children of the

school for the children of the Lynn Neighborhood House, and a holiday party at the minister's residence on Tuesday, Dec. 28, pleasantly brought the Christmas season of 1915 to a close.

#### Elmwood, Mass.

During the month of December Rev. Harold R. Gustafson, our minister, has been delivering a series of sermons preparatory to the Christmas celebration. The readings from the Old Testament have been the chapters from Isaiah, Micah and other prophets, which foretell the Lord's coming, and the readings from the New Testament have been from the first few chapters of the Gospels, which illustrated the text. In these sermons he has explained the reason for the Lord's assuming the human nature, the Virgin Birth, and the error of "Maryolatry," why He was called the "Son of God," and how He is one with the Father.

On the Sunday preceding New Year's day he reviewed the past year, referring to the great war, and said that in the regenerate life one must continue faithful to his resolutions to the end, and should make them daily throughout the year.

Christmas was observed on the Sunday preceding Christmas day, with unusually beautiful and appropriate music. The church was decorated with wreaths and garlands of evergreens and young savin trees stood on either side of the chancel.

A full choir was present, under the leadership of Mr. Walter E. Richards and Mrs. M. C. Edson, organist. In the evening the children of the Sunday-school gave a Christmas concert, consisting of a song service, "King Forever," recitations by the children, and a story read by Mr. Gustafson. Mr. Edson gave a cornet solo very finely, and Mr. Inglee played the 'cello and Mr. Andrews the violin.

On Tuesday evening following Christmas Day the children were given a beautiful entertainment in the hall, which had been previously decorated by the League for their dance.

Rev. Wm. L. Worcester's story, "The Children's Search," was finely read by Mr. Gustafson. The beautiful lantern slides illustrating it were shown by Mr. Allan Murray and Mrs. Edson played the musical accompaniment needed as the Hoffman pictures were shown.

The children listened eagerly and reverently and the impression left on the minds of all was a beautiful one. This was followed by a Christmas play and the tree.

On the first Sunday in January the sacrament of the Lord's Supper was administered. The morning sermon was on the Passover, and the meaning of the Lord's Supper.

Selection 90 (Psalm cxvi.) was chanted, as the Jews sang the Psalms cxiii. to cxviii. at the Passover.

#### Berlin, Ont.

Christmas night was our children's night. The little play arranged by Miss Rosamond Kimball, "A Christmas Carol," showing the temple scene, where the angel appears to Zacharias, the annunciation scene, where the angel appears to Mary; the shepherd scene; and the nativity scene, were all presented to a church crowded to the doors. The parts were taken by members of the Sunday-school, and the Assistant Pastor took the part of the Angel. Miss Mildred Ruby took the part of the Virgin Mary, and presented a very beautiful scene, with her brother as Joseph. One little angel, Edna Schneider, was forced to abandon her part, as her angelic dress caught fire, but was extinguished without serious damage to her

or others. This play was well carried through and impressed the congregation. The presentation of the letter of the Word possesses a power not present with other dramatic settings.

After the performance, the presents were given to all the members of the Sunday-school, while the big Christmas tree was lit up.

On Sunday morning the Assistant Pastor preached on the name "Jesus," that it means, when interpreted, God with us. Following the morning service, the Holy Supper was celebrated as a perpetual Incarnation Feast.

Evening service was also held, as is customary here in Berlin. The sermon topic was "The Incarnation, Yesterday and Today."

L. E. W.

### Saint Paul, Minn.

Christmas eve was the occasion for great rejoicing with us, for it was Mr. Bray's first service after a severe attack of grippe. During the three Sundays of his absence Mr. Frank S. Hinkley read for us and conducted the morning worship and Mrs. Herrick took charge of the Sunday-school.

The church looked very beautiful in its decoration of spruce and pine. The children entered in a processional through the study door at the left of the chancel, marching down the outside aisle on that side and up on the other to seats in the front, singing "Come, All Ye Faithful."

After the reading from the Word, the chanting of "In the same country" and Mr. Bray's address, the Hoffmann pictures were shown, the different classes reciting the Bible verses which described them with some explanations by the pastor. Before the lights were turned on, the picture of "The Birth of Christ" was repeated while "Holy Night" was sung.

The children, one by one, climbed the chancel steps and as they passed Mr. Bray dropped their Christmas offerings into the plate. These were given to "The Baby Welfare Society." Older members were reminded that their contributions might be placed in a receptacle at the side of the church and the entire collection amounted to \$6.80.

As the candles began to twinkle through the screen, the first stanza of "Gather Around the Christmas Tree" burst out and the curtain was drawn, disclosing a most beautiful tree, trimmed with white candles and silver tinsel which gave it a most frosty and fairylike appearance.

The singing of "God Rest Ye, Merry Gentlemen," was followed by the benediction.

Before departing, each child was given a box of candy. Mr. and Mrs. Bray also received a box in which was hidden fifty-six dollars from their friends in the church.

Different visitors remarked upon the beauty and solemnity of the exercises. We were delighted, upon counting, to find that there were one hundred and two present, as many who are usually at the service were unable to attend on account of illness.

On the following Tuesday and Wednesday the Sunday-school children were invited to Christmas parties by Mrs. W. W. Cutler at her new home on Crocus Hill.

On Tuesday the little children were met by automobiles at a drug-store one block from the church. Miss Marsh and Mrs. Jacobson were waiting to accompany them and at six o'clock they were all returned to their homes in the same way.

After a happy afternoon, all gathered about the piano and sang their Christmas hymns while Miss Flora Ford played for them.

Supper was served at five and was hardly over when Santa Claus appeared, bringing a gift to each child.

On the next day the older children were invited from 4:30 until 6. They spent the time in playing games, putting together picture puzzles and acting charades.

The teachers took an active part and Mr. Hoxie Smith gained new glory with his devoted boys as the star performer.

After supper a clothes basket was produced, covered with paper through which cords of two colors were drawn. Each girl was asked to pull a cord of one color and each boy the other. At the ends were gifts, boxes of stationery for the girls and a game, indoor baseball, for the boys.

Mrs. J. W. Stevens invited the older girls and the members who had met with them at her beautiful home each week during the summer to come and finish the hospital work which was not completed in August. Mrs. Stevens had started these gatherings in order to keep a hold on a class of girls who live in the neighborhood of the church and had been attending the Sunday-school for some months before the summer vacation. Through her efforts the meetings were made most delightful and the amount and quality of articles turned out were quite astonishing. Our branch was pronounced the banner circle by the officers in charge of the work in Saint Paul and, with what was done at this last meeting, over four thousand pieces, large and small, were made and packed to be sent to France, where the peasant women care for friend and foe who have been discharged from the hospitals, in their own homes until they are able to be returned.

Mrs. Stevens read a version of "The Tar Baby" which her mother used to read to her when a child, and a friend who had played for us one afternoon in the summer, rendered some lovely piano music.

Refreshments were served at the close, as usual, and all went home well pleased.

Mr. Bray's Christmas sermon on "Following the Star" was most beautiful and the New Year's service on the first Sunday of the year was followed by Communion, which was very impressive.

N. W. F.

### Christmas at Lynn Neighborhood House.

Sunday, December 26, at West Lynn, Massachusetts, was held the Christmas service of the Neighborhood House Sunday-school. Though a terrific blizzard, with rain and snow, raged outside, and the children had neither umbrellas nor raincoats, a large number attended, the first arrivals coming over a mile. One little girl, who has been out of the hospital but a few weeks, wore her brother's rubber boots, as her shoes were worn out. "My mother didn't want me to come," she whispered, "but I ran out when she wasn't looking." While disobedience should not be held up as an example, in this case it shows what Sunday-school meant to that particular girl, and what it means to the majority of those who attend this Sunday-school in Lynn.

The exercises were opened with carols, sung by the children with such vigor and sincerity that it would have brought tears into your eyes. One little boy sang so that the veins on his neck stood right out, and I know his whole heart and soul entered into the songs. The Christmas carols were interspersed with other old favorites, such as "Trust and Obey" and "The Children's Friend Is Jesus." There were a number of Bible recitations by different pupils, including the story of the shepherds. Then the minister spoke, telling the story of the Wise Men, who brought gifts to the infant Saviour, and reminding the children of the greatest gift which they could bring Him—themselves. A final song and the benediction closed the service.

You cannot imagine, unless you visit there, how much the Neighborhood House Sunday-school means to the children, many of whom look forward to it as the one bright spot in the week. Some live in wretched homes, where poverty, shiftlessness, and worse factors combine to shut the children out from all joy while there. No wonder, then, that the Sunday-school, and the activities during the week at the Neighborhood House, seem like a sort of earthly paradise, where kind words cheer, helping hands teach usefulness, and the whole atmosphere inspires courage and hope. All the classes except the youngest are organized, with regular officers, and the class meetings are a source of much enjoyment. Just before Christmas the girls collected pictures, and made scrap-books to be sent to the contagious hospital, for Christmas. The boys said, "That is girls' work. We don't want to paste pictures." So they got together, and finally planned to save all their pennies up to Christmas (and poor boys know how to earn pennies), the total to be sent to a newspaper which conducted a "Santa Claus" bureau for destitute families. The final sum was not large, but like the "widow's mite," meant a great deal to those boys.

You must not think because these children are poor that they carry sad and mournful faces "all the day long." On the contrary, their very cheerfulness is pathetic. Just before Thanksgiving, when some of the girls were asked to write down some things for which they were thankful, one little girl said, "Why, I have so many things it would take weeks to write them all." I wonder how many girls, reared in affluence, could say the same! But those children, though apparently happy—at least when at the Neighborhood House—are extremely grateful for any little kindness, and simply adore anyone who remembers to ask how the "baby sister" is, or if the mother is feeling better. They appreciate a postal card as much as some people might an automobile; and I know a girl who, upon receiving a cast-off coat, regarded it as a sealskin, according to her mother, and would not even let her sisters try it on, because they might hurt it! What a blessing is a thankful heart!

#### Expressions of Interest by New Readers.

DEAR EDITOR OF THE MESSENGER:—I have enough letters from interested readers of the writings of Swedenborg that I could fill a whole issue of our church paper, but I will not ask for that much space. I would not ask for any space for letters, but I have been assured so often by many persons that they find them interesting that I desire to share my joy with others.

I want to speak first of all of a doctor with whom I was led to correspond while in charge of the New-Church Exhibit at the late Exposition. Some one called at the Exhibit and received a bit of literature, with which he started home to Madison, Wis. It was lost on the journey, and when mention was made to Dr. J. W. Vance of Madison, that there was an exhibit of Swedenborg's works at the Exposition, he wrote to the "Swedenborgian Booth" at the Palace of Education, explaining that some one had called and lost the literature, and would we not be so kind as to send a catalogue, etc. This was attended to. Since returning home I corresponded with Dr. Vance and learn that he is a man 83 years of age; that he ordered some New-Church books and also the *New-Church Review*. He says that he had met no one in his years of peripatations in Wisconsin and many times thought he would put a line in one of the dailies and ask if there is a member of the denomination in his city. I need not say why I mention these matters, as they tell their own tale and point their own moral.

Here is a letter from Mr. Wm. Reitmann that shows

how much some people appreciate the heavenly doctrines revealed through Swedenborg:

"Kindly mail me as soon as possible a copy of 'Divine Love and Wisdom' and 'The Four Leading Doctrines.' As I want to make some presents with these wonderful life books to my German, Italian, French, English relations and friends interested in true wisdom, true Christianity, you would greatly oblige me by naming me respective bookrooms in England, German, Italy, and France.

"I read the book, 'Heaven and Hell,' and human language is too poor to describe the full effect wrought in my mind by the perusal of this supreme book. Everybody in whom is Divine light must admit its Divine origin and unreservedly perceive by diligently searching its contents that following these doctrines is life eternal. I bless the hour when the Lord graciously transferred this wonderful work into my hand! It will be my greatest delight to widen the circle of readers of Swedenborg's Divine revelation. May the Lord bless His good work that you perform for Him. This one book ('Heaven and Hell') taught me more than hundreds of religious and philosophic books, the vast studies of many languages and 36 years of life's experience.

"With affectionate wishes for your success in expanding God's kingdom, yours respectfully,

"WM. C. REITMANN."

From a principal of a public school in Wisconsin I received the following letter:

"About a year ago I obtained a 15-cent copy of Swedenborg's 'Heaven and Hell.' I read it with much interest and profit. I have also read parts of several of his other works and feel that Swedenborg has a great message for us all. Several of my friends here have become interested in his 'Heaven and Hell.' I therefore enclose a postal order for 90 cents and wish that you would send me six 15-cent copies of 'Heaven and Hell.' I should be pleased to receive another copy of your lecture on Swedenborg, which I found interesting and instructive.

"The researches of the Society of Psychical Research, I believe, are convincing many that Swedenborg was not a mere dreamer."

From the far-away Philippine Islands I received the following note from a native minister:

"I am in receipt of your books and literature and after reading to some extent, I found that the contents of same are very valuable. On the first available transportation I shall be very glad to send postage to Lippincott Company to cover the cost of the next two volumes."

A lady by the name of Mrs. Mary Weimer at Hillsboro, Ohio, 414 East Walnut street, received her first favorable impression of Swedenborg by seeing his picture in a phrenological work many years ago. After purchasing "Heaven and Hell" and other works, later, she wrote:

"Your letter of the 12th of November arrived Saturday evening. Thank you very much for the lecture. Enjoyed it very much. Many years ago I saw Emanuel Swedenborg's picture in a work on phrenology, which was taken late in life. I have never forgotten the expression of piety and goodness in that sweet face. After that I read some of his books which were loaned to me. That has been a long time ago, as I am an aged woman. I have never been able to find out how or where to get any more until I saw your advertisement in a little paper I used to take. In that way I sent for the little book 'Heaven and Hell.' How strange! It seems as if I were writing to an old friend! *Ja. ich lese Deutsch* (Yes, I read German)."

From Mr. Geo. C. Rowland, Jefferson City, Mo., I received a very appreciative letter. He wrote:

"BROTHER LANDENBERGER:—I sent for 'Divine Love and Wisdom,' 'Divine Providence' and 'Four Leading Doctrines,' and have started the 'Four Doctrines.' I finished 'Heaven and Hell' and was highly pleased. I received 'Conjugal Love.' I intended to send 25 cents for a cheap edition and was greatly surprised to receive that splendid book. Most all other religions I ever looked into were out for the money, and to find the New-Church people so liberal surprises me agreeably. It seems to me as if Swedenborg had written only one book and that a key to the Bible. I intend to become acquainted with some New-Church weekly or monthly periodical. I cannot thank you enough for sending me 'Conjugal Love.' It will take quite

a while to read it. I read mostly in autumn and winter, as I am a farmer . . . I finished 'Heaven and Hell' for the second time. It is the most remarkable book I ever read. It seems to me now I have found something I never found before, something that is satisfying. Excuse me for writing so long and boring you, but I could write all night. Remember, I have none of the New-Church people to talk to.

"Thanking you for that grand book and other favors, your friend."

From Independence, Mo., came the following words of encouragement:

"DEAR SIR:—Some time ago I received from you for the small sum of fifteen cents a little book by Swedenborg called 'Heaven and Hell.' We have read and re-read this book and find it intensely interesting and spiritually uplifting. You are doing a good work in distributing such grand literature at so trifling a cost. The more people you can get to read Swedenborg, the better this world will be. I do not see how anyone can read his works without great spiritual profit."

At Mansfield, Ill., resides a member of one of the Christian denominations who has become deeply interested in the teachings of the New Church and desires to know how to interest people in them. He is a rather spicy writer, as his letter will show:

"DEAR BROTHER LANDENBERGER:—Your last letter and tracts at hand. Thanks for same. You may send me the first volume of 'Arcana Celestia,' as proposed, and I will pay postage both ways. I may buy a set later. If it turns out as good as the other volume I surely will. I am sending some of your pamphlets to a clergyman friend of mine. You might send him some literature with a letter to the effect that a preacher in any church will be benefited by reading Swedenborg, etc. Tell him I recommended him to you. His name is \_\_\_\_\_"

"I would like to know how a man can get people started to reading Swedenborg. I have not been able to do anything with Christian Scientists. They will come to the word 'hell' or 'death' and stop right there and say: 'I don't believe that. It is a delusion.' Of all the contemptible lies that men ever swallowed, C. S. is the worst. Holiness people (Nazarene) have been taught that Swedenborg is a heretic. They think I am of the same breed because I believe in serving the Lord and that doctrines are only a means to an end, etc. Presbyterians holler if you intimate that there really is one God instead of three separate Gods. M. E.'s won't stand for anything but substitutional atonement. Outsiders (no church) wouldn't walk three steps to keep out of hell, it seems. If a man who has any desire to learn and any affection at all for God, could be persuaded to get Swedenborg's ideas into his head, I think he would become interested, for you cannot get rid of his teaching if you once study it a little. But religious people are more difficult to reach than some heathen, it seems, and how can a man get them started? I wouldn't try to change any one's church affiliation. Yet people won't get interested . . ."

During the year 1915 I had an ad in *The Homiletic Review*, the preachers' monthly magazine that has the largest circulation in our country, offering the Gift Books for the postage. Each book of the six was advertised in two successive issues and brought a nice number of orders. I placed an ad in *Appeal to Reason*, calling attention to "Heaven and Hell" under the heading, "Man Immortal Now." This brought quite a number of orders.

As the holidays are now over, I shall begin in good earnest to insert a large number of advertisements of "Heaven and Hell." I will be glad to receive contributions from such as believe in the usefulness of this kind of missionary work.

L. G. LANDENBERGER.

3741 Windsor Place, St. Louis, Mo.

"Self-conquest is indeed a life's work, and we must not be disheartened if very often we feel as though we had made but little way—nay, as if we were slipping back again. It is only by degrees that we can advance, by patiently, and it may be wearily, attaining the habit of mind which makes self-renunciation become our way of life."

## Communications

### The Appointments of the Tabernacle.

In planning the play, "A Christmas Carol," in setting the Temple scene, the question of proper placing of the altar and candlestick came up, and I beg to offer the following conclusions:

In the MESSENGER of November 3rd, the "Sunday Afternoons" section gives a picture of the Tabernacle, which seems to me to give the order wrongly. The Holy of Holies in the east adjoins the Holy Place. The picture shows the altar of incense immediately without the veil, and the candlestick on the north side, when it should be south, and the table of shewbread on the south side, when it should be north. The positions of the shewbread and candlestick should be reversed to make the picture correct in this detail.

I believe that the proper placing of the three things is as follows: The table of shewbread and the candlestick first without the veil, to the sides north and south respectively, and the altar of incense in the middle of the Holy Place, not next to the veil.

The reasons are as follows: In Exodus xl. Moses arranges first of all, the Holy of Holies, with the Ark. Then he puts the veil in position. Then he sets the Table of Shewbread "upon the side, northward" and opposite it the Candlestick "on the side, southward." Then after these are in position, he places the Altar of Incense "IN the tent of the congregation before the veil," that is, in the very center of the Holy Place.

This is further borne out by the statement in A. C. 8535: "Next outside the veil were the tables of gold with the loaves, and with the lamps." Next outside, and the Incense Altar must, therefore, be "in" the center of the Holy Place, and not as the picture has it, immediately in front of the veil.

I think the above reasons enable us to be quite sure of the positions occupied by the furnishings of the Holy Place.

L. ERIC WETHEY.

### Appearances and Realities in the Spiritual World.

EDITOR MESSENGER:—So much has been written lately in New-Church periodicals about appearances and realities in the other life, that it is possible that some readers have been disturbed by the arguments and reasonings put forward, some of which seem rather to undermine that sense of security in the Divine provision for man's welfare when he has passed from the realm of time and space forever, that all ought to possess.

It is well, therefore, to refresh our memories with the clear and distinct teachings that are to be found in the Writings throughout, defining the twofold nature of that life, and the reason that one phase is apparent only, and the other absolutely real. One such passage is the following from "Arcana Coelestia" 4623, which gives the fundamental law of the real and the not real in clear and simple terms that no amount of ratiocination can overthrow or undermine:

"It should be known that the life of sense with spirits is twofold, namely, real and not real. The one is distinct from the other in this, that all which appears to those who are in heaven is real, but all that appears to those in hell is not real. For whatever comes from the Divine, that is, from the Lord, is real, for it comes from the *Essence Itself* of things, and from Life in Itself; but whatever comes from what is the spirit's own is not real, because it does not come from *Essence* and Life in Itself. They who are in affection for good and truth, are in the Lord's life, thus in real life, for the Lord is present in good and

truth by affection; but they who are in evil and falsity by affection, are in the life of their proprium and thus in a life not real, for the Lord is not present in evil and falsity.

"The real is distinguished from the not real by this, that the real is actually such as it appears, and that the not real is actually not such as it appears. They who are in hell have sensations equally as others, and do not know otherwise than that things are really or actually just as they appear to their senses; and yet when they are looked upon by the angels the same things appear as phantasies and are dispersed and the spirits themselves do not appear as men, but as monsters. . . . To see anything from phantasy is to see things which are real as not real, and things which are not real as real; unless it were freely given by the Divine mercy of the Lord (to those in hell) to have their senses affected, in this manner they would have no life of sense, and accordingly no life; for the sensitive faculty makes the all of life."

It may be observed that the sensitive faculty here spoken of is not the corporeal sensual of the body but that higher faculty which gives this latter such life as it has. It is from confusing this internal with the external faculty, that we want to carry our sensuous ideas of space and time with us into our real or future life, and imagine we can not live without them; whereas neither the one nor the other enter at all into the ideas of the angels nor will they into ours if ever we come into that world of instantaneous creation. T. MOWER MARTIN.

Creation there is instantaneous, the duration (of things created) being sometimes long and sometimes momentaneous. (A. E. 1211.)

From the perpetual, and instantaneous creation of all things in the heavens may be seen as in a type, the creation of the whole world with its earths, and that there is nothing therein created but in and for use. . . . The essence of uses is the public good. (A. E. 1226.)

### Reply to the Article on Fermented Wine.

The all-important thing to remember in a discussion of this nature is the fact that in using fermented or unfermented wine, all the Lord is urging upon us is the *Spirit* in which we approach the communion table; for in every instance in which the question of *method* was brought to the Lord's notice He *rebuked* the persons who agitated the question. In the case of Mary and Martha, Martha was rebuked because she was "*cumbered* with much serving"; the Jews were rebuked because they objected to the Lord's healing on the Sabbath day. The Pharisee was rebuked because he accused the Lord of not washing before dinner. In all instances the Lord cared nothing about the method of service, He emphasizing only the cleansing of the inner man.

Swedenborg instructs us that externals (in which holy things were represented) wholly ceased after the Lord's coming. Then why dwell constantly upon the *vessel* or the *containant* or *method*?

As the words of our Lord are *Spirit* and *Life*, so His intention regarding the eating of His bread and the drinking of His wine has nothing to do with the *kind* of bread or wine used. He, Himself, gave us the definition of that Bread and Wine, telling us it was *His flesh* and *His blood* which clearly puts the whole question on a Spiritual plane, for physically we do not possess His body or His blood of which we are told to partake.

It is His bread of Divine Good and His wine of Divine Truth, whatever natural brand of bread or wine we may choose to use in this "act of remembrance." This is not to be in correspondence of what is going on in us, as the author states, for the Lord puts it on the basis of an "act of remembrance"—"Do this in remembrance of *Me*" (not of ourselves and what is going on in us). The thing to do is to make certain of getting the Lord's Good and Truth. This, as said, comes not through any natural

medium, but is followed and confirmed by means of a natural medium, however correct or incorrect the "correspondence" may have been in times past, for as was said before, "Externals ceased after the coming of the Lord."

In my judgment it is wrong to quote Swedenborg for confirmation of *methods* of worship. His mission, as he himself states, was to open the internal sense of the Word. If he had been commissioned to organize a New Church as to *forms* he would have been so instructed.

THERESA S. ROBB.

## Current Literature

Those who have read and enjoyed Mr. Henry Rose's two books: "Maeterlinck's Symbolism" (80c cloth; 40c paper) and "Notes on the Studies of Symbols" (same prices) and have realized the relation of symbolism to mysticism through the fact that among modern mystics Maeterlinck holds a prominent place, will be pleased to note the appearance of Mr. Richardson's little booklet on "Mysticism." The following notice by Mr. Beilby in a recent issue of the *New Church Magazine* imparts the true impression of this excellent treatise:

"I am grateful, in these deadly delays, when a capable and kindly hand takes hold of mine, leads me apart from the madding crowd, and talks to me of secret and hidden things, things that are now, and must be hereafter. "Our men at the Front, we hear, are being asphyxiated and compelled to retire, not by shot or shell, but by weapons that make no wound.

"Are we, at home, quite immune from such menace? "Asphyxiation, in our case, is mental, not physical. Who can resist the fumes that thicken the air all around us, or escape outside their zone. Well may we exclaim:

"My heart aches, and a drowsy numbness pains  
My sense, as though of hemlock I had drunk,  
Or emptied some dull opiate to the drains  
One minute past, and lethe-wards had sunk."

"For us, alas, is no retirement, unless, perchance, some magician spirits us away to clearer climes. Hail, then, to the friendly mystic or other benefactor, who snatches me away while life remains!

"In other words, and to drop the figure, Hail and Well met to a *brochure* from the pen of our friend, Mr. F. W. Richardson.

"The title of the booklet, like the booklet itself, is brief—*Mysticism*. It cannot be described as a great and exhaustive treatise on the subject, either in mass or in manner; evidently, indeed, is not so designed.

"It is a daintily got up little thing, extending to sixty-seven miniature pages. Showing no elaborate plan, it makes no profession of taking a comprehensive survey of such a wide area as the name conjures up. Rather, we are offered a series of not very closely connected comments, reveries and meditations, conceived in the mystic spirit, and supported by frequent appeals to leaders of mystic thought, ancient, mediæval and modern. The author is evidently familiar with *them*, not merely with their names; he is deeply interested in esoteric study; and, being an actual worshipper at the shrine, may cause the casual wayfarer at least to linger near the spot.

"Mr. Richardson, though a New Churchman of established repute, hesitates not to number himself among the mystics; nay, more, he claims the title for Swedenborg, and definitely places that great teacher's name in an index of world-thinkers, headed 'Mystics.' Nor, if we accept his definition of mysticism, need we object to the claim or the association. If it be 'that system which indicates to the soul the path by which it may come into close communion with its Maker,' then assuredly Swedenborg—and I hope every one of us—is a mystic. And in the broadest—and most sympathetic sense, the definition, I believe, is just."

The book is published by Percy Lund, Humphries & Co., Ltd., Bradford and London, and costs 20 cents. If you have been following our ads. recently, you already know that we have it in stock in New York. The Book Rooms in Boston and Chicago have it also. Any other Book Room will doubtless be glad to order it for you upon request.

**The Church Calendar.**

**Jan. 23. The Third Sunday after Epiphany.**

**The Light of the World.**

Selection 46, B. of W., p. 105: "I will bring the Lord at all times."

Lesson I. Gen. xxii.

Responsive Service VIII. The Law of Love.

Lesson II. Matt. xiv. v. 22.

Gloria, Benedictus and Creed.

Hymns: 65, "All Praise to Thee, O Lord"; 160, "O Thou Essential Word."

**Births**

CRACROFT.—Born to Mr. and Mrs. Charles Herbert Cracroft, Chicago, Dec. 27, a daughter, Edith Cordelia.

**Marriages**

BARNARD-WILLIAMS.—At the home of the bride's parents, Mr. and Mrs. J. Howard Williams, in Henry, Ill., on Wednesday, December 29, 1915, Mr. Edward Chase Barnard and Miss Meta Naomi Williams, the Rev. L. G. Landenberger officiating. Their home will be near Granville, Illinois.

**Obituary**

EDGERLEY.—In Brookline, Mass., Dec. 23, Sophronia, widow of the late James W. Edgerley, in her 93d year.

Mrs. Edgerley was the daughter of the Hon. David Wilder, of Leominster, Mass. She was one of the earlier members of the New-Church Society in Brookline, having united with it, together with her husband, in 1866. Mrs. Edgerley was one of the most active and dearly beloved of the Brookline membership, rarely absent from the morning service, always youthful in spirit, retaining almost perfectly to the end all her faculties of mind and body. She will be greatly missed, not only in the church, but by a large circle of friends in the community at large. Faithful in life, cheerful and happy in her disposition, we cannot doubt that her removal to her new sphere will be a promotion to greater activities and deeper joys.

Of her ten children only one remains. Three grandchildren survive. J. G.

BOWSER.—Mrs. Anna Culver Bowser, widow of the late John W. Bowser of Louisville, Ky., passed into the other life January 3, 1916, aged 83 years, at Washington, D. C. For more than fifty years she was a reader of New-Church literature and became more and more attached to the Heavenly Doctrine until in 1914 she became formally a member of the New Church, meeting with the Washington Society. She entered zealously into all the church activities and taught a class in the Sunday-school until ill health prevented her from attending church this last fall. She was admired and loved by all who knew her and her loss will be greatly felt.

She leaves one child, Mr. Edmund H. Bowser, of Memphis, Tenn.

Funeral services were conducted by Rev. Paul Sperry at her late residence and interment was in Louisville, Ky.

A man may perceive whether he is governed by such spirits (as are in persuasions of falsity) simply by observing whether he imagines the truths of the Word to be false, and confirms himself in such imagination, so as to be able to see no otherwise; in this case he may be assured that such spirits are with him and that they have the mastery. In like manner those who consider that their own profit solely constitutes the common good, and who consider nothing as tending to promote the common good, but what is also their own good; the evil spirits with such a man suggest so many confirming considerations that he can see no otherwise. They who are such as to regard their own good solely as the common good, or such as to disguise their own good with the appearance of being the common good, act in like manner in the other life with respect to the common good there. (A. C. 1673.)

Persons who are always cheerful and good-humored are very useful in the world; they maintain peace and happiness, and spread a thankful temper amongst all who live around them.

**A STATEMENT OF THE NEW-CHURCH FAITH**

AS SET FORTH FROM THE WORD OF GOD BY THE WRITINGS OF EMANUEL SWEDENBORG.

I. The Lord Jesus Christ is the one God of heaven and earth, in whom is a Divine Trinity, called in the Scripture, Father, Son and Holy Spirit. This is imaged in man by his soul, his body and his proceeding life. He took our nature upon Him, and by victories over the infernal hosts, which by temptations assaulted its infirmities, He glorified it, or made it Divine. Thus He subjugated hell and redeemed man. By looking to Him, and by shunning evils as sins against Him, man accepts this redemption and is saved.

II. The Sacred Scripture contains within its letter infinite Divine Truth, and is thus the Word of God in heaven and on earth, teaching the way of life, associating men with angels, and conjoining them both with the Lord.

III. Man is an immortal spirit, having an earthly body which is laid aside at death; after which he awakes to consciousness in the spiritual world, and dwells in heaven as an angel, or seeks an abode with his like in hell, according to the character he has formed on earth.

IV. As the first coming of the Lord was by the completion of the letter of His Word in the flesh, so His second coming has taken place by a deeper revelation of Himself and His kingdom in the spirit of that letter. Hence the New Christian Church of Divine promise and a new era of enlightenment and progress have begun.

The truths of the church, without conjunction by good with the interior man, have no other end than gain, by whomsoever they are possessed; but when they are conjoined by good with the interior man, they then have for their end good and truth itself, thus the church, the Lord's kingdom, and the Lord Himself, and when they have these things for their end, then also a sufficiency of gain is allotted to them, according to the Lord's words in Matthew, "Seek ye first the kingdom of God and His justice, and all things shall be added unto you." (A. C. 5449.)

What good does scolding do? It does no one the least service, but it creates infinite mischief. Scolded servants never do their work well. Their tempers are roused, as well as the mistress', and they very often fail in their duties at awkward moments, simply to spite her and "serve her out." Very wrong in them, doubtless; but human nature is frail, and service is a trying institution. It does no good to husband or child, for it simply empties the house of both as soon as is possible.

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LEND A HAND!



# New-Church Messenger

*"Behold, I make all things new"*

VOL. CX. No. 3

CHICAGO, WEDNESDAY, JANUARY 19, 1916

WHOLE No. 3158

## Frank Sewall.

### In Memoriam.

This number of the MESSENGER is devoted to a commemoration of the life and labors of the Rev. Frank Sewall, true servant of the Lord and minister of His New Church on earth. It comprises the addresses which were delivered at the memorial service held in the church at Washington on Sunday evening, January 9th, together with some personal tributes which have been sent to the editor. The effect of reading these addresses and tributes will surely be to emphasize the comprehensiveness of Mr. Sewall's ministry, and to cause us to be grateful to the Lord for having given to the church a man of such high and varied attainments, who could and who did devote them so unreservedly and so helpfully to her service. Not only have Mr. Sewall's activities extended through a long period of years and shown themselves in a wide variety of uses, but they have been markedly constructive in their nature. Most of his undertakings have looked to the future, and for many years to come the church will enter into the benefits of his devoted labors.

All this will become impressed upon us as, in the light of these testimonials from those who knew him best, we contemplate what he has attempted and wrought. He has been one of the stalwarts of the church. His convictions have always been strong. His acts have never been timid. His spirit has ever been resolute. His faith has never been dimmed; his hopefulness has never waned; his zeal has never flagged. Others might differ with him and he with them; but at heart he was the consecrated servant of God who lived to serve Him and His church, and in this lay the way to all reconciliations and the avoidance of personal animosities. For with it all, his affections were warm and tender, and his spirit was buoyant. There was nothing that he

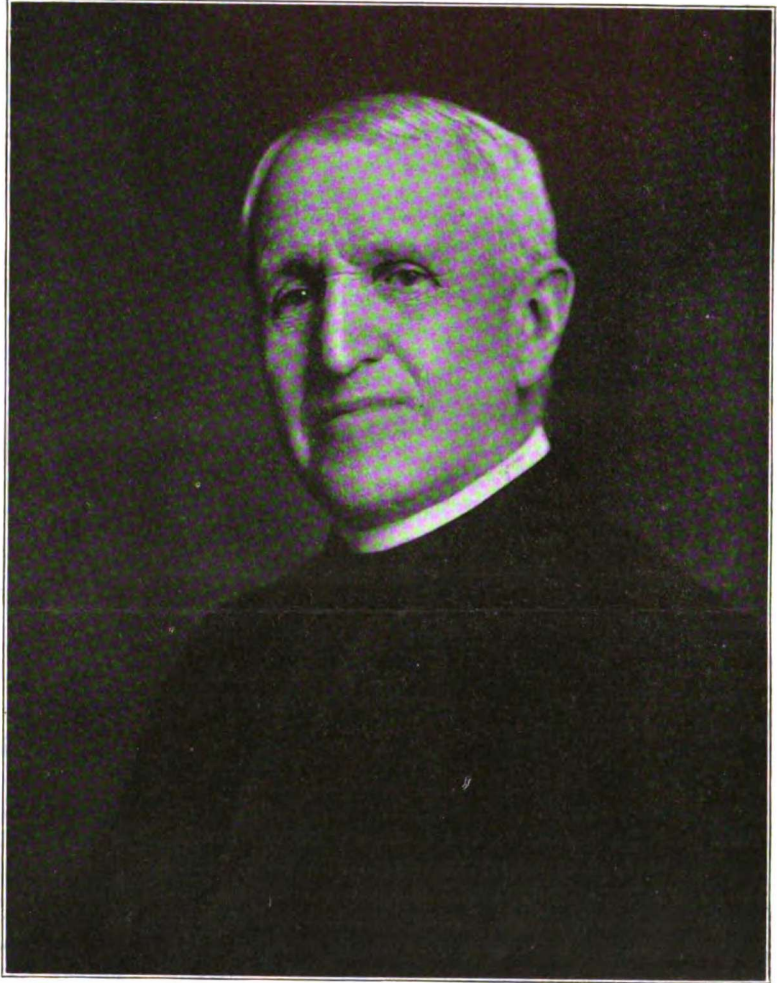


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loved better than to take counsel with his brethren and go up with them to the house of God in a company, gathered from all quarters, old and young, drawn together by a love for and faith in the church of the Lord's Second Advent, singing in their hearts:

"I was glad when they said unto me:  
Let us go into the house of the Lord.  
Our feet shall stand within thy gates,  
O Jerusalem."

We shall miss at these convocations of the church the sight of his handsome, intelligent face, the incisiveness of his thought, the frankness of his speech, the courageousness of his spirit, and the cheeriness of his gracious personality. But we will remember his work with honor, and we will rejoice in believing that his ministry, far from being ended, was so

true that it has been transferred to wider spheres of usefulness in answer to the call:

"Well done, good and faithful servant: Thou

hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord." JULIAN K. SMYTH.

## Memorial to the Rev. Frank Sewall, D. D.

A special memorial service in honor of the late Rev. Frank Sewall, D. D., was held in the Church of the New Jerusalem at Washington, D. C., on Sunday evening, January 9th, beginning at 7:30 o'clock. A brief religious service was followed by special addresses. The religious service was conducted by the Assistant Pastor, Rev. Paul Sperry, assisted by Rev. Julian K. Smyth, the President of the Convention. After the opening sentences and the Lord's Prayer with its Sanctus, the *Quam Dilecta* of 84th Psalm was sung to the music of No. 796 in the Magnificat. The Gospel lesson for the day was read by Rev. Mr. Smyth, followed with the Gloria and Magnificat and the recitation of the Creed. All of the musical settings used were of Dr. Sewall's composition. After the recitation of the Faith, Hymn 150 in the Magnificat was sung, the words of which were written by Dr. Sewall and are quoted in Warner's Library of Literature, and are well known. The music is that of Rev. Mr. Smyth; the hymn, "Roll out, O Song, to God," is one of the favorites in the New Church. Then followed an historical address by Hon. Job Barnard, the Vice-President of the Convention and President of the Washington Society, in which Dr. Sewall's work in Washington was traced from the time of his call to the Pastorate of the Society. The speaker called attention to the fact that Dr. Sewall spent just twenty-six years in preparation before ordination, was twenty-six years in pastorates before coming to Washington, and was pastor of the Washington Society for twenty-six years, his entire life of seventy years being thus divided into three parts.

A solo was sung by Mrs. Ralph P. Barnard of Washington, it being a musical setting which Dr. Sewall composed to the poem of Sidney Lanier, "The Ballad of the Trees and the Master." The addresses of the evening then followed. Mr. Sperry in introduction spoke of the varied interests of Dr. Sewall and distinct fields of his constructive work, artistic, literary, musical, philosophical and religious, and called attention to the spirit in which he was attached to all these interests with all of the others constantly subordinate to the religious interest, which was the ruling motive of his life and labor.

The next address delivered by a close friend of Dr. Sewall, Dr. Merrill E. Gates of Washington, former President of Amherst College, a fellow member with Dr. Sewall of the Alpha Delta Phi Fraternity, of the Cosmos Club of Washington, the Literary Society of Washington, the Theta Sigma, a club composed of sixteen of the leading clergymen of Washington. The third speaker, Mr. H. K. Bush-Brown of Washington, spoke of Dr. Sewall's conception of art and his influence in art circles. The next address was delivered by Rev. James McBride Sterrett, D. D., pastor of the All Souls' Memorial Episcopal Church of Washington, and former Professor of Philosophy in the George Washington University, also former President of the Philosophical Society of Washington. Next were read communications from Rev. William DeWitt Hyde, President of Bowdoin College; Mr. William D. Howells, Editor of *Harper's Magazine*; Mr. Benjamin F. Pond of Washington; Gen. Ellis Spear of Washington, and Dr. Thomas F. Moses of Waltham, roommate of Dr. Sewall's in Bowdoin for three years. The next speaker was to have been Rev. Charles W. Harvey of

Philadelphia, but sudden sickness prevented his attendance. His paper was read by Hon. Job Barnard. The next address was given by Rev. Paul Sperry upon Dr. Sewall's influence upon young men. The closing address was given by the President of the Convention, Rev. Julian K. Smyth, bearing particularly upon Dr. Sewall's supreme religious interest and influence and the symmetry and completeness of his life work. These addresses are printed in this number of the MESSENGER. Those delivered ex tempore were taken in shorthand by a court stenographer, Mr. Walter H. Lee, a long-time friend of Dr. Sewall and family, and transcribed by him for the MESSENGER.

The closing hymn, No. 28 in the Magnificat, "In Boundless Mercy, Gracious Lord, Appear," was written by Dr. Sewall as a setting to words which have been frequently credited to Swedenborg. This English translation is thought to have been made by Dr. Sewall, though the evidence is incomplete. The closing prayers were read by Rev. Mr. Smyth and the benediction pronounced by him. It was the feeling of everyone that the service had been most interesting and useful, and in proper keeping with the proportions of the unique life and work of one of the most active and useful ministers of the New Church in this country.

Following the benediction, and while the people were dispersing, Miss Maud G. Sewall, the organist, played a number of Dr. Sewall's better-known hymns.

### Dr. Sewall's Work in Washington.

On Saturday night, Feb. 9, 1889, the house of worship of the Washington Society of the New Jerusalem on North Capitol Street, between B and C Streets, was destroyed by fire.

Rev. Wm. B. Hayden was then the pastor, having been engaged for a term of six months, beginning Dec. 1, 1888. He preached the next morning in the Spencerian Business College hall, and thereafter for some time in Metzert hall, 519 Twelfth Street, and then in the hall of the National University Law School, 1006 E Street.

Before the fire the Maryland Association had been invited to meet here on February 22nd, and the General Convention on May 25th. St. Paul's English Lutheran Church kindly invited the Association to meet in their church at Eleventh and H Streets, and the Church of Our Father (Universalist) gave the Convention the use of its house of worship at Thirteenth and L Streets.

At the annual meeting, April 10, 1889, the Society, by unanimous vote, elected Rev. Frank Sewall pastor for one year from Oct. 1st. He was then traveling in Europe with his family. Rev. Mr. Hayden had suggested that a new lot be purchased in a more central part of the city and a national church built, and that matter was then being favorably considered by the Society.

Before the purchase of a site, however, or the determination of the question of sale of the Capitol Hill lot, Mr. Sewall was called to the pastorate. The salary offered was small; there was no fixed place of worship; the work of building a new church had not then been undertaken by the Convention, and no visible means could be assured sufficient to build even a small chapel; but not-

withstanding the situation Mr. Sewall at once accepted the call and began to study the subject, and eagerly entered into the work, which strongly appealed to him. I wrote him on April 11th, and on April the 29th he wrote me from Rome, accepting the call. I cannot better give you an idea of the character of our departed friend and brother, and of his enthusiastic nature, and consistent and fixed views of church work, than by reading some extracts from that first letter. He began thus:

"I am in receipt of your letter of the 11th inst., extending to me the invitation of the Washington Society to its pastorate for one year from the coming October 1st. In reply I desire to express to the Society my deep appreciation of the generous confidence shown in their extending to me, personally a stranger, a call to be their minister. Their motive in limiting the term to one year also meets with my full appreciation and approval; and I have great pleasure in signifying in this writing my acceptance of the call thus extended to me."

In order to complete his visit in Europe, he requested that his term begin a month later; and then continued his letter as follows:

"In regard to the subject of church building, or restoration, on which you wished an expression of my opinion, I feel that for one so unacquainted as I am with the various localities of Washington and their comparative advantages for the growth of the New Church, it would be unwise to form or express an opinion; and I am sure on this point the Society can best be guided by its own knowledge and judgment; but apart from the question of *locality*, I should decidedly favor building anew, in preference to restoring the old edifice; and, unless the present site has such decided advantage over others as to make it an essential sacrifice to abandon it, I would favor selecting another, and planning and building entirely *de novo*. In doing so I think regard ought to be had, not to the present or the immediate future only, but to the wants of the future of years hence, so far as we can foresee them. I would not think it well to put up a temporary, plain building, that would look common or cheap, merely for the sake of having immediate accommodation. Rather, whatever is built, whether the whole or only a small portion of the future church, I would desire to see distinguished at first glance by its elegance, its beauty, its perfect adaptation to its sacred and high use as an external representation and habitation of the Lord's New Church. As the church grows in numbers and in ability, enlargement and enrichment can, if necessary, be made from time to time, if a suitable and thoroughly good plan is adopted at the first, without the necessity of our undoing, or casting aside, what has been done before. In a word, I would have the New Church begun, even at the first, with the purpose of making it such a 'thing of beauty' that it shall be, in many senses, 'a joy forever.' This does not, to my mind, imply, necessarily, a large outlay of money, but it does mean a careful study and wise selection of a plan of building.

"Rather than do anything hastily, I would advise the society constituting itself for the meantime a kind of missionary in the field, and selecting, accordingly, the most favorable place for holding temporary services with a view to missionary work in Washington. I would have the new building constantly in view, and begin at once procuring as large a building fund as possible to start with; but while this is going on, I think advantage may be taken of the interim, in our going out, as it were, into the 'highways and byways,' and calling in those who are ready to come with us, and thus building up a congregation, if we can, in anticipation of our building a permanent place to worship in. I think if a convenient, easily accessible, and pleasant room can be rented, and our services made genial, warm and attractive in their sphere, a work of peculiar value may be accomplished before a new building is entered."

He made some suggestions about the Psalter Edition of the Book of Worship, and about the approaching session of the Convention, and concluded his letter in these words:

"I have thus entered with considerable detail, more, perhaps, than is strictly in keeping with the main purpose of this letter, into the affairs that immediately interest the Society. I do it only to show how truly and deeply

these affairs interest me, and how thoroughly happy I shall be to engage with the Society in the work of building up the church in Washington according to the ability that is given us.

"In the meantime, although the day of our actually beginning our labors together is still some months away, still my thoughts and good wishes will be constantly going out to the Society that has so kindly called me home to its field of work, and my prayer will often ascend to the Lord for His watchful and merciful care over us all, 'while we are absent one from another.'

"It gives me great pleasure to add in this letter the assurance of the satisfaction my dear wife and children feel in this direction of our steps, and the happy anticipation with which we all look forward to beginning our work with you, and finding our home among you.

"With affectionate greetings in behalf of myself and my family to all the members of the Washington Society of the New Church, I remain, dear sir, very sincerely yours,  
FRANK SEWALL."

We received several other letters from Mr. Sewall during the summer of 1889, written from various parts of Europe, in all of which he spoke warmly of his prospective work here, and gave suggestions as to the building to be erected, and the best methods to be pursued by our Society.

The Convention met in May, and after considerable discussion a committee of fifteen was appointed to raise funds and build a National Church.

Mr. Sewall reached Washington about Nov. 1st, taking house No. 1331 L Street. He preached his first sermon in the Law School Hall, 1006 E Street, on Nov. 3rd.

The next spring he moved his residence from L Street to 1618 Riggs Place, where he resided until his death, Dec. 7, 1915.

In July, 1890, we began holding our meetings at Dupont Circle, in the little Episcopal Chapel known as the "Church of the Holy Cross," and which we called the "Church of the Holy City." Here there was better attendance and more interest manifested by our congregation than when we worshipped in the Hall. We had to relinquish this church on Aug. 1, 1894, when we moved to the Spencian Business College for two months, in which we had lay-reading, Mr. Sewall being away on his vacation. On Oct. 1, 1894, we moved to the third story of the National University Law School, then at 820 Thirteenth Street. Here we remained until Thanksgiving Day, Nov. 28, 1895, when we first occupied this building, and where we have ever since held services.

Mr. Sewall's first sermon was full of thankful expressions that we were at last in a church-home; and it was published in the NEW-CHURCH MESSENGER of Dec. 11, 1895.

Every step taken by the Committee of Fifteen, and by our Society, making plans, changing plans, and executing plans, was participated in by Mr. Sewall; and he was untiring in his constant work for this church. He suggested the architect, Mr. H. Langford Warren of Boston, and gave him many ideas relating to the kind of church to build.

The fifty-two years of Mr. Sewall's life before coming here were only a preparation for his crowning work in this city. He was ordained Aug. 23rd, 1863, when twenty-six years old; had been preaching twenty-six years, during which time he was pastor in two societies while new houses of worship were being built—Urbana, Ohio, and Glasgow, Scotland—and he had made a thorough study of church architecture. It was at first intended to build a small chapel, which could be used for the society to worship in until money could be raised to build the front or main building, and which could then be used for the Sunday-school. When this plan was about to be carried out Mrs. Nancy B. Scudder, widow of Judge Henry A. Scudder, formerly of Boston, but then a resident of Washington and member of our Society, fearing that



WASHINGTON CHURCH AND PARISH HOUSE.

if such chapel was built it would be a long time, if ever, when the main part of the church would be erected, executed her will, and bequeathed to our Society, as residuary legatee, property aggregating nearly \$44,000, to be used in building the front or main portion of the contemplated house of worship. After her death, Dec. 15, 1893, the plan was changed to build the main edifice and leave the Sunday-school and parish house for some future time. A contract was finally made, and Mr. Sewall prepared a programme for public exercises in the laying of the cornerstone, Dec. 12, 1894. He conducted the services; Rev. Hiram Vrooman read the Scriptural lessons, and Rev. Wm. L. Worcester delivered the address, in which he said, among other things, these words:

"In laying this cornerstone, we are looking beyond the narrow circle of our personal life to humanity in its larger forms, recognizing that religion is not merely for the private chamber, and the home, but for public life as well. The Lord, and His laws, and His redeeming power, are needed in the affairs of nations as much as in the lives of individual men."

These words express the sentiments which Mr. Sewall entertained, and they seem to be prophetic of the apparent great need of the distressed nations of today.

By request of the Convention in 1890, Mr. Sewall was invited to assist the National Committee "in presenting to the several New-Church societies and to private individuals, the uses intended to be subserved by the present movement." He was a frequent attendant at the meetings of the Committee; assisted them by drafting appeals, and otherwise; and he was one of a special committee from

our Society to co-operate with and to assist the Building Committee in its work.

This main structure was dedicated at the meeting of the Convention here in 1896; and at the same Convention our Society celebrated its Jubilee, having been organized in 1846. In these meetings Mr. Sewall took a leading part.

Thereafter many years intervened before the work was commenced on the Sunday-school and parish house. In the meantime Mr. Sewall never ceased working, planning and talking to have the work completed. He did much other work for the church at large, and received many honors; was president of the Maryland Association; was ordained as General Pastor May 28, 1893; was honored by his alma mater (Bowdoin College) with the degree of Doctor of Divinity in 1902; and he was chairman of important committees in the Convention, some of them charged with the preparation of hymnals, and other books. Our present "Magnificat" and "Hosanna" are chiefly his suggestions, each containing many of his compositions; and our present complete Book of Worship was largely due to his endeavors.

He wrote and published several books and magazine articles, made translations of others, and contributed largely to the church periodicals, and to other papers.

He was presiding officer of the section on "Philosophy" at the International Swedenborg Congress in London, in 1910. The Honorable Edward John Broadfield, President of the Congress, introduced Dr. Sewall as "another old friend," and said:

"I scarcely know in what capacity I ought to introduce him. He is a poet, a student of European literature, a musical composer, a great student of philosophy, and has submitted to the church very important discussions on the philosophy of Swedenborg's time. He is, in addition, a deep student of New-Church doctrine."

The contract for the completion of the work of building this church was at last made and diligently prosecuted; and it was one of the happiest moments of Dr. Sewall's life when it was finished in December, 1912. He had sometimes feared it would never be completed during his lifetime. On January 2, 1913, we had our first general meeting, or "house warming," in the Sunday-school room. Mr. Wm. McGeorge, Jr., of Philadelphia, who was the chairman of the National Committee, was present and made a very happy address; and it was an occasion of great rejoicing for Dr. Sewall and all of our people. At first he said it seemed like a dream to him; he could scarcely believe it to be true; but for nearly three years Dr. Sewall enjoyed the occupancy of these completed church buildings, with thankful heart and great satisfaction.

The crowning joy of his last days, however, was having his young friend, Rev. Paul Sperry, as his assistant, and the assurance that the work in this city would be continued by him. It seems particularly interesting to note that he began his labors in this building with a Thanksgiving Day sermon, in 1895, and that just twenty years afterward, Thanksgiving Day, 1915, the last sermon written by him was read here by Mr. Sperry, while he was then confined to his bed. He began and finished his public service in this place, on the National Thanksgiving Day, and with sincere thankfulness.

The extent of his local pastoral duties is shown in the unpublished minutes of our society and church committee; his general work will mostly appear in the published journals of the Association and the Convention.

During his twenty-six years here he baptized 193 persons; officiated at 89 funerals, and at 30 marriages; and there were 181 members admitted to the Society.

Sometimes we may regret that words of congratulation and of well-merited praise and appreciation are not freely spoken of our friends until after they have gone from us; but I am happy to recall that at more than one of our society meetings in the new Sunday-school building, in Dr. Sewall's presence, words of appreciation for his work, and of congratulation and affection, were freely spoken by members of this society. These expressions were received by him with kindly feeling, and sometimes with moist eyes and choking voice. If such a thing is possible, may we not believe that this memorial meeting will add to his joy in the unseen world to which he went with such perfect confidence; and that he is with us, in spirit, as we recall the various incidents of his long, active, useful life in our church and community.

While he will be missed by all his fellow-workers and associates, we shall not forget his works, for they remain as monuments to his memory; and among the most conspicuous of these, the church at large will recognize this National Church Building. Here he labored year after year, the most efficient half of his ministerial career of fifty-two years, and one-third of his whole life, he preached, superintended and taught the Sabbath-school, he lectured, and organized each year a course of national missionary lectures, by other ministers; and here he arranged for, and participated in, four annual meetings of the General Convention, the last of which was held last May, in the completed structure.

We will always remember Dr. Sewall's long, well-spent, well-rounded, well-appreciated life of useful service, with thankful hearts to the Divine Providence that led him to this capital city.

JOE BARNARD.

[Rev. Dr. Merrill E. Gates of Washington here made an address, the transcript of which was not received in time for publication with the other addresses. It may be given in whole or in part in a future issue of the MESSENGER.—ED.]

#### Remarks of Mr. Bush-Brown of Washington.

I, too, feel most unworthy, but it would be ungenerous not to pay tribute to one whom I learned to love most deeply in the short time since I came to Washington. My acquaintance with him dated from the first year of my residence here. He was sent to me by a United States Senator, of whom he had inquired concerning the bill for establishing the University of the United States, and was referred to me as one who had been interested in presenting it. His first call endeared him to me most sympathetically, and we were fast friends, working shoulder to shoulder ever after for the accomplishment of the better spiritual outlook for the American people, and last year, just about one year ago, the hearings before the House Committee were enlivened and very much spiritualized by a convincing talk from Dr. Sewall.

The artistic spirit of the man was ever manifest, and it was always evident that the artistic and the religious were closely allied in one who had the capacity to mold his life in such a way that it was a beautiful mosaic, contributing every joy of the artistic life with the deep religious and philosophical righteous spirit of a Christian pastor. There never was a time when Dr. Sewall was not ready to talk of these deeply serious subjects, and I regret that my life in Washington had not been earlier and that I might have known him more intimately. It is most fitting that such a man should come to Washington to be the pastor of such a church, for here, at the national capital, he had the opportunity for the expression of the spiritual life that touched the world all around.

His was one of those charming and delightfully rounded characters that we meet but seldom in our walk through this world.

H. K. BUSH-BROWN.

#### Remarks of Dr. J. McBride Sterrett, D. D.

"God changeth not; come, let us in Him rest."

That idea is the song that has been singing itself all the days of Dr. Sewall's life, the unchanging, eternal, rest, calm. Of all the men that I have known, I think he came the nearest to living the purely supernatural life; the supernatural life, not in the ordinary sense, not in the merely religious sense, but in the sense of the spiritual life, the eternal life, a life that lived in the midst of the eternal, a life that was a perpetual activity, and yet a perpetual rest in the eternal; a life that gripped and was gripped by the eternal, the unchangeable, a life that fled from the trivialities and toil and turmoil of which he sings in this song; a life that escaped from the natural life into the supernatural, not only by the pathway of religion, but by the other avenues by which one may get into contact with the Eternal. The way of religion and of philosophy and all those avenues was open to the soul of Dr. Sewall. You know how he lived his religious life; his soul was hid in God, in Christ.

I am going to say a few words about another way Frank Sewall lived his eternal life, just as real and vital as his religious life, it seems to me, and that is the way of philosophy. I first met him casually, in 1892. My intimate acquaintance with him began in 1893—and yet I cannot say intimate acquaintance with him, because you cannot speak of intimate acquaintance with any philosopher in the ordinary sense of the word, such as social and domestic and scientific or professional congenialities or sympathies. The soul of a philosopher as a philosopher dwells quite apart. In art we have something of sensual interest which philosophy frees itself from; philosophy approaches not through ordinary knowledge, not through the thought of the ordinary sciences, not through thought which deals with things in time and space and puts them into order and makes a cosmos out of them, that brings together finite things in space and time. There is in the soul of every man the power given through active thought to come directly in contact with his God. This is the avenue to philosophy. Philosophy frees us, just as religion does, from the toils and turmoils and trivialities of our ordinary life. I say, the souls of such men cannot have intimacies. I do not think I ever was an intimate friend of Dr. Sewall, intimate in the ordinary sense of the term. Dr. Sewall was a philosopher as well as a theologian, as well as an artist, and as a philosopher he dwelt apart from those ordinary things which make men intimate. There is a certain sort of aloofness of intimacy, and I was intimate with him in this modified sense.

I can picture as clearly before me as you are now the occasion when we became acquainted. We were in the Cosmos Club before an open fire burning cheerfully, when I spoke of a philosophic society. I was professor of philosophy in the old Columbian University, and I mentioned the desirability of organizing such a society. I never saw a face light up with such joy as his did. He said he thanked God for the opportunity to form a society where we would have an opportunity to think that which is eternal. The society was formed in 1893, and to his dying day he was a faithful attendant, scarcely ever missing a meeting, always taking part, always speaking the word of insight, always heart and soul and mind standing for idealism. To him a thoughtless universe was unthinkable, and he had the zeal of the philosopher of idealism.

I feel like indulging in some reminiscences tonight, but the time is too short, but may I not say a word about a few of those who, like him, have passed beyond the things of this world in time and sense? There were giants in those days as I look back. Just a word on Dr. William T. Harris, as truly a speculative philosopher as America has produced, equal to those of all ages in speculations purely philosophic. His chief interest was thinking pure thought. And we had another great soul, Major J. W. Powell, noted as a scientist, as an explorer, as an anthropologist, a man who had the soul of a poet in him, and whose thought was trying to get out of the mechanism of an analyst's idea of the universe. He built his idea of the universe from atoms, and he was on the way to idealism. We had another great man, Dr. Ward, of world-wide reputation, a great exponent of the synthetic philosophy, a great student, a strong, powerful man.

We had some royal battles in those days, with Dr. Harris and Dr. Ward and Dr. Powell and our friend Dr. Sewall. He was by temperament gifted with a creative imagination, gifted with a high art appreciation, and yet he was always there in the calm serenity of the philosophic eternal. He was a thinker, and what he said he said in his quiet, calm, serene and competent way that made you feel that he was a thinker, and he had a philosophic temperament as well as a religious temperament—both good in their way, both wholesome, both of them making man out of men. For all these years I was president of the society owing to pure accident, because I was then professor of philosophy in a college, and during all of those years he never missed a meeting. He read his papers not only with a philosophical calm, but with a delightful literary finish, and one thing I thank Frank Sewall for is this: In such a society as that pure speculative thought does not interest many people, and some men came in who wanted to deal with time and space, dynamic qualities. But Frank Sewall said, "We will discuss the permanent, the absolute and the eternal and nothing else; you might go into the solid, but it would be swinging away from philosophy." We might have swung it into theology, but he was philosopher enough to see that the Philosophic Society did not swing off into the religious or the artistic or the sociological, but kept purely in the intellectual sphere.

So he lived the intellectual, the eternal life and through the road that led up to the eternal way he gripped and was gripped by the eternal, the avenue of philosophy as well as the avenue of the church here. He lived the supernatural, the eternal life here on earth and he lived the supernatural, eternal life beyond the earth. May we not think of him not only as holding sweet converse with the saints of the New Jerusalem, the saints of all ages of the church, not only as gathering in the company of the religious with an active, a creative imagination, with the aesthetic, but also as accompanying and holding discussions with the great philosophers of all ages, masters, those who now rest in that wonderful activity, that ceaseless activity which is eternal life?

And may God bless the soul of Frank Sewall in such activity, and may the light perpetual shine upon him.

J. McBRIDE STERRETT.

#### From the President of Bowdoin College.

Bowdoin College,  
Brunswick, Me., Dec. 29, 1915.

Mr. Paul Sperry, Washington, D. C. Dear Mr. Sperry:—We were very sorry to learn of the death of Rev. Frank Sewall, D.D., and wish it were possible to have a part in the memorial service in his honor.

I can only send my best wishes that those who know him will contribute a memorial service worthy of his sweet and beautiful nature and his valuable life work. Very truly yours,

WM. DEW. HYDE.

#### From William Dean Howells.

The Hawthorne, 70 W. 49th Street.

Dear Mr. Sperry:—I expect to be in Florida before January 9th and cannot come, as I should so much like, to the memorial service for my dear friend Sewall. I could not contribute anything but my presence, for I never speak in public, but it would be sweet to take thought of him with the others whose minds are dwelling on him. Yours sincerely,

W. D. HOWELLS.

#### From Dr. Thomas F. Moses.

Waltham, Mass., January 5, 1916.

My Dear Bro:—Your note with the newspaper notice of the death of our friend, Frank Sewall, came to me some time ago, and I appreciate your thoughtfulness in sending it to me. You and I were perhaps more intimate with him during our college days than were any others of his associates and know how to appreciate his charming personality and active intellect. He was my room-mate, you know, for three years, and we never had a misunderstanding during all that time. The musical tastes which you both had in common brought him also very near to you. So they pass on, all our old friends, and very few are we who now remain. I felt exceedingly lonely when, at the last commencement, I found myself the only member of our class who was present. Tom Hubbard had been

the only representative of the class the year before, but he had passed on meanwhile. At the last report of our class secretary, Sam, Stewart, we numbered only twelve.

With best wishes for your health and happiness, I am always, your sincere friend and classmate.

THOS. F. MOSES.

#### From General Ellis Spear.

Hotel Detroit, St. Petersburg, Fla., December 31, 1915.

Rev. Paul Sperry, Washington, D. C. My Dear Mr. Sperry:—I thank you for the opportunity to share in the memorial service in honor of the late Rev. Frank Sewall, D. D. I regret that I cannot be present at this service.

My acquaintance with Dr. Sewall began in 1854, when we were freshmen at Bowdoin. Respect and love, begun in that year, have continued and increased during more than sixty years. Our companionship, interrupted for many years, was renewed upon his coming to Washington. When a boy of seventeen, he was of singularly pure and manly character, serious and thoughtful, but not without quiet humor, studious, but companionable. He was a sound scholar from the beginning, and I have noted, with pleasure and the just pride of friendship, the growth of his mind and character and the wholesome, substantial and large service which he conspicuously and uniformly rendered his fellow man.

Few men, indeed, were better fitted for his profession. Joined to studious habits, was a clear and comprehensive mind. He had a singularly firm grasp upon abstract subjects, and understood things from the foundation upwards. Habitually he was wrapped in thought, and his intercourse with his friends was his relaxation.

He was an earnest man, and held his beliefs fixed and well-considered and was never frivolous. With all his strength was joined an artistic temperament. He was a lover of music and of song and all the fine arts, and well informed in them, and all in a quiet way. The blare of trumpets and the waving of banners and thunder of guns had no charms for him. He was a lover of quiet, of social and domestic life, and, though in his profession, so much of his service was of a public character and his wise counsels were largely to congregations through preaching and to a wider public through thoughtful books, I believe that his private life and character, his daily acts and words, have left an effect scarcely less permanent or valuable.

This is a consolation to us, his personal and more intimate friends, to whom his death is an irreparable personal loss.

I join in mourning the loss of him, nor will I, in the few years remaining to me, ever cease to mourn that I shall see his face no more. Sincerely yours,

ELLIS SPEAR.

#### From Benjamin W. Pond.

Washington, D. C., 1887 Newton St., N. W., Jan. 5, 1916.

Rev. Paul Sperry, Washington, D. C. My Dear Mr. Sperry:—Responding to your inquiry for personal reminiscences of Dr. Sewall, I beg leave to say that my earliest acquaintance and association with Dr. Sewall was with him as a young man in Bowdoin College at Brunswick, Maine. He entered college in 1854, in close association with his warm friend, Thomas F. Moses, who, with myself, preceded him by one year in entering there. Sewall and Moses were room-mates throughout the three years they were in college together, and roomed during two years in the same end of the same dormitory as myself. We were thus naturally thrown into close daily companionship. Sewall came to college a fair-haired, handsome young fellow, who carried himself in college as though he considered himself there for a purpose, and while fun-loving and gay, as most young men of his age, he never forgot that he was there to study and equip himself for future life. The result was that he, from the very first, took a high stand in his class for scholarship, and was universally respected for fine personal qualities. His graduation there was with high honors in 1858.

A strong bond of fellowship between him and myself was his fine musical gift. He, however, was the musician. I was not. He was an accomplished pianist when he came to college, and in default of a piano he had resort to the chapel organ, an ancient and wheezy instrument, from which, however, he evoked passages of Italian opera with surpassing skill and effect. I remember to this day his rendering of "Hear Me, Norma," and the crashing em-

phasis with which he came down in certain passages of the wedding march in "Midsummer Night's Dream." It must be observed that my own part in his musical affairs was only as a hand to blow the organ, not a very close musical association, but one which gave me the privilege of hearing his performances and foundation sufficient perhaps for my frequent boast that it took "me and Frank" to make the thing go.

Early in his freshman year he joined the Alpha Delta Phi Fraternity, in which his room-mate Moses and myself were members, and to the literary exercises of which he contributed freely and successfully with his pen. In all of them, however, he was ever the poet and idealist, with a keen sense of humor added. These qualities came out in one of our meetings in the composition and rendering of a so-called "Tragedy," in which I was the hero, and a certain mysterious invention I was supposed to be making was the centre and crisis of the action. Of course, there were pistols and gore in it, and it all wound up with allusion to the ominous red light shed throughout the apartment by the incoming of a neighbor student in his flaming red dressing-gown. It was all most ingeniously conceived and rendered, and evoked loud applause.

These happy associations soon came to a close upon my graduation in 1857. Thenceforth our paths separated, his to a large and honored ministry through long years, mine to a brief and tentative endeavor of the same nature, to be soon exchanged for service here under the government. It was a separation qualified by two incidents. On December 19, 1861, he being at that time in his home in Bath, Maine, only nine miles from Brunswick, where I was to wed the young woman who has since been my wife, he was invited to the wedding, and illumined it with his presence; and again, on December 19, 1911, here in Washington, he attended our golden anniversary of that event, and made us peculiarly happy by reason of his pleasant reminiscences and felicitations.

But from this sphere of his labors he has now entered into his reward. "I a little longer wait, but how little cannot know." Very truly yours, BENJAMIN W. POND.

#### Notes on Dr. Sewall's Service to the Liturgics of the Church.

This was doubtless one of the strongest interests of this delightful and many-sided character. He himself might perhaps have summed it up in a phrase we often heard from him, as interest in "the ordinances of the church." And by these he meant, I think, more than the sacraments, to which the phrase is often confined. His interest was in all that made for the organic unity and beauty of the visible church; all that would make us think of her as our mother, not merely as a spiritual principle, our knowledge and worship of her Lord, but as the outward form of that devotion in all its parts, the personal mouthpiece, interpreter, and adapter of his divine will to our earthly needs.

He seemed to think of her no longer, as so many of his contemporaries did, as the Woman of the Revelation, when she is described as persecuted, driven into the wilderness, living her life in it, as it were, from hand to mouth; but as she is first described there, clothed with every grace from heaven, and therefore worthy of every sacrifice and offering we could render her from the choicest possessions of earth. His devotion to her was full of romance, the romance of the early manhood in which he first recognized her for all she was meant to be to him, and those who would recognize her as he did. He wove into her service all the poetry and song of the land of the Troubadours; all the beauty of art and architecture of Florence; all the romance of the cloistered abbot and wandering knight that he drank in so eagerly through various short residences in conventual houses in different parts of Europe, and especially through his association with Dr. Immanuel Tafel, who, as librarian of the University of Tubingen, was still living in part of the castle of that ancient city. His many hymns and tunes, preserved in one or another of our collections; his enthusiastic care for every architectural detail of the three churches he designed or built, one for each of his pastorates; his large contributions to our services and forms of worship, would seem to be all fruits of that first, romantic, grand-tour of Europe which followed immediately upon his college graduation. It was a very curious graft upon the old Puritan Sewall stock; and yet both graft and stock held their place in him through his life. The older Christian romance of the mediaeval saint, a combi-

nation, perhaps, of Fra Angelica and Savonarola, was built upon a stern, unwavering insistence on the purity of the new Christian faith, and our every statement of it, tolerating no least yielding to the older faith it displaced. Thoroughly old Christian in feeling; urgently New Christian in thought, and in the making *new* of all that was of value in the *old*. Perhaps that expresses something of this great interest, or rather, actual form of his life, which began, as we have seen, with his early manhood, lasted even to his very death-bed; and, those of us who knew him at all, have no doubt whatever, is now realizing its fullness of delight in the wondrous art, architecture and worship of the Hereafter.

Needless to say, this conception of the church, and devotion to her, was little enough understood by the Puritan, or Calvinistic idea of the visible church, which largely characterized the New Church of the early sixties when he returned to this country.

In this idea, even the Lord, our heavenly Father, seems to have been conceived of as impersonally as possible. Our New-Church title, The Divine Man, would be used only with the greatest reservations. The Spiritual Mother, whom we are commanded to honor equally with the heavenly Father, would never have been conceived of as even possibly meaning the visible church. The idea of the mother was kept also at the stage of principle only, the general principle of New-Church worship, possibly in the churches, but mostly in the lives of its members.

Those of this line of thought would be utterly unable to conceive of the church as an organic entity to be made at home with us; given a beautiful setting; loved and served and accorded any adornment that could increase her grace and unity, and hence effectiveness. The church seems to have been thought of, rather, as nothing more than the sum of the scattered efforts of individuals, each trying to preach the new gospel, as well as he could, in his own way. Any effort to unite, or organize, and especially to beautify, was to be treated with the greatest caution, as possibly concealing some formalistic or prelatial plot. It was a tussle between disintegrating individualism and the effort for an organizing, beautifying co-operation.

For fifty years our champion fought his fight on behalf of his beloved mistress. He held firmly just to the conception with which he started, the strictly new conception of the church in the form of a perfect human body, unified, conscious of itself and its purposes, with the body's simple co-ordination and subordination of its parts, and every part justly proportioned and beautiful by its adaptation of means to end; "Our Lady" of the New Christianity, bringing all the real jewels of worthy Christian usage from her ancestors of the past, for the service of her children of the future.

He held this conception strongly against those who separated from the main body in the late seventies, on the demand for a more superstitious subordination of laity to clergy, and for the over-multiplication of correspondential forms. He held it equally against the extreme individualism which forbids form of any kind because it may become formal. And he has prevailed.

He has had the main voice in making significant the three church buildings of our communion which are the most significant from the New-Church point of view: the first in Urbana; the second in Glasgow, Southside, carried out after his pastorate there according to the designs he fostered; and the last, this National Church in Washington.

Among all the different usages of worship of our last two generations, one has gradually gathered more adherents; others have gradually changed and approached that one, until, with Dr. Sewall's original "New-Church Prayer Book and Hymnal" as a foundation, under his chairmanship, and with ready acceptance of others' suggestions for improvement, our present uniform Convention Book of Worship was compiled, and has been adopted practically by the whole church body.

During the same time, and under the same general direction, the various hymn books of the different parts and periods of the church have been brought together into our present "Magnificat"; and upon his very death-bed, his first Sunday-school song book, which he called "The Welcome into the New Church," displaced by many different usages since, has been accepted for revision in such a way as to combine the best in all the different, distracting books now used, into one, adequate, Sunday-school hymn book.

This one service of Dr. Sewall's then, to the organic unity, the self-consciousness, and the beauty of the church,

would be enough to gain him a permanent memorial in the hearts of all faithful and loving children of our beloved church-mother. But we should not close this brief remembrance of it without reminding ourselves that, while perhaps nearest his heart, this was but one of his many services to the church he loved so well.

Going over the files of the MESSENGER for the last thirty years, since it adopted its present analytical index, some fifty articles only could be counted that were upon strictly liturgical subjects; a large proportion of these, moreover, dealing only with the music and psalmody of the church; while the same period showed some four hundred and thirty signed articles, or contributions, upon other general teachings, the missionary enterprises, the theology and philosophy of the church.

To recognize the church's great loss upon her liturgical, organizational side alone, then, is to recognize but a very little of all she loses in this devoted knight of her Holy Grail, this indefatigable worker for any and everthing that was for the understanding and adequate pronouncement of her heavenly teachings.

There is opportunity for a large number to share in trying to fulfil the Lord's words which so well apply, both backward and forward, from the great work which he has left us; "Other men labored, and ye are entered into their labors."

CHARLES W. HARVEY.

### His Influence Over Young Men.

It was perhaps fifteen years ago that Dr. Sewall remarked to me that of the many blessings which had been entrusted to him, he valued no gift higher than his ability to enjoy the companionship of young people, and especially young men. He asserted that this ability had afforded a large measure of his happiness and usefulness. There is a large body of young people who have reason to be grateful that he used this ability to their advantage, as well as for his own enjoyment. There are a half dozen men whose youth has been richly blessed by his intimate companionship, and many more who have come under the influence of his personal teaching and felt the stimulus of his warm sympathy and interest. At each of the different periods of his life he seemed to have some one young companion with whom he rejoiced to share his ideals and to pursue his studies. Such relationship always had the atmosphere of companionship in which the young man gained valuable lessons by the very contact and was instructed unconsciously in certain proper ways of thinking. With such fortunate young man, he allowed himself a peculiar intimacy which would have been impossible with a companion of his own years. It seemed to give him a freedom of thought and action which he found refreshing and stimulating. He could then throw off conventional restraints the more easily and enter into the very heart of fellowship, in which he always appeared to be gaining something himself. But the young companion always realized that the gain was entirely his own. He liked nothing better than to gather a little group of congenial young men about him and go off for a walk or excursion; in fact, a lark, as he liked to call it. He never descended to their level further than to gain immediate contact with them at their higher points, and then he always led them a little higher, gradually lifting their thoughts and interests out of themselves to the larger and more beautiful things around them. When walking with them he was always pointing out the artistic elements in the landscape or the buildings. Conversation never flagged while he was present, and yet he did less than his proper share of the talking; rather was he always asking the questions and making the suggestions that seemed to inspire his companions. And somehow he seemed always to keep the conversation on a high plane, involving something constructive, whether along literary, artistic, philosophical or religious lines. He knew how to make young men think for themselves. Many of us have had occasion to say of him "he hath opened mine eyes." He never preached to his young companions, or plainly moralized for their benefit, but he always set high ideals before them so naturally and so affectionately that they were invariably improved by their contact with him. And through all ran his genial humor and naive enjoyment of odd situations, even to hearty joviality in the contemplation of the ridiculous. His was a hearty good fellowship, always dignified and pure, yet always fresh and frank and open.

He was always interested in what young men were thinking about and doing and kept close watch of their progress. He knew how to draw out with skillful ques-

tioning in true Socratic fashion just what they did know and on this basis stimulate them to new and original thinking. He knew how to talk with them in such a way that they were less impressed with his learning, to their own disparagement, than encouraged with their own knowing of what he convinced them they had learned. An optimist himself, he inspired optimism among the young men with whom he mingled and whose thinking he influenced. He had a deep respect for the mind of a young man in his late teens and found great pleasure in sharing as well as directing its freshness and intellectual eagerness.

Several of us will never forget a Latin class of nearly twenty years ago, in which he joined a group of us high school students once a week in reading the philosophy of Swedenborg in the original language, each paragraph being discussed with most painstaking accuracy as to its purport and implications. In it all one would have thought him the learner rather than teacher, so skillfully did he ply his questions and draw out our opinions. Thus was he an exceptional teacher of young people. He loved them, and they in turn could not help loving him. He always held their respect and won their confidence. He never seemed to treat any young person's question or problem lightly, or hesitate with any good counsel which was asked of him. While he held his own opinions firmly, he did not try to press them upon his young friends. While he longed to have young men follow the lines which he cherished, he never trespassed upon their freedom of judgment. It never ceased to surprise me that he never intimated anything to me directly about entering the ministry, and yet I knew of his earnest wish, and he knew that I was aware of his desire.

This personal reference may be pardoned, and perhaps even a more personal tribute, as being from one who owes so much to his fatherly influence and hearty companionship. Twenty-six years of affectionate intimacy with such a man is a privilege of incalculable worth. The difference in our years seemed not to separate, but to draw us more together. With the same spirit of comradeship in which we began to play our piano duets twenty-five years ago, did we undertake this new pastoral co-operation but three months ago in this church. Every intimate experience of the great many has brought some advantage to me from his great store of helpfulness. It was he who baptized and confirmed me, he who ordained me into the priesthood of the Lord Jesus Christ, and one year later sealed my marriage vows with his official sanction. His heart welcomed me again to this sanctuary which he had labored to establish, and his hand led me to this pulpit which he had so long graced and honored. Then, like a benediction on this peculiar companionship, did he take his last Communion at my hands but two days before his passing, a scene of such deep and tender impressiveness, sealed at the close with a veritable apostle's kiss.

He was a friend of young men because he was himself always a young man, as fresh in spirit and eager in interest as when he entered upon his college course. His mind never flagged and his enthusiasm never waned. He seemed here to foreshadow with tangible proof that process of growing young which heaven induces in the lives of angels. His mental and spiritual strength increased steadily throughout his life, and even his physical vigor seemed strangely to keep pace with the constant demands which he made upon it. No one of the many young men who have been profited by his influence can ever lose the benefit of it. He was truly one of those truly rare old men who dream the dreams that inspire young men to see visions.

PAUL SPERRY.

### Rev. Dr. Frank Sewall and the National University Movement.

Among the varied interests of that gifted soul recently passed into the higher life, Rev. Dr. Frank Sewall, the movement to obtain the establishment of a graduate, degree-conferring national university at Washington was not the least important. On this great subject Dr. Sewall took his stand with George Washington, the originator of the proposition, and with a multitude of the most distinguished educators, scholars, divines, scientists, jurists, and statesmen in American history. As a member of the National Committee of Four Hundred to promote the establishment of the University of the United States, of which my late father, Dr. John Wesley Hoyt, was the organizer and chairman, and later as a member of the executive council of the Committee of Five Hundred, as enlarged through

(Continued on page 53.)





# Sunday Afternoons

## Betty's Wish-Bone.

Betty swung her sun-bonnet back and forth as she stood in the door of the queer little house that had been pelted by so many storms that nobody could tell whether it had ever been painted or not. It was a low house, with a roof slanting crazily down at the back almost to the ground, and all green with moss. Betty had climbed up to the ridge-pole when quite a little girl, and then tumbled over and over very fast indeed, rolling right down into a feather-bed her mother had put out to air, without being hurt one bit, save some scratches on her fat arms and neck. She did not think of climbing up there now, for she was almost nine years old, and knew a great deal better than to do such things. In fact, she hardly had time to climb, for she was a handy little body, and Mrs. Brown could not have done without her.

Betty's mother had lived alone in this tumble-down house ever since Betty was a year old. In the summer, when city people came up to the pretty village under the great mountain, she washed and ironed all the day long, and when the beautiful white clothes were folded and laid in the long basket, Betty drew them to the village on a queer little wagon, which was nothing but a piece of board with four wooden wheels and a rope for a handle. She could attend to nothing else on the way down, for the road was rough, and a careless movement would have tipped the basket over at once; but coming home there was no such responsibility, and she could run by the brook and watch the little fish skimming along, or pick flowers, or look for wintergreen berries.

When the summer ended, and there was no more washing and ironing, Mrs. Brown did coarse sewing, and Betty spent many hours on a little stool at her mother's side, sewing over-hand seams or hemming towels. Work as they would, cold and hunger sometimes pinched them. There was no father to come home at night with the day's wages in his pocket, and often Betty's mother sat till late into the night, sewing on some garment, the price of which was to give them food and fuel for the next day. It was a hard life, and sometimes, when Mrs. Brown looked at Betty fast asleep on the back side of the bed, and thought of her growing up and working steadily just for life, without any

of the bright, pleasant times that come to other children, tears fell very fast on her sewing, and she had to pray very earnestly for faith and patience.

Often now she talked to Betty of her desire to give up washing and buy a sewing-machine, and told her how she could then do more work in an hour or two than she accomplished now in a whole day. Betty listened and wished, but where was the money to come from? It seemed useless to think of such a thing for one moment, and so the hard work went on.

This day Betty was to carry home the last washing for the year, and the long basket would be trundled back and put away in the garret till another season began. So she stood in the door, swinging her sun-bonnet and looking out to the November sky, which seemed very cold and gray. Tightly as those strings were sewed on, they certainly would have come off, if Betty's mother, balancing the basket on the shaky wagon, had not seized it, tied it under the round chin, and started her little girl off with a hug and a kiss.

Betty pulled her load along slowly through the wood, wondering as she went if mother meant to buy anything for a Thanksgiving dinner. Tomorrow was the day; she knew they would go to church in the morning, and in the afternoon she thought she should take her rag-doll, Amelia Jane, for a long walk. Perhaps mother would make a turn-over, and then she could have a tea-party in the evening.

Thinking all these thoughts, she soon reached the village, and stopped before the white house where the boarders had been all summer. Mrs. Thompson was in the kitchen, and Betty, looking in as the fat Irish girl lifted the basket, smelled such a delicious smell, and saw so many nice things, that it was almost as good as having them.

"Come in, Betty, and get good and warm," said Mrs. Thompson, and fat Bidy jerked her up to the fire and planted her on a stool. "Shure thin, it's in the goose-flesh the child's arms is," said she, an' howiver she pulls along such a load a mile an' more, I can't see."

Betty *was* cold and tired, and there was a very wistful look in her eyes as she glanced at and then

turned from the long table where pies and cakes and roast chicken were spread out in such an array as she had never seen before.

Mrs. Thompson looked at her. "How hard she has always had to work!" she thought; "and yet how little money her poor mother earns, after all. She never frets, either. I wonder if they've got anything for Thanksgiving. They deserve a good dinner if anybody does."

Mrs. Thompson was very busy in her pantry for some minutes; and when the clothes were taken out, and the basket ready to go home, Betty saw there were some odd bundles in one end and that Bidy had tied it down firmly to the wagon.

"There's something in the basket for your mother Betty," said Mrs. Thompson; "don't touch it till you get home."

Betty said "No, ma'am," and trotted off briskly. How her fingers itched to lift those papers and the towel and see what lay underneath! That was really a very trying mile, but finally the last step was taken, and she dropped the rope handle at the door, and flew to her mother in the kitchen.

"O mother, mother! come just as quick as you can!" she shouted; "I can't wait another minute!" and she pulled her astonished mother to the open door.

Betty thought that string never would be untied, and when the basket was really carried in and set on the kitchen table, she was quite breathless with excitement.

What a sight it was when all the coverings were taken off! There was a roast chicken, a pumpkin pie, and a mince pie, some bright red apples, and a little bag of nuts. Betty's eyes were very round as she saw these goodies come out, one after another, but Mrs. Brown's quite filled with tears, she was so pleased. "To think we should have a Thanksgiving dinner after all, and I saying to myself that nine years old as you was, Betty, you'd never had one yet. It's 'most too good to be true."

Betty dreamed of roast chicken all night, and even in church next day meditated a little during the long sermon as to how it was likely to taste.

When they had reached home and brightened up the fire, Betty drew the little round table into the middle of the room, while her mother searched for a fine white tablecloth, too precious for everyday use, and Betty pulled at each corner to get it just even, and patted down every wrinkle. The plates were old and cracked, and the two-tined forks joggled in their handles, as also did the knives, and Betty's drinking cup was only a very battered tin one; but when the chicken was set on, and then the dish of white, mealy potatoes, and the pie, and the red apples, Betty's eyes glowed, and her eyes were like two stars, as she thought what a splendid time they were going to have.

Miss Amelia Jane, whose weak back wouldn't allow her to sit up, was laid on a three-legged stool, and had little bits of everything offered to her. Betty pretended she ate them, but as pussy sat under the table and kept very still, I'm inclined to think she knew where they went to, and that Miss Amelia Jane had very little to do with it.

Betty was very hungry, and after she had eaten both drum-sticks her mother put a nice little piece of white meat on her plate.

"What a funny little bone!" said Betty, as she made way with the meat. "It's got a little head, and two legs way apart. What's its name, mother?"

"It's the wish-bone, Betty," answered her mother. "When I was a little girl at home, I used to dry 'em, and break 'em with sister Sally. The one that got the longest end had her wish, and we always counted on gettin' all the wish-bones we could."

"Why—but mother," said Betty, "if I wish when I break it, can I *really* get just what I want?"

"Try it and see," laughed her mother. "I don't say you will, and I don't say you won't."

Betty's face had quite a grave look, as, after finishing her pie, she hung the wish-bone on a hook inside the fireplace. She put Miss Amelia Jane to bed very quietly after the dishes were washed, and stared into the fire intently as she munched her red apple.

"There's chicken for tomorrow, Betty," said her mother, "and pie, too, and enough apples for a week."

No answer. "What *are* you thinking of, child?"

"O mother!" said Betty, "I'm going right to bed. There's so many things I want to wish for, it makes me dizzy to keep thinking"; and Betty pulled off her clothes, said "Now I lay me," and jumped into bed.

Next morning after breakfast, she rubbed her wish-bone smooth, tied it up in a piece of paper, and put it in her pocket. There it stayed—for, think as she would, Betty never could settle down finally on any one thing. Yet she took a good deal of comfort in knowing she *could* wish if she chose, and often told Amelia Jane in confidence of the fine things she should have if she only once decided to break the charmed bone. So the winter passed away; spring came and merged into summer, and still the wish-bone was daily looked at, and daily returned to the pocket. Betty had almost made up her mind, and as she tugged the basket of clothes back and forth, thought with more and more enthusiasm of a doll.

Amelia Jane was really worn out, and now it must be a great doll, with real clothes and shoes and stockings—perhaps even a hat and parasol, like Lucy Smith's! Betty ran and danced as she dreamed of it, but still she didn't break the wish-bone.

(To be continued)

### The Clock's Two Hands.

"Come, hurry up!" said the second-hand of a clock to the minute-hand. "You'll never get around in time if you don't. See how fast I'm going," continued the fussy little monitor, as it fretted around on its pivot.

"Come, hurry up!" said the minute-hand to the hour-hand, utterly oblivious of being addressed by the second-hand. "If you don't be quick, you'll never be in at the stroke of one."

"Well, that's just what our young friend there has been saying to you."

At this point the clock pealed forth the hour as the hour-hand continued:

"You see we're in time,—not one of us behind. You take my advice,—do your own work in your own way, and leave others alone."

Moral—Mind your own business.

**Making Poems.**

You would like to make a  
Poem of roses and dew?  
Of dawn, and from the rainbow  
A color or two?

I know one who makes poems  
From ugly prose;  
Her life holds no rainbow,  
Neither a rose.

Her hands do common duties,  
Her small feet run  
On dull and weary errands  
From sun to sun.

The aged and the helpless  
Bring to her their needs;  
And each day a word is added  
To the poem that God reads.

—Wide Awake.

"Give the world the best that you have, and the best will come back to you."

## The Sunday-School

**Suggestions From an Experienced Superintendent.**

The following quotations regarding the subjects of Sunday-school attendance and the watchful care of the conscientious superintendent are from two letters written to Mr. Richard B. Carter by Mr. William McGeorge Jr. and are given here with the approval of the writer.

"The Superintendent should keep his eyes upon them (the records of attendance), but perhaps not say much about them directly; that is, as statistics, but *most directly* in the way of encouragement and praise when the children turn out well in bad weather, and most directly to teachers to try to find out the causes of non-attendance, to see if they cannot be removed or ameliorated; and even more directly to parents to do their part, not only in this matter, but in trying to have the children go over their lessons at home, the parents helping, if possible, in having them memorize. It is wonderful how much can be done in this way, and with what good results to both parent and child. I do not think I would even make much point of telling the school that it is falling off in attendance, because that is a confession of weakness and defeat, but I would make very much of the point of adopting some measures to correct this.

"I take it for granted that you have observed that the absences are most noticeable the Sunday after the picnic, Christmas festival, or any school party. It will not avail to make much of a moral question about this, and I used to guard against it, and minimize it by giving the school to understand just before such occasions that I was always interested to see which of the boys were real sports, and which of the girls were the real stuff, and I could generally tell the best by what they did after such occasions; that a real sport would not stay away from Sunday-school after a picnic because he was a little tired, and the right sort of a boy or girl would be ashamed to make a big effort to attend a party because there was something good to eat, and make no effort to be in school the following Sunday. The boys and girls know this as well as you do, and if they realize that they are on trial, and that you are observant to see what kind they are, it puts them on their mettle, and they will really make an effort. Every time they conquer in the temptation to yield to their indolence or to an indisposition to do their duty, they acquire a

reserve of strength and resolution to help at other times. Most boys would rather be considered a good sport than a good Christian or a good boy, and would be more ashamed to know that he was not considered to be a good sport, rather than to realize that he was thought to be bad. Many boys, like men, rather glory in their badness. I have long since quit telling either boys or girls that they were bad, but I have tried very hard to make them realize their meanness.

"While I was Superintendent of our school I had the school on my mind all the time and was thinking of things to interest the scholars, and the teachers also. I studied the lesson with the teachers and had them meet with me, and I tried to suggest ways in which they could present the subject of the lesson to the different classes. In addition to that, I took even the infant class at times, and any class whose teacher was absent, for the purpose of getting to know the class, and sometimes I would go into a class when the teacher was there, to help the teacher, and to see how he or she taught, and perhaps suggest new ways. I am afraid I was not very orderly, but I certainly succeeded in working up the school in point of numbers and in attendance, and we had the largest collections at the time we have ever had, and were always able to pay our own way, without calling upon the Society to help.

"After all, the most helpful suggestion I can make is that the superintendents and teachers should each take a most loving interest in the work, and put that work to the front in their thoughts and affections. If they do that there will be an influx of ideas into them all the time; whereas, if they do not think about it, the influx will stop."

## Lesson Helps for January 30, 1916.

**Recitation: Psalm xxxiv. 1-4.**

"I will bless the Lord at all times: His praise shall continually be in my mouth.

"My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

"O magnify the Lord with me, and let us exalt His name together.

"I sought the Lord and He heard me, and delivered me from all my fears."

In the work on the "Summaries of the Internal Sense of the Prophets and Psalms" it is said under this Psalm that the title and verses 1-11 represent a "Song in praise for the Lord because He delivers those that trust in Him, from all evil."

One of the most precious truths of Divine revelation is this truth of the power of the Lord to deliver from all evil. But only those who have been willing to let the Lord deliver them and who have felt the joy of such deliverances, only these can from the heart or the inmost will "bless" the Lord and from their thought of Him praise Him with the "mouth."

The humble in the earth, those in states of humility, are filled with gladness when the Lord's power is exalted in human life. They know that the Lord ever hears their calls for Divine help and they know that His answer is deliverance from all selfish fears.

**Class Work: Joshua i. Joshua the New Leader.**

*With Primary Classes* refer very briefly to the passing of Moses, then come to the subjects of the New Leader, the need for courage and the need for help from the tribes that were to have their homes east of the Jordan. Help in "Sower Notes," vol. 2, pp. 1-4. *With Junior Classes* cover the same points, placing more emphasis upon the need for courage. Helps the same. *With Senior Classes* dwell principally upon the subject of the spiritual Joshua and the need for spiritual courage. Helps the same as for Primary and Junior Classes and in addition A. C. 8595, 8657 :e, 10557 :e; "Lessons in Correspondences," pp. 344-348.

## PRIMARY.

Some one tell us about the death of Moses in Mt. Nebo. Where were the people encamped when Moses left them? Could the people get along without some new leader? Can we get along without presidents and governors and ministers? The people needed some one to tell them what the Lord wanted them to do. They could not go forward until a new leader came. What was the name of this new leader? Read again Deut. xxxiv, 9. Would it be easy for the children of Israel to get possession of the land promised to them? Let the teacher read again Deut. ix, 1, 2 and recall the report of the ten spies (Num. xiii and xiv). It wasn't to be like the pleasant trips that some Americans have taken to Europe and other countries. The people would have to work hard for every foot of ground that was to become theirs. The extent of the land that was promised is given partly in verse 4 and the map on p. 53 in the "Bible Atlas" (Rand McNally) gives a view of the whole territory.

But let the teacher bring out the important lesson in verse 5. All would be hopeless and dark but for the Lord's help and direction. It would be because He would be with them and not fail them or forsake them that they would conquer at all. But can the Lord make us good if we don't want to be? No, we have our part to do. Our parents and teachers can tell us what to do and how to do it, but we can never grow strong unless we do our part of the work. So it must be with Israel. The Lord would give the strength, but they must be "strong and of a good courage" in using it. Verse 7 repeats the charge to be strong and very courageous and also to be obedient to all the laws that the Lord had given. The people would have to follow the Lord's directions very carefully or trouble would come at once. Perhaps we have a new toy given us and "directions" come with it, if we do not follow these directions perhaps we break the toy or do not get what we want from it. So with the Lord's directions or laws. We have learned ten of them—the Ten Commandments.

Verse 9 repeats again the words, "Be strong and of a good courage," for the Lord knew what was coming and how much the people would need courage and strength. Two other things they were not to be; they are mentioned in this same verse; what are they?

Verses 12-18 speak of two tribes and half a tribe. What are their names? Were they to go into the land of Canaan to live? What did Joshua say to them? It wouldn't do for part of the children of Israel to settle down and let the others do all the fighting across the Jordan. All the men must work together in overcoming the evil "nations" of the Holy Land. But what about the wives and the children and the cattle of the tribes of Reuben, Gad and the half tribe of Manasseh? Where were they to stay? Read verse 14. When the land across the Jordan was taken, then the men of these three tribes could return to their homes east of the Jordan.

## JUNIOR.

Take your maps. Some one put his finger on the location of Mt. Nebo or Pisgah. What happened here? Why was it that Moses had to die before the entrance into the Promised Land? Look back to Num. xx, 12. A stronger and more humble leader was needed. What was his name? Let the teacher look up the meaning of the name. Page 3, in vol. 2 of the "Sower Notes" suggests "helper"; the "Dictionary of the Bible," vol. 2, p. 779, says: "More probably it is a compound 'Jehovah is salvation.'" At least this is certain: the Hebrew root form in the name means to "deliver, save." Joshua was to save and deliver the people from the evil nations of Canaan.

What was to be the extent of the Promised Land? Look at verse 4. The "wilderness" in this verse perhaps means the wilderness of the wandering on the south and the desert of Arabia on the east of Canaan. Mt. Lebanon you will see at the top of the map on p. 58 of the "Bible Atlas." Let some one point out the "great river, the river Euphrates." The extent of the land as promised is seen pictured on page 53 of the "Bible Atlas."

But would it be easy to get possession of the new land across the Jordan? Would the "nations" willingly give it up to the newcomers? Is it easy to get rid of wrong habits, especially if they have been going on for a long time? If we have been untruthful in little or big ways for a long time is it easy for us to tell the truth when we ought to? Consider habits of over-eating, stealing, dishonesty.

What, then, would the children of Israel need in order to come into possession of the Holy Land? The first thing is mentioned in verse 5. The Lord's presence and protection. The next thing is given in the first words of verse 6. Some one read these words. How many times is this phrase, "be strong and of a good courage," used in this chapter? Some one count the times. It is many times repeated to show us how important strength and courage from the Lord are in overcoming wrong feelings and bad thoughts. Develop further the thought of the need for strength and courage by referring to incidents in school life and home life where both are needed to save one from wrong doing and wrong feeling and thinking.

Where have we heard of the names Reuben, Gad, Manasseh? Look at Gen. xlviii, 1-5 and Ex. i, 1-5, Joseph was represented by his two sons Manasseh and Ephraim. What two tribes and what half tribe were to remain outside of the land of Canaan? See verses 12-18. Were the men of these tribes to help in the conquest of the land across the Jordan?

## SENIOR.

What spiritually does the change of leaders mean? Read A. C. 8595 and notice that Joshua means "truth combating." The wilderness journey for each one of us means the time of self-compulsion in our religious life when we force ourselves without much joy to keep the commandments. In this period Moses is our leader; the letter of the Word is our guide. But is there often pride and a sense of self-righteousness in this period of regeneration? Read Math. xix, 16-22. Recall for the class the sin of Moses and Aaron at Meribah and the penalty and the spiritual meaning of it. (Num. xx, 1-13.) The entrance into Canaan and its conquest means the subjugation of the deeper evils and falsities of the inner life. For this work the Moses in us is not suitable; he has not the strength and courage and humility that can do this interior work; a new leader must be given us. Notice these words from A. C. 8595: "The truth Divine itself, which proceeds immediately from the Lord, is not combating, but pacific; for it is peace itself, inasmuch as it proceeds from the Divine good of the Divine Love of the Lord." But this truth in angels and from them in men becomes combative when there is evil and falsity to be removed.

Notice the phrase in verse 3: "Every place that the sole of your foot shall tread upon," etc. This means what spiritually? That only those heavenly states that we win by combat and labour in the practical every-day life of the world are really ours. The heaven we just read or dream about is not ours. Not in monastic shadows do we find heaven, but in the useful life lived from the love of God and the neighbor.

But does it take courage and strength to fight with the "nations" of Canaan in each one of us? Notice the promise of the Lord's presence and unfailing help as given in verse 5. Recall these other words as the Apostles were sent out, words found in Math. x, 16-31. Remember the Lord once said, "Be of good cheer; I have overcome the world," and His parting words to His disciples were: "Lo, I am with you always even unto the end of the age." It must be the Lord's continual presence and our acknowledgement of it that can give us strength and courage to do the work set before our spiritual Joshuas.

Verses 12-18. Reuben represents the first understanding of heavenly truth, Gad the first self-confident feelings which come with the first combats against evils, and the half tribe of Manasseh, outside of Canaan, represents external goodness which has a spiritual origin. Why, then, were the men of these tribes to go over and help their brethren in the conquest of the Promised Land? It was to represent the spiritual fact that in our combats with interior evils and falsity external views of spiritual truth and life can be of help. Thoughts of natural charity and kindness and thoughts of the need of simple obedience. Truth, from the letter of the Word understood in a simple, child-like way, can be of use until the land of the Promise is ours.

## SUNDAY AFTERNOONS

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

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(Continued from page 48.)

the efforts of the eminent American sculptor, Mr. H. K. Bush-Brown, Dr. Sewall took a prominent part in the contribution of articles to the press, in attendance on conferences of citizens, and in addresses before Congressional committees.

I can see Dr. Sewall now, as he stood before the committee on education of the House of Representatives, on March 5, 1914, reminding a commercialistic age of the national duty to university education, as he asked the representatives of a great people to remedy the neglect of more than an hundred years by the establishment of a noble national university—an institution that would complete the American system of public education; utilize the government's unparalleled facilities, conduct government and other researches, equip specialists and raise the standards of the government itself; stimulate, elevate, standardize, co-ordinate, and supplement the country's educational institutions and agencies; represent the highest and broadest learning, affiliate with other institutions and increase their patronage by making its honors the goal of their graduates; foster nationalism, provide the educational facilities which Americans seek abroad, and, by attracting foreign students, diffuse democratic ideas; give the United States a new and supreme dignity and influence, and have power to fashion the nation and mold the age into its own grander ideal.

No work of Dr. Sewall, at least none of a secular nature, did him more credit than his labors in one of the greatest educational movements of modern times. And when this institution of destiny is here, an inspiration to America and the world, his name will have a conspicuous place on its preparatory roll of honor.

KEPLER HOYT.

4114 Emery place, Washington, D. C.

#### Closing Words of Rev. Julian K. Smyth.

My dear friends, I have come to this service with a heart full of tender and grateful memories, the result of a relationship with my dear brother extending through forty-five years, and which, without presumption, perhaps, I may speak of as increasingly close and intimate. So often have I stood with him in this chancel in some Sunday evening lecture service that it seems strange to be without his outward presence tonight. Yet, if it be true, as we are taught, that in the realm of mind and spirit, thought brings presence and love keeps together those who are in attune with each other, he has not been far away.

The lateness of the hour makes it impossible for me on your account to say all that I had planned to say. This is not said in any spirit of complaint. I can honestly say that I have never attended a memorial service in which, from beginning to end, the tributes have been so interesting, so glowing and so evidently sincere as those to which we have listened this evening. They emphasize a fact which has been borne in upon me lately, namely, that we need perspective, we need distance in order to truly appreciate the completeness of this life and ministry which we are commemorating. We knew while Mr. Sewall was yet among us that he was a man of unusual abilities. We gladly recognized him as one of our most highly cultivated men. We knew how fine the mental fiber was, and how true was the spirit behind all those gifts of brain and heart. The beautiful tributes paid by those who have been associated with Mr. Sewall in some of the relationships which he formed outside of our own communion, emphasize the fulness of his attainments. Much of this we have known and felt while he was yet among us; but it becomes still more clear and impressive now in the truer perspective which death makes possible. And is not this also true; often and often it is only after the alabaster box has actually been broken that the fragrance it contained fills the house, and we awake to a realization of how rare and precious was the ointment?

I will briefly speak of three things:

1. There has been an element of completeness in Mr. Sewall's ministry which has given it a wonderful touch of beauty. Under the Divine Providence, it was his great good fortune to see some of the solid undertakings of his early life brought to their fruition. I can refer to them in only the briefest manner.

At the age of thirty-two he entered upon his work as President of Urbana University. He sought to establish ideals of education that were in consonance with the principles of the New Church. He aimed at nothing less than a New-Church University of high grade. It

did not daunt him that there were many who felt that the undertaking was impossible of realization, or that he must be content to labor in "the day of small things." In the unexpected rehabilitation of the University this past summer he felt that he had lived to see a vindication of the efforts he had made, and that in the newly-awakened and increased interest which many in the church were manifesting in such a practical way, the school was winning the recognition it deserved and was evidently entering upon a new and promising era of its life. This, as I had good opportunity to know, brought him great joy of heart.

Mr. Harvey in his address has spoken of the present Book of Worship as a gift to the church that is inseparably connected with Mr. Sewall's ministry. Although modified and amplified, it nevertheless is the fruitage of "The New-Churchman's Prayer Book and Hymnal," which, all unaided, Mr. Sewall compiled and published forty-five years ago. It was a noble piece of work, undertaken from high motives and carried out with intelligence and the courage of strong convictions. He has often been misunderstood on the subject of "ritualism," as if it were something which he prized in an esthetic way merely. In reality his purpose was to help to develop the devotional life of the church; to emphasize the supreme sanctity of the sacraments; to bring the thought of the Lord more vividly before men by the observance of His life in the Christian Year; and to give to the New Churchman a reasonable basis for all these things in the doctrines of his church.

Closely connected with this was Mr. Sewall's work for the Sunday-school, for notwithstanding his strong intellectual nature, he was a rare lover of children, and from the beginning of his ministry to the end he has been one of the most earnest and active among our number in working for their spiritual interests. As far back as in 1868 the young pastor of the Glendale Society compiled and published a Sunday-school hymnal called "The Welcome." It was my privilege as a boy at Urbana University to be in a Sunday-school which sang songs and received instruction out of that little book. I have seen larger and more ambitious efforts made to produce other Sunday-school hymnals, but they have all lacked certain vital elements which "The Welcome" contained; and it was my great privilege to send word to Mr. Sewall during his last illness, that, in answer to numerous requests, the New-Church Press had taken steps to incorporate all the salient features of "The Welcome," which would amount, practically, to its reproduction, with valuable additions which the author had recently supplied, in a new and enlarged edition of "The Hosanna," which, it was hoped, would come to be recognized as the standard Sunday-school hymnal for the New Church in this country.

The significance of the erection of this beautiful church edifice has been so well set forth by Judge Barnard that I need only to refer to it as one of the large undertakings in Mr. Sewall's ministry which it was his privilege to see completed. I think we may rightly consider it as a memorial building. It is another instance of the successful completion of an undertaking, conceived in a large way and prosecuted with faith, but which, in the beginning, seemed impossible of realization. We may well be glad that before the dear Pastor was called into the other world, he had the satisfaction not simply of years of service in this church he loved so well, but, as the crowning joy of all, that it was granted him to see it completed in the beautiful parish house which was erected and consecrated but a short time ago.

2. Let me now speak briefly of another element in Mr. Sewall's ministry. Perhaps it was the most valuable of all. I will characterize it as the element of spiritual integrity. By integrity I do not mean simply honesty. I am speaking now of some of the deeper meanings of the word: wholeness, entirety, preserving a thing unimpaired. As I look back, it seems to me as if Mr. Sewall followed certain lines of thought and of principle continuously through his life and in every phase of his work, whether of art, or of music, or of literature, or of philosophy, or of religion. He was not a man who was found shifting his ground. Under the divine guidance he seems to have been able to fix upon certain standards of truth early in his life, and to these he adhered absolutely. He did not take up with new cults. He progressed along certain clearly established lines. In art, in music, his standards were always classic. In philosophy he always reverted to his Socrates, his Plato, his Aristotle, his Goethe, his Swedenborg, not running after other claimants, but adher-

ing to those grand central figures with whom he became deeply familiar. This certainly was a marked characteristic of his ministry. We always knew where we would find him whenever any important subject came up in the church. He stood unflinchingly for the highest conception of the church as a divine institution, the holiness of the sacraments, the sacredness of the office of the ministry, the beauty of holiness, and the high and wondrous mission the Church of the New Jerusalem as the veritable tabernacle of God among men. No one ever heard him utter a doubtful or disparaging word of any of these things. He was no reed to be shaken by the wind.

3. Along with this element of spiritual integrity, and perhaps on account of it, there was a spirit of joy in Mr. Sewall's nature and in his ministry which was a marked characteristic. He was always keenly interested in some book, some project, some question, some event. It gave a zest to his life that was contagious. He never was a dull companion. Quite the contrary, he shamed one out of dullness and awakened new interests. To those who shared his companionship he was always stimulating, never depressing. As he once whimsically said, "My name should not have been 'Frank'; it should have been 'Felix,'

because I enjoy life so much!" And he enjoyed life so much because he was open to the source, the supreme Source, of joy.

Then came the end; then came, we might say, the great test. Would all that he had undertaken seem worth while? Would all that he had said of prayer and faith stand the test of death? Would the joy last? "God is good!" was his unvarying exclamation as he came forth out of repeated and torturingly long attacks of racking pain. "I go forth with joy and gratitude," was his reassuring word to the members of his family gathered about him. And then came the last Communion at the hands of his loved assistant; and with it this touching incident, that just before receiving the elements, this dear man, so near the end of his journey, made a sign, folded his hands, and, despite weakness and pain, with clear voice confessed his unworthiness like one of the veritable saints of old. And we remember that it is written—and let us carry away these words as fit words for tonight:

"Precious in the sight of the Lord  
Is the death of His saints."

JULIAN K. SMYTH.

## Other Letters, Resolutions and Testimonials as to Dr. Sewall's Work.

### Dr. Sewall's Services in the American Swedenborg Scientific Association.

The invitation to share in the Memorials to the Rev. Frank Sewall in this MESSANGER is a most welcome opportunity to speak from the cherished memories of a long standing personal affection and esteem.

When I went to Urbana in 1884 I found in President Sewall a sympathetic, generous and appreciative colleague and official superior. Throughout the whole period that has since elapsed I was closely associated with him in personal and professional relations. The more intimately I became acquainted with him the closer I was drawn to him in affection and admiration. His friendship was a support and an inspiration to me which it would be hard to overestimate. I cannot on this occasion attempt to appreciate his work in general, either in the church or in the community. His varied talents and his exhaustless energy made him prominent in many fields of activity. His literary tastes and pursuits led him to find recreation in history, and particularly in the history of philosophy.

It was his broad interest in the philosophical aspects of New-Church history and of New-Church activity that led to his election as first president of the American Swedenborg Scientific Association, and he was thereafter re-elected annually. His presidential addresses were notable contributions to various phases of the work of the Association and were always characterized by a spirit of broad enthusiasm and perennial optimism.

It is a temptation to particularize some of these addresses and dwell on their literary and historical value, but space is lacking. It may be said in general that Doctor Sewall was a splendid representative of the New-Church spirit and life in all the directions of his activity, and this was especially true of his position in the movement which found its field of accomplishment in the work of the American Swedenborg Scientific Association.

LEWIS F. HITE.

### Various Offices Held by Dr. Sewall in the Church.

After his ordination on August 23, 1863, Rev. Mr. Sewall served as minister of the Glendale, Ohio, Society, until after his acceptance of the appointment to the Presidency of Urbana University in the summer of 1870, at which time he also became minister of the Urbana Society. After several years service as Clerk of the Ohio Association, he became President of that Association for the years 1871 and 1872. Having resigned from the Presidency of Urbana in June, 1886, he was released from his duties to the Urbana Society in the fall of that year, so that he might accept a call for a brief period to the Church in Glasgow, Scotland. Having served the latter Society according to agreement from Dec. 1, 1886, to May 20, 1887, he spent the greater part of the next year and a half in France, Switzerland and Italy, returning to the United States in the fall of 1889 to assume pastoral charge of the Society in Washington, D. C. On May 28, 1893, on application from the Maryland Association to

which the Washington Society belongs, he was invested with the office of General Pastor of that Association.

From the beginning of his ministry we find his name on many of the committees mentioned in the successive Journals of the General Convention, an approximately complete list of which reads as follows: Committee on Ecclesiastical Affairs, Committee on Foreign Correspondence, Executive Committee of the New-Church Tract Society, Board of Managers of the Work of Church Extension, Directors of the New-Church Board of Publication (1883-1902), General Council (1885-1887), Committee on New Hymnal, Committee on Liturgy Revision, Committee on Prayers and Rites; also the following, upon which he was serving at the time of his decease: Board of Managers of the New-Church Theological School (1877), Board of Home and Foreign Missions (1885), Committee on Translation of the Word, Committee on Revision of the Magnificat, Trustee of the Swedenborg Memorial Fund, Committee on Library and Documents, Committee on Book of Worship and President of the American Swedenborg Scientific Association.

### From Rev. John Goddard.

As one who was for twenty-five years associated with Dr. Sewall in the general missionary work of the Ohio Association, I feel it to be a privilege to write a few appreciative words.

When I took charge of the work of the Cincinnati Society in October, 1865, Mr. Sewall had been established for perhaps two or three years as pastor of the Glendale parish, fifteen miles north of Cincinnati, where a society had been formed and a church built under the leadership of the Rev. J. P. Stuart some years before. Mr. Sewall had brought back from Europe the idea that one great need of the New-Church organization was a ritual based upon age-long Christian experience. With the earnest co-operation of Mr. and Mrs. Charles H. Allen of Glendale, he prepared and published, first, "The Book of Holy Offices," and afterwards "The Christian Hymnal," which were afterwards merged in "The Prayer Book and Hymnal."

After some nine years at Glendale, and after his marriage, Mr. Sewall, at the earnest desire of the trustees of the Urbana University, made the welfare of that institution, in connection with the church in that city, his central work. It is more fitting for others than myself to speak of the results of his efforts.

One incident of his life in Urbana, however, illustrates his character. After the establishment of the rules respecting the office of the General Pastor by the General Convention, and the question was brought before the Ohio Association, Mr. Sewall was chiefly instrumental in electing me to that position, although I had felt that he was better fitted for it than myself. In all our missionary efforts in the Ohio Association (and they were incessant) he always took an active and enthusiastic part. The interests of the church, above all temporary or selfish interests, were his chief concern.

His great work has been the promotion of the church ritual. We may not sympathize wholly with it. But after a close association with our friend and brother for many years, I am glad to testify to his unswerving and unselfish devotion, his unchanging faith in the church's final triumph, his ever broadening sympathy and charity, and his genuine humility of spirit.

JOHN GODDARD.

**From Rev. J. E. Werren.**

EDITOR OF THE MESSENGER:—Asked to send a few words for the memorial number in honor of the late Frank Sewall, D. D., let me express a sentiment in German, that would seem to befit the departed scholar:

NACHRUF.

Schliess' auf, du aetherblauer Himmel. Schliess'  
Ein das Aug' des ewig Suchenden! Nach  
Wahrheit forschend im endlich wechselnden  
All, nach Ruhe strebend in wärmetiefenden  
Leben, bist du gestiegen in himmlisches  
Licht, wo Liebe strahlt aus seinen Götterfarben.

Cambridge, Mass.

J. E. WERREN.

**From Dr. Thos. F. Moses.**

My acquaintance with Frank Sewall dates back to the days of our boyhood. Going to the same school and belonging to the same church, where we were confirmed at the same time, and roommates for three years in college, our relations became very intimate, and a very close friendship was formed between us. When he was pastor at Glendale, Ohio, I was a member of his parish and when he was appointed President of Urbana University I went at his invitation to assist him in his work there. During all the years of our mutual work there was abundant opportunity to know and appreciate the many and varied activities in which Mr. Sewall engaged in the fields of literature and art aside from his college and church work. In whatever he undertook his zeal and enthusiasm were unbounded, and readily communicated themselves to his fellow-workers. He possessed a remarkable persistency which overcame all obstacles in the way of his desired end, and an optimism which illuminated all the dark places.

THOS. F. MOSES.

**From Clifford Smyth.**

He who would taste some of the fairest favors of fortune must keep in the back of his mind, as the phrase goes, a box wherein are garnered such treasure as Life grants unfaithfully to all. It may be that of this treasure there is much that tarnishes with time, stray bits that lose their brilliance under the acid test of the years, and prove in the end of pitifully less value than at their first gathering. But in all such treasure chests of the memory there are certain "captain jewels" whose lustre never dims, though they may lie hidden, almost forgotten, beneath the accumulation of lesser, even tawdry riches that temporarily absorb the regard of their owner. They never are forgotten, however, these "captain jewels," as the poet calls them, and when they are taken out into the light they are found by their possessor to be of an increasing beauty through age, and the knowledge that they are his he would not barter for anything that the world affords. Such a captain jewel, I find, is the rare friendship given to me by Doctor Sewall.

When I first met him I was not much more than a boy, on my way to the college—Urbana University—of which he was then president. At this first meeting, and for some time thereafter, I thought him austere, somewhat unapproachable, a strict disciplinarian—estimates natural enough, I fancy, for a boy to make of the president of his college. Circumstances, due to ill-health, however, brought me into the intimacy of his family circle, and from that time I felt something of the real tenderness and humanity that was his to such an unwonted degree.

Of the inner depths of the association thus begun I find it difficult and unnecessary to speak. Of its outer aspect there may be something of interest for those who have known Doctor Sewall and felt his stimulating influence in other fields of activity.

When I look back upon our friendship I am amazed at the mental adaptability evinced by him. Thirty years my senior, he nevertheless threw himself with characteristic ardor into the things that interested me, never obtruding those subjects which, by profession, might be considered

peculiarly his own. In all our long intercourse, for instance, I cannot recall a single theological discussion. But of poetry and its related literature in which I happened to be absorbed, we read volume after volume together, he imparting from the warmth and depth of his appreciative nature an inspiration that I have felt ever since. It was he who introduced me to that mine of riches, Shakespeare's Sonnets. The little volume containing the latter, inscribed to me as "a last message from the fireside," is thumb-worn and annotated from our numerous re-readings until it seems a sort of visible memorial of our friendship. We lived our books together; we did not, in the formal sense, read them.

Two memorable periods of my life were passed with him. One was a tramp that we took from Portland along the Maine coast to Bath. It seems to me that even now, although it is over twenty-five years ago, the fisher-folk of that region must remember the nights of song with which we regaled them, and during which we incidentally must have strained their primitive pianos and parlor organs beyond their normal capacity. And again we tramped together through the English Lake country and a portion of the Scotch Lowlands, enjoying countless adventures in those idyllic regions, singing our songs wherever we could find even the semblance of a musical instrument, making pen-and-ink sketches of unforgettable scenes, and reading together in our noon and evening siestas. I have reason to remember the book-laden knapsacks that we carried! Mine contained a huge volume of Victor Hugo, another of Swinburne's plays and poems, Walt Whitman and the precious volume of Sonnets. I remember, too, with affectionate gratitude, that every morning and evening on these occasions we read together the Offices from the New-Churchman's Prayer Book and Hymnal, a book that has become endeared to me as have few others. On many a long tramp have I gone since these that I have noted; these stand out above the rest on account of the rare companionship by which they were enriched.

Latterly circumstances have prevented my seeing much of Doctor Sewall. On the few occasions when I was so privileged, I was struck by his retention of that marvelous youthfulness of spirit, that unflagging interest in what interested others, that from the first made him an ideal comrade. There was a dynamic vigor about him, a perennial enthusiasm, that was infectious. It was he who remained young, I who grew old. On one of his last visits—it must have been two or three years ago—I remember that we went to a little French restaurant for our lunch. There, literally between mouthfuls, and getting the pages of his manuscript sadly mixed-up with a sauce that graced his plate, he read me the first act of a blank verse drama that he had conceived on the subject of the Emperor Julian. The incident remains in my mind as characteristic of the many-sided vitality, the eager absorption in some splendid ideal that made him so delightful a companion, so inspiring a friend.

New York, January 11, 1916.

CLIFFORD SMYTH.

**From Rev. Louis G. Hoeck.**

I first met Dr. Sewall in Glasgow, Scotland, in 1889. I think that was the year in which he came to that city. He had just left Urbana, and intended to take his children abroad. He made Glasgow his first stopping place, and remained there about two years.

It so happened that an offshoot of the old Cathedral St. Society was busy making plans for the construction of a new building in the south side of Glasgow. I was connected with this movement. And it appeared to us then that Dr. Sewall's proposal to visit us was most timely. And so it proved. We had hired a small hall on Eglinton Street and fitted it up as well as we could for the Sunday services. Various architects in the city submitted plans for the new building. Then we held meeting to consider their merits, and decide on the best plan. In all this work Dr. Sewall took a most active part. Few things gave him more pleasure than those connected with the construction of a church, as also the construction of its forms of worship. We therefore greatly enjoyed and profited by the help of Dr. Sewall in these early days connected with the formation of the South Side Society of the New Church in Glasgow.

Dr. Sewall had left Glasgow, and had been for some time on the continent of Europe, and then returned to America where he settled in Washington. Soon afterward I determined to go to Cambridge to study for my life work. It was through Dr. Sewall that I came here. This re-

newed the friendship which continued ever since. We had many interests in common. It was a privilege to know Dr. Sewall. It heightened the appreciation of the work he did for the church which he so greatly loved. It is pleasant to think that much of his ripest thoughts are in print, and available to keep his memory fresh and green.

LOUIS G. HOECK.

#### From Fenton Lawson.

From my childhood, the Rev. Frank Sewall has been more or less closely associated with all the important affairs of my life. My earliest recollections of him were when I was a boy of six or seven, at which time he first began his ministry in the New Church, at Glendale, Ohio. At that time he lived in the parsonage and took his meals at my grandmother's house, being regarded as a member of the family.

One of his most marked characteristics was his enthusiasm for the beautiful things of life. This showed itself in his great love for music, painting, sculpture and literature. Nothing but the highest and best seemed to satisfy him. I remember that when I was still a boy, he would spend many an evening with me at the piano, playing the best compositions arranged for four hands. It was always a privilege as well as a pleasure to attend orchestral and choral concerts with him—his keen enjoyment adding to my own.

His work as a minister in the New Church is too well known for any comment on my part, but this same love for the beautiful, showed itself in the form of worship which he instituted in the Glendale church fifty years ago; and his strict regard for continuity, appropriateness and unity in all church services. His untiring energy, his unbounded love for the church, his keen sense of humor, even in the midst of seeming difficulties, made it a joy to work with him.

He always alluded to me as "one of his boys" (Hartwell Cabell and Rev. Paul Sperry being the others) and proud indeed was I of this distinction.

The welfare of the Urbana University was one of his chief concerns in life and for it he labored unceasingly. What better appreciation can we show of what he has done for it, than to continue this work and give to it our hearty co-operation and support in every possible way?

As the Lord said, "By their works ye shall know them," and surely a life spent as Mr. Sewall's was, in the Lord's service, is an example to each one of us.

FENTON LAWSON.

#### Dr. Sewall as a Pastor.

DEAR MR. SAUL:—In the National Church in Washington, on Sunday evening, January the ninth, there was held a memorial service to my dear pastor, Rev. Frank Sewall. At this service there were wonderful tributes to the scholar, author, philosopher, poet and musician; to the friend of youth; the educator, and citizen. But the most beautiful trait in the character of this noble man was the infinite tenderness toward the little ones, the "lambs of his fold." He was essentially the gentle shepherd. From their early age, with their little hand in his, he led them to the "alter of God" at Christmas and told them of the shepherds abiding in the field, the blessed Babe in the manger, the glad tidings to all mankind, and the glory of the Lord that shone round them, making Christmas a joyful religious festival always first, and the pleasures later as truly "on earth to men of good will." He told them at Easter of Mary at the sepulchre, of the glorious resurrection and ascension so real to the little ones that for many days before and afterward their little minds were full of interest and loving attention and love for the dear Christ who gave His life that we might enter into the city into everlasting life.

"How can they go astray  
When led by that dear hand,  
And God above to guide the way  
Into the promised land?"

ONE OF THE MOTHERS.

#### Resolutions of the Sophocles Club.

Whereas, The advance of age has brought to a close the life of our late honored member, Dr. Frank Sewall.

Resolved, That we, the members of the Sophocles Club, look back with great pleasure upon the fellowship enjoyed by us for seven years with him and his family. Such

fellowship, though literary in its occasion, was not lacking in personal warmth. So wide was his culture and so adaptable his temperament as to make him as much at home in a friendly literary circle as in his public sphere, and he could, upon occasion, entertain with music and with his own verse. We remember with special pleasure the beauty of his oral reading, which made it a matter of course that he should usually be assigned a prominent part. Few others during his time did so much to make our meetings inspiring.

We desire hereby to express our sympathy with his family and friends in their bereavement, but also to congratulate them on the richness of the fruition of his life.

EDWARD S. STEELE.  
GRACE A. K. STEELE.  
HENRY FARQUHAR.  
ISABEL R. FARQUHAR.  
NANETTE B. PAUL.  
MARTHA M. HOYT.  
GEO. W. DALZELL.

Committee consisting of present members who were associated with Dr. Sewall.

#### Resolutions of the Theta Sigma Club.

Washington, D. C., December 15, 1915.

Theta Sigma has heard with sorrow of the death of Dr. Frank Sewall, our beloved and honored member, who died Tuesday, December 7, 1915. Dr. Sewall was a distinguished leader in the American Church of the New Jerusalem, scholar, author, college president, pastor and preacher, with attainment unusual and profound in philosophy, theology, art and music. He won a high place in his church in this country and in Scotland.

For twenty-five years he has been identified with the religious and literary interests of the capital. He was a charter member of this club and was devoted to its companionship and interests. He won us all by his courtly, genial manner, his unaffected fraternity, the simplicity and the breadth and tenderness of his charity. We will long remember his last word at our recent conference when he spoke with such sweetness and power of his belief and conscious fellowship with the Incarnate Christ and his joyous hope in Him whom having then seen he loved.

We extend to the bereaved household and the church our sincere prayers for the sustaining grace of our Lord Jesus Christ and their comfort in the great hope of the resurrection and the life.

WALLACE RADCLIFFE, Secretary.

#### Resolutions by the Urbana Society.

Whereas, He who orders all things for the eternal welfare of His children, has removed from our earthly dwelling place our beloved friend and former pastor, the Rev. Frank Sewall.

Whereas, A tender shepherd has been called to other folds;

Whereas, A good and faithful servant has entered into the joy of his Lord;

Whereas, Our hearts are filled with love for him, who, during his life with us was ever a true friend, a wise teacher, a loving pastor, striving to the utmost of the power with which the Lord endued him to guide our feet into the way of peace;

Therefore, be it resolved, That we put aside all selfish thoughts of our own great loss, and, lifting our hearts to the Comforter Who will not leave us comfortless, ask Him to help us to see in this, as in all the visitations of His Providence, only what is beautiful and helpful and uplifting. May the bonds that unite us to the heavens be but strengthened by the removal of our friend thither, and may the mantle of his unflagging zeal, his high ideals and his faithful devotion to his Master's service descend upon us all.

Be it further resolved; That these resolutions be spread upon the minutes of the Urbana Society, and that a copy of them be sent to his family, to whom our hearts go out in love and sympathy in the hour of their bereavement.

CHARLES H. GANSON.  
JOHN H. WILLIAMS.  
R. C. HERR.  
WM. F. RING.  
C. DAVIS BROWN.  
RUSSELL EATON.



### Dr. Sewall's Work at Urbana.

Memorial services were held in the church at Urbana on Sunday morning, December 12, when the Rev. Russell Eaton preached from Rev. vii., 16: "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Mr. Eaton said in part:

"When Dr. Sewall came here there was on this lot where this beautiful church now stands, a little one-story frame structure which was then the church building. This building was afterward moved back, raised up and another story built under it and forms part of the Lyceum Hall. In Mr. Sewall's day it happened that several New-Church families with goodly numbers of children made their residence here and those children and others were gathered under the roof of Lyceum Hall and there taught in the knowledges of this world and also taught the fundamentals of the true Christian religion. You older ones know those families and those children now grown to manhood and womanhood. Mr. Sewall was always ready to lead and develop their activities along any lines of active usefulness or innocent pleasure.

"Mr. Sewall gathered his people about him and inspired them with the idea that they could build this church. It seemed like an impossibility at first to this little band, but Mr. Sewall had a way of overcoming things that seemed impossible. Little by little the money came in. He gave toward it himself, others gave, all worked. The pennies amounted to dollars, and the dollars to hundreds, and finally to thousands. Mr. Sewall drew the plans, he went to Indianapolis and took Mr. Walter Small with him to try the organ that we now use; on every detail he labored with loving conscientiousness and tireless vigor.

"He labored to build into our church building certain great symbols of the Christian faith and life. Its details of architecture have a meaning. As you look at it you see God's Word set up on its high altar; above it is the single light, typical of the unity of God and the singleness of His truth. The light of heaven falls upon it through seven windows, even as God gives His seven angels and the light of their message to all who overcome. This Word of God is shut off apart, a holy of holies, and below is the holy place wherefrom that Word is read to you, and below that is the place for the worshipers who are led up on to this higher plane itself by its instruction and who may be one day led by their love for all these things of God's wisdom up into the holiest place of all, the place of love for God's teachings. This church then represents many holy things with its seven windows, and its ten windows, and its big rose window over its door with its twelve divisions. Its three main divisions, first the altar, the place of the Word; second, its lectern and pulpit, its place of instruction; and third, its pews and choir stalls, that is, its place for its worshipers, represent for one thing any human life. For it is a matter of common knowledge that we are born into this world with very little in the way of knowledge; we need to be instructed first in the things of this world, then in the things of heaven, and then by the power of God's love working itself out into good deeds and words by the power of what we know. At last we come to love the things of God and His heaven and to leave the things that are of this world alone. These three great planes of human life are represented here in this church, and the effort of its pulpit is, and always has been, to lead you by the revealed truth of God's Word up out of what is merely natural to a knowledge of what is heavenly in the faith that Jesus Christ our Lord will soften your otherwise hard hearts and give to you a love for these things of heaven.

"To those of you who toiled with Mr. Sewall in the days when he built this church, the present occasion, when he has now laid down his earthly life and has passed on to the happy active usefulness of heaven, brings back freshly to mind all the labor and all the happiness of those days. Many times you have told me that Mr. Sewall was a strong man, a man of clear-cut ideas and incisive personality, a man that no amount of labor could discourage; yet you say to me that he could give up his own cherished ideas and plans, give up his own way with a Christian fortitude that left no sting of personal regret or dislike in his mind

for those who opposed him. Mr. Sewall's remarkable freedom from personal dislike toward people who opposed him was as noticeable as it was unusual.

"This church is not the only legacy that Mr. Sewall leaves to Urbana. There is, besides, that tradition of the best in music faithfully studied and correctly produced. The Choral Society was a town organization brought into being and cherished into vigorous life by Mr. Sewall. He showed its members difficult things and said you can sing these things in a worthy manner, and under his leadership they



THE NEW CHURCH AT URBANA.

were sung to the pleasure and profit of the music lovers of Urbana.

"To you students and teachers in the New-Church school it means much more than you may perhaps realize that Mr. Sewall was for sixteen years president of the college. He set us a high standard of scholarship and a tradition of college work well done, up to the best in the land, in its own field. Here under his direction and with his co-operation translation work was done that opened the door to the English reader to some of Swedenborg's hitherto untranslated scientific works. Here, under his leadership some of the ablest men in the church today were educated.

"On the practical side it should be said that Mr. Sewall was the first man to raise an endowment here of one hundred thousand dollars. His work remains as a foundation both in money and in scholastic ideals.

"But it is not alone what he did for the college, nor the town, nor even by the designing of this beautiful house of worship that our beloved pastor exerted his greatest influence, but by his life of devotion to his fellow men, in teaching them the truths of their religion and how to live together. How many, not only among those gathered here, but in the wide fields of the Lord's vineyard in which he has borne the burden and heat of the day; how many has he not guided and comforted and inspired by his wonderful character and his noble example. To how many of those in the valley of the shadow has he pointed the way to the 'Bright Gate and the Vision Beyond?' How many of those in temptation has he not strengthened and led and helped? We shall miss his personal presence sadly, and in the councils of the Convention where he was always a prominent figure, his absence cannot but be keenly felt, but one of the most beautiful of our teachings is that the influence of a good life is not removed but rather strengthened by death, and he himself would be the first to tell us not to grieve over our loss, but rather to rejoice that the 'Bright Gate' has opened to receive him. 'How lovely are Thy tabernacles, O Lord God of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh cry out for the living God. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.' How often have we all seen and heard him singing these glorious words with head thrown up and his whole soul in them, pressing forward eagerly as if to lead his people on to the heavenly tabernacles!"

Dr. M. F. Underwood, Richmond, Cal., will be at liberty after April 1st to serve any Society wishing to engage a minister.

	Church News	
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### Boston Society.

December was a very busy month in the Boston New Church, from the very first day when the Massachusetts New-Church Woman's Alliance held its regular meeting in our lecture room.

On the second the Young People had their monthly meeting, an unusually interesting one, a Christmas party with gifts, folk songs and carols.

Dec. 10 was the annual sale of the Ladies' Aid Association, for which the ladies had been industriously planning for many weeks. There were tables for aprons, and for fancy articles, candy and flowers. A children's table was provided by the Young People's Association, a mystery table by the Sons, and the Thimble Club had charge of the fancy articles. A turkey supper was served and all spent a most enjoyable afternoon and evening, as well as, so we are informed, about \$275.00. The Ladies' Aid Association, since the sale, has been working for the war sufferers in co-operation with the ladies of the English New Church.

Probably the most notable thing of the month was the series of four vesper services, held in the church Sunday afternoons during December. The neighboring societies united with us in this enterprise, and the addresses were delivered by the Rev. James Reed, Rev. W. L. Worcester, Rev. E. M. L. Gould, and Rev. W. F. Wunsch. The attendance showed a steady increase, each time, over the one before. The special music, prepared by Mr. Blackmer, was much enjoyed. A blizzard on Dec. 26th cut down the attendance at the last service to about one hundred.

Christmas Eve was more interesting and enjoyable than usual this year. The festivities opened with a short service of half an hour in the church. This service consisted of a Cantata, "The Holy Child," by Adams, sung by the choir under the direction of the organist, Mr. Horace B. Blackmer, followed by short addresses by Mr. Reed and Mr. Hay, and Christmas carols sung by the children. After the service all went down to the Sunday-school room, where supper was served. The room was beautifully decorated, and a brilliantly lighted Christmas tree stood on the platform. After the supper a little cantata, entitled "Santa Claus and Mother Goose," was given by children of the Sunday-school, under the direction of Mrs. Horace B. Blackmer and Mrs. Howard Gould. Santa Claus was the last character to appear, and after a royal welcome to him by all the children, he made them all happy by distributing boxes of candy. Nearly three hundred people were in attendance, and the little ones who took the parts in the Santa Claus and Mother Goose cantata were all such excellent actors that the occasion was generally considered one of the best we had ever had.

On Sunday, January 2nd, Mrs. Mary E. Perkins was received into membership in the society at the Communion service.

### Pittsburgh Society.

The Christmas service this year, as in past years, was celebrated with a special sermon, the chapel being very beautifully decorated with holly, pine branches, palms, etc., and the choir had prepared special music, which was very impressively rendered.

On New Year's Eve the League held a watch party, and during the course of the evening they trimmed a Christmas tree, in preparation of the Sunday-school party and annual treat, which was to be held the following day. Exactly on

the hour of 12, the old year just passing and the new being ushered in, we were on bended knees, repeating in unison the Lord's Prayer, led by Rev. Mr. Stockton, who followed with thanks to the Lord for the many good gifts of the past year and praying that we may be worthy of a continuance of the Lord's gifts for the coming year, especially of the gift of enlightenment, faith and charity in greater abundance. After the birth of the New Year we celebrated in a fitting manner by music, stories etc., after which the meeting closed.

The next day, from 3 p. m. to 10 p. m., was given over exclusively to the children, who played games around the Christmas tree and sang Christmas songs, assisted by the older folks, and they apparently enjoyed themselves to the fullest. At 6 o'clock supper was served by the Ladies' Aid, which consisted of all the customary good things to eat for such occasions, including ice cream, after which the older folks were served. After the supper the men retired to inspect the new club room of the "Men's Club" and enjoyed their smokes and pleasant conversation. In the evening we all gathered in the assembly hall, and after a few remarks by our pastor, he announced that Santa Claus was present and would entertain us the rest of the evening. Old Santa was jollier than ever and had a gift for each and every child, in the form of books and candy, including the Cradle Roll. However, Santa was a little stern and censored many of us who did not come up to requirements during the past year, but he had all praise for a few who had a 100 per cent record, and promised a special gift next year for this class. Santa Claus then made a few remarks for the betterment of the Sunday-school, after which he led us in song and closed a gathering which will long be remembered by the children, as well as the older folks.

We shall soon be able to announce our program of lectures to be given in February and March, and we have hopes, with new plans, to reach out farther than ever before, account of which we shall give in our next report.

### New-Church Sermons at St. Clair, Mo.

Dr. and Mrs. Charles F. Briegleb, daughters Catherine and Alma, and son Philip reside at St. Clair, Mo., and are members of the New Church. Dr. Briegleb invited the missionary pastor, Rev. L. G. Landenberger, to visit them and arranged for services. It so happened that the date set for the visit fell upon the first Sunday of the new year, when the pastor of the M. E. Church South, being indisposed the way was opened for both morning and evening services to be conducted by the New-Church preacher.

Mr. Landenberger and the doctor went to church in time for the Sunday-school and joined in the Bible class, which was conducted by the convalescent pastor of the church. The lesson was the incident recorded in the first part of the first chapter of the Acts of the Apostles, and in pointing out that the disciples expected the Lord to establish an earthly kingdom, the teacher was led to state that it was difficult for them to realize that the Lord's kingdom was a spiritual kingdom. The teacher having taken this position, the two visitors called attention to the importance of thinking of the Second Coming of the Lord, which is referred to in the same chapter, as a coming to establish His kingdom in the hearts of men, thus not a coming of an outward nature. Whether the teacher saw that he had virtually taken the position that the Second Coming is not a literal phenomenon did not become evident, but that he had done so was quite clear.

The missionary pastor had a very fair audience in the morning, considering the prevalence of the grippe, when he delivered a New Year's sermon on the text: "Behold, I make all things new!" In the evening about forty were present, when the sermon was on the significance of the Divine names in Scripture, which gave an opportunity to present the doctrine of the oneness of the Divine Being and that the incarnation was the incarnation of Jehovah God.

Dr. Briegleb and family cordially entertained the missionary pastor and hoped he would visit them again ere long.

**The Church Calendar.**

**Jan. 30. League Sunday.**

Sel. 175: "Blessed are the perfect in the way."  
 Lesson I. Joshua i., 1-9.  
 Responsive Service IV. The Ten Commandments.  
 Lesson II. Matthew v., 1-16.  
 Gloria, Benedictus and Creed.  
 Hymns (Mag.) 38: "O Jesus, Lord and Saviour." 322: "The More Thou Puttest In the Lord Thy Trust," or 316: "Keep Me, Saviour, Near Thy Side."

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JOHN S. SAUL, Editor and Publisher.

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# New-Church Messenger

"Behold, I make all things new"

VOL. CX. No. 4

CHICAGO, WEDNESDAY, JANUARY 26, 1916

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### A New Book.

"Who Is Jesus?" is the title of a new book, written by the Rev. Walter B. Murray. For many reasons we give this volume of two hundred and three pages a most appreciative welcome. The work is deeply affectional, but not evanescent, for throughout there runs a continuous chain of rational thought that gives lodgment. This fact makes the book of surpassing excellence as a missionary, and of most promising use generally. It is a house built upon the rock, and no one can read it without being inspired, strengthened and instructed. The style is clear, logical, and forceful. The writer, having thoroughly absorbed the substance of his production, is not a copyist, but he speaks from his heart through his mind, thus being in the true sense original. Profoundly humiliated by the holiness and greatness of his theme, he is modest, but direct, strong, earnest, and convincing. He does not wander off into by-paths of self-thought and error, but keeps true to the central purpose, making the presentation sound in doctrine. The work ranks with the first of its kind. No one will make a mistake in purchasing or lending this excellent treatise of the most interesting and vital question ever asked. It should be owned by every Chris-

tian, and most widely circulated. It can be obtained at any New-Church bookroom. The first issue of a thousand copies is already sold and another installment is coming from the press.

### The Intermediate World of Spirits.

In all times there have been those who believe in a state between heaven and hell, where the dead are prepared for their final abode. The Catholic Church so believes and teaches today. That the early Christian church also believed likewise is evident from Origen, who died about two hundred fifty A. D.

The words of the Lord to the thief on the cross, "Today shalt thou be with me in paradise," have caused much discussion. It has been quoted to confirm death-bed repentance, and also to prove that the elect go directly to heaven. Doubtless, misunderstanding of the meaning of "paradise" has contributed to widen the difference of opinion on the subject. The Greek text uses the word *paradeiso*, which means a paradise or park. If the Lord had meant that the thief was to meet Him in heaven, He would have used the word *ourano*, which means heaven. Origen makes this distinction. He knew that paradise did not mean heaven. He conceived of it as a place of preparation, though he does not seem clear or correct in locating it. He says, "I think, therefore, that all saints who depart from this life shall remain in some place situated on earth, which holy Scripture calls Paradise, as in some place of instruction, and, so to speak, classroom or school of souls, in which they are to be instructed regarding all the things which are to follow in the future" (De Principiisii, ch. ii).

The beautiful scenery and landscapes of heaven do not terminate abruptly with the intermediate world of spirits. The genial and virile atmosphere of heaven extends its powers across its borders, making a paradise of the intermediate world of spirits where it borders heaven. This paradise is as a beautiful park. There they who are to be tested as to their qualifications to enter heaven are brought. If they can breathe the vital atmosphere of this first approach to heaven, they can go further and enter heaven. But this first approach to heaven is painful to the evil. The atmosphere of it is not congenial. They cannot breathe in those

atmospheres, which vibrate with heavenly life. Hence the evil are rejected at the gate of heaven.

Origin is in accord with the doctrine that paradise is not heaven, but a place of preparation. According to this and the understanding of the word "paradise" with the earlier Apostolic Fathers, the Lord meant that the thief was to be with Him in the great park, where a true test of his repentance would be applied, or where he would be instructed and prepared for his final abode.

### Editorial Notes.

Opposition to the public drinking house has increased much in late years, which is evinced by the increase in prohibition territory. The originators of this movement and those who have so long been leaders in promoting the cause were and are doubtless influenced primarily by moral principle. But there have been great accessions avowedly from commercial reasons; for in prohibition localities is argued that police courts are idle, jails are empty, debts are better paid, and trade in the necessaries of life is greatly increased. From the quotations below, taken from the *Survey* of Dec. 4th, it will be seen that opposition to the house of ill fame is growing not so much from avowed moral principle, but from consideration of the civic health. Doubtless all admit that order in the ultimate co-operates with order in the spirit, and is its expression. *The Survey* says:

Five years ago the Maryland Society for the Suppression of Vice appointed a committee to ascertain the facts and suggest measures to reduce the evil to a minimum. A careful study disclosed more than 300 houses of public prostitution with an average of four inmates each. . . . At this time the Medical and Chirurgical Faculty of Maryland, the medical society of the state, having become alarmed at the rapid extension of social disease, appointed a committee on Sanitary and Moral Prophylaxis. This committee organized the Maryland Society of Social Hygiene, whose researches added new evidence of the danger to the community from the presence of houses of vice. . . . Last spring a Vice Commission that had been appointed by Governor Goldsborough made a partial report, advising the prompt closing of all houses of vice in the state. Acting upon this advice, the commissioners of police of Baltimore ordered all houses closed under a sixty-day notice, and on September 12 the last one closed its doors.

We segregate typhoid, measles and whooping-cough patients. There should be laws everywhere separating those who inoculate others with diseases incomparably more dreadful than typhoid, from which one may soon entirely recover.

In line with a series of opinions of Swedenborg and his works, being collected by the *New-Church League Journal*, we can refer to some comments in a recent number of the *New-Church Weekly*, (London) styled "Young Japan." The article quotes from the *World's Work*, an interview with Yanaghi, a young Japanese philosopher, and copious extracts are given, and endorsement made of many of his views in regard to Japanese morality and religion. Although in briefly cataloguing Professor Yanaghi's well-selected library "all of Swedenborg" is mentioned, our philosopher does not reveal that he has even read the books. He seems to claim a freedom for Japanese religion, not

found in Christianity, and in criticizing the latter for its well-known inconsistencies, rather leans to Buddhism, Confucianism or Mohammedanism. He talks of Blake, Walt Whitman and others with profound admiration, but he nowhere and at no time approaches the rational doctrines of the New Church. Rather does his philosophy shape itself from theories and speculations of his own; he substitutes induction for revelation and catches no scintillation from the light dawning in the Second Coming. The liberal but inadequate theories of this kind of philosophers will never establish the truths of the New Age, although they may show some tendency to ask for a more definite and acceptable Christianity. There is one place to seek for the only rational elucidation of these problems, and New Churchmen need not be misled by these spasmodic utterances from the self-derived intelligence of eminent thinkers, especially when they have at hand in the writings of Swedenborg, abundant evidence of orderly, rational doctrine, which they refuse to even consult. It would seem that a love for truth would impel a true philosopher to seek it first in the Word, and then in its opened meaning as given through its revelator, Emanuel Swedenborg.

An interesting article appears in the *Homiletic Review* for December, under the title, "Reversing the Order—White Gifts for the King." It is by the Rev. Leonard B. Smith, pastor of Christ M. P. Church, Baltimore, Md., and advocates the plan of having Sunday-schools at Christmas time make offerings of "Substance, Service and Self" to the Saviour as their King. The idea was suggested to him by considering that the usual plan was to celebrate the birthday of the Saviour-King "by taking the King's money and buying candy and other presents for the pupils, while the custom of celebrating other birthdays was to give presents to the one having the birthday." The plan as tried by Mr. Smith is reported as eminently successful, and entered into with the greatest enthusiasm. Children brought toys, books, candies and dolls, and some of them quite expensive gifts, to go to the Federated Charities, the Belgian Relief Fund, and other philanthropic agencies that had been selected. The older pupils also participated and some very gratifying results are recorded, as that three applied for Church membership, seventy promised to be more regular in attendance, and sixty-five to invite others to attend; seventy undertook to welcome strangers at church, fourteen to serve as ushers, and seventy to serve in the Sunday-school.

To inculcate consecration to the Lord's work by giving our talents, means, opportunities and best service to Him, should be a leading feature both of Sunday-school training and of church instruction. "The will is being formed in man by the Lord from infancy to childhood" (A. C. 1555). This is the period when impressions sink deeply, to lead to the innocent love of others as children of the Lord, a trait to be wisely developed and to become a permanent activity in the character as life progresses.

I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work.—JOHN FISKE.

	<b>The Sermon</b>	
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**Satisfaction That Endures.\***

BY CLIFFORD HARLEY.

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matthew iv. 4.)

These words spoken by our Lord soon after His baptism in the Jordan, when He had felt the greatness of the task to which His life was dedicated, enshrine an eternal and profound truth, a truth that once admitted into our life, and realized in our experiences, will change for us the whole meaning and purpose of our life, and open up a vista of new and glorious possibilities.

Our Lord had but just entered upon His earthly ministry, after the quietness and seclusion of the thirty years spent in Nazareth. He had suffered Himself to be baptized by John in the Jordan—for thus it became Him “to fulfill all righteousness.”

The experience had been rich in blessing, for in truth, “the power of the Highest had overshadowed Him.” With the descent of the Holy Spirit into His human nature had come the realization to that nature of the Divine consciousness within Him. Not always had that realization been present; not always would it be present in His future experiences. The humanity He had assumed was like our own. His knowledge was limited. Not only did His body grow to the stature of a man, but so did His human mind also. “He increased in wisdom,” as well as “in stature.”

Soon after this sudden glimpse of the nature of the life within Him, which, like a lightning flash, illumined momentarily the hidden places of His mind, He entered upon a period of darkness. The feeling of “oneness” with the Divine departed. His human consciousness reigned supreme. “For forty days and nights He fasted.” As with us—so also with Him—after those rare glimpses that we sometimes get of heavenly and divine things; after those rare experiences, which at times are ours, when we feel that we are greater than we know, and a flood of holy consecration takes possession of us, suddenly we relapse into the ordinary hum-drum consciousness of daily affairs; and then we “fast,” for we feel to be deprived of the food of the soul. The number “forty” expresses the duration of this state of loneliness, this nightmare of darkness, which invariably precedes our deepest and severest temptations.

It is at such times that we are tempted to “turn stones into bread”—to try and feed the soul, not with heavenly, but with earthly food—to try and satisfy the soul’s deep longings for spiritual things, for divine communion, with the stones of worldly experiences.

The experience through which our Lord passed—deeper and more intense than anything we have passed or shall pass through—lend to His words an authority and significance that they otherwise might not have possessed. “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

They come to us in the hour of our temptations, and bid us “be strong and endure.” They come to

us in the hour of darkness, reminding us of His promise, “Be not afraid, for I am with thee.” They come to us when life’s pathway stretches out before us, and we see it leading us over mountains of difficulty; over rough and stony places, and they bid us “Falter never—but to Him be ever true.”

“Courage brother, do not stumble  
Tho’ the path be dark as night,  
There’s a star to guide the humble,  
Trust in God and do the right.”

They come to us when the world and the things of the world throw over us their glamour. When the devil tempts us to steep our souls in grimy things, and they remind us of our “high calling . . . in Christ Jesus,” of the deeper things of life and life’s issues, of the nobler things which the Lord provides for the feeding of our souls.

When life feels lonely, when it seems useless, when it feels empty and blank, this message of our Lord breaks in upon our spirit, whispering to us of a world where present experiences shall be interpreted in God’s own light; when that which we thought was not worth while—that which we thought was profitless will be seen to have been a golden stairway up whose steps we have climbed, falteringly, painfully, to God Himself. “O Lord, by these things men live, and ever in them is the life of my spirit.”

By what things? Let us look at some of the things by which men *think* they live, and contrast them with the things by which the Lord says we *should* live.

There are those who tell us that this life is all, and their philosophy of life, like that of the man who pulled down his barns to build greater is summed up in the dictum, “Eat, drink and be merry, for tomorrow we die,” and so they toil and they slave to build up a fortune, and they think,—Soon, we can take our ease; Soon, when we have acquired enough to enable us to live in comfort, free from want, and corroding anxiety, able to gratify every passing whim and fancy. Then life will pour out happiness with both hands, and we shall have all that we desire and realize all our hopes. Well! and is it so? Has it ever been so? Is it not always the case, that to those who steep themselves in this plausible falsehood, they find, like Longfellow’s “Robert of Sicily,”

“The world they loved so much  
Had turned to dust and ashes at their touch?”

They have burned their soul under the earth of worldly pursuits, and missed the one thing in life without which all else is vain, “For what shall it profit a man if he gain the whole world, and lose his own soul?”

There are those who tell us that pleasure will bring happiness, and they spend their life like a butterfly, flitting from pleasure to pleasure; never still, never satisfied, never content; always longing for what they have not got—always lacking that which they really need. Yet knowing not what it is they need. Always trying to “turn stones into bread,” and spending time and money on “that which satisfieth not.”

Others there are who think that power, position or fame, will satisfy all life’s desires, and who burn incense by day and by night at the altar of these, their gods, and because when they have won these things, they have not learned how properly to

use them; because in their mad pursuit of them, they have forgotten their Lord and their relationship to Him; they are like little children coveting a mechanical toy, yet, having got it, they know not how to play with it, for they understand not the secret of its mechanism.

These things are familiar, yet they are not the less true for that. We may feel how futile all such efforts are, how useless a life spent in their pursuit; but in some measure, are not all of the same belief, in *fact*, if not in *theory*?

Do any of us honestly feel that the real and abiding things of life, the things that will really bring us happiness and peace, are not the things that are seen, so much as the things which are unseen? Do we deem communion with God? Do we deem spiritual things, to be really more worth our while to strive after than any of these other things described above? Do any of us act always upon the principle of "seeking first the kingdom of God and His righteousness," knowing full well, and believing implicitly that if and when we do, all things needful will be added unto us?

Not yet, I am afraid, have we really entered upon such a state of life. Most of us, even yet, are tempted to turn stones into bread, to imagine that a comfortable income, and freedom from care and anxiety, are more likely to nourish our souls than "the bread of life." "the bread which cometh down from heaven, and giveth life unto the world."

But yet, consider! Is any man or woman really and truly satisfied, who has neglected the feeding of their immortal soul? Think, for a moment, how, even after we have satisfied all our earthly wants, we try to satisfy our deeper longings—think of some of the most familiar facts of life.

Go into our public libraries, cross the thresholds of our bookshops, enter the homes of our acquaintances, and what do we find? That when every bodily hunger has been satisfied, when every earthly passion has been gratified, the mind still remains hungry, still needs nourishment. It needs thoughts to feed it—the knowledge of life to keep it healthy. A well clothed body is a poor makeshift in which to wrap a naked soul.

Every bookshop that we see, every library that is built is a commentary on the truth of what our Lord said, "Man does not live by bread alone."

That half of the truth is evidenced in every walk of life. Our theatres, our friendships, our social converse, our marriages . . . but the other half of the truth needs to be acknowledged also.

Man is a spiritual being, an immortal being. Death has no power over him. His soul, himself, is indestructible. Not all the bread for the body, not all the food for the mind, would suffice to keep him alive, unless his soul were filled with life from God, from Him who is life itself. Still, the soul can become stunted and starved, even though it cannot be destroyed. The splendid powers and faculties of the spirit, can become atrophied, through lack of exercise. Man can become little better than an animal, even though he be immortal unless the soul is fed, and constantly fed by "every word that proceedeth out of the mouth of God."

Man, by virtue of his origin, because of the very nature of his life, can never satisfy his soul's hunger by feeding his senses only. He needs words of Divine wisdom. His hungry soul needs to be "fed

with good," for it "hungers and thirsts after righteousness."

He is to live not only in this world, but in the world to come, and he needs to be fed and nourished in preparation for that larger life, which is to follow this present existence. He needs to enter upon that wider experience with all his faculties alert, with radiant life pulsating through every fibre of his being, filling him with the glorious spirit of adventure. But if he enters upon that life with his soul stunted, and his spiritual body lame and infirm, what zest will he have for the possibilities, the endless possibilities, that will continually open out before him?

Think, also, how we crave for the knowledge of spiritual things. Every instinct of our nature is religious. Every instinct of our being would lead us to worship and bow down before the Lord our maker, did we not deliberately turn our activities into other channels. We turn towards God and towards His beauty as naturally as the sunflower turns towards the sun. Our whole being cries out for Him. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."

We crave endless life, life more abundant and expansive. We feel that the activities of this present life do not and cannot satisfy the deepest longings and yearnings of our hearts. We feel that nothing this life can give, will ever completely satisfy our wants. We need God, and we need heaven. We need His goodness, and we need His truth. We need the fellowship of spiritual things, the companionship of the unseen hosts who live behind the veil. We know if we are honest with ourselves, that it is true in fullest measure that "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God."

Aye, and we know that He who has given both body and soul their wants and cravings, has abundantly provided that they should be satisfied. "Thou fillest the hungry with good things," "Blessed are they who hunger and thirst after righteousness, for they shall be filled."

There is no need for us to starve our souls. There is a Word of truth abundantly satisfying. There is a life set before us more abundant than any we have known. There are granted to us all the joys and privileges of divine worship, whereby the hungry soul may feed upon "the bread of life." There are countless opportunities for realizing the spiritual life, the life of consecrated service. Surely it is our wisdom to hearken to that Divine invitation, to take heed to the Divine question.

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat. . . . Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

That a man's country is to be loved, not as a man loves himself, but more than himself, is a law inscribed upon the human heart; from which law has been promulgated this principle, which is affirmed by every true man, that if destruction should threaten one's country from an enemy or any other source, it is noble to die for it, and glorious for a soldier to shed his blood for it. (True Christian Religion 414.)



	<b>Contributed</b>	
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**Entering upon New Life.**

The obituary column of today's MESSENGER announces simply the passing into the spiritual world of Mrs. E. A. Beaman in her eighty-third year. The beautiful address of the Rev. John Goddard at the funeral is so full of the spirit of the New Church that friends of the family secured a copy of it for publication in the MESSENGER. A description of Mrs. Beaman written by a life-long friend (Miss E. C. Silver) says: "I first met Miss Parsons at a Philadelphia Convention before her betrothal. She was tall, erect, clear-eyed—a Hebe in health, and evidently a young woman of much character and a kind of radiating geniality, and we were much prepossessed with her."

Mr. Goddard's address at the funeral follows:

"We gather today in memory of a loved and loving friend. My own thought goes back more than fifty years to the time when I first met her, and thence forward through thirty-five years of friendly and spiritual association and co-operation.

"In early life she was led to accept intelligently and with affection, the teachings of her faith. In all the changes and amid all the cares and burdens and afflictions of life (and they have been many) this faith has never failed her. It has been a life of remarkable industry, cheerfulness, and trust. We might with reason apply to her the words of the Master to the church in Ephesus: 'Thou hast borne, and hast had patience, and for my name's sake hast labored, and hast not fainted.' After her unusual burden of domestic cares grew lighter with added years, her many Cincinnati friends will not soon forget her long years of intelligent leadership of the Ladies' Bible Class in the quiet and faithful study of the Word of the Lord, a work in harmony with her husband's chosen field of labor—a work which she relinquished only when the growing infirmities of the body compelled it.

"She has done what she could, and now her eyes are opening upon the actual sight of the things upon which she has so long and earnestly reflected. What a joy to realize their truth! She has loved to send or carry the message of the bright realities beyond death to afflicted ones. And when we remember that the faithful ones gone may still be with us as unconscious guides, we may think of her as continuing this work of consolation in deeper ways. In the words of the great poet:

"For what delights can equal those  
That stir the spirit's inner deeps,  
When one that loves, *but knows not*, reaps  
A truth from one *that loves and knows*?"

"It must always be a happy thought to her children that she was spared all experience of pain at the close (whether such be real or imaginary), and, after the manner of the ancient days, allowed simply to go to sleep, and begin her new life in a morning of peace, free from all shadows. The words of the poet of our faith seem fitting:

"Say not good-night, but in that brighter sphere,  
Bid me good-morning."

"After all these years of sympathetic association, unmarred by any shadow of discord, I should have felt wrong to have omitted this brief personal

allusion, and yet I am reminded that we should do wrong to linger in the past or dwell on personal recollections, however pleasant, or to think of human excellence as one's own, or forget that as far as they are genuine, they belong to the one God Master. Our friend would have us go forward with her, and dwell upon the things which now are to her no longer merely matters of faith, but living realities. She would not have us rest in the thought that we are bidding farewell to a faithful wife, mother and friend, but rather listen to the voice which says, 'Thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord.'

"In this faith, there is a reversal of the appearances presented to our senses. Instead of a dark unknown, just at that point where to our eyes the darkness begins, to our friend the light begins, and the shadows end. The spirit of the departing one, especially when it had long looked forward with innocent trust, begins to be sweetly, sacredly, peacefully conscious of a presence, of unseen as yet, unheard as yet, but living and uplifting. The dying one, before passing into death's brief sleep, becomes conscious of safety. The spirit of the Shepherd Psalm (which is also the Psalm of the Good Shepherd), is present: 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.' And then follows the unconsciousness of sleep (for we will not forget that this is always our Saviour's name for what we mistakenly call death), during which the Divine and loving power of the Saviour God gently releases the spiritual body concealed within the veil of the material, from its intimate and to us unrealized interweavings with the body of this world. And then the angels of the resurrection, wise and loving, filled with the Master's spirit, by gentle approaches and loving accommodations, help to prepare the mind of the awakening one for its changed condition, weaning it in some measure from the old life, and imparting a capacity for the new. And then, little by little, as if from sleep, comes awakening thought, full of peace and rest, and then sight, and hearing, and touch; and then, in place of the good night and the parting here, there is a good morning, and a smiling welcome by the kindest of friends, and a more vivid wakefulness, and a more intense realization of persons and things than is ever attained in this world. The senses of the spiritual body open upon a world that is real and substantial. But, unlike the things of our world, which is comparatively dead or inert, the realities of the spiritual world are plastic to the mind, giving the states of mind appropriate expressions and control over things, liberating it from the servitude of mere surroundings which often oppress us here—freedom to the spirit; freedom from the oppression of the infirmities of the body and of old age and sickness and weakness and pain. These conditions cease. 'To grow old in heaven is to grow young.' Youth returns and strength and mental activity. The soul is set free to follow its own chosen affections and purposes; and if these have been wisely chosen here, one is left free (in the prophet's words), to follow on to know the Lord.' Let us recall the whole passage, which describes our resurrection as well as that of our Master: 'After two days will he revive us; in the third day he will raise us up, and we shall live in

his sight. *Then shall we know, if we follow on to know the Lord.* His going forth is prepared as the morning.'

"And there are helps and helpers there to those who desire them such as are unknown here—patient, wise, loving, devoted, consecrated ones, filled with the Master's spirit of service, ever at one's bidding, to point the way upward, to lead gently and gradually on, to help deliver from the dross of clinging earthly thoughts and desires, to help to develop the inner and hidden things of the deeper life which the true-hearted have really chosen, but have not been able to bring fully to the surface; and finally to instruct the newcomers in the wisdom and life of heaven, and lead the way to the soul's true home.

"Yes, home! That is heaven—not a dream life, but a real life—hard, perhaps, for us to understand because we are living in the realm of shadows. The Lord, who is life itself, is a spirit, and His kingdom a spiritual kingdom, and its activities spiritual uses—uses for the soul rather than the body—and yet a realm of substantial realities, things answering to the inner states of the spirit or soul, things to be seen and heard and touched—

a world of the soul, whence proceed all the beautiful forms familiar to us here, but which in that world are not mere things as here, but symbols of the soul's affections.

"Much more might be said, and perhaps usefully said, about our dear friend. Many lessons might be drawn from her long life had we the knowledge of its particulars; but under the conditions, it seemed to me most appropriate to dwell upon those phases of her lifelong faith which tell us of her present experience and what may some time be ours. She is not here, but is risen. She has been promoted to what should be a realm of nobler, larger, realer usefulness and happiness. Her faith has taught her that religion is a matter of daily life—obedience to the laws of unselfish, loving service to fellow men, and of faith in the one Lord God and Saviour Jesus Christ. Let her influence go with us, to help us to do faithfully the work which the Divine Providence has put into our hands. Then will death be to us the brightest, sweetest, happiest hour of our lives, and the path beyond an upward and eternally progressive one, leading ever nearer to the source of all wisdom, love, friendship, usefulness, blessing and peace."

## Further Estimates of Dr. Sewall's Life and Character.

### Remarks of Merrill E. Gates, LL. D., L. H. D., at Memorial Service Held January 9, 1916.

Your Committee asked me to speak for a few moments of Dr. Sewall as a lover of literature, a writer, and a social friend. I knew him as an Alpha Delta Phi man, and in the Washington Literary Society, the Theta Sigma Club of Clergymen, the Cosmos Club, and to an extent in the public life of Washington.

Anyone from outside your own church circle here must feel like apologizing for any attempt to speak to you of one whom you all knew so much more intimately and tenderly than could anyone outside the group of those to whom he spoke each Lord's Day, and with whom and before whose eyes he worked out that loveliest of all works of art, a good, unselfish, beautiful life. Hardly any minister in our city could be said to have made his own environment so truly, so entirely, as did Dr. Sewall for the last twenty-six years in this church, most of whose members he received into fellowship; while the beautiful edifice in which you praise and serve God was planned and supervised and made constantly more attractive by his loving, courteous and friendly and inspiring presence.

Life is the great achievement, and the great teaching-power. And his life has been a true piece of noble art work, wrought out joyously under the living eye of God, the great Artist of Life and of Good—the "God of all Grace." He lived for a quarter of a century with you here, in this place, in such a way that his life is "a possession forever" in your hearts. We almost shrink from speaking of him to you for whom and with whom he so lived with you "that best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love."

Listen! You remember—indeed, you now seem to hear his voice! Is there any manifestation of a friend's inner life which is quite so spiritual in its expression of the essence of his personality—his very self—as is the voice? \* \* \* \* \*

To get the wise word truly and persuasively uttered,

is the life-work of the preacher and the poet, and of all who become to any degree masters in "the literature of enduring power" which transforms and enriches life.

To literature the friend of whom we are thinking tonight was drawn from his youth. He had the feeling for form and the poet's and preacher's gift of utterance. But from his earliest years, he seemed aware of the fact that he who would write must first know and think as well as feel. He was a student from his boyhood. Born of a prominent New England family with New England tradition, it must have meant much to him in the years when college ideals were beginning to shape his manhood, that he walked beneath the college pines at Bowdoin, where Longfellow and Hawthorne had walked and dreamed; that he began to write poems and college fraternity songs in the woodsy haunts where the early dreams and visions had come to them. He began his life-work at a time when the New England names of Emerson, Holmes, Lowell, Longfellow, Hawthorne and Whittier were the glory of our awakening American literature. We like to think that a breadth of spirit which we later saw in him was a native gift, and even if all his life-work had been done in New England it would have preserved him from that somewhat cynical and narrow spirit which is depicted in the current number of *Harper's Magazine*, in the article "Why is a Bostonian," with its keenly satirical yet highly appreciative estimate of the atmosphere and the tradition of those cultivated New Englanders who regard Boston as their Mecca! After his graduation in 1858, some five years of study at other centers in our own country, and at Tübingen, at Berlin, and at the Sorbonne in Paris, preceded his ordination in 1863. Then Ohio took him, to men, and to the enterprising spirit of that stirring state, then still reckoned with the West and not yet a generation away from pioneer days. Here the youthful preacher, scholar and poet was brought into close touch with a life very different from that of the New England college, or the German and French uni-

versities. Urbana College chose him president, and he served the college in that capacity for over sixteen years. A pastorate in Glasgow and several years of residence in Scotland and of travel in various parts of Europe preceded his call in 1889 while at Rome, Italy, to Washington and to this church, and the public-spirited pastorate of a quarter of a century here.

This is not the place and time to attempt a catalogue of the literary work which in addition to sermon writing Dr. Sewall accomplished in all these years. I first knew him as a poet for his college fraternity songs in honor of Alpha Delta Phi. Perhaps his translations of certain of the poems of Carducci, greatest and best-beloved of the later poets of Italy, have made Dr. Sewall's poetic gifts known most widely. I have had occasion to read many of them, comparing the translation carefully with the original. I wish I could venture to read to you here, tonight, Dr. Sewall's rendering of two of the best-known of Carducci's poems—"The Ox" and the poem, "On My Daughter's Marriage." No one can read these English verses of Dr. Sewall's without the feeling that it is an English-speaking poet who has uttered them.

While Dr. Sewall did not gather into a volume the poems of his own which have appeared in his various essays and from time to time in periodicals, a volume might be made of them which would have real intrinsic value as a contribution to American poetry, and would give intense pleasure to the wide circle of his friends.

A life-long student of philosophy, Dr. Sewall's "New Metaphysics," "New Ethics" and "The Ethics of Service," with the essays upon "Reason and Belief," I merely mention as additional claims to a place among the "Men of Letters" of our day. In the "World's Best Literature" (Chas. Dudley Warner's series of volumes) you will find an admirable, brief essay upon Carducci, with several of Dr. Sewall's translations from Carducci's poems. Among many contributions by Dr. Sewall to encyclopedias and various reviews, I want to mention his brief essay upon Swedenborg, also in Warner's Best Literature, as a remarkable instance of an article which presents the exceptional views of a most exceptionally great man, Swedenborg, in an article which might easily have been made controversial, for these views were as his true life to him, but which is in fact so extremely fair and persuasively candid that no fair-minded man can read it without feeling a debt to the sincere and penetrating mind which presents so fairly the views which are to him so vital.

For the gracious gentleness, for the breadth of view which did not sacrifice definiteness, the penetrating insight and love of central truth and broad principles which led him always toward the center in every discussion, those of us who knew him in club life loved him. Emerson says of Swedenborg: "There is an invariable method and order in his delivery of his truth—the habitual proceeding of the mind from the inmost to the outmost." Something of this centripetal method in seeking the governing principle—something of this uniform development of what he wished to say, from the central principle outward—it seems to me gave especial interest to Dr. Sewall's participation in all our discussions in the Theta Sigma Club and in the Literary Society of Washington of which Dr. Sewall has been for the last ten years an honored and a beloved member.

For myself, I want the privilege of saying here, after many years of delightful participation in scholarly

discussions of philosophical and ethical questions, I have never had a colleague, in any club, whose contributions to such discussions seemed to me to be more invariably penetrating, germane, broadly Catholic in spirit, yet absolutely inflexible in devotion to central principles. We shall miss him sadly in Theta Sigma.

Teacher, preacher, musician and composer, art-lover, with a touch of the creative art impulse and power in form and color, student of the Great World Literatures, one of the founders of the Sophocles Club here in Washington for the study of the great Greek tragedies, public-spirited citizen, deeply interested in all our local affairs, and especially in everything that contemplated the bettering of conditions of child life, and of life among the poor, with an artist's love of beauty in the abstract and beauty in art forms, yet with the true pastor's devotion to the individual needs and the personal interests of his people, his friends, one by one, Dr. Frank Sewall seemed always to believe, with Emerson, that "we have come into a world which is a living poem," yet was he invariably ruled by an ethical sense of obligation as inflexible as that of the old Puritan, but infinitely more persuasive in its power over others, because it was the obligation that is laid by love, not fear, upon one who was the devoted servant of the Eternal Word of God—one who walked daily in the "all-conquering companionship of Christ."

MERRILL E. GATES.

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#### For the Literary Society, Washington, D. C.

It was with a feeling of personal loss that many members of this Society heard of the death of our associate, Dr. Frank Sewall, which occurred on the morning of December 7, 1915, at his residence in this city.

Ever since his arrival in Washington, twenty-five years ago, Dr. Sewall has made his influence felt in the literary, artistic and intellectual life of this city. He was a charter member of the Philosophical Society, a member of the American Federation of Arts, a member of the Cosmos Club and a founder of the Sophocles Club, organized for the purpose of studying the Greek dramatists. It was mainly through his efforts that the beautiful Swedenborgian church on Sixteenth Street was built, which is known as the National New Church throughout America. He was the author of various works on Metaphysical subjects and Ethics and of a Prayer Book and Hymnal for use in the New Church. To the Literary Society he is best known as the translator and interpreter of Carducci and of Heredia's *Trophies*.

Dr. Sewall was of distinguished New England ancestry. He was born in Bath, Maine, September 24, 1837, and was the son of William Dunning Sewall and Rachel Allyn Trufant. He graduated at Bowdoin College in 1858, and subsequently received from his alma mater the degree of Doctor of Divinity. He also studied at Tübingen and Berlin, in Germany and at the Sorbonne, in Paris. He was ordained in 1863. His first parish was at Glendale, Ohio, and later he became president of the Urbana University, Ohio, which office he filled for sixteen years. He then removed to Glasgow, Scotland, and in 1890 to this city.

In 1869 he married Miss Thedia R. Gilchrist, of Staten Island, who with five daughters survives him. His brother, Arthur Sewall, was candidate for the Vice Presidency in 1896. His nephew, Harold M. Sewall, represented the United States in Samoa and Hawaii before the acquisition of the latter by this government. His daughter, Mrs. Alice Archer Sewall James, has won distinction both as a poet and artist. His accomplished daughters have all inherited their father's musical talent and his apprecia-

tion of all that is best in life and literature. Though his place can never be filled in our Society, we are fortunate in having Mrs. James as his successor on our list of active members.

In looking over the minutes of the Literary Society, what has impressed me most in connection with Dr. Sewall's participation in its meetings, is the gentle courtesy and the responsive appreciation shown by him in connection with the contributions of other members. His own contributions revealed the trend of his interest in letters. He became a member of the Society ten years ago. His election was announced by Dr. Swan M. Burnett on December 16, 1905, at the house of Mrs. Davis, the last meeting of the Society attended by Dr. Burnett, who died a few weeks afterward. From the date of his election until his death, Dr. Sewall took an active part in the Society's proceedings.

On the evening of March 2, 1907, he read before the Society a paper entitled "An Hour With Giosu  Carducci." As he presented to the society the work of this uncrowned laureate of Italy, one could not help feeling that Carducci's enthusiasms were reflected in the reader: his love of Greek beauty and mythology, his delight in the visible world, his interest in classical lore and in the rhythm of ancient meters.

At the meeting of March 13, 1909, when "Italy and the English Poets" were discussed, Dr. Sewall showed his intimate knowledge and love of the early literature of both England and Italy, and pointed out the influence exerted by Italy on Chaucer and Shakespeare. He also called attention to the fact that it was to Italy that most of the Elizabethan dramatists turned for their subjects, and that the early prose tale was also of Italian origin.

On April 8, 1911, Dr. Sewall read a paper on Jos  Maria Heredia, whose sonnets he had translated so exquisitely and with such great fidelity. This author, like Carducci, revelled in the lore of antiquity and pagan love for nature, as well as in the beauty of the orient and the tropics.

In connection with his translations, our honorary associate, Dr. Gallaudet, said that Dr. Sewall opened to the society the doors of literary treasure houses, which but for him might have remained ever locked to many of our members. In his translations Dr. Sewall not only reproduced the intrinsic poetry of his authors, but he presented it with exquisite delicacy, musical rhythm and technical skill. He showed a wonderful feeling for the right word and expression, and in reading his lines one is unconscious that they are reproductions of foreign verse, so free are they from the strained effort and other defects common in translations.

This society was privileged to know only the literary, artistic and social sides of Dr. Sewall's character. Quite distinct from these was the deep spiritual element in his nature. To those who came within the range of his personal influence he was most helpful. No more beautiful tribute could be offered to the memory of any man than that which was paid by Dr. Smyth over his still body, at the funeral services in the beautiful church of his creation.

To Dr. Smyth as well as to Dr. Paul Sperry, who also took part in the ceremony, Dr. Sewall had been teacher, pastor, guide and mentor. The hymn sung was one of Dr. Sewall's own composition, and the ritual was read from his Book of Worship. In the church there was no sign of mourning. Flowers of beautiful colors adorned the chancel and surrounded the bier; lilies of the valley marked the seats reserved for his family and for the pall-bearers. The religion of the New Church reflected by the life of this man, must indeed be beautiful. For him and for his flock, death is but the entrance to a fuller and more beautiful existence; for "to grow old in heaven is to grow eternally

young." No better expression of his faith can be offered than the following verses of his composition, taken from the church Hymnal and reproduced by Warner in his Library of the World's Best Literature:

W. E. SAFFORD, Secretary.

Roll out, O song of God.

Move on, ye throngs of men!  
Chances and changes come and go:  
God changeth not! Amen.  
And on the throngs of men,  
On worrying care and strife,  
Sinks down, as if from angel tongues,  
The word of hope and life.

Down in the darksome ways  
And worrying whirl of life  
Sinks, like a strain of vesper-song  
The thought of His great strife,  
Who, of the Virgin born,  
Made all our chains His own,  
And broke them with His own right arm,  
Nor left us more alone.

Amid the weak, One strong.  
Amid the false, One true.  
Amid all change, One changing not,—  
One hope we ne'er shall rue.  
In whose sight all is now,  
In whose love all is best:  
The things of this world pass away,  
Come, let us in Him rest. Amen.

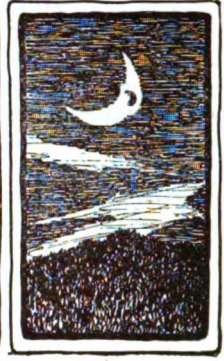
In a leading editorial in the January *Homiletic Review*, on "God's Time Scale," we find such enlightened views expressed in line with New-Church thought, that we deem it profitable to quote part of it, as showing obvious spiritual advancement in the religious world. Speaking of creation, we read:

But a vista of incomputable millions of years since our globe was formed has been revealed by geology, and by archeology of some hundred or more thousands of years since man's creation. We have revised our time-scale of the physical process to agree with the Creator's. We must also revise it for the spiritual.

Slow indeed its progress—nineteen centuries, and Christendom itself not yet Christianized, so that many pious folks despairing look for God to end it suddenly by a stupendous miracle of fiery judgment. . . . Not so can our Creator confess failure to make man in his own image. What is fancied as his delay is men's reluctance to work with Him for their supreme good. They have learned to will and work with Him for material interests according to His physical laws while stubbornly rebellious to His moral law. Can any one be made a good man against his will? Never; only as a willing co-creator with God. Sunlike, this truth clears the fog in which many are wondering why God does not stop Europe's awful woe, and what can be His will. Certainly not woe taken apart from all that caused it. But it can not be thus isolated; it is not the whole thing that God wills. We must learn to see things whole as He sees them in their inseparable chain of causes and effects.

The absolutely certain fact in life is that every seed will produce only its own kind, good conduct good consequences, evil conduct evil. This not to the doer only, but to those linked with him, however innocent, and this with no Divine interference. But for this certainty as a bar to all recklessness, a rightly reasoned course of life would be impossible. All experience since history began attests that, whatever course a man or a community takes, God will never avert awful consequences, but wait till men avert them by abolishing their causes obediently to His promptings in conscience.

This, in every testing-time of folly by its tragic consequence, is shown to be the will of God. But how slowly is it learned! God's time-scale for His work of spiritual creation from so refractory material contemplates centuries yet to precede its consummation. In the still embryonic morality of the mass of mankind God's making of spiritual man is yet in the dawn of day. When will men learn that it depends on them to hasten its sunrise over all the earth as co-creators with God of the image of the heavenly?



# Sunday Afternoons



THE ISRAELITES CROSSING THE JORDAN.

The children who study the Sunday-school lessons have all seen photographs of the beautiful "Maddonnas," painted by the great Italian artist, Raphael. Perhaps no picture in the world is so well known to so many people as the famous "Sistine Madonna," painted for the Sistine Chapel in Rome, and now kept in the Dresden Gallery. Not so many of us are familiar with Raphael's Old Testament pictures, and they do not, certainly, appeal so much to our sense of beauty as his other works; but it is interesting to see the ideas which the old masters had of these scenes, which they portrayed with so much feeling and devotion. This week, in Sunday school, we are reading the wonderful story of the crossing of the Jordan by the Israelites; how the waters were divided by the Lord's power with the ark, and the people passed safely over the dreaded boundary into the new land, the "way where they had not passed before."

A few weeks ago we had Raphael's picture of

the Israelites worshipping the golden calf and of Moses bringing down the tables of stone from Mount Sinai. This week we are to see his conception of the crossing of the Jordan. It is worth studying out in detail, though this seems a little difficult at first. Compare it with the Bible story and with your own thoughts of the scene.

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A small circle of usefulness is not to be despised. A light that doesn't shine beautifully around the family table at home is not fit to take a long way off to do a great service somewhere else.—*J. Hudson Taylor.*

---

"We shall create outside of us whatever is in us. We do it now, more than we know. We shall find it all by and by, ready, whatever we think we have missed; the building not made with hands."

### Betty's Wish-Bone.

(Continued.)

The last of July came. Mrs. Brown was not well, and for a week Betty had had but little washing to take home. On Saturday, as she started with her last basket of clothes, her mother said, "Take your time coming home, Betty. Here's a ginger-cake you may put in your pocket, and take your tin cup along and maybe you can find some berries."

Betty's eyes sparkled. She had had no holiday for a long time. The day was hot and dusty, but she hurried on, delivered her burden, and almost ran till she reached the cool, green wood again. Then she sat down by the brook, under a great tree whose spreading roots were carpeted with soft green turf. A cool little breeze blew down through the branches, and the brook bubbled along over the stones in a quiet, dreamy sort of way, and Betty heard a bird hopping overhead and saw a red squirrel run down a tree and back again.

"Raspberries," said Betty; "I know she's got a raspberry." Off she ran to an open space in the woods; sure enough, there were raspberries in plenty, and her cup was soon filled. "Now I'll have a tea party," said Betty; "I wish Amelia Jane was here."

She picked a broad, green leaf, put some of her berries in it and mashed the rest in her tin cup. "Raspberry wine," said Betty, as she filled it up with water from the brook.

Then she broke up her ginger-cake into a great many pieces, put each one into an acorn-cup, and leaning back against the tree, ate and drank slowly.

"How nice it is!" thought Betty. "It's warm and it's cool, too, and things taste good. I wish mother had some berries. I'll take her some in my cup when I go home; poor mother! She works all the time, and I can't do much of anything but take the clothes home"—and here Betty's mind wandered off into all sorts of plans for helping.

"The wish-bone!" she thought, with a start. "I might better wish for mother than myself. Which shall it be—machine or doll?"

Betty was half angry that such a question should come up, and she took her bone from her pocket with a little impatient jerk and laid it down on the leaf near the berries.

There was a stir in the bushes near her. She turned quickly. What a pale, dirty, miserable little face was looking at her. Betty knew in a moment that it was little Ben Jones, whose mother had been sick in the poorhouse a long time.

"Why, Ben!" said she, "what made you come here?"

"Mother's dead," said Ben; "and I ran away yesterday from the poorhouse and stayed in a barn all night, and I'm hungry, and—oh-h!"

Poor Ben broke down, and cried and cried. Betty looked at him, and then cried, too.

"Ben, you may have the rest of my ginger-cake," she said, when his sobs grew fainter; "and I'll show you where the berries are, and you can wash your face in the brook, and I'll take you home with me, and mother'll let you stay tonight, I guess."

So Ben, quite comforted, scrubbed his dirty little fists and then his face in the brook, and wiped them on Betty's apron, and then the two children gathered berries, and Ben ate the ginger-cake.

The sun was setting, when Betty remembered she must go home. She was half afraid as she neared the house of what might be said to poor Ben, and sent him behind the house till she could tell the story.

Mrs. Brown had been thinking all that afternoon what would become of Betty if she were left alone, and her heart was tender toward all motherless children; so she said, "He can stay till Monday, Betty, and then something must be done for him."

Betty dragged Ben in from behind the woodpile, where he had taken refuge, and as he looked at Mrs. Brown's kind, motherly face, he cried again.

Supper comforted him, and a presentation to Amelia Jane followed.

"I've got something else, Ben," said Betty, putting her hand in her pocket.

"O, mother, mother! Oh, my wishbone!" she cried a moment after. "I left it in the wood! O, mother, what shall I do?"

Unhappy Betty! It was dark, and nothing could be found that night, at any rate. Ben promised to look for it by daylight next morning, but Betty crept sadly to bed. "If I'd only wished," she said, "but now it's gone, and none of us won't have anything at all."

Next morning it rained. How it rained! Ben came back dripping from a long hunt for it, and had to be wrapped in a quilt while his clothes dried.

Betty could not help laughing at the queer figure he cut, but it was a very sad Sunday. Monday dawned bright and clear, and Betty would have dashed off to the woods at once, but her mother, who had looked very pale and strange ever since she got up, sat down suddenly in a chair near her.

"I've got to go to bed again, Betty," said she; "but don't you be frightened; make me some catnip tea after you've had your breakfast, and let Ben run to the village and tell Mrs. James I can't take her washing today."

When Betty returned, her mother sat up in bed, stitching on a fine bosom she had begun a day or two before. "It's no use, Betty," she groaned. "I thought I could finish it, but I can't, and there's only one plait done. Take it to Mrs. Hopkins and ask her to do it on her machine."

Betty took the bosom, and watched the tiny plaits come one after another from under the flashing needle, quicker almost than her eyes could follow them, and when an hour or two later, she brought it back to her mother, beautifully stitched, words hardly came fast enough to tell her wonder and delight at the rapid work. "If you'd sat up all night, mother, you couldn't have made it look like that," said Betty.

"I know it," sighed her mother. "'Twould be easy work earning a living with one of them; but now I can't either wash or sew, and what we're to do the Lord only knows."

(To be concluded.)

"Art thou thine own soul's conqueror?  
Strive ever thus to be.  
That is the fight that is most sure,  
The noblest victory."

Three little rules we all should keep,  
To make life happy and bright;  
Smile in the morning, smile at noon  
And keep on smiling at night.

"Never lose an opportunity of seeing anything beautiful. Welcome it in every fair face, every fair flower, and thank God for it, who is the fountain of all loveliness; and drink it in simply and earnestly with all your eyes. It is a charmed draught, a cup of blessing.—CHARLES KINGSLEY.

Sow good services; sweet remembrances will grow from them.—MADAME DE STAEL.

"Each hour has its appointed sound;  
All life is set with rhythmic times;  
The notes escape earth's narrow bounds,  
But God is ringing out the chimes.

H. H.

## The Sunday-School

### A Raised Map of Palestine.

In our study of the history of Israel we have reached the time of their entrance into the land of Canaan. Will it not then be a help if we can have as vivid an idea as possible of the geography of their new home which for untold years had been associated with the spiritual history of the human race? A raised map made as follows will not be found to be expensive, and with patience and care it can be made by one or more of the young men of the Sunday-school. In case the method followed in the making of a raised map of the Sinai Peninsula has been forgotten or the issue of the "Sunday Afternoons" which contained the directions has been lost or misplaced, full directions will be given here.

Make a rectangular box of three-quarter-inch cypress, two feet wide and three feet long with sides four inches high. Make your horizontal scale one inch equal six miles; the vertical scale for mountains and plateaus, one inch equal to two thousand feet of elevation. Turn now to some good map of the land of Canaan, say the map in the "Bible Atlas" (Rand McNally), page 28, and to the cross sections on page 31 and to the diagram on page 32. Read the text between pages 29 and 33.

Cut out of half inch stock the outline of the Great Sea or the Mediterranean and fit this into the upper left hand corner of the box. Next make out of thin wood little forms the shape of Lake Merom, Lake Gallilee and the Dead Sea. Do not tack these in place, as they are to be used in making the depressions in the clay for these bodies of water. Buy now some "square-meshed" wire screening with which to "reinforce" the clay and flour substance of the map. Put the screening in the box so that it rests on little blocks except where the "seas" come and the Jordan River. If the screening lies flat on the bottom, it will not effectively strengthen the map. Now mix half and half, "clay flour" and ordinary pastry flour and moisten to a good moulding consistency. As you put the clay in, work with care, noting often the map on page 28 of the "Bible Atlas" and the cross sections and the mountain diagrams above referred to. When the map is thoroughly dry, paint the seas and rivers blue, the arid lands a light straw yellow and the fertile valleys and hills grass green. Letter the seas in black and for the rivers and towns paste on little strips of paper which have first been carefully lettered in India ink. To mark the important cities and towns, take thin pieces of brass and wrap them around wire nails so that they form tubes. Take these "tubes," bore holes in the map at the proper locations and push the "tubes" down so that they project about an eighth of an inch above the surface of the map. Paint little bright red circles about these "tubes" in addi-

tion to putting names beside them. Little "markers" for these "tubes" can be made by taking wire nails of the same size that were used in making the "tubes" and soldering to them little rectangular pieces of brass one inch long and one-half an inch wide and then painting them all in different colors. Little holes bored along the side of the box will hold the "markers" and insure their safe-keeping.

When the names of any cities or towns come up in the lessons of the Sunday-school the child can be asked to take a "marker" and put it in the right "tube." If he makes a mistake the teacher can ask some one in the class to make the correction.

## Lesson Helps for February 6, 1916.

### Recitation: Psalm xxxiv. 1-7.

"They looked unto him, and were lightened: and their faces were not ashamed.

"This poor man cried and the Lord heard him, and saved him out of all his troubles.

"The angel of the Lord encampeth around about them that fear him, and delivereth them."

Verse 5. Those who know the Lord's salvation in themselves love to look to Him, that is, love to look to His truth in the Scriptures and as taught in the church. Such a looking brings enlightenment and a clear conscience and purifies the interior life from the evil effects of sin.

Verse 6. Recall the first blessing: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The poor in spirit are those who know and love to acknowledge that they have no goodness of their own. They are humble and recognize their dependence upon the Lord. When such cry to the Lord when evil loves are troubling them, they are heard and saved from their spiritual tormentors.

Verse 7. The mercy of the Lord has surrounded us with the help of angels. When we from the heart "fear" the Lord, that is, fear to sin against Him because we in some degree love His life, then the angels are able to deliver us from our spiritual enemies and to set us free.

### Class Work: Joshua iii. Crossing the Jordan.

With *Primary Classes* describe again briefly the ark and its contents and its place in the tabernacle and then bring out the story of its power at the Jordan. Help will be found in "Sower Notes," vol. 2, pp. 9-13; "On Holy Ground," pp. 134-140. With *Junior Classes* cover the same points, speaking more especially of the power of the ark. Helps the same. With *Senior Classes* dwell mostly on the power of the ark and the parting of the waters of the Jordan. Helps the same as above and in addition: A. R. 529; T. C. R. 283-285; A. E. 700: c. 11.

#### PRIMARY.

In preparing the lesson let the teacher turn to the "Bible Atlas," pp. 30 and 31, and read first about the remarkable Jordan Valley in paragraph 3, on page 30, and then study carefully the cross sections on page 31. The description in "On Holy Ground" will give additions.

The people must now leave their camp on the foothills of the eastern side of the Jordan Valley and come nearer to the Jordan River, which they are soon to cross.

But the river is now full of water from the melting snows, and how are the people to cross? Do you remember the ark? What did it look like? Some one read again Ex. xxxvii. 1-10. Under the golden cover what was there that was precious? The two stone tables on which the Lord had written what? Verse 3 of our chapter says that the people were to follow the ark wherever it went, keeping at a distance of how many cubits? Do you remember the length of a cubit? Two thousand cubits is equal to three thousand feet or a little over a half a mile. Perhaps you have to go about a half a mile to school or a little more, so you know how far behind the ark the people must keep.

But what happened when the feet of the priests bearing the ark touched the water of the Jordan River? The waters just seemed to open. Have you ever seen a river? If there one near your home? Look at the pictures of the Jordan in "On Holy Ground," pp. 135, 140 and 248. Could you stop the water of the river near your home? What

was it, then, that made the waters of the Jordan, coming down from above, stop and pile up so that the water below the opening could run away into the Dead Sea? (Let the teacher draw a simple diagram showing how the water piled up so that dry ground appeared for the children of Israel to tread upon.) Was it the power of the priests? the power of Joshua? No, it was some power coming from the Lord and making itself felt through the little ark that had in it the Ten Commandments. The Lord loved that little, golden chest with its two stone tables in it, and we shall see later that He used it to do some wonderful things. The Lord wanted the people to love what was in the ark, the Ten Commandments, so He let the ark do many very strange miracles.

You remember, once before way back in the history of the children of Israel, about another coming through the water. Where was this? How was this done when the people didn't have the ark with them? Let the teacher look back to Ex. xiv, 15-22.

If the Ten Commandments in the ark, through which the Lord's power came, could do such a miracle or wonderful thing, should we not always love and keep these Commandments and never do anything that they tell us we must not do? Remember where the Lord told Moses to keep the ark when the tabernacle was set up. Was it in the outer court, just inside the door of the tabernacle where the table of shew bread was and the candlestick and the altar of incense? No, the place was called the Holy of Holies because of the Ten Commandments that were safely kept there. If we want to do anything wrong or are thinking wrong thoughts and we don't know how to stop, let us think of the power of the little ark and say one of the Commandments; perhaps, then, we shall know how quickly the good, happy thoughts will come again.

#### JUNIOR.

Let all look at the cross-sections of the Jordan Valley which you can see on page 31 of the "Bible Atlas." Have you ever seen a river and valley like this anywhere in your study of geography? The Grand Canyon of the Colorado River isn't like it, is it? The Jordan River lies mostly below the sea level and its bed is very steep for rivers. See the pictures of the Jordan in "On Holy Ground," pp. 135, 140 and 248. The picture of the river in the "Bible Atlas," p. 30. The Jordan formed what boundary to the Holy Land? The people, then, must cross the river to enter the Land of Promise. How was this crossing to be done? In boats? by a bridge? on rafts? or how? Tell me what you know about the ark. What was kept in it that made it so holy? The Ten Commandments. When the people were camping, where was the ark put? What was the name of that part of the Tabernacle where the ark rested?

Notice verses 3 and 4. Who took the ark? How far behind the priests were the people to keep? How far is two thousand cubits? A cubit is how many feet? Two thousand cubits, then, would be three thousand feet or a little over a half a mile. Perhaps you are half a mile away from your church, the grocery store or your school, so you can see how far away the people were told to keep from the ark. And what was the ark to do? Read again the last part of verse 4. The ark was to show by its movements the way in which Israel was to go. The ark was, then, a sign of the Lord Himself, and the way it moved showed what the Lord wanted the people to do.

But the miracle of the parting of the waters of the Jordan. Name some river that you have seen or that you have read about. Is it quite broad and does it run swiftly and is it deep in places? Do you think that you could stop it up and make the water stand like a wall on your right hand? Have you ever tried to stop up a little brook? It isn't easy for the water just keeps on flowing. What power, then, stopped the water of the Jordan from flowing down into the Dead Sea? The Lord's power, as it came through the little ark, or better, through the Commandments in the ark. Who would have thought that such power could have been given through these two tables of stone? What do you think the lesson is in the people being asked to keep three thousand feet away from the ark and yet to follow it, and in the ark's power to open a passage way through the Jordan River that in the spring time was so rushing and full of water? Isn't the lesson that the Lord wants us to learn the lesson of the holiness and power of the Ten Commandments? If we should now write the Commandments on pieces of stone and put them in a golden box, do you think that these Ten Commandments would now open a way for us across some river? No, for now the Lord doesn't want us to use His Commandments this way; He

wants us to use them to put away evil thoughts that come into our minds, for then we can come into heaven as the Children of Israel came into Canaan. The Ten Commandments, when they are in our hearts and minds, are still just as powerful as they ever were.

Remember that when the young man came to the Lord to ask the way to eternal life or heaven that the Lord said: "If thou wilt enter into life, keep the commandments." This shows how precious the Lord felt these laws to be and how necessary it is for all to keep them if we are to come through trouble and find the blessedness of heaven. We, too, can come safely through times of bad thoughts and feelings if we will only faithfully follow the ark or the Ten Commandments.

#### SENIOR.

What place in the Tabernacle was given to the ark? What made this little golden chest so holy? Recall these words of the T. C. R. No. 283: "The holiness of this whole tabernacle was from nothing else than the law which was in the ark." The Ten Commandments are "in a brief summary a complex of all things of religion by which conjunction of God with man and of man with God is given." (T. C. R. 283.) Read other important things about the ark and its meaning in this same reference to the T. C. R. Remember especially the beautiful name by which the ark was sometimes called "Jehovah there." The ark means, too, the Lord as to Divine Truth and the power of that truth. You can now perhaps understand the reason for the words in verse 3 about the people following the priests who carried the ark. It means our following the Lord's truth wherever it leads us, for we, too, when we leave our natural states, our Egypts, do not know the way to go, "for we have not passed this way heretofore."

But what does the Jordan mean in our experience? Recall the meaning of the "flood" in Gen. vii. Think of these words of David's when the Lord delivered him from the hand of Saul: "The waves of death compassed me, the floods of ungodly men made me afraid." (2 Sam. xxii, 5.) The Jordan River, with its spring floods opposing the Israelites, represents false doctrines and principles, false excuses which try to shut us out of heaven and the church. (A. E. 700: C. 11-14.) But notice how the Lord's power, coming through the ark or the Ten Commandments in the ark, opened these opposing waters. It all represents for us, what? The priests going before the people bearing the ark is the picture of the true heart's simple love for the truths of the Ten Commandments and of the heart's determination to live from the teachings of these laws. The priests under the direction of Joshua, who only represented the Lord, coming to the edge of the waters of the Jordan and bearing the ark, represent our coming face to face with specific false principles and with the evil desire to live from those principles. Let the teacher give some of the false excuses which are used to defend theft, dishonesty, covetousness, Sabbath-breaking, and then point out that when we are brought face to face with excuses like these, especially when beginning our spiritual life, then we are facing our Jordan River of falsity. Notice the interesting and important fact that when the "feet" of the priests only touched the water the waters began to part. The "feet" mean what? The sensuous and lowest part of our minds. Often many of the falsities of life touch us and make their appeal through our senses; but what if they do; does not the power of the Lord's truth coming through His commandments reach down to the plane of the senses? The power of the Commandments in the ark came down through the very feet of the priests so that the waters began to open and to fall back when the feet of the priests touched the Jordan. Remember, then, this little but big point in the lesson, for we oftentimes think that there is no power strong enough to control our sensuous appetites when these are inflamed by evil desires. But there is, and it is the Lord's power in some Commandment that can and will open the way for us through any stream of falsities if only we are willing and desire to go through into our Canaan.

## 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.



	<b>Church News</b>	
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The Englewood Young People's League has invited the other Chicago League members to join them in celebrating League Sunday, January 30th. Service will be held in the Englewood church at 4:15 p. m., to be followed by a supper and a social evening with talks on the work of the League, local and national.

Those who would like copies of Dr. Sewall's recent address on "Germany's part in the growth of the New Church," can obtain same on application to Mr. Willard G. Day, 251 W. Hoffman St., Baltimore, Md. The address is published in full in the latest issue of *The Missionary*, a periodical published at intervals by Mr. Day. This issue contains also an address on "Charity" by Mr. Day, and a sermon on "The Divine Commission." It makes a well-printed booklet of 30 pages. Two cents per copy for postage will cover the expense.

The Ninth Annual Report of the Baltimore New-Church Book Depot is in circulation. For the year ending October 31, 1915, 164 volumes of Swedenborg's Works were sold, and of collateral books 298. Sales realized \$173.39, being \$6.54 more than for the previous year. They were made to 61 receivers of the Doctrines of the New Church, and to 140 other parties representing different faiths. Presentations were made of 69 books as deemed useful. It is desired to publish a new Booklist, as copies of the former list are exhausted. The cost will probably be from \$15 to \$20, and contributions for this as well as for the general expenses of the work may be sent to Rev. G. Laurence Allbutt, 3005 Pennsylvania Ave.

#### Humboldt Park, Chicago.

The Humboldt Park Parish is entering the new year with a new corps of officers, Mr. C. A. Bartels, president; Mr. R. B. Wezerek, secretary, and Mr. A. T. Fletcher, treasurer. Two of the motions recently passed were that all standing committees report monthly to the executive committee and that the secretaries of the Sunday-school, Ladies' Aid and Young People's League report semi-annually. These motions show how eager the society is to do its best.

Mr. Rich's sermons are pointing out the value of usefulness of actually living what we believe. The Sunday-school is being conducted by Mr. Wezerek, whose aim is to enlarge the Sunday-school in numbers as well as to make the heavenly truth dear to the children.

The Young People's League has been reorganized and is helping wonderfully in the social life of the church. The Ladies' Aid is our stand-by, carefully watching everything and helping where it is needed the most.

#### Lakewood, O.

The feast of the Nativity was observed by the Church of the Redeemer Sunday morning, Dec. 26th. The Altar Guild showed great artistic ability in the arrangement of the decorations which were of holly and evergreens. It was generally conceded that the church never looked so beautiful. The Christmas music was impressively rendered by the choir and there was a large congregation present. The Christmas sermon this year dealt with "The personal realization of the incarnation of Jesus Christ." Although Dr. King was convalescing from a severe attack of the grippe his sermon was wonderful, both in clearness and power.

The Sunday-school festival was held Monday evening,

Dec. 27th. The school met in the parish house at 7:30 p. m., and from there marched into the church singing "Onward, Christian Soldiers." In the church there was a brief religious service conducted by the pastor, who then turned the school over to the superintendent, Mr. C. B. Lewis, who led the children and their parents back to the Parish House, where they gathered around the beautiful tree which had been prepared for them by their teachers, and sang their Christmas songs. Santa Claus was there in all his glory (very much to the delight of the younger children) and distributed the presents. The Parish House was well filled and all pronounced it a very happy occasion.

On Sunday, Jan. 2nd, in spite of the inclement weather, a good congregation assembled to celebrate the memorial of Redemption in the Holy Communion. The service was beautiful and impressive and we returned to our homes with our hearts filled with gratitude that in God's providence we were led to the New Church, and that we have so many opportunities for spiritual instruction.

Sunday, Jan. 8th, Dr. King delivered the second of the series of lectures on "The Life after Death." The subject this time was "The Intermediate World and the History of the Doctrine."

#### The Late Dr. Carriere's Busy Life.

DEAR EDITOR OF THE MESSENGER:—Several years ago the late Rev. Charles Louis Carriere, who served the Third Church of the New Jerusalem in St. Louis so long and so faithfully, celebrated his fiftieth anniversary as a minister of the New Church. At the time when I prepared an obituary notice for our church paper, I did not have at hand some facts which Dr. Carriere gave me and which should have been mentioned as indicating what a busy life he led.

During the fifty years of his ministry he baptized 1,022, confirmed 268, officiated at 284 marriages, and conducted 552 funeral services. This is a remarkable record of a man who had a large practice as a physician. It should also be stated that he was ordained at Upper Darby, Pa., by Rev. Thomas Wilkes, May 4, 1862.

Yours fraternally,

L. G. LANDENBERGER.

#### San Francisco—Rev. J. S. David Resigns.

At the Annual Meeting of the O'Farrell Street Society, San Francisco, on January 9th, the resignation of the Pastor, Rev. Mr. David, was presented and read by the Secretary, the same to take effect in three months from date. The resignation was accepted with sorrow and the following expression of appreciation was adopted unanimously by a rising vote:

"In accepting the resignation of our beloved Pastor, Rev. J. S. David, the Church wishes to express its high appreciation of him as a man and a Christian, and especially as a very spiritual man, whose sermons have been uniformly good, helpful and uplifting."

Very affectionate expressions of regret at Mr. David's approaching departure were made by several of the members present, it being asserted that Mr. David's sermons were most spiritual and practical; exceedingly clear in their exposition of the Word and, therefore, as well adapted to beginners and enquirers as to those more thoroughly conversant with the doctrines.

In response Mr. David thanked the speakers and all for their kind appreciation and said that the next three months would complete his seventh year with them, which, he said, was the longest pastorate he had ever had, and that although, henceforth, their paths would diverge, he would be able to look back upon many pleas-

ant experiences which have come to him during those seven years. He concluded his remarks by adding that he had no settled plans for the future, but trusted in the guiding hand of Divine Providence. W. J. PIERCE.

### The Southern Circuit.

The work in the Southern field continues with gradually increasing interest in several localities. Requests for visits to new places have been made with the promise of compliance so far as funds will permit. The missionary pastor is dependent on the contribution of the various circles and individuals for funds for traveling expenses and the exploration of new localities with reported interest. The three trips of last year resulted in diminishing contributions not through lack of interest (though perhaps a test of one's love for the Church as a chief joy), but on account of the general financial panic throughout the south which affected seriously some of the substantial city circles. I have generally had in hand for the beginning of a new year from \$50 to \$75, but this new year, for the first time, there is a deficit, the expenses of last year having used up all that was contributed and the surplus in addition. I have cut expenses to the limit.

The winter trip upon which I am just starting, which is generally the longest, is the last for the Convention year, therefore it is to be hoped that there will not be a deficit to report. The total amount needed for January-March inclusive will be \$150 at least. I am expecting to visit some new places where interest is developing and to go as far as western Louisiana near the Texas border, stopping enroute at any point near the main line where there are receivers who desire the visit.

The following have been received October-December inclusive: Richmond and Virginia, \$11.00; Savannah, \$30.00; Atlanta, \$6.00; Jacksonville, \$52.00; Chattanooga, \$5.00; Johnson City, \$5.00; Swannonna, \$5.00. Total, \$114.00. Total expenses, same period, \$133.00. These figures do not include \$20.00 special contributions for rebuilding organ for Richmond Society. The generally prevailing la grippe cut down the attendance somewhat with some of the circles. January 2nd, in Richmond, there were 16 communicants at the sacramental services, three or four resident members being absent through illness.

J. B. SPIERS.

### A Subscriber for Half a Century.

EDITOR MESSENGER:—In renewing about my fiftieth annual subscription to the MESSENGER permit me to say, that whilst during all of these fifty years I have found its columns containing meat and drink worth a hundredfold the subscription price, still I must say that its columns of late years have grown both in grace and knowledge. In fact, without it, and its coadjutors, *The Helper* and "The Tract Societies," I hardly believe that there would be much, if any, new earth as an outflower of the new heavens now pressing for ultimatum among the children of men.

There is one thought that I would like to submit for the consideration of the editor, as well as the consideration of the many contributors to its columns. It is written (Rev. ii. 15.) "The kingdoms of this world are become the kingdoms of our Lord and his Christ." This is a prophesy of a day when there shall be "one Lord, one faith, one baptism," one fold, and we may say one church.

As a matter of course, primarily this one church is the invisible spiritual "kingdom of God" that "cometh not with observation," and about which it will not be said, "Lo here! or, lo there! for it is within you." But as a

matter of course, every internal, invisible power outflowers into that which is external and visible. Now the thought that I suggest for consideration is about this visible external church. Is the external church organization to be one ecclesiasticism, having one name? Or, will it outflower or organize into as many and divers names as do the fruits and grains of the earth, each having its own specific name to designate its specific nature? As for instance, suppose that a labor organization should adopt the Two Great Commandments on which hang all the law and prophets as its constitution, would not such organization be a true Christian Church? And should our boards of trade, and banking associations, and teachers' institutes, and scientific societies, and any and every organization organized for some specific use—should these adopt the Bible as their constitution and endeavor in its spirit to effect such use, would not each of these be true Christian Churches, even though they were not initiated into such organizations by some ecclesiastical priest of another organization than their own?

I confess that I am inclined to believe, and may say for many reasons do believe that the kingdom, or church of God, whilst of one genus will ever be of varied and divers species, and hence of varied and divers names to indicate the specific nature of the respective use.

In case the editor deems the thought herein suggested a fit subject for reasoning together in its columns I would like to have him or any of his contributors give their views and reasons therefor in premises, and perhaps at least a proper understanding of this matter might end the seemingly irrepressible conflict of ideas as to the name that the external church of God should take.

Stephenville, Tex., Jan. 13, 1916. THOS. B. KING.

### Los Angeles.

The Los Angeles Society was greatly disappointed when Mr. George Marchant, of Brisbane, Australia, decided that he must remain with his own local society for the present. We had expected Mr. Marchant to return to us November 1st, and since August our pulpit had been supplied from Sunday to Sunday in hopeful waiting to welcome a permanent minister for at least two years. Having learned since that Convention had not the right man at present to suggest for this enterprising field on the Pacific Coast for a permanent pastor, and as Rev. J. E. Collom had supplied so acceptably for a year and a half recently, it was decided in conference to again invite Mr. Collom to become the stated supply until next July vacation period, and in the meantime with Convention to be earnestly looking for a permanent arrangement. Mr. Collom most graciously consented to the request and came to us December 12th. We were pleased to have in our congregation that day Mr. George C. Warren and his two sons, Boston, Mr. Walter Warren, Portland, Ore.; and Mr. and Mrs. James R. Carter, Boston, all of whom were making a quick tour of Southern California and the San Diego Exposition. In the distribution of literature we find the writings of Rev. Chauncey Giles so acceptable to strangers in the New Church we were especially pleased to welcome his daughter, Mrs. Carter.

Jan. 2nd Mr. Collom exchanged pulpits with Rev. L. H. Edmiston of Riverside, Cal. Mr. Edmiston gave a most helpful sermon on "The Jericho that must be overthrown" and at the close of the morning service administered the Holy Supper. January 9th Mr. Collom from the pulpit called attention the Memorial Services held today in Washington, D. C., in honor of Rev. Frank Sewall, and one of the chants composed by Dr. Sewall was used in our morning service in loving remembrance of his useful life.

**San Diego, Cal.**

As San Diego is now somewhat in the public eye, a few words with regard to this enterprising exposition city of the far southwest, and the little New-Church society here may be of interest to the readers of the MESSENGER.

It is generally known that San Diego has a splendid and picturesque location on the heights above its noble harbor, all well protected by the sweeping arms of Point Loma on the north and Coronado on the south; and that with its dry, marine atmosphere it has one of the pleasantest and most equable climates known to man, being for the most part warm in winter and cool and comfortable in summer.

Perhaps it is not so well known that San Diego was the scene of the first Spanish settlement in California, and that here was the first of that long historic line of famous missions, established on the Pacific coast by the Franciscan fathers.

Nearly all are aware that during the past year a local exposition, "The Panama-California," has been successfully held at San Diego. While it made no effort whatever to compete with the vast and splendid international exposition at San Francisco, and attempted only to attract travel to the southern part of the state, it nevertheless possessed rare beauty and harmony of design along Spanish and mission lines, in addition to an exquisite and picturesque setting on the hills and among the canyons of the great Balboa Park of San Diego. Even last year our eastern friends who came to San Francisco, and did not visit San Diego, which they could without extra traveling expense, not only failed to see one of the most interesting and historic places on the Pacific Coast, but they missed seeing an exposition of rare picturesque and pleasing qualities such as so seldom delight artistic tastes, or the human sense of beauty.

But what is of present interest, and the best news from San Diego, remains to be told such as are not already aware of the remarkable transformation which is now taking place.

The exposition is to be continued another year, but no longer as a mere local affair. It is to take on an international character, and have the very cream of the foreign exhibits at San Francisco, with new material from one or more countries beside. The famous Canadian exhibit and that of the United States government are now being installed. Henceforth the name will be "The Panama-California International Exposition," and it will well hold its own in the series of those remarkable displays. It should be said that the exposition buildings here are of a permanent character and will look just as beautiful this year as last, while the setting of trees, plants and citrus groves are continually growing more and more beautiful.

Now with regard to the New Church at San Diego. It is a small society which has had to struggle with many disappointments and difficulties, including, of course, that of small financial resources. But it is an earnest, harmonious working body, with aspirations not only to do its duty, but to be an influence for good. It has a church edifice, well located on University Heights, but cheaply built of plain boarding, and now greatly needing repair, as the interior is badly weatherstained. Yet as the society has a considerable debt, it has seen no rightful way of making improvements. When in San Diego last summer, our eloquent visitor from Australia, Mr. Marchant, was much impressed with our need of more satisfactory and attractive surroundings, and without any suggestion on our part has recently sent us the generous sum of sixty dollars toward renovating the interior of

the church. As this amount or more needs to be spent on the roof and exterior, before it would be wise to begin on the interior, the society can but hope that some kind friends, or the Augmentation Fund, being aware of our need, may see a way to help us.

This is not said in the way of begging, but to explain the situation, both so that the facts may be known, and that our visitors, of whom we hope to have many the coming year, will not expect too much of our struggling Society. The earnest people of the little San Diego New-Church Society are neither discouraged nor dispondent, but like all in this remarkably hopeful and enterprising city, zealously believe that we need only to go steadily forward with patience, and better things will be in store for us.

HOWARD C. DUNHAM.

**Buffalo—The Every-Sunday League.**

In conversing with the friends connected with this Society it has been almost unanimously conceded that attendance at church *every Sunday* is easier than occasional attendance. Because the regular habit formed becomes a second nature and almost does itself.

In consulting my parish list I find something over sixty people who are at church regularly now and then, and whom we may depend upon to be there at stated periods. With this serious drawback: that we get something over one-half on a given Sunday, keeping the audience always small and lessening the inspiration that results from larger audiences. Strangers noticing this scantiness are less likely to come again and even our regular people find this sphere of smallness discouraging. Besides this sixty we have about forty composed of church members and others who have not yet become interested in this new administration, who in former days used to worship with us. With larger audiences even these might finally be led to return. Now, if we could have a regular *every Sunday* congregation of sixty our cozy room would look comfortably filled and we should have a service which would tend to increasing largeness and interest. I am therefore asking these sixty regular occasional attendants to join an *every Sunday League* and pledge themselves to come to church *every Sunday*. I am mailing these cards to such, requesting those who feel that they wish to help to success the New Church of Buffalo to sign these pledges and return to me at 56 Brantford Place—the venture to become operative on the first Sunday of the new year of nineteen hundred and sixteen.

CLARENCE LATHBURY.

Dec. 21, 1915.

**Minneapolis.**

Winter has come at last after a long, warm and sultry fall, which has not been exactly favorable from a sanitary point of view. Many of our people have been under the weather, and there is hardly a family that has not been more or less in the grip of "la grippe." Consequently there was some apprehension lest the receipts from our Ladies' Aid bazaar, which was held in December, should not come up to our expectations and enable us to meet the plumber's bill for putting in the pipes and getting water supply in our church. It soon became manifest, however, that the energetic efforts of our ladies, assisted by the generosity of our masculine constituency, had been more than equal to the task, the total receipts amounting to \$126, or fully twice the amount required. This happy result would not have been realized had not our ladies worked like busy bees for a whole year, and often until after midnight during the weeks preceding the bazaar, as some are employed in business during the day and could not meet until after supper time.

Among welcome visitors the last fall were Mr. and Mrs. James R. Carter of Boston, who surprised us with a call at our home and also saw the church. Our eastern friends carried with them an atmosphere of encouragement and joy and also other good things which are highly appreciated and dearly valued. Mr. Carter is welcome not only on account of his personal qualities of good cheer and kindness to our church, but also as a representative of our General Convention. We rejoice in feeling that the great body, or perhaps I should say the wise head and the loving heart of our organized church cares for its western cuticle and loves to come here and see what we are doing and how we are getting along. Such kindly visits send a thrill of enthusiasm through our veins and make us feel the bonds of sympathy and solidarity that unite us with the whole church, whether in the east or elsewhere.

Our services are well attended, which in no small degree is due to the recently formed choir which leads the congregational singing and has at last realized our long nourished desire to incorporate the chants from the Scriptures in our services. The choir consists so far of Mrs. F. Boor, Miss A. Fulton, Miss Ray Hallam, and Dr. C. A. Swenson. New Year's day Miss Fulton's sister, Mrs. Kuhnert, of Duluth, and Miss Boor, a niece of Mrs. Boor, also favored us with their presence and singing of the beautiful hymn "Tarry With Me, O My Saviour."

Quite a few strangers have attended our services of late and have shown their interest by coming back Sunday after Sunday and taking part both in the services and in the Sunday-school. One of them even ordered a full set of the new Standard Edition of Swedenborg's writings.

As I conclude from the correspondence that is constantly pouring in at this office that our work in Minneapolis is followed with great interest all over the country. I might add the following statistical figures from the year 1915: During the year 49 services were held in the city of Minneapolis with an average attendance of 22. The Sunday-school met 37 times with an average attendance of 17. The Arcana Study Club met 20 times with an average attendance of 10. All these services were in the English language. Besides that there were held four services in the Swedish language with an average attendance of 15. I also have preached three times in Lenox, Iowa, three times in Rockford, Ill., and two times attended meetings of the Illinois Association and Ministers in Chicago and read papers there.

The blessing of Divine Providence seems to rest with the church in Minneapolis, and we look forward toward the events of the new year with hope and glad anticipations.

AXEL LUNDEBERG.

### Frankford, Philadelphia.

"Christmas Ahead of Time" was the topic of Mr. Stockwell's sermon two weeks before Christmas Sunday, and following this thought, the Junior Choir sang "How Shall I Keep My Christmas," so that by the time the day arrived, thoughts were turned to the reason for the celebration and the wonderful meaning to each of us of the birth of the infant Jesus—"Ye shall call his name JESUS, for he shall save his people from their sins."

On the Wednesday evening preceding Christmas, those having toys or books to dispose of, brought them to the Sunday-school room and the committee in charge arranged for the sending of same to the homes where the little children would otherwise have had no gifts of the kind. The response to the suggestion that this be done was beyond expectation—the desk and table in the library not being sufficient to hold all the articles. It has been the

custom to have a Thanksgiving offering of food in various forms and to distribute same to families in need, not forgetting our Day Nursery and Hospital, but this is the first time that concerted action has been taken in reference to Christmas, and all agreed that the pleasure received in preparation for the happiness of the little ones was not to be given up in the future.

Services were held in the church at half-past six on Christmas morning. The number present showed appreciation of the fact that this is a good way to commence the "Day." The service included the singing of that good old hymn—"Christians Awake, Salute This Happy Morn," by several of the Junior members of the Sunday-school, led by Miss Mary Wardle, the congregation joining very heartily in the closing stanzas; Scripture reading by the pastor, followed by a short talk on the significance of the Saviour's birth in a manger—or rock. After the service, greetings were exchanged and as we came out into the morning air, the sun was just rising and greeted us with most beautiful colors.

Seddon Hall was in fine condition for our Sunday-school entertainment on Thursday evening during Christmas week. Nothing has been done to improve the outside, but the injunction to clean first the "inside" was carried out literally and the hall was very attractive-looking in its new coat of paint, new lighting, etc. The large platform was fitted up as a "homey" room—a green rug on the floor, green covered chairs, a mantle with a brick fire place for Santa Claus to come out with his tree—and made a good setting for the various numbers on the program. Miss Edna Randolph Worrell, quite well known as a composer of several Christmas Cantatas and songs suitable for use in the Sunday-school, had charge of the entertainment and was assisted by Mrs. Guernsey A. Hallowell. A Christmas Pantomime by some of the smaller children was greatly appreciated. It showed how the good fairy, assisted by the brownies and "Santa" brought cheer to the hearts of some poor little children who went to bed confident in the belief of receiving good things to eat, also books and toys, in the morning, because it was Christmas, even though there was no food in the house and "big sister" was only able to procure a few sticks of candy for the stockings. Singing by the school, recitations, and a reading by the pastor of how a poor boy was able to bring a Christmas message to the soldiers in the trenches in the European war completed the exercises.

After the entertainment, a box of candy was given to each scholar—the little ones of the Kindergarten department receiving an orange in addition.

L. P. H.

The Frankford (Philadelphia) Society is starting the New Year with a larger attendance at both church and Sunday-school, and a "work-together" spirit. The Lord has shown wonderful helping power.

The building formerly used for worship, now known as the James Seddon Hall, has been renovated for social gatherings, by the members of the parish. This work is in charge of a committee under the capable leadership of Mrs. Edwin Stearne. The aim is to use this hall in such a way that our fund for a new church edifice may be raised to a sum which will encourage us to make definite plans for such an edifice. The building now used for worship, called "The Little Church Around the Corner," does not fully supply our needs.

We have had some generous contributions during the season of 1914-1915, among them the following, which are gratefully acknowledged:

Mrs. Emily Wolstenholme .....	\$ 600.00
(Used in renovating James Seddon Hall.)	
Mr. George Marchant .....	150.00
(Applied to publicity work; largely responsible	

for the increased attendance at church and Sunday-school.)	
Sheppard H. Royle . . . . .	25.00
(New song books for Sunday-school.)	
S. F. Haxton . . . . .	25.00
(For shrubs to beautify front of church.)	
H. G. Stockwell . . . . .	200.00
(For music and stenographic help.)	
Mr. and Mrs. H. G. Stockwell . . . . .	97.81
(For Sunday evening services in theatre.)	
	\$1,097.81

JOHN W. STOCKWELL, *Pastor.*

**Aid for the War Sufferers.**

It will be of interest to the readers of the MESSENGER to know that the Massachusetts New-Church Woman's Alliance has decided to render assistance to the war sufferers of Europe through the New-Church women of England. The following circular issued recently will give the information and suggest to the New-Church women of this country how they can all co-operate in this pressing use. A copy of this circular has been sent to the director representing each society in the National Alliance in this country:

"DEAR FRIEND:—At the December meeting of the Massachusetts New-Church Woman's Alliance it was voted, that the Alliance resume its activities to assist its English sisters in their relief work among the war sufferers, in the same manner as last year, and that a committee be appointed for that purpose.

"A letter from the Secretary of the English Women's League says: 'We are asked for children's clothes, pajamas, shirts, socks, men's old clothes, and also women's clothing, bed-socks; practically everything. And the hospitals are always wanting all sorts of things.'

"Thus clothing of all kinds will be acceptable; but it should be borne in mind that old garments should be made clean and whole before they are contributed. Money also should be solicited; for it has proved very acceptable and necessary in meeting the needs of the work in England. And this year, in addition to the relief of the Belgian refugees, our English sisters will have much to do in relieving the distress of New-Church people who have met with reverses. Will you kindly present this appeal from the committee to the proper organizations in your society, including those of the young people, and do all in your power to secure liberal and hearty responses from your people?

"All contributions should be sent to the chairman of the committee, Mrs. H. Clinton Hay, addressed to the New-Church Book Room, 134 Bowdoin St., Boston, by March 1st.

"All the knitting that is now being done by our workers at home should be sent into the committee as early as practicable in January, as it is hoped that it may be sent by parcel post in advance of the cases by freight, to meet the needs of winter already upon suffering Europe. Kindly report as soon as possible what may be expected from your society."

been anticipated, yet they led to a number of excellent addresses, which consequently prompted his suggestion that the editors of the *Review* procure some of the papers and present them to their readers in a "New-Age Number." This the editors have done, and the January issue just published has much interest from this standpoint. Among the articles are: "Our Lord Cometh," by Julian K. Smyth; "The Second Coming of the Lord," by James Reed; "The Half-Consciousness of the Second Coming," by William F. Wunsch; "Present Transition Conditions," by Lewis F. Hite; "What the Modern World Thinks of Swedenborg," by E. M. Lawrence Gould; and "The Growing Demand for a Re-Statement of Christian Truth," by John R. Hunter. The editorials and two Bible Studies are also in harmony with the general purposes of this issue.

A number of commendations of the *New-Church Review* from outside sources have come to our attention recently, among which we mention one or two. In the *Portland (Maine) Sunday Telegram* of November 21st last, in a communication entitled "The Ideal Bishop," a certain writer, in view of the approaching convention of the Episcopal clergy and laity in the diocese of Maine for the purpose of nominating a successor to the late Bishop Codman of that state, presented some of his ideas as to desirable characteristics in a bishop. Among other things he said:

"He ought to be familiar with the views of the notable religious teachers of the world, and particularly with the spiritual philosophy of Swedenborg, who only teaches the correct doctrine of the Divine Trinity and of Redemption, and the only true spiritual sense of the Holy Scriptures. . . . He should be a student, and well acquainted with the current reviews, particularly *The Hibbert Journal* and the masterly and profound papers it contains on philosophy, sociology, and theology, and *The New-Church Review*, with its erudite articles on spiritual themes by great scholars and scientific thinkers."

In this connection it is interesting to report that recently, when one of our ministers happened to be at the General Theological Library in Boston, some favorable comment that was made by the librarian concerning the *Hibbert Journal* led him to remark that he had recently seen the *New-Church Review* coupled with the *Hibbert Journal* in a commendatory way. The librarian answered in warm commendation also of our New-Church quarterly, characterizing its articles as excellent and scholarly, and worthy of classification with the leaders of thought. When it is known that this library supplies theological literature to the ministers of all New England, and that its librarian is in constant touch with all such literature, the value of the endorsement will be appreciated.

The *Christian Intelligencer* gives a quite lengthy review of the "Bollinger baby" case, and comments in part as follows:

The example of Dr. Haiselden, of Chicago, in permitting a defective infant to die when his life could have been prolonged by surgical attention, is being followed, as it was feared that it would be, by medical men in other places. This, therefore, raises the whole question as to the right of any practitioner to do anything, either directly or indirectly, to imperil a human life. \* \* \* The soul of every human being has the right to have the chance to express itself through the body, be that body ever so feeble or illshapen. Alexander Pope, the poet and essayist, was "a little crooked thing that asks questions"; John Wesley, the founder of Methodism, was a feeble lad, but grew strong, and robust through the open-air life and lung exercise required by his work as an itinerant preacher. \* \* \* But in every instance the principle that every human life is sacred must be inviolably observed and every soul created by God within a human body must be given every possible opportunity to develop into whatever that God, "to whom belongeth the issue of death," would have it become.

**Current Literature**

**▲ "New-Age Number" of the New-Church Review.**

In the MESSENGER of September last the President of the General Convention suggested to the Associations that were to hold their meetings during the fall the consideration of the general subject, "The Growing Recognition of the Coming of the Lord," and as sub-topics suggested: (1) "The Recognition of the End of an Old Age and the Beginning of a New," (2) "The Acknowledged Breakdown of Protestant Theology," and (3) "The Growing Demand for a Re-statement of Christian Truth."

While these suggestions were not taken up so widely nor handled so efficiently on the whole as might have

## The Church Calendar.

### Feb. 6. The Fourth Sunday after Epiphany.

#### The Light of the World.

Selection 46, B. of W., p. 105: "I will bless the Lord at all times."

Lesson I: Gen. xxxix.

Responsive Service VI: The Blessings.

Lesson II: Matt. xxiii.

Gloria, Benedictus and Creed.

Hymns:

43: "Holy, holy, holy."

312: "Jesus, lover of my soul."

## Baptisms

RANDALL.—At St. Louis, Mo., Jan. 14, 1916, Ivan Henry, 15-months-old, son and second child of Carl Edward Randall and Eleanor Randall, Rev. Geo. E. Morgan officiating.

MCPHERSON.—At their home, 4001 Paseo boulevard, Kansas City, Mo., January 3, 1916. Mr. William C. McPherson, his wife (Della Irene), and two daughters, Otie Mabel and Gertrude Blanche. Rev. George E. Morgan of St. Louis officiating.

## Obituary

BEAMAN.—At Newtonville, Mass., January 4, 1916. Sarah Parsons Beaman, in her eighty-third year, while visiting her daughter, Mrs. John Daboll.

JONES.—Thomas Lewis Jones departed this life at St. Louis, Mo., on the 4th of January, 1916, in his eightieth year.

Our Brother Jones, who was of Welsh ancestry, was born at Bridgeport, Conn., February 2, 1836. He was united in marriage at Beaver Dam, Wis., to Catharine A. Stamm in March, 1865. Two children were born of this union: Mamie A. and Irving L., both of whom survive their father, the mother having passed away some years ago.

In the fall of 1868 Mr. Jones went to Odell, Ill., and taught school the first winter in Union township. He resided for a while in California and Georgia, returning to Odell, and afterward moving to Pontiac, Ill.

He received the teachings of the New Church in 1883, which were a great delight to him until his end on earth came. He united with the Pontiac New-Church Society, and when he moved to St. Louis he became a member of the New Church there.

For some years of late Mr. Jones lived on his fruit farm at Alvin, Texas, and when his health began to fail, he came to St. Louis and made his home with his daughter, who tenderly cared for her father. His condition made it necessary that he be placed in a hospital. He was taken to the Deaconess Hospital, where he lingered but a few days and passed quietly away.

Brother Jones was a man of sterling character and found the writings of Swedenborg a great comfort to his soul. He was a constant reader of the MESSENGER and kept up his interest in all the work of the church.

A brief service was held in St. Louis at Paschedag's funeral chapel, con-

ducted by Rev. L. G. Landenberger, who also accompanied the remains to Odell, Ill., where, in the presence of relatives and a goodly number of old friends, a service was held in the M. E. Church and the doctrines of the New Church in regard to the Lord's Providence in life and death were set forth.

ROBINSON.—At Pontiac, Ill., January 6, a good and useful citizen, Augustus E. Robinson, passed away from the activities of this world to a higher plane of life. He lived an honorable and active life among his fellow citizens, being in public service for about twenty-five years. He was city marshal or chief of police nearly eighteen years, and had since that time filled the office of superintendent of streets. He was a most faithful and conscientious public official. As a police officer he was tearless, but possessed of most excellent judgment in the performance of his duties. As superintendent of streets he was most conscientious and careful in his work. He was held in such high esteem by the public that, although a Democrat in politics, he retained his position through all changes of administration. It was pointed out at his funeral that if such men as Mr. Robinson were kept at the head of public affairs, politics would be relieved of the stigma that often attaches to them on account of graft. The funeral services were conducted by Rev. John S. Saul, presiding minister of the Illinois Association, and were largely attended. A widow and two daughters survive him.

VALENTINE.—Mrs. Gertrude Valentine, long known as a devoted member of the New-Church Society of Newtonville, Mass., passed to the spiritual world at Cambridge, January 6, seventy-three years of age. Returning to the neighborhood of an earlier home, she has lived, for several years in Cambridge, with visits to her daughter and grandchildren in Brooklyn; to her sister in Newtonville, and to her summer camp, where she exercised a delightful hospitality. Her ready sympathy and kindness, and her Christian cheerfulness and courage have made her presence and companionship always helpful. The funeral service was held in the Cambridge chapel on Sunday afternoon, January 9.

KAYE.—Mrs. Anna Louisa Kaye at Boulder, Colorado, January 2, 1916, aged 87 years 7 months and 19 days.

Mrs. Kaye was the daughter of New-Church parents; her father, Samuel Kling, having received the doctrines through Mr. Jungerich and Mr. Ehrenfried of Lancaster, Pa., when he was working in that city as a printer. He removed to Philadelphia, and there, where the subject of this memoir was born, he worshipped in the German church, of which Rev. Manning B. Roche, was pastor. After the death of her father Mrs. Kaye, then Miss Kling, was adopted into the home of Rev. James Seddon, of Frankford, by whom she was instructed in the faith of the New Church. In 1853 she was married to Jesse I. Kaye, a native of Yorkshire, England, who preceded her into the spiritual world twenty-one years ago. Of their eleven children, six sons still survive. Her sons were baptized in childhood by Rev. J. J.

Lehnen of the Lenox Society, Norway, Iowa.

The Riverside, Iowa, and Boulder, Colorado, papers give extended notices of Mrs. Kaye's life and death, and bear ample testimony to her numerous virtues and useful life. Her wish had been expressed, that she should, if possible have New-Church burial service by a New-Church minister, but that was found impracticable, and Rev. R. H. Forester of the M. E. Church was called upon, and kindly conducted the service from the New-Church Book of Worship. He afterwards expressed himself as profoundly impressed by the doctrinal views he had learned through these exercises, and expected to look further into the New-Church teachings. The value of such lives as that of this pioneer, Mrs. Kaye, cannot be estimated—their works do follow them.

Conception and the birth of sons are spoken of in some parts of the Word in a purely spiritual sense—conception for the thought and device of the heart and sons for truths. Thus in Hosea, "As for Ephraim their glory shall fly away like a bird; from the birth, and from the womb, and from the conception." Ephraim signifies the intelligence or the understanding of truth, and sons truths themselves. It is also said concerning Ephraim, or the intelligent, who has become foolish: "The sorrows of a traveling woman have come upon him; he is an unwise son, for he shall not stay long in the breaking forth of the sons of the womb." (A. C. 264.)

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