

New-Church Messenger

"Behold, I make all things new"

VOL. CX. No. 9

CHICAGO, WEDNESDAY, MARCH 1, 1916

WHOLE No. 3164

New-Church Messenger

For terms of subscription and other particulars of publication see
Publisher's Department on advertising page 2.
Entered as second-class matter July 11, 1907, at the post office at
Chicago, Ill., under Act of Congress of March 3, 1879.

CONTENTS

EDITORIAL:—Death of the Rev. S. S. Seward—Preparedness—After the War; the Grand Man—Editorial Notes	161
THE SERMON:—The Perfect Life.....	163
CONTRIBUTED:—The Value and Use of Spiritual Truth—Labor and Religious Principles—Moods—Regeneration—Changes in a Hundred Years.....	165
IN THE STUDY:—Four "Boy" Types.....	168
The Lord's Dominion (poetry).....	168
SUNDAY AFTERNOONS:—The Golden Key—Pussy Willow (poetry)—"Bible Lessons for Little Beginners"—Lesson Helps for March 12, 1916.....	169
CHURCH NEWS:—Honor to the Memory of a New Churchman—Urbana, O.—New York Association.....	173
COMMUNICATIONS:—Stories as Missionary Literature—Evolution and the New Church—Private Property in Land—Property and Land	174
CURRENT LITERATURE:—A Theory of the Higher Life—New Design for Church Architecture.....	176

Death of the Rev. S. S. Seward.

The Rev. Samuel S. Seward passed into the spiritual world from his home in Pittsfield, Mass., early Tuesday morning, February 22. Mr. Seward was one of the older ministers of the New Church and was very active and prominent in all its councils and activities. He was President of the General Convention from 1900 to 1911, and was for a number of years President of the American Swedenborg Printing and Publishing Society. So pass to the higher life one by one of the older men who have worked long in building up the New Church in the world, and leave their labors for others to enter into.

The funeral took place in the Thirty-fifth Street Church, New York, of which Mr. Seward was pastor for many years, on Friday last, the interment being in Laurel Hill Cemetery, Philadelphia. A fitting memorial of Mr. Seward's useful life will be given in a future issue of the MESSENGER.

Preparedness.

There is as much difference between arming for peace and arming for war as there is between heaven and hell. The distinction is one that is not

generally recognized. It is vital, and ought to be better understood. The difference, however, exists for the most part in the spirit, and not so much in the letter.

The man who arms for war generally does so under the belief that he is arming for peace. He believes in self-defence, and on this plea gains the support of the man who arms only for peace, or to maintain peace. But so far as the man who arms for war gains the ascendancy in this way, so far is the nation on its way to militarism. The inevitable result of this is war. The present conflict illustrates the point. Militarism is a well recognized cause of it. How then shall we know whether the cry today for increased armament is in preparation for peace or for war?

Some contend that this agitation has been started and kept alive by a war party, eager to fight the first nation that gives offence, or interested in preparedness from a purely business point of view. That may be, but it is impossible to prove it. Unquestionably the militaristic spirit is a powerful factor in the present campaign, but the movement is also supported by many who are chiefly governed by a desire to be adequately prepared for defensive purposes alone. What then is to be the outcome?

The outcome of this campaign in an aggressive or defensive war at any future time wholly depends upon the temper of the units in the nation in their daily walk in life. If the spirit of criticism and resentment—being constantly on the outlook for weaknesses and shortcomings in our fellowmen, and quick to take offence when no offence is meant—if that spirit predominates in the people, then "preparedness" means arming for war. But if Christianity is at work in an increasing measure, curbing and controlling the hypercritical and revengeful spirit in the public and private life of the people, then the arm of the nation will never be raised to strike except in self-defence. International treaties will continue to be mere scraps of paper, and a federation of the world-states a mere dream, until men learn individually in larger measure to control their passions in the name of the Lord.

The Lord addressed His disciples—they who follow Him in spirit and in deed in all time—when He said: "Ye know that the princes of the nations exercise dominion over them, and they that are great exercise authority upon them. But it shall

not be so among you: but whosoever will be great among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

After the War—The Grand Man?

It is somewhat confusing to a New Churchman to notice the many divergent theories promulgated by prominent writers, in regard to the action which will follow the close of the present European war—more particularly directed to harmonize the nations of the world into unity of purpose and insure lasting peace.

The great majority of theorists look more to the material and economic aspects of the case, building their new internationalism upon selfish considerations of mutual and reciprocal benefits, to be reckoned on the natural plane of progress only. Some, quoting the "brotherhood of man" for their watchword, advocate a world comity wherein individuals, states and nations will come into agreement to submit everything to a co-ordinate government under universal laws of equity and justice. They seem to ignore, however, man's common tendencies to evil and the constant necessity to cultivate the higher spiritual laws and practices which can alone establish individuals, states and nations in this world, as corresponding members of the Grand Man in heaven. We are taught in the Writings much about the Grand Man in the heavens, and how each individual, state and nation finds a rightful place in the harmonious co-operation of its legitimate use as qualified to represent the bones or the muscles, the viscera or the brain—some fitting place, for which preparation has been made in this world. How far is Divine Providence, through the permissions of war and its consequences, shaping the destinies of the world into the life of the Grand Man? And cannot the New Churchman see that most human plans for unity and peace, ignoring the Lord's way, are futile and uncertain? Must not each individual, state and nation, initiate its life—the life of heaven—grow and become perfect in its own soil, in mutual charity co-operating with its neighbor in all good work, but nevertheless shaping an independent destiny for a place in the Grand Man?

It seems to be just as necessary for the future happiness of mankind that there be variety and diversity in this world. Indeed, reverting again to the Grand Man, it would seem vitally necessary. There are no two blades of grass alike, and no two human faces are the same. How then can we expect a solidarity of purpose or a harmony of action amongst the nations of the world—so diverse and unlike—under any scheme man may devise? It is only by spiritual co-operation in the recognition of one Lord God and Saviour and a gradual acceptance and obedience to the truths of the Holy Word,

that the Grand Man can overshadow the pathway of those who in variety and unity are destined for the kingdom of heaven. It is through the revelation of the Lord's Second Coming we are beginning to understand this attitude, and it is the duty of all New Churchmen to make it known. In time, all obscure things will become new and plain, and those who follow the Lord in the regeneration will have more open vision, and find a place in the Grand Man of heaven. Each will find his legitimate place of use, no matter from what earthly environment of tribe or nation, Christian or Gentile.

Editorial Notes.

In a sermon preached at the Eutaw St. Temple, Baltimore, on February 4th, as reported by the *Baltimore American* of the next day, the Rev. Dr. Wm. Rosenau, rabbi, spoke of conversation as "one of the fine arts—the noblest, the most important, and the most difficult." "No conversation," he said, "is worthy of its name unless at its end we are richer than we were at its beginning." The rabbi deplors the substitution of the graphophone and other amusements for pleasant discussion, which, he says, is generally treated with impatience, the excuse being that "the tension of the modern life calls for relaxation." Another reason for the decline of the art is "over-specialization in education," the idea being broached that "everything which has not a direct bearing on one's future vocational career is a waste of time; only that is considered important which has a commercial value."

Dr. Rosenau's contention is well taken. Much of the ennui and irksomeness of life arise from the mind being occupied on only what is comparatively trivial, whereas pleasant discourse on higher subjects instead of leading to fatigue, braces and refreshes the mind, gives it a wider outlook, and prevents it from being warped by too great self-concentration. "With the angels of heaven, all things of their speech are open even to the Lord, and this is also clearly perceived and is also heard from its softness and quality." (A. C. 8868.) Two excellent chapters which will well repay careful study as regards cultivating conversation, are that on "The Diversions of Charity, Which Are Dinners, Suppers, and Social Gatherings," in the "True Christian Religion," Nos. 433, 434; and that on "There Are Diversions of Charity, Which Are the Various Delights and Pleasures of the Bodily Senses, Useful for the Recreation of the Mind," in the "Doctrine of Charity," Nos. 189-196.

"Observer" writes in the *Baltimore News* of February 5th, with reference to the recent letters by Mr. F. Colquhoun Fisher in the *Southern Churchman*, discussing "One Cause of Arrested Growth of the Church," and upon which we commented in a recent note. He speaks of a conversation he had had with a clergyman who expressed his opinion that there is now a struggle going on "between those who identify the concept of religion with the out-worn interpretation and traditions of the Middle Ages, who hold to the letter alone, and not the spirit, and place the passing forms of religious customs above the real substance of religious

truth, and the forces which under the guidance of intellectual truth and moral earnestness, are seeking to restore the very few, the very plain and the eternal elements of the life and teachings of Christ." "Observer" continues: "I see I have almost used my allotted space, but Mr. Fisher's letter has stirred my thoughts, so let me continue what my clergyman friend said to me: 'I believe that the church in the near future will command the intellectual, moral and spiritual powers of a larger number of strong men than ever before in its history.'" This reminds us of what is promised in the Word: "They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. i. 5.)

Current Opinion in its issue for February summarizes the Right Hon. Arthur James Balfour's "Theism and Humanism" (The Gifford Lectures: George H. Doran Company). It quotes from a reviewer of the Literary Supplement of the *Contemporary Review*, who says that "Mr. Balfour has succeeded in putting the agnostic dogmatists on the defensive." The article informs us:

"Mr. Balfour finds in Theism the only congruous origin to account for the highest qualities of human action, knowledge and admiration. . . . He points out, for instance, that esthetic values are in part dependent upon a spiritual conception of the world we live in. The lover of natural beauty longs to regard it as a revelation from spirit to spirit, 'not from one kind of atomic agitation to the psychic accompaniment of another.' History would lose its interest if it were merely a 'natural history' of animals whose life and strife in the end signify nothing. Not brute fact, but what actually happens to self-conscious personalities and communities, 'a world-outlook that calls for some attribution of permanent value to human effort,' makes history interesting."

In Mr. Balfour's own words:

"Ethics must have its roots in the Divine; and in the Divine it must find its consummation. . . . I find in the love of God a moral end which reconciles other moral ends, because it includes them."

In T. C. R. No. 12 Swedenborg reviews the entire field of human affairs, and observes:

"Consider whether you can think analytically about any form of government, or any civil law, or any moral virtue, or any spiritual verity, unless the Divine from its wisdom flows in through the spiritual world. For my part, I never could, nor can I now; for I have perceptibly and sensibly observed that influx now for twenty-six years, continually; wherefore I say this from observation. Can nature have use as its end, and dispose uses into orders and forms? This can be done only by one who is wise: and the universe can be thus ordered and formed only by God, whose wisdom is infinite."

	The Sermon	
--	-------------------	--

The Perfect Life.

BY THE REV. JOHN GODDARD.

Be ye therefore perfect, even as your Father who is in heaven is perfect. (Matt. v. 48.)

Does it sound like a contradiction of those other words from the same lips: "None is good but one, God?" If one cannot be even good, how can he be perfect?

There is a tendency with some at this day to accept the old Hindoo idea known as pantheism, which declares that all things as well as all people

are parts of God, and therefore good and hence perfect, and who read this thought into the lines of the poet:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

Others would limit the idea of divinity to man. Still others to those who obtain divinity and perfection by rising intellectually above the appearances presented by nature, and declaring that there is no imperfection and no evil; that this is an error of the earthly mind; that all is good, and perfect, and Divine, unless we deny this fact; and that with the acceptance in faith of this truth, all disease, pain, suffering, would disappear. We should be perfect, as God is perfect.

But *our* faith tells us that the human creature is not life, not even a part or a fragment of life. He is only a receptacle of life, as the eye is a receptacle of light, or the ear of sound. God alone is Life, and Life is love. As God is Unselfishness itself, He cannot love Himself supremely, but must create others, to whom He can impart His life, and to whom are given the essential human traits of freedom and reason. Not even God can create gods possessing life in themselves. This is a contradiction in terms. Human beings can be only creatures, not creators. The qualities of freedom and reason, with which all human beings are endowed, and which require each one to act independently, according to his own choice and judgment, constitute the "door" which separates us from God, and which nevertheless may be so used as to unite us with Him. This door of separation is the door at which, as we read, the Lord stands and knocks, so that if any one hears His knock or His voice, and opens the door, He will come in and bring His blessings with Him. But even then the life and blessing are His, not man's. We are vessels formed and endowed to receive life, but the most vital part of our human endowment consists in the capacity to choose for ourselves what we will make our own—whether the love of self or the love of others; whether the appearances which nature presents to our senses or the revelations of God; whether the outside life of the body or the inside life of the soul. But no degree of human development, no perfection of regeneration, no overcoming of the selfish or animal nature will ever make man identical with God, or enable him to say, "I am good, I am perfect, I am God."

But it is possible, as has been suggested, to think of this command to be perfect in a *relative sense*, without identifying man with God. We can speak of a perfect diamond or a perfect rose without making that diamond or rose essentially different from others of its kind which are less perfect. So we may talk about a perfect man without separating him from other human beings, or identifying him with God. And so we may, in one sense, read the command to be perfect as God is perfect to mean, be perfect as a man even as God is perfect as God. And so understood, the words simply teach us to have a perfect *ideal* of manhood, and strive for it. For perfection can only be an ideal, never an attainment. There is no perfect rose or diamond, or machine. Perfection may be forever approached, it can never be attained. Nothing in creation, not even nature as it came fresh from the Divine hands, can be perfect. We read in Genesis that all things which God made and looked upon at

creation were "very good," but never that they were perfect. And if not in nature, surely not in man. Job says: "the heavens are not clean in His sight," and "His angels He charged with folly." The very existence of free choice in man implies imperfection. That imperfection will grow less the more earnestly and deeply one seeks to know and do his Master's will, but his approach to perfection will be according to the presence of the Lord's spirit of perfection in him, which grows in the degree that one practically refuses to be his own, and strives and prays to be the Lord's.

Our first thought then is, that when our Lord asks us to be perfect, he means perfect as human beings, not as God. Also that such perfection can be only an ideal, never an attainment. At one's very best, as when one becomes conscious, like the angels, of the indwelling of the Divine Spirit as a life not his own, he can only say, with the apostle, "I live, yet not I, but Christ liveth in me." In this thought of the perfect life as the life of the Lord recognised and accepted as such by man, we find our chief and practical lesson.

Our text begins with the word "therefore"—"therefore be ye perfect." And this word connects the command to be perfect with those new and strange commands which precede, such as "give to every man that asketh of thee"; "whosoever smiteth thee on the one cheek, turn to him the other also"; "love your enemies, bless them that curse you, do good to them that hate you," etc.

Our main trouble arises when we think of these as laws of mere action or commands merely to do certain things, instead of remembering them as laws of the spirit, calling for a motive life, or a motive love above the love of self or the world, hidden from the eyes of all save One.

Should we necessarily be true to this inner spirit by going through the form of turning the cheek to the smiter, or giving all we possess to any beggar, or going through the form of praying for our enemies? The efficacy of such acts would depend upon the spirit behind the form. We would by no means say that we are never to make use of some of these precepts as laws, but we would affirm that the principles which they teach belong primarily and chiefly to the inner realm of the individual soul, out of the sight of other men. The laws which seem to be taught in this chapter are only what we may term a kindergarten method of conveying spiritual ideas to a people unprepared for the truth in a deeper and truer, or a more abstract form. Their real meaning or intent appears in the Saviour's opening declaration that He came, not to reveal a law of mere action, like that of old time, but a law of the spirit; not only to tell us not to kill, but not to hate; not only not to commit adultery, but not to lust; to be inwardly and not merely superficially free from sin. The ten commandments are not abolished; He did not come to destroy the law, but to fulfill it, or fill it full of inner life; to help us to reach a state of heart and mind in which we can not only love a neighbor who has been kind to us, but an enemy who has done evil to us—not indeed to love his evils, but to love and have faith in his ultimate deliverance from evil; to love the potential angel in him; and thus to come into a state of heart and mind like that of the loving and forgiving Lord Himself. The almost impossible attainments which this chapter sets before us if we regard them as

mere literal commands are kindergarten methods of telling of the meaning and spirit of the Saviour's life which He offers us as a gift.

Now connect this thought with our text by the word "therefore": "therefore be ye perfect as your Father who is in heaven is perfect."

How can we be perfect as He is perfect except by choosing to have His spirit abide in us and rule us instead of our own, or His absolute unselfishness instead of our native selfishness. The word "perfect" then means the inner life which the Lord gives. Or, as far as man's part in this perfection is concerned, it means that spirit in man which believes in and trusts and practically chooses the Lord's life instead of his own. The perfect life is the gift of the Lord to the man who strives to overcome his inner and deeper selfhood. It means the spirit which loves right and thinks right and does right, not for success in the world, not for popularity, not even for heaven in the sense of selfish happiness, but purely and simply for the sake of the Lord's unselfishness. Be not satisfied with any outward attainment. Seek the inner life revealed on the mountain top in Galilee.

While the Sermon on the Mount does not then describe an outward law of mere action, which can be fulfilled by doing or refusing to do certain things, yet it would be conveying a very wrong impression to say that it has no practical application. It has an intensely practical application. While the words "resist not evil" do not mean that we are to submit to the thief or burglar, or leave the nation undefended, they do mean that we individually as Christians should strive to renounce our inward selfishness, and to us as a nation they mean that we should overcome all prejudice towards other nations, and refuse the temptation to exploit them in any way.

There are those who believe that through prayer, if it be earnest, one can attain the Saviour's life, that is, the inner, perfect life. Prayer is indeed important, nay, indispensable. But even as a prayer it must obey the injunction, "when thou prayest, enter into thy closet and shut the door," and look to Him who seeth in secret. There are two doors in every man—an upper and a lower. The upper, when closed, shuts us out from God; the lower, when closed, shuts out the spirit of the world and self. If we want the perfect life—the Lord's life—we must shut the lower door and open the upper door at which the Saviour knocks.

But seeking the perfect life also means and demands effort while engaged in practical life in the world—effort to attain this hidden life of love for mankind. It requires obedience to the inner spirit of the Decalogue, which the Sermon on the Mount reveals.

How much unforgiveness there is in the world! How much evil speaking! How much exaggeration of faults! How much envy and jealousy! How much we incline to use our imagination in condemning others, instead of confining ourselves to facts! How common is the habit to gossip about the faults or evils of others instead of following the gospel rule of going alone to one who has offended or injured us or our friend in the honest desire to forgive and forget as well as to confess one's own faults! How common and how serious is the spirit of contempt for others! In all these things we betray the existence of deep and dangerous evils and the need to

overcome and repent. We need the spirit of the Sermon on the Mount. We need the prayer and effort to conquer the inner, hidden selfishness. But above all, we need to look to the Lord and be willing to obey Him, for we cannot ourselves create the inner, better and perfect life. We need to practice the command, "Be ye perfect," which means, *do not be content with yourself or your own efforts or attainments*; do not rest until hatred, dislike, suspicion, jealousy, envy, and all the rest of the evil brood are banished from the depths of the heart by the presence of the Lord's spirit, which is alone perfect, and which alone can create a new heart and a new life in man. The Sermon on the Mount means to us what our Lord said to Nicodemus: "Verily I say unto you, ye must be born again"; "unless a man be born *from above* (the Greek reads) he cannot see the kingdom of God."

This command, "be ye perfect as your Father is perfect," is therefore a trumpet call to men to come to the Lord by overcoming their inward selfishness.

Last Sunday we thought of Judah's power remaining until Shiloh comes. And we thought of the apostle John remaining until the Saviour comes again. We saw that when Peter, meaning the organized church, grows old and dies, the spirit of love, meant by Judah and by John, lingers in people outside the church. In the organized church of today there seems to be very little appeal for the culture of the inner life, but outside the church there are signs, often crude and imperfect, of a yearning for a return to the real gospel, or to the life it requires. We recognize it in Tolstoi's life, although he interpreted the sermon on the mount chiefly as a law of the hands instead of chiefly a law of the heart. If any one will read the closing chapter of Henry George's "Progress and Poverty," he will see signs that the author's appeal for economic righteousness is at heart a religious yearning for spiritual living. We might continue indefinitely to present evidence of the presence of this new spirit outside the organized church, but instead of this, we will be limited to a single personal illustration, which will bring the practical lesson home to us in a manner befitting the beginning of a new year.

We have heard of Brand Whitlock, our ambassador to Belgium, who, by the way, was born at Urbana, Ohio, and alludes in his recent work entitled "Forty Years of It," to the New Church in that town. He was for a time the mayor of the city of Toledo, succeeding the late Mayor Samuel Jones, who was best known as "Golden Rule Jones," because he had inscribed that rule upon the walls of his factory: "As ye would that men should do to you, do ye even so to them."

Mr. Whitlock and Mayor Jones were close friends. In the work alluded to, a number of anecdotes of Mr. Jones are related. It appears that during the latter's campaign for mayor, which was full of bitterness and misrepresentation, there was a prominent man who had persecuted and maligned him, especially attacking his motives, evidently seeking to make him appear a hypocrite. Mr. Jones, in a simple natural desire for human sympathy, and anxious to have the truth appear, called on his defamer, and handed him a brief statement of his position carefully and quietly told, and asked him merely to read it. The man responded by snatching

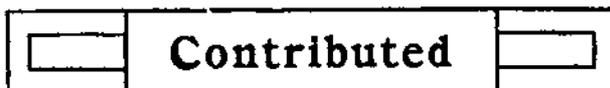
the paper from Mr. Jones and, without offering to read it, tore it up in his face.

"Mayor Jones (writes Mr. Whitlock) was a large and powerful man, who had been reared in the oil fields, where blows are quick as tempers. He was athletic, always in training, one who took constant physical exercise. Moreover he was a Celt, naturally quick to resent insult. Yet he turned away from the fellow without a word." Immediately after he came to Mr. Whitlock's office. He tells of his emotion, and of the beautiful smile which came over his face as he said:

"Well, I've won the greatest victory of my life. I have won at last a victory over myself, over my own nature. I have done what it has always been hardest for me to do."

The church, as represented by Peter, has failed, but the Lord's beloved disciple lingers, awaiting his Master's advent. The Master has come again. The message which reaches the world through His servant is voiced in the words: "The Lord Jesus Christ, the one God of unselfish love, reigns in heaven and on earth." His love is at our disposal, and will be given to all who overcome the selfish life in act and spirit. The New Church seer reaffirms the truth of the Sermon on the Mount, not as a message to the children in a spiritual kindergarten, but to the manhood of the church. This requires us to meet with our Lord alone—to enter our closet and shut the door opening to the world and self without. And if we are His true followers; if we are ready to hear His voice and close the lower door at which the world is knocking, and open the upper door at which He is knocking, we shall value, not the outer life of justice less, but the inner life of heaven more. We shall seek this perfect life—the Lord's life, as the one thing, the only thing, which is really worth while. And may each new year mean to us a new and truer effort to obey Him who says:

"Therefore be ye perfect, as your Father who is in heaven is perfect."



The Value and Use of Spiritual Truth.

When we consider that the Lord was revealing the Word through a period of more than a thousand years, through Moses, the prophets, and the apostles, we may see that it is a most precious gift to men. Its use was not for the prophet only, nor for the Israelitish people only, but for all people through all the ages. It is God's message to all men. It was revealed for the purpose of giving men a knowledge of the things of eternal life. Without that knowledge men would remain merely natural. Spiritual truth opens and develops the spiritual mind and thereby man attains eternal life in heaven. The prophet and the Jewish people were only the means through whom the Lord would give the Word to the world. But the Jews believed that they were the Lord's own peculiar people, His favorite children. They believed He would shower riches upon them and take them away from others. So also the riches of spiritual truth in the Word they wanted for themselves alone. They were unwilling to give these rich spiritual treasures to the rest of the world. They were not a people imbued with

the missionary spirit to give their knowledges to others. The Lord showed their quality in many of His parables. He depicted them under the type of the rich man clothed with purple and fine linen who fared sumptuously every day. But the gentiles, the other nations in the world, who did not then have the Word, are described by Lazarus, poor in knowledge of spiritual truth, yet desiring it; but the rich man, the Jew of old, would not so much as give the crumbs that fell from his table. How selfish, self satisfied, self contained can one be with himself, rich in knowledge, close to God in his own estimation, having a beautiful ritual, the Word written and revealed, yet begrudging even a few truths to the outside world! They were like a rich man superabounding with all the good things of this life who prides himself in being rich, and who despises those in need; but who will not help to relieve their distress.

The dogs, however, came and licked the sores of Lazarus. The sores represent the defective states of life in which those are who are ignorant of the truths and goods from the Word. At the time of the Jewish Church the mass of people in the world were in dense ignorance respecting God and eternal life. Most nations were idolaters, and many evils prevailed amongst them, but these were with many due to ignorance rather than to a wicked disposition. Those of them who endeavored to discover some truth to dispel the darkness and cure the evils which prevailed are described by the dogs which came and licked his sores. Through the long ages of spiritual darkness that prevailed before the Lord's coming many men arose in the various nations who saw some glimmerings of light, and who ameliorated the grievous condition of the people. But those who had the Word kept it to themselves until the time of the Lord's coming, when He passed judgment on the two states. He judged not as the world judges, from the mere outside, the mere appearance. He judged a righteous judgment. The time of judgment is depicted as a passing out of the world into the other life. The beggar died and was carried into Abraham's bosom. The rich man also died and was buried.

In both cases, however, the Lord depicts life as continuing. Death is indeed the close of one stage of life, but it is the beginning of another. Lazarus was in Abraham's bosom. The rich man died and was buried; but he could see, and hear, and talk, which a dead body cannot do. He was in hell. Much has been written and said about sheol and hades, the Hebrew and Greek words translated hell. Yet the conception of the meaning is not changed by substituting the Hebrew word or the Greek word for hell. Hell is evidently an undesirable condition of life. In hell the rich man lifted up his eyes, being in torments, he seeth Lazarus afar off in Abraham's bosom, so he wanted Lazarus sent "to dip the tip of his finger in water and cool his tongue, for I am tormented in this flame." People have formed a conception of the nature of hell or hades from the literal form of the symbol, rather than from its spiritual meaning. In the Word the rich man represents those who have many knowledges of truth, because they possess the Word; but because they have not made good use of them, they are deprived of them in the judgment. "Take there-

fore the talent from him and give it to him that hath ten talents." So the rich man wanted water—truth—in the other life, and could not procure it there, because he had not used his knowledge wisely here. Riches acquired or possessed merely for self indulgence, and for the gratification of one's appetites, passions and pride of self are demoralizing to the character and debasing to the spirit. The true use of wealth is in the promotion and increase of business whereby those employed therein acquire the comforts and necessities of life, and by which the general good of a community is promoted. So, too, correspondingly, knowledges of the truths of the Word which are spiritual riches are not an end in themselves. They are not for the purpose of stimulating the pride of intellect, of possession, of self satisfaction. The church is not for self glorification in the possession of magnificent temples, rituals and forms of worship. These regarded merely as ours are but Jewish riches, the opposite of treasures in heaven. The vast outside world living in ignorance, spiritual darkness and consequent evils of life, lies at the door of the rich man. Those who have knowledge always have opportunity to communicate that knowledge. Herein is the true use. The gate of opportunity is open to all. The Jewish Church closed the gate of this opportunity. Light within but darkness without were in vivid contrast, which increased their satisfaction and pleasure. But when the Lord came the judgment disclosed the evil self within. The light revealed the darkness of the Jewish mind, and dispelled the darkness of the gentile mind. "They that sat in darkness and the shadow of death upon them the light shone." The Christian Church was essentially a missionary church. The spiritual riches received were freely given to the world. "Go ye into all the world." "Freely ye have received, freely give."

To the New Church spiritual riches have been given with a lavish hand, given not for self gratification but to be passed on to others. We may take these riches with a Jewish spirit in the pride of our possessing them, but in this spirit the door of opportunity is closed for spreading the light to the world. Riches are good when properly used, because they are the means whereby uses are extended to others. Let the light shine so that they who are in darkness may see the light and rejoice in that light. Let not our gifts be confined to crumbs falling from the master's table, but let the invitation go out to eat at the table itself. JOHN WHITEHEAD.

Labor and Religious Principles.

The *Rochester Democrat and Chronicle* recently contained an article describing a movement that has been begun in Glasgow, Scotland, for establishing a labor college. We are told that "the promoters of the idea are persons who for many years have been studying economics and industrial history in classes held under the auspices of organized labor in Glasgow. The article continues:

"If the proposed college is to be conducted on a plan similar to that of the classes mentioned, it should serve a useful purpose. The instruction given to the Glasgow workmen has consisted of explanations of the use of saving, investment, capital and other economic matters, and there have been lectures regarding the growth, present state and future possibilities of various industries. It is said that workmen, even the humblest, who have been so enlightened, do not work in a state of dogged, vaguely dissatisfied ignorance, but with enthusiasm and content-

ment born of the knowledge of what their work means and of what their employers are trying to accomplish. The workman who comprehends the relation of his task to the business and sees that his own welfare depends on his giving his employer cheerful and intelligent work, is not a 'cog,' whatever his position. He is a man."

The educational movement as above described is undoubtedly very commendable and if properly conducted will result in more intelligent workmanship and a better understanding between the employer and the workmen employed. The demand for trained men in all lines of work is being constantly emphasized: The need of regarding work from a religious point of view is very much overlooked. The New Church can impart the religious principles needed for right guidance in this respect.

In the "Doctrine of Charity," No. 168, where "Charity in Workmen" is considered, we are informed:

"By workmen are meant operatives and artificers of the various kinds. If they look to the Lord and shun evils as sins, and do their work sincerely, justly, and faithfully, they become forms of charity,—each in proportion as he loves his work and is earnest in it. For their works are goods of use,—serviceable to the neighbor for various necessities and uses; as, for food, for clothing, for dwelling, for protection, for preservation, for pleasure, and in many other ways; and are the gains of the commonwealth. Just in so far as any one puts his mind into his work and labor, from the love of it, he is in it, as to affection and thought concerning it; and in proportion as he is in it, he is withheld from thinking of and loving vanities, and afterwards is led of the Lord to think of and love goods; and also to think of and love the means to good, which are truths. It is not so with one who applies himself to no work. Every workman who looks to the Lord and shuns evils as sins, shuns idleness, because it is the devil's pillow; shuns insincerity and fraud; and shuns luxury and intemperance. He is industrious, sincere, sober, content with his lot, and works for his neighbor as he would for himself; because in doing his work he loves himself and him in equal degree."

G. L. A.

Moods.

There are times when our faith and courage run low, and we are cast adrift on a sea where we have nothing to guide us. The best we seem capable of doing is to cease from struggle and let the waves bear us as they will. Slowly the shadow passes and after awhile we begin again to feel the urge of hope and purpose to do and be. What we have gained by our lapse into despair and idleness we are unable to tell. Why such moods should have assailed us we do not know. The world moves on just the same with its battles and its victories and we take up our work where we dropped it and go forward with renewed expectation of the success which yesterday we thought lost.

But what do our moods matter anyway? When the season of darkness is gone the sun blazes up in our eastern horizon and we may forget the night that has passed. All the stronger will be the things we will do because we have thrown off our recent yoke of oppression and have come into the light of a fresh morning. Possibly we are inspired to thoughts that might not have come except for the experience through which we have lately passed. At all events, we need to seize the supreme moment and put our full power of use into it.

There is no occasion to wait for a more propitious time. We have learned the ills that others have suffered and are suffering. This is enough to impel us to say or do the right thing. A. L. M.

Regeneration.

Who does not see that every one is at liberty to think of God, or not to think of Him, provided he be instructed that there is a God; so that every one has liberty in spiritual things, equally as in things civil and moral. The Lord gives this liberty to all continually; for which reason one becomes guilty, if he does not think of God. Man is man by virtue of this power; but a beast is a beast from not having this power; therefore man is capable of reforming and regenerating himself as from himself, provided he acknowledges in his heart that he does it from the Lord.

Every one who does the work of repentance, and believes in the Lord, is reformed and regenerated; man must do both as from himself, but *as from himself* is from the Lord. It is true that man cannot contribute anything thereto, no, not in the least; nevertheless you were not created statues, but you were created men, that you might do that from the Lord as from yourselves. This is the only return of love and faith, which the Lord constantly desires should be made to Him by man; in a word, do it from yourselves, and believe that you do it from the Lord, thus ye do it as from yourselves. . . .

To act as from one's self is not implanted, because to act from Himself belongs to God alone, but it is given continually, that is, adjoined continually, and then so far as man does good and believes what is true as from himself, so far he is an angel of heaven; but so far as he does evil and thence believes what is false, which is done also as from himself, so far he is an angel of hell. That this also is as from himself surprises you, but still you see that it is so, when you pray that you may be preserved from the Devil, lest he should seduce you, and enter into you, as he did into Judas, fill you with all iniquity, and destroy you, soul and body. But every one incurs guilt who believes that he acts from himself, whether it be good, or whether it be evil; but guilt is not incurred by him who believes that he acts as from himself. (A. R. 244.)

Changes in a Hundred Years.

In summing up the changes which have taken place in the past century about religious questions, Rev. A. Nairne, D. D., thus speaks of Bible criticism in England, in the Established Church:

"Looking back upon the whole period, we perceive some loss. Close, reverent knowledge of the English Bible is probably less general. Parish priests teach less Scripture in sermons and catechising, being more concerned with public topics or ecclesiastical discipline; how Scriptural Tractarian sermons were! The fine scholarship which used to be an English characteristic is less practised, so that Dr. Swete's beautiful craftsmanship begins to have the charm of a lost art. Yet the progress has been real. We do know more of the unsophisticated sense of the Holy Scriptures. The different authors have become real men to us, each with a special message to his own time and to ours. Through frank recognition of the Manhood of our Lord we are learning to believe more deeply in His Godhead. Forgotten truths of Apostolic doctrine have been recovered. The rude shock of criticism has been endured, and now it proves a solvent of materialistic prejudice and allows the eternal wonders to break through. Indeed, to a large extent criticism has finished its immediate work; it is going out from the cloister to the field and street, transforming itself to freedom as it goes."

"Heroism is endurance for one moment more," say the people of Daghestan.

	In the Study	
--	---------------------	--

Four "Boy" Types.

In taking up with the class the pictures of David and Goliath, three other "Boy" types presented themselves almost without effort, and the peculiarities ascribed to them in the sacred record seemed worthy of further consideration. The four "Boy" types are

Joseph, Samuel, David and Jesus.

The chief picture drawn of the first is that of his dreams; of his wandering about in the field in search of his brothers; of his preceding the House of Israel into Egypt and preparing the land of Goshen for its reception. Out of Joseph seems to grow the long line the house of Israel, afterward pictured forth in such wonderful and psychologic detail for the student who realizes fully that the "sons of Israel represent the spiritual church: or the traits of mentality that apperceive the spiritual church." Joseph, being a boy at the time this picture is drawn (and not a man) represents the initiatory forms of the Divine Revelation, or the first apperception man has of the coming Divine Humanity, which is to occupy a central position in its life and in all human lives. Joseph, the Dreamer, the Provider: he evidently stands for the method whereby the Divine revelation creeps into the outer or natural mind and establishes its hold upon the inmost parts of it.

Next comes Samuel, the Boy Prophet. He is pictured in the boy picture given of him, as set aside for the Lord and when the significant incident is portrayed, which is symbolically determinative of his place in the narrative, it is emphasized that he learns to distinguish between the voice of Deity and the voice of man. He hears the voice of Yehovah three times and mistakes it for the voice of Eli each time. But the fourth time he understands. And the voice of Yehovah to Samuel becomes a settled factor of the Divine Word ever after. For Samuel is the first of the remarkable trine of Samuel, Elijah and Elisha, and after them of the long line of 16 other prophets. It is the apperception of the fact of the Divine Humanity as noted by the "potential" spiritual man—the spiritual man, that is prophesied—the promise of spirituality dormant in every human being. The "Boy" picture of Samuel; of how he is prayed for; how Eli misunderstands his mother's prayer as first even as the boy afterward misunderstood Yehovah's speech; the fact of his service in the Tabernacle at Shiloh; all stand as "Boy" pictures for the earlier stages of the apperception of the Divine Humanity. For this reason words very similar in import are used of the Boy Samuel as are later used of the Boy Jesus.

The third picture is that of David. Here we have less uncertainty. There is less vagueness: the boy knows what he wants to do. He does not misunderstand the voice of Deity. He is quite prepared, not only to hear, but to undertake a gigantic task, that of slaying Goliath, the giant Philistine. If Samuel represents potential spirituality, as it is in its abstract form, David represents it in the concrete, as it attacks the huge problems of actual life. And David is the beginning of a line of kings, as Samuel is the beginning of a line of prophets.

And finally the "Boy" Jesus. The picture painted of His boyhood is that of His finding that He must be about His Father's business. Not only a struggle with the gigantic problems of the natural side of things, but with that of the spiritual side of things. Hence He struggles, not with Goliath, a giant of earth, but in the very next picture with the "Devil," the gigantic potentiality of Evil on the mental and spiritual side of things. Hence this

picture gives the final aspect of the mind of man in its apperception of the tremendous fact of the Divine Humanity. All these pictures, as I said, being "Boy" pictures represent the first gleams of this tremendous fact, of the "God-Man" each in its own degree and at its own stage of progress. If the picture were a "man" picture it would represent the advanced and matured perception of this vast fact.

Codified, the four pictures would therefore stand:

1. Joseph for the glimpse of the Divine Humanity, which the "natural" man has. It comprises such glimpses of Divine guidance and care as irresistibly lead him to realize that there is "higher power" that shapes and overrules things in his life.

2. Samuel, for the further glimpse vouchsafed the more thoughtful and more regenerated man as to the same Divine thought and care that overrules his life. He sees Him, not only in the physical sequence of things, but in the mental results of his life experiences: in the patience, the tolerance, the sympathies, the altruism he has learnt to be entirely possible, in this natural life of ours.

3. David, for the deeper realization of the Divine Love which comes to the spiritual man at times, when he stops to think of his life and its experiences and of what not only they mean, but what He means who controls them and coordinates them: and

4. Jesus, the final sense of "a Divine Childship," of "being about the Father's business": of asking life the most serious questions: of searching deep into the why and wherefore of things; not because of one's self, but because one wishes to be an implement in the hands of Deity, that shall be at least somewhat worth while.

They are four distinct and perfectly understandable steps in the "apperception of the Divine Humanity" and of what it means to man.

ADOLPH ROEDER.

The Lord's Dominion.

Look beyond the shell-torn sky-line;

Look beyond the breakered sea;

Did you see the looming figure,

Where Time meets Eternity?

Vast and dim, yet sharply outlined

Did I see it through the smoke—

Was it angel, God, or prophet?

And I heard it. Thus it spoke—

"Furl your bloodstained battle-banners;

Bury all your mangled dead;

Let the trumpet sound 'Cease firing,'

Stand in silence—bow the head.

Why this maddened thirst for conquest?

Why think man gains victory;

When 'the Lord shall have dominion

From the river to the sea?"

"Stand in silence for a moment

Till the smoke has cleared away;

Think you that the Lord will let you

Over conquered land hold sway?

Think you, you can barter nations

As ye did in days of old?

Know ye not, a new day dawneth,

When men are not bought and sold?

"For behind your puny efforts,

Like the rocks that line the sea,

Stands a mighty, silent power;

Stands the Lord's humanity.

Cease your battling; it is useless;

Naught gains your brutality;

For 'the Lord shall have dominion

From the river to the sea."

—ADOLPH ROEDER, in *The Newark (N. J.) Evening Star*.



Sunday Afternoons



"Sun stand thou still upon Gibeon." (Raphael's Bible Pictures.)

The Golden Key.

From the Fairy Tales of George MacDonald.

There was a boy who used to sit in the twilight and listen to his great-aunt's stories. She told him that if he could reach the place where the end of the rainbow stands he would find there a golden key.

"And what is the key for?" the boy would ask. "What is it the key of? What will it open?"

"That nobody knows," his aunt would reply. "He has to find that out."

"I suppose, being gold," the boy once said, thoughtfully, "that I could get a good deal of money for it."

"Better never find it than sell it," returned his aunt. And then the boy went to bed and dreamed about the golden key.

Now, all that his great-aunt told the boy about the golden key would have been nonsense, had it

not been that their little house stood on the borders of Fairyland. For it is perfectly well known that out of Fairyland nobody ever can find where the rainbow stands. The creature takes such good care of its golden key, always flitting from place to place lest any one should find it! But in Fairyland it is quite different. Things that look real in this country look very thin indeed in Fairyland, while some of the things here that cannot stand still for a moment will not move there. So it was not in the least absurd of the old lady to tell her nephew such things about the golden key.

"Did you ever know anybody to find it?" he asked, one evening.

"Yes. Your father, I believe, found it."

"And what did he do with-it, can you tell me?"

"He never told me."

"What was it like?"

"He never showed it to me."

"How does a new key come there always?"

"I don't know. There it is."

"Perhaps it is the rainbow's egg."

"Perhaps it is. You will be a happy boy if you find the nest."

"Perhaps it comes tumbling down the rainbow from the sky."

"Perhaps it does."

One evening in summer, he went into his own room, and stood at the lattice-window, and gazed into the forest, which fringed the outskirts of Fairyland. It came close up to his great-aunt's garden, and, indeed, sent some straggling trees into it. The forest lay to the east, and the sun, which was setting behind the cottage, looked straight into the dark wood with his level red eye. The trees were all old, and had few branches below, so that the sun could see a great way into the forest; and the boy being keen-sighted, could see almost as far as the sun. The trunks stood like rows of red columns in the shine of the red sun, and he could see down aisle after aisle in the vanishing distance. And as he gazed into the forest he began to feel as if the trees were all waiting for him, and had something they could not go on with till he came to them. But he was hungry and wanted his supper. So he lingered.

Suddenly, far among the trees, as far as the sun could shine, he saw a glorious thing. It was the end of a rainbow, large and brilliant. He could count all the seven colors, and could see shade after shade beyond the violet; while before the red stood a color more gorgeous and mysterious still. It was a color he had never seen before. Only the spring of the rainbow-arch was visible. He could see nothing of it above the trees.

"The golden key!" he said to himself, and darted out of the house and into the wood.

He had not gone far before the sun set. But the rainbow glowed the brighter. For the rainbow of Fairyland is not dependent upon the sun as ours is. The trees welcomed him. The bushes made way for him. The rainbow grew larger and brighter; and at length he found himself within two trees of it.

It was a grand sight, burning away there in silence, with its gorgeous, its lovely, its delicate colors, each distinct, all combining. He could now see a great deal more of it. It rose high into the blue heavens, but bent so little that he could not tell how high the crown of the arch must reach. It was still only a small portion of a large bow.

He stood gazing at it till he forgot himself with delight—even forgot the key which he had come to seek. And as he stood it grew more wonderful still. For in each of the colors, which was as large as the column of a church, he could faintly see beautiful forms slowly ascending as if by the steps of a winding stair. The forms appeared irregularly—now one, now many, now several, now none—men and women and children—all different, all beautiful.

He drew nearer to the rainbow. It vanished. He started back a step in dismay. It was there again, as beautiful as ever. So he contented himself with standing as near it as he might, and watching the forms that ascended the glorious colors

towards the unknown height of the arch, which did not end abruptly, but faded away in the blue air, so gradually that he could not say where it ceased.

When the thought of the golden key returned, the boy very wisely proceeded to mark out in his mind the space covered by the foundation of the rainbow, in order that he might know where to search, should the rainbow disappear. It was based chiefly upon a bed of moss.

Meantime it had grown quite dark in the wood. The rainbow alone was visible by its own light. But the moment the moon rose the rainbow vanished. Nor could any change of place restore the vision to the boy's eyes. So he threw himself down upon the mossy bed to wait till the sunlight would give him a chance of finding the key. There he fell fast asleep.

When he woke in the morning the sun was looking straight into his eyes. He turned away from it, and the same moment saw a brilliant little thing lying on the moss within a foot of his face. It was the golden key. The pipe of it was of plain gold, as bright as gold could be. The handle was curiously wrought and set with sapphires. In a terror of delight he put out his hand and took it, and had it.

He lay for a while, turning it over and over, and feeding his eyes upon its beauty. Then he jumped to his feet, remembering that the pretty thing was of no use to him yet. Where was the lock to which the key belonged? It must be somewhere, for how could anybody be so silly as to make a key to which there was no lock? Where should he go to look for it? He gazed about him, up into the air, down to the earth, but saw no keyhole in the clouds, in the grass, or in the trees.

Just as he began to grow disconsolate, however, he saw something glimmering in the wood. It was a mere glimmer that he saw, but he took it for a glimmer of rainbow, and went towards it. And now I will go back to the borders of the forest.

(To be continued)

Pussy Willow.

Pussy Willow wakened
From her Winter nap,
For the frolic Spring Breeze
On her door would tap.

"It is chilly weather,
Though the sun feels good;
I will wrap up warmly—
Wear my furry hood."

Mistress Pussy Willow
Opened wide her door;
Never had the sunshine
Seemed so bright before.

Never had the brooklet
Seemed so full of cheer:
"Good morning, Pussy Willow,
Welcome to you, dear!"

Never guest was quainter—
Pussy came to town
In a hood of silver gray
And a coat of brown.

Happy little children
Cried with laugh and shout,
"Spring is coming, coming,
Pussy Willow's out!"

See that little Sunbeam,
Darting through the room,
Lighting up the darkness,
Scattering the gloom.

Let me be a Sunbeam
Everywhere I go,
Making glad and happy
Every one I know.

—Selected.

The Sunday-School

"Bible Lessons For Little Beginners."

Some of us may know the two books that bear the above title. They are written by Mrs. Margaret J. Cushman Haven, published by Fleming H. Revell Co. and sell for seventy-five cents a volume. They were written to give a two-years' course of instruction to little beginners in life. In the words of the author's Introduction: "They are intended for children under six years of age in the Sunday-school; that is, for those who are beginning their Sunday-school life. In the home, also, they may be used by the mother, as a basis for the first systematic Biblical instruction."

Mrs. Haven is a trained teacher and the books above mentioned were published at the request of a sub-committee of the International Lesson Committee. Of course New-Church mothers will have to revise the theology of the writer, but a little attention and care will make this easy.

What will be found valuable in the books will be the order and tactful methods used to present the general subjects of the Divine Kindness, Love and Power, Reverence, Obedience, Prayer, Heaven, etc.

Notice the order say in Lesson 1. First comes the title: "Jesus Helping the Hungry" with sub-title "His Great Power and Kindness." Then follows the Golden Text: "He hath filled the Hungry with good things"—Luke 1:53. Following this comes: "Passages for the Teacher's Study, with Analysis." Now comes the "Lesson in Outline" with sub-topics: "Point of Contact," "Teaching Points," "Results Sought," "Picture," and "Hymn Suggested." This is followed by "Blackboard Hints" and then finally "The Lesson Taught," which is subdivided into: "Approach to the Lesson," "The Lesson Presented" and "The Truth Emphasized." The pictures suggested by the books may be had for fifty cents extra.

In using these books one suggestion needs to be made. Since the letter of the Lord's Word communicates directly with heaven and the Lord's Life is in it, more use of the actual language of the Word should perhaps be attempted than Mrs. Haven indicates. The letter of the Word forms the most valuable "remains" in the child's life.

Lesson Helps for March 12, 1916,

Recitation: Matthew xxviii. 1-4.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

"And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

"His countenance was like lightning, and his raiment white as snow:

"And for fear of him the keepers did shake, and became as dead men."

The two Marys coming in the early morning light to see the sepulchre is a beautiful picture of the good affec-

tions of the human heart turning in times of darkness and doubt to the Scriptures to find the Lord. And such a turning brings unexpected light and a blessed revelation for "weeping may endure for a night but joy cometh in the morning."

The great contrast between the life of self or life for self and the life of the true Christian, this contrast when revealed by the light of Scripture produces in us a spiritual earthquake or a separating of these two opposites. The descending angel of the Lord is the descending truth from heaven which comes down through the mind of the reverent reader of the Word.

The angel sitting on the stone from the mouth of the sepulchre is a striking Scriptural symbol of the nature and content of the Divine Word. The countenance like lightning expresses the fiery warmth and enlightenment of the celestial sense, the white garments the splendor of the spiritual truth of the spiritual sense and the stone the solid strength and support of the letter.

Such a revelation of the Divine nature of the Word makes the old selfish habits of thought "shake" or it reveals their weakness and unreasonable nature and it makes our old evil desires become as if dead.

Class Work: Joshua x. 1-27. Victory in the South.

With Primary Classes make clear and vivid the natural story, making it a special point to bring out that it was the Lord's help that brought victory. Find help in "Sower Notes," vol. 2, pp. 37-41, "On Holy Ground," pp. 148-152, "Bible Atlas," p. 50. With Junior Classes cover the story and the geography and the Lord's part in the conquest and speak of the "Sun that stood still" and of the book of Jasher. Helps the same. With Senior Classes speak especially of the miracle of the "sun" standing still, telling the class what really happened and what it all symbolized. Helps the same as above and in addition "Doctrine of the Sacred Scripture," 102, 103; A. R. 11, 62399; A. C. 7553; A. E. 401, 503; T. C. R. 279.

PRIMARY.

Last Sunday you remember looking at the picture of Gibeon in "On Holy Ground," p. 146. Some one tell me about the people who lived there. Did Joshua and the princes make a league with these people? Were there other people in the land besides these Hivites from Gibeon? Read again verse 3. Verse 5 tells how many kings there were who decided to bring up their fighting men and attack Gibeon. If you have a raised map of Palestine in the school or a good wall map point out for the children the general area from which the kings (of verse 3) came. The older ones may want to know the exact locations of the cities mentioned in verse 3 and for this you can look at the map on p. 50 of the "Bible Atlas." Notice the picture of Lachish in "On Holy Ground," p. 149.

When all was ready these kings gathered before the city of Gibeon. And how did the Gibeonites feel about it? Were they afraid or did they feel that they were strong enough to overcome the armies before the city? Verse 6 tells the answer. Joshua must hurry to save them. But where was Joshua staying? Gilgal is the name of the place. It was a place down near Jericho in the plain of the Jordan, twenty or twenty-five miles away from Gibeon up in the mountains. But did Joshua get to Gibeon in time to help? Read verses 7-9. Notice what the first part of verse 10 says: "And the Lord discomfited them before Israel." Joshua and the children of Israel were not to think that they by their own strength overcame the kings of the Amorites. It was the Lord's power that made victory possible.

But when the Amorites started to flee before Israel in what direction did they go? Look at the maps on pp. 50 and 82 of the "Bible Atlas." Notice the nature of the country between the two Bethhorons (p. 82 "Bible Atlas"). Probably in the "wady" or valley between these two places the Lord rained down "great stones from heaven," hail-stones of large size. Perhaps some of you have seen the hail-stones which sometimes come with thunder-storms? Only the stones of our lesson must have been much larger. Recall the plague of hail in Egypt. (Ex. ix.)

And then another interesting thing happened. Can some one tell me what it was? Let us look again at verses 12, 13. Israel was pursuing the Amorites but the daylight was going and darkness was coming when the enemy might get away, so what did Joshua say? He wanted the sun and moon to wait for him until he could destroy his enemies. Do you suppose the sun and moon really did

stop? No, the Lord sent a light that looked like the sun and this light lasted for a whole day. The Lord was good to help Israel in their battle with their evil enemies. Does the Lord now help us not to do wrong things at school when the teacher isn't looking or to do wrong things at home when mother or father is away?

But what happened to the five wicked kings that fled from Gibeon? Read verse 16. These five rulers fled toward the Great or Mediterranean Sea and hid themselves in a cave. Do you know what a cave looks like? Let the teacher draw a rough outline of a cave on the board. When Joshua heard of the hiding-place what did he command his men to do? (Verse 18.) While the kings were slant up what were the rest of the Israelites doing? All must be destroyed for they were evil and wanted to do harm to the Israelites. But were the five kings to be kept alive? No, the Lord's command was that none of the evil nations of Canaan were to be saved. So the five kings were put to death and later the remainder of the cities of the Amorites were attacked by Israel and all the people in these cities perished. But remember it was the Lord's power and help that brought every victory.

JUNIOR.

The crosses and names on our outline maps are growing in number. To-day we have to add the names of several new places. Verse 3 contains the names of five cities. Can some one tell me in what part of the Holy Land we can find them? The map on p. 50 of the "Bible Atlas" gives them all. Notice the picture of Lachish in "On Holy Ground," p. 149.

What did the kings of these places do? Were the men of Gibeon afraid when they saw the army outside of their walls? Verse 6 shows how the Gibeonites felt and what they did. What response came from Joshua? First, where was Joshua staying? Put a mark or name on your map where Gilgal is situated. Have you heard of the place before? Look back to Josh. iv. 19. By a forced, all-night march Joshua comes to the help of the distressed men of Gibeon.

But let us read the first words of verse 8: "And the Lord said unto Joshua, fear them not for I have delivered them into thine hand." Joshua and his men must work with the Lord, but it was the Lord's power that would bring the victory.

Verse 10 gives us some more names and the map on p. 50 of the "Bible Atlas" gives us their locations. But notice again that it was the Lord who brings about the defeat of Israel's enemies.

Those who have the "Bible Atlas" by looking on p. 82 will find the location of the two Beth-horon given. Very likely on the way between the upper and lower towns in the "wady" or valley the fleeing Amorites were smitten with the great hail-stones. Verse 11 says the Lord cast the great stones down from heaven. Do you think that the Lord really did this? No, the Lord is only love but to evil people it appears as if the Lord punished them.

Verses 12 and 13 have some interesting things in them. First, Joshua asks that the sun and moon stand still for him for he wanted more light so that he could follow his retreating enemies. This was an interesting thing to ask for. But did the Lord grant it? From the story, as we read it in the Bible, it looks as though the sun did stand still. But we are told in our doctrines that the real sun did not stand still, for if it had, very serious things would have happened to the earth. The Lord in answer to Joshua's request sent a special light from heaven that looked like the sun and moon. So the battle lasted another whole day.

But this is not all that we want to notice in verse 13. An ancient Book is mentioned—what is its name? Book of Jasher or Book of the Upright. If you turn to 2 Sam. i. 18 you will find this same Book mentioned. What do you think that this book was? In our Bible we have books. Perhaps some of you can name them. This Book of Jasher was one of the prophetic books of a Bible that existed long ago before our Bible was written. In our Bible we too, have prophetic books, can you name one or two? What is Isaiah, Jeremiah, Joel, Amos? The people who had this ancient Word lived in Canaan, Egypt, Mesopotamia, Syria and Great Tartary, but because they began to do evil the Lord gradually provided that this ancient Word should be lost and withdrawn from use.

But to return to the lesson. What became of the five kings that fled from Israel? Some one tell the story.

Must we too put away fully all bad feelings and wrong thoughts, or will it be all right if we are just a little angry with brother or sister, or now and then take something that isn't ours, or tell what is called "white" lies, that is, tell only part of the truth? No, the Lord has told us to be wholly good and He will help us.

The last verses show how Joshua carried out faithfully the Lord's commands and brought the south part of Canaan under the rule of Israel and the closing verses say that it was the Lord's help that made it possible to take this part of Canaan and finally after this hard work Joshua and his fighters returned to Gilgal, their camp.

SENIOR.

A. 6306:3 says: "By the Amorite nation is represented evil in general." The five Amorite kings mentioned in verse 3 and whose cities were in the southern part of Canaan later held by Judah, mean in us what? What does Judah mean? Loving service of the Lord of a simple, childlike kind ("Lessons in Correspondence," p. 345). The simple little deeds of childhood days done from a love of being helpful and associated with the church or home and conjoined with states of childish happiness, these are what Judah mean in us. So what would the five kings of the Amorites mean? They mean false arguments and principles which seek to destroy the "remains" of these innocent states of childhood. "No one now takes the Bible seriously." "If you work hard all the week you have a right to seek worldly pleasure on Sunday." "In this hard, grasping world every one must be selfish: the Golden Rule won't work in these times"—these perhaps, are some of the things the Amorite kings in us say too in their attempt to destroy the simple, childlike beginnings in the life that leads to heaven.

But these "kings" and their armies can be met and overcome. Verse 11 speaks of the destroying "hail-stones" sent from heaven. A. 7553 says that these stones represented "falsities from evil" showing that those who from evil loves seek to destroy the goodness in another by the use of false arguments become themselves destroyed by those same falsities according to the unerring law of heaven that "evil shall slay the wicked." In another sense, the hail-stones which are hard, frozen bits of water represent the truth of the letter of the Word in the cool light of which all spiritual Amorites are seen to be condemned to the hells of falsity from evil.

Verse 12 and the following verse speak of the sun and moon as standing still so that Joshua might accomplish the destruction of the Amorites. Do you think that the sun and moon did stand still? What would happen if they did? What happens to a spinning top when it stops rotating? "The whole cosmical order" (A. E. 401:18) would be upset by an interference with the Divine laws of planetary motion. What then did happen? A. E. 401:18 says that a light was given to the children of Israel from heaven. An appearance of a sun and moon served to accomplish the desired end. The sun here helping Israel seems to represent the Lord's presence as to Love protecting these precious "remains" of childish innocence and affection; the sun stood over "Gibeon" while the moon stood over the "valley of Ajalon." The moon means truth and faith and in the highest sense represents the Divine Intelligence or Wisdom which stands watch over the valleys of our simple knowledge of heavenly and Divine things.

The "Book of Jasher" referred to in verse 13 is fully treated of in T. C. R. 279, D. S. S. 102, 103, A. R. 11. It was one of the Books of the Ancient Word which existed in Egypt, Syria, Canaan, Great Tartary and in countries surrounding Canaan.

What did Joshua do to the five Amorite kings? Verses 16-27. What is the lesson in utter extermination of these leaders? Does it do to temporize or compromise in the least with false doctrines or false excuses and principles? No, these must be firmly dealt with and "smitten" with the truth of Scripture. Any dallying means disobedience to the Lord's laws and danger to our spiritual life.

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

A sermon delivered by Rev. Hiram Vrooman in the Washington church February 20th, on the doctrine of non-resistance was reported in all four of the daily papers there and strongly and favorably commented upon editorially by the *Evening Times*. Mr. Vrooman has been requested to repeat the sermon in two churches of other denominations.

In a recent letter of Mr. George Marchant of Brisbane, Australia, to Mrs. O. H. Lincoln, secretary of the Los Angeles Society of the New Church, he encloses a draft for £50 "to make little Bethel presentable." In writing of this to the MESSENGER Mrs. Lincoln says: "Isn't that a beautiful gift? Every time we see the church, or go there to worship, the mind and hearts of the Los Angeles Society will go with swift wings to our donor in Australia. We are so glad to make this much-needed improvement."

The committee appointed by the Mass New-Church Woman's Alliance for the relief work in England report that they have recently forwarded to Miss Ethel Braby, secretary of the English Women's League, two large cases of heavy clothing and knitted goods and a draft for \$250. In March they hope to send fully as large a sum of money, and another shipment will also be made of garments, new and old, suitable for spring, or winter. Contributions are still solicited of either money or clothing.

The *League Journal* management is making a mighty effort to bring the number of its subscribers above the thousand mark. A contest has therefore been established, a prize of ten dollars being offered to the League which sends in the most new subscriptions before March fifteenth. A quarter rebate is also allowed each League for every new dollar subscription. The *Journal* feels confident that the League realizes its worth and the great use it is performing and will therefore make every effort to reach the goal of four hundred more subscribers for which the *Journal* has called. The task is a big one, but a worthy one, and the League is fully capable of carrying it out and will carry it out, the MESSENGER believes, before March fifteenth.

Honor to the Memory of a New Churchman.

The *Army and Navy Journal* of January 8, 1916, published the following paragraph about a young officer of the American army whose death from drowning was noted in the MESSENGER some months ago. Lieut. Early was the son of Mrs. Mary W. Early and the late J. Cabell Early of Lynchburg, Va.:

"The family of the late Lieut. Jubal A. Early, U. S. A., have recently received intelligence of a high tribute paid to his memory in the Philippine Islands, where he was stationed for several years. In the island of Corregidor there is an unnamed battery, in reference to which the commanding officers, stationed on that island, have written the following letters. The first letter was written by Col. Charles L. Phillips, U. S. A., commanding officer of the Coast Artillery garrison at Fort Mills, Corregidor, on Nov. 11, 1915. It was addressed to the Adjutant General of the Army through military channels. It states: 'There is in commission here a two-gun three-inch permanent battery on the tail of the island. The battery is unnamed. The lack of any official designation for this battery makes it difficult to identify the same in reports and records. It is recommended that this battery be named.' The second letter is written by Gen. C. J. Bailey, U. S. A., at headquarters of coast defense of Manila and Subic Bays, Fort Mills, P. I., under date of Nov. 15, 1915, and is addressed to the commanding general, Philippine Department, Manila, P. I. It says: 'It is recommended that this battery be named Battery Early, in honor of

1st Lieut. Jubal A. Early, 20th Inf., who was drowned in the line of duty near Fort Wingate, N. M., while trying to save the life of a companion. This battery is located near Ordnance Point, on the south side of Corregidor Island.' The tribute to Lieut. Jubal A. Early is all the greater from the fact of its being paid by officers in another branch of service than his own, which was the Infantry, whereas they are in the Artillery."

Urbana, O.

The Rev. Russell Eaton's Bible class was entertained at luncheon Saturday, February 19, at the home of the Misses Louise and Adelaide Williams. It was a congenial and happy gathering of forty guests, and the fact that all the forty belonged to one class in our church was enough to make glad the heart of any New Churchman.

A basket filled with roses, violets, sweetpeas and other flowers was passed and each guest was asked to make his choice. The little tables arranged throughout the living-rooms were decorated with similar flowers, and the guests had no difficulty finding their tables by selecting the corresponding flower. A delicious luncheon was served and a big cake passed, each slice of which contained a souvenir of a very delightful occasion. The afternoon hours were spent in a social way, visiting with each other and with Mr. and Mrs. John H. James of Washington and Mrs. Florence Murdock of Cincinnati, who were out-of-town guests.

New York Association.

The fifty-second annual meeting of the New York Association of the New Church was held at Orange on the 22nd of February. There was a very satisfactory attendance upon the sessions, the number present in the morning being 79 and at the afternoon session 98. Luncheon was partaken of by 63 at "The Washington," a new apartment house in East Orange within convenient walk of the church, several autos being at the disposal of those who preferred not to take the walk.

All sessions seemed markedly interesting, the material for the afternoon session, "Psycho-Analysis," being almost entirely new to everyone present and capably handled. Rev. E. M. L. Gould of Newtonville gave an outline of Freud's theory, and called attention to its salient features. Rev. Paul Dresser of Brooklyn gave some happy illustrations of points in which the new theory resembles points in Swedenborg. Rev. Clarence Lathbury of Buffalo laid emphasis upon the spiritual possibilities concealed within the otherwise materialistic trend of the new discovery. Psycho-Analysis is a theory developed chiefly by Professor Sigmund Freud of Vienna, and is described as a "method of gaining self-control by understanding the content of the sub-conscious mind. It is based on the theory that unfulfilled desires of the past, though lost to consciousness, are yet alive, and may be the cause of a variety of disturbances, both mental and physical. Through a special technic, which includes the analysis of dreams, these desires are identified, and being understood, are controlled and lose their power for harm."

Rev. Julian K. Smyth gave the annual address in his vigorous and encouraging style, using the present conditions of the world as an illustration of how we seem to stand on the edge of a general judgment, wherein deep and profoundly stirring changes in standards will be experienced by all the world and all the nations of the world, not only in things commercial and national, but also in things ethical, moral and spiritual, the church itself experiencing the profoundest influences of them all and realizing that the spirit of love and of service to the Lord must be reinstalled in its pristine place of dominance.

He also read an unusually interesting "report of the President," in which he alluded to the fact that this year

is the centenary of the beginnings of the New Church in New York City and State. This report will appear in the MESSENGER and in the Journal of the Association.

Reports were presented from the various centers of the church showing encouraging conditions. The following were elected officers for the coming year: Rev. Julian K. Smyth, President; Standish Prescott of Orange, Secretary; Aswin J. Mills of Brooklyn, Treasurer. The following were added to the list of directors in place of those whose terms expired: Fred'k W. D. Goddard, Eben Sugden and Prescott A. Sherer, of New York; Samuel L'Homme-dieu and Oswin J. Mills, of Brooklyn.

Communications

Stories as Missionary Literature.

EDITOR NEW-CHURCH MESSENGER:—In the recent search for appropriate and useful missionary literature it seems to me that one of the greatest needs in that line is either ignored or not thought of. That need is the production of interesting stories, by New-Church writers, that will introduce our doctrines, and lead to an investigation of them. This same means is being used today to prejudice the minds of the people against Swedenborg and his writings. An interesting story will always be read, and it always leaves an influence in the mind of the reader. An example of this is found in the tact of John Fox, Jr., in his story, "The Trail of the Lonesome Pine," in which he represents his villain as a "Swedenborgian." The story itself is very interesting, and there are some beautiful characters represented in it. The fact that the "Red Fox" was a "Swedenborgian" adds no interest to the story, which would be just as fascinating if no mention were made of the villain's being a Swedenborgian. To have represented the most beautiful character of the story as a Swedenborgian would have robbed it of none of its fascination but would have produced a very different result as to the popular opinion concerning Swedenborg. Any New-Churchman who reads this story can readily see the object of the author in making such a (mis)representation. This only shows how a mere suggestion, for good or evil, may be woven into the fabric of a long interesting story. And a mere suggestion is often more weighty than a long argument,—and the author of this book is well aware of it.

Think of the value of this book to us if less than a dozen words in it had been used with reference to the best character instead of the worst! The trouble with our New-Church writers is that they make their stories too much on the order of a theological treatise, and are therefore not adaptable to others than New-Church people.

Another example of such tact is the fact that there was recently shown in our city a moving picture film which represented Swedenborg as the originator of modern Spiritualism. As an introduction to the picture, an open book was shown on the screen with the inscription underneath, "The Divine Love and Wisdom, by Emanuel Swedenborg." The uninformed naturally infer from that picture that Swedenborg was no more nor less than a Spiritualist of some note. Such representations as these may cause some to investigate, but the majority will take it for granted that the representations are facts.

The fact that thousands are reading fiction and attending the moving picture shows is ground for our hasty and energetic action in that direction. What we need today in the line of missionary literature is stories, dramas and "movie" films that offer favorable suggestions concerning Swedenborg and his writings.

We have, and always have had, able theologians and

doctrinarians, but we are neglecting this much-needed part of the work. Will not our church wake up along this line and produce some readable stories that will go among the reading public and perform a service that cannot be done by the preacher and lecturer? Until this is done our missionary literature will be incomplete.

I am aware that we have some New-Church stories, but I am also aware of the fact that they are lacking in that they plunge into such deep doctrinal things that they are not appreciated generally outside of our church. The uninstructed must be led very gradually in such matters.

Now, dear reader, if you have the talent for story-writing, read John Fox's story and adopt his skill and tact to produce a story as readable as his, and with no more effort to advertise the doctrines than he used to discredit them, you will have done a real and lasting service for your beloved church. Do not advertise yourself as a "Swedenborgian," and make sure that you have your book published by a non-sectarian publishing house.

WM. G. STOCKTON.

Evolution and the New Church.

EDITOR OF THE MESSENGER:—The attitude of the New Church to the subject of evolution has always interested me. I must confess not a little surprise, however, at the conceptions held on the subject by some New Churchmen, many of whom ought to have become well acquainted with Swedenborg's position. Once while in conversation with a New-Church layman, I was somewhat astonished to hear him speak as though he favored the Darwinian theory of evolution, and as though he thought that Darwin had proved his case! It may be said that it is unfortunate that the average New Churchman is not preparing or being trained to answer evolutionists of the Darwin and Haeckel schools in such a way that the New-Church viewpoint is bound to preponderate, and be mentally cognized.

In passing it may be said that a favorable opportunity to put evolutionists right, is at the present time confronting our well-versed laymen and theological students, for Swedenborg throws a flood of light on all the points in dispute.

It is unfortunate also that certain works in our literature, namely: "Root Principles," by Rev. Thomas Child, and "Evolution," by Rev. Chauncey Giles, are not systematically studied by New-Church people. I once quoted from the former work in answer to an evolutionist of the Darwin type. The paragraphs I used, demonstrated that true classification lay entirely in mental characteristics; not at all in anatomical similarity. This departure as presented by Rev. Thomas Child aroused the admiration of a Roman Catholic priest, who wrote in commendation of the position. It seemed remarkable to him that a New-Church minister could successfully use arguments which silenced the Darwinian.

In conclusion, I hope to hear of more of our laymen taking up this necessary and important study, which should result in offsetting the pernicious conclusions so current in scientific circles throughout America and Europe.

G. CLEMENT ALLBUTT.

Baltimore, Maryland.

Private Property in Land.

EDITOR OF THE MESSENGER:—I read Mr. Whitehead's remarks on property in land in your issue of February 5th, with more than usual interest, as I had recently made a study of that particular question. It seems to me that Mr. Whitehead is confused and that his confusion is due entirely to an erroneous assumption that exclusive possession and use of land (which is absolutely essential

to peace and progress) is not possible unless property in land be recognized in individuals. He states that "legal possession and ownership are the same thing." As a very large portion of the earth's surface is in the "legal possession" of renters while "ownership" is in others, this statement is obviously inaccurate. One does not need to be either a student of law or of political economy to know that legal possession and ownership, while frequently merged in one person, are not inseparable. What Mr. Whitehead probably had in mind, and failed to express, was a feeling that exclusive possession and use of land by individuals could not be secured without recognizing and protecting property in land.

It may be confidently asserted that practically every real thinker that ever lived has recognized, and given expression to, the truth that land is a free gift from God to all men in exactly the same sense as light and sunshine—which in a broad sense are included in the term "land." Carlyle summed the whole question up in a nutshell when, in his usual terse and rugged style, he stated that "the notion of selling for certain bits of metal * * * the land of the world Creator, is a ridiculous impossibility." To seriously discuss the question as to whether the earth is the common property of the whole human race or the private property of those who happen to be in legal possession thereof is as ridiculous an inanity as would be a discussion of whether sunshine was common property or not.

Whatever may be the various theories advanced as to just how property in land came to be vested in particular individuals, there can be little doubt but what the recognition of private property in land found its chief motive and primary moving cause in the realization of the fact that it was essential to peace and progress that exclusive possession and use of land should be secured—at first perhaps to families or clans and later, for the same reasons, to individuals. At that time there was no apparent immediate necessity for reconciling the common right of all men to the earth with exclusive possession and use by individuals, for commons were broad and plentiful and land was valued chiefly for use. The value which could be utilized in barter or reduced to cash then attached almost wholly to movables. (Maine says that the view of land as merchantable property exchangeable like horses or other property "seems to be not only modern but even now distinctively western.") Since then trade, which naturally extends to everything in which property is recognized, has extended to land, and value now attaches to land and thus enables private individuals to pocket the "unearned increment" and pile up enormous unearned fortunes.

It is the situation above briefly outlined that is now urged as making it necessary that some method be adopted whereby the common right of all men to the earth should be reconciled with the necessity for exclusive possession and use by individuals. Such a method has been pointed out in the Single Tax, and whether we agree with its advocates or not it is true that there is now no longer any basis for justifying private property in land on the theory that its recognition is essential to the necessary exclusive possession of individuals. There is left open the question as to whether it is wise or proper to make any change in view of the fact that people have bought land on the basis of existing conditions and also the question as to whether such change if finally decided upon should be coupled with compensation to present owners.

It may not be generally known, but it is a fact that in England today there is no such thing as absolute ownership of land by individuals in the same sense that there is ownership of a watch or other product of labor.

All that English law recognizes is an "estate" in land—the highest estate known to the law being that of a fee simple, its owner being a "tenant in fee." Property in the land is vested in the sovereign as trustee for God. This recognition of property in the sovereign and a holding of him by others is one of the few incidents of the feudal system that still survives. In the United States, speaking generally, the holding of land is allodial. While feudal terms are still used and the owner of land is still called the "owner of the fee," the word "fee" is not used in its original sense as contra-distinguished from allodial property and implying a holding of another, but as indicating the very apogee of absolute individual ownership.

That the earth is the common property of all men is so self-evident as to exclude debate. It does not follow that it is a sin to own land, for such ownership is recognized by our laws as fully and unreservedly as ownership in buildings or any other products of labor.

If we had recognized and instituted property in air (and between air and land there is no valid distinction) would anyone suggest that it was a sin for a man to buy air for himself and his family? Certainly not. The only opportunity for his sinning would be in defending property in air, or keeping silent on the question, when he really and honestly believed that air was common property. After all I am inclined to believe that our gravest sins are committed when we simply close our eyes or keep our mouths shut.

J. F. COWERN.

St. Paul, Minn.

Property and Land.

EDITOR MESSENGER:—I am not sure that I understand the somewhat Delphic utterances of T. Mower Martin in the MESSENGER for February 16, 1916, although I have been a reader and student of the works of Swedenborg for the past sixty years.

I have found Swedenborg describing magnificent possessions, in land and otherwise, secured to the inhabitants of heaven by the law of the realm in which they dwell, and I recall no statement of his which, rightly interpreted, can be held to forbid individual ownership of corresponding possessions under the laws governing this lower world.

If we are to adopt Proudhon's principle that property is robbery, then the man who has one shirt more than the naked savage is a robber. Without the recognition of property in land how could we have transformed the territory of the United States from a wilderness, roamed over by a few hundred thousand savages, into the homes of one hundred millions of people averaging fairly well in quality, as the world goes?

We are told (M. 261) that among the universals of heaven is "the love of possessing the goods of the world from the love of doing uses by means of them." Observation has shown me that there is far more of this spirit abroad than is admitted by those who imagine that those who have little have been wronged by those who have much. Through force of circumstance, if not through purpose of will, the man who has the largest possessions may be the most useful on the natural plane. His worldly wealth may be the reward for services rendered in improving natural conditions. In this country at least fortunes otherwise acquired, or not thus employed, have a tendency to disappear within a few generations, if not sooner.

And let us of moderate means remember that the richer possessions of the spirit are to be had without money and without price, but not by those who, because they are in the love of the world, envy others their goods. (A. C. 7374.)

The late Pierpont Morgan was my friend. I have

known Carnegie, the Rockefellers, the Astors and the Vanderbilts sufficiently well to form a personal judgment of their characters. This gives me a wholly different estimate of them from that expressed by those who hold them in disdain, but are yet eager to change places with them.

There are those, Swedenborg tells us, who are tormented with envy by the mere sight of the happiness of the angels. (D. 2519.) It is not necessary to class those I have named with the angels to show that the parallel holds good in their cases. OCTOGENARIAN.

Current Literature

A Theory of the Higher Life.

The Drama of the Spiritual Life: A study of religious experience and ideas. By Annie Lyman Sears. The Mac-Millan Co., of New York, 1915.

This is a survey of the field of religious experience and an attempt to analyze its values. The writer accepts the modern doctrine of evolution and applies it to her subject after the manner of the modern theologians. The difference between man and the animals is given as the power on the part of man to form ideals; the animal lives in and for the moment. It is said: "Without this characteristic attitude, man would not be man. He is forever a dreamer, a creator of ideals. It is ideals which inspire his conduct. He seeks for them through all his days." The author seeks to establish as her fundamental principle the ideality of religion. "Man is the creator of ideals. He lives therefore in part in an unseen world."

This power of forming an ideal as exercised by the primitive peoples caused the belief in demons and gods. Not that there were such beings—they were the creatures of the imagination. Following out this line of reasoning, as man became more intelligent, more civilized, the concept of God became clarified, exalted, purified. So He became "the Great Unseen Companion, Inspirer, Sustainer, Sympathizer." Then at length "the concept" of God became moralized and spiritualized into the Absolute Self—the true self of you and me and of all of us—one's "public" selfhood, yet in intimate communion with one's inmost individuality. (p. 6.) This use of the term selfhood reminds us of the use of the same term by New Churchmen for the term *proprium*. So the idea of God is here represented first as being the offspring of the imagination of man, and then being self-derived, God is supposed to be man's inmost selfhood—the *proprium*. Is not this the same idea which Swedenborg said destroyed the Most Ancient Church—the idea that man is inmost identical with God? This is also a modern doctrine appearing in various forms, as that man is Divine, that his will, his thought, can accomplish all things, that he is God's thought and eternal.

Does not this modern view, adopted from the evolution theory, inevitably lead to the belief that there is no God except man's inmost selfhood and power? The idea or belief in God, according to this view, did not come into the world by any revelation of Himself to men, it was originated by man himself in the exercise of his power of ideality. His concepts, it is believed, were at first crude, fantastic, grotesque, erroneous. He created in imagination a world of beings, gods, demons, fairies, and at length a chief God and a chief devil. Then he corrected and purified these ideas into noble creations, still the product of his imagination. Consequently there is no real evidence that all these things have any actual existence. There is no evidence that God actually exists, that there is a spiritual world, that there are angels and spirits, that there is a life after death. Nietzsche voices this origin of religious ideals as

follows: "In the ages of a rude and primitive civilization man believed that in dreams he became acquainted with a second actual world; herein lies the origin of all metaphysics. Without dreams there could have been found no reason for a division of the world. The distinction, too, between soul and body is connected with the most ancient comprehension of dreams; also the supposition of an imaginary soul-body, therefore the origin of all belief in spirits, and probably also the belief in gods. The dead continue to live, for he appears to the living in a dream; thus men reasoned of old for thousands and thousands of years." (Human all too Human, p. 5.)

The author accepts in a less crude way than Nietzsche the origin of all religious concepts and experiences from the power to form ideas, ideals. The ideal grows out of his desires. The god of the savage is the power which helps him to gratify his desires, which at first are material. Gradually his ideal becomes more ethical and spiritual, that is, "It becomes an 'ought'—so the god whom man worships tends to become identified with this 'ought to be,' that is, tends to become an unattainable spiritual ideal." (p. 13.)

The author quotes a recent investigator of myths and legends, who gives the following evolution of the conception of God: "The chain is (a) totem, (b) civilizing hero-animal, (c) civilizing hero-human, (d) god with a specialized function, (e) God." As illustrations "he gives Jahwe as in class (c); Heracles from (c) to (d); Zeus passed from (d) to (e); Mithras was still nearer (e), in which class is the God of Modern Christianity." (p. 13, 14.)

According to this idea of God as gradually evolved from man's imagination, there is no evidence that God really exists. Thus the idea at first is based in erroneous feelings. The ideal does not really exist. It is a zero quantity. Can the polishing and burnishing of this erroneous concept express a genuine truth. Nietzsche says, brutally, it is all a dream. The modern materialist sweeps it all away as the rubbish of the barbarous age of man.

How then can two opposite conclusions be drawn from the same premises? The materialist starts with the supposed fact that all the ideas concerning spirits, the other world, gods and God are creations of the imagination. The modern theologian starts with the same supposed fact and accepts the creations of the imagination as real. How can a false beginning be the beginning of a correct conclusion? Modern theologians in their acceptance of the theory that the belief in spirits, the spiritual world and God originated from man's imagination are not consistent and logical in forming their conclusion. They allow their traditional belief in God to warp their intellectual processes. Their great error is in accepting the original premise as correct.

Modern theology has substituted evolution for revelation. The real fact is that the knowledge of spiritual realities and spiritual things is not a creation of man's imagination. This knowledge comes by Divine Revelation. The belief in spirits, the spiritual world and God was produced originally by the revelation of these things to men. The actual beings and things of the other world were actually seen, experienced, felt; not by the physical body but by the spiritual. Men believed in these things and formed their ideas of them from actual experience of them. Revelation is the opening of man's spirit to conscious contact with spiritual realities, and the highest form of this revelation is the conscious perception of the being and personality of God. If this is not the case there is no certainty of any spiritual reality. There is no proof that spiritual things exist.

A sure knowledge of spiritual realities comes to man not by a mental process of the imagination but by the same process by which we acquire a knowledge of the things of the material world. We gain ideas of natural things by contact with them through the five senses. We see, we

feel, we smell, we taste, we touch them, and by these senses we know their forms and qualities. The mind within looks through the gateways of the senses and gains ideas of the quality of things in his environment. Were he blind, deaf, and deprived of taste, smell and touch he could not form a single idea. This refutes the idealist theory of the nature of man and the world. So in like manner man could not form an idea of the spiritual world, of spirits and of God without the actual revelation of their presence through experiences granted to some, who through the senses of the spirit received a knowledge of things above or purer than the gross matter of the physical world. Contact with that higher world by prophets and seers is the channel of communication by which the knowledge comes that gives the ideal basis to religious experience. This fact is the means of the development of true faith. It is basic to the formation of true ideals. It is basic to the perception that man is not only a physical being living in a material world; but he is also a psychical or spiritual being living in an actual spiritual world.

The thought that God is man's inmost selfhood involves the denial of God as an actual personality pre-existent to man. If God is man's inmost selfhood—his *proprium*—man is God, consequently he can look only to himself for all things, he can worship himself alone. This makes man a devil, the opposite of God, for he is a self-centered being. The author however does not carry her principles to their logical conclusions. She accepts evolution and not Divine Revelation. Yet, the things that have come by revelation are in large measure accepted, not as revealed but as products of human ideals and religious experiences. Jesus however is but a man. "An absolute ideal," she says, "cannot be identified with any one finite human being." And she assumes that Jesus was merely finite and human. (p. 35.)

Ranging over the field of religious experience this author has much to say of its various forms. Yet when we come to her fundamental principle regarding the source of the knowledge of spiritual realities it is solely from man, and God is merely an abstract ideal which can never be embodied in a personality that can be known and seen. Such vague gropings in the dark cannot satisfy the mind that has once grasped the significance of our Lord's saying: "I and the Father are one. He that hath seen me hath seen the Father. How sayest thou then show us the Father?"

JOHN WHITEHEAD.

New Design for Church Architecture.

In reading the interesting article on "Ritual in the New Church," by the Rev. J. R. Presland of London, England, an idea occurred to me in relation to church design. It has been said, I think, in the *Messenger*, that it was a strange thing that the New Church had never evolved any distinctive type of architecture. Perhaps that is natural, but perhaps the distinctiveness would be more likely to appear in the *use* the New Church makes of old things. The Gothic design will doubtless remain as an unusually beautiful style for churches, as well as the Corinthian and others.

Dr. Sewall, as Mr. Presland pointed out, has called attention several times to the passage in the "True Christian Religion", p. 669, where the two sacraments are likened to a double temple. From the lower one there is an ascent at the right of the altar to the inner temple where the Holy Supper is celebrated. Mr. Presland speaks of this also, and in reading his article the following idea presented itself to me.

Let us suppose we have a church building with three divisions, divided into an entrance court, an inner part, equivalent to the customary nave, and an innermost part,

forming the Holy of Holies. The entrance court, at the west end, could have in its midst the Font, suggesting the Laver of the outer court of the tabernacle and temple. This court would be set aside for the sacrament of Baptism, and would not need to be so large as the other parts. The Font could be, if desired, placed towards the south wall, for the south signifies the light of truth, and the Laver itself was placed to the south. (Compare H. 223.)

The middle part of this building would include the usual nave and chancel, and form the Christian "Holy Place". This would contain a Chancel, with the Lectern taking the place of the Table of Shewbread; the Pulpit taking the place of the Candlestick, and if desired the Prayer Desk might be placed in the center of the nave, since the Altar of incense was placed in the midst of the Holy Place. Choirs could be placed to the sides, or in the Chancel itself.

From this Holy Place there would be an entrance to the Christian Holy of Holies, at the right side of the Altar, as suggested in T. C. R. 669. This Altar could indeed, be placed under the "arch of noble proportions" and not too high to cut off the view into the Holy of Holies, if an arch were desired. If this higher temple were raised, it might be possible to behold the Word shining in its "innermost recess" corresponding to the Ark of Covenant. This Holy of Holies would be the place set aside for the Holy Supper.

If such a plan can be worked out architecturally, in a suitable Gothic style, it would present the Christian *use* and teaching which the form of the tabernacle and its appointments represented. We are told that when the worship of the Jewish Church is unwrapped, the internal things of the Christian Church are disclosed. With such a plan of building, people could not be struck by the similarity of such a church to the Jewish tabernacle, and would perceive the Christian interpretation of that tabernacle as it applies to the two sacraments which have taken the place of the peculiar Jewish forms. One would explain the other.

This design would make a triple temple, and a double temple omitting the Baptismal Court. People entering at the west end would come into the Baptismal Court, signifying entrance into the church, pass on into the place of regular worship, offer their prayers as incense to the Lord, receive instruction from the Word, thus passing through the plain that lies beyond the first gate, as described in T. C. R. 721. Thence they could pass through the second gate into the Holy of Holies to partake of the Lord's Supper in the upper room.

The design of such a building would be for an architect to work upon. It would simply be a building with three well-defined sections, with the Holy of Holies so arranged as to be visible, if so desired, to all in the middle Holy Place. This Holy Place would be like the usual churches with Chancel and Nave.

Many of the old cathedrals would lend themselves well to such a design. The section above the Rood Screen could be adapted for the Holy of Holies, and the Naves turned into the middle courts. The lower west ends could be arranged for the Baptismal Courts. Indeed all the Anglican Churches place their fonts at the entrance.

Perhaps some one else can improve upon this suggestion.

L. ERIC WETHEY.

What though our eyes with tears be wet?
The sunrise never failed us yet.
The blush of dawn may yet restore
Our light and hope and joy once more.
Sad soul, take comfort, nor forget
That sunrise never failed us yet.

—CELIA THAXTER.

The Church Calendar.

(See B. of W., p. 463.)

March 8th to April 20th, for week-day services and class meetings during the Lenten season see table of selections and Anthems for Lent in Book of Worship, page 62, and hymns of Self-Examination, Repentance, Supplication, Faith and Trust, in Affliction, Temptation, etc., in the Magnificat. In the Litany, Book of Worship, page 434, may be chanted, kneeling, Psalm 130: "Out of the depths."

March 12. First Sunday in Lent.
The Lord as the Son of Man.

Sel. 88: "Praise waiteth for thee, O God, in Zion."
Lesson I. Isaiah lviii.
Responsive Service I. B. of W., p. 25.
Lesson II. Matt. iv. 1-11.
Gloria, Benedictus, to Gregorian Tone (Mag. 15-735), and Creed.
Hymns (Mag.) 353: "Art thou weary, art thou languid." 339: "I love the voice divine that speaks."

Obituary

SCOTT.—On February 4th, 1916, Mr. Andrew Scott of Roseville, Cal., passed to the higher life at the age of seventy-three years and eight months.

Mr. Scott was a native of Perth, Scotland, but America became his adopted country. He was a member of the New Church in Lancaster, Mass. The last five years of his life were spent in California, where he and his wife occasionally came from Roseville to San Francisco, a distance of a hundred miles or more, to attend New-Church services. He was a devout and intelligent receiver of the Heavenly Doctrines. He was also a valuable citizen of Roseville. He leaves a wife and two sons in Roseville and three daughters in Rhode Island.

UNRUH.—Passed into the spiritual world at Larned, Kans., January 22, 1916, George Unruh, in the sixty-fifth year of his age. He was born May 27, 1851, in the village of Karlswalde, District of Ostrog, Russia. Death was due to heart trouble.

He was married to Eva Schroeder in November, 1871. Emigrated to America in November, 1874, locating in Pennsylvania and Ohio for short periods of time. At Wadsworth, Ohio, George Unruh attended a small Mennonite college for perhaps six months. From Ohio the family moved to Newton, Kans., settling with a German-Russian colony, and remained there for several years, after which, in 1881, they moved to Hillsboro, Kans., and settled on a farm which was their home for twenty years, after which they removed to Larned and settled on the present homestead.

Mr. Unruh taught eighteen terms of school, three of them in his native land of Russia, where he taught in the German and Russian languages. In America he taught in English and German. During the years that he taught in America he farmed in the summer and at last made this his occupation. All his life he was a student and an omnivorous reader, especially on religious subjects. He joined the Mennonite church in Russia and was always a devout believer and consistent in a sincere Christian life. He studied deeply

the teachings of Emanuel Swedenborg and believed them and made them a part of his life. It was through him that the teachings of the New Church were made known at Pawnee Rock, and a society formed at that place. Rev. Benj. Unruh and Rev. Jacob Schroeder took part in the funeral services, together with a local minister.

FIELD—In Newtonville, Mass., Feb. 8, 1916, Mrs. Edwin Field, in her 88th year.

Mrs. Field, before her marriage, was Miss Alice Hastings. Having no children of their own, Mr. and Mrs. Field, early in their married life, adopted a daughter, who became the wife of Professor Ezra W. Sampson. For many years, before and since the death of Mr. Field in 1901, Mrs. Field's home has also been the home of Mr. and Mrs. Sampson and their children. Mrs. Sampson passed into the other life in the summer of 1915.

Mrs. Field possessed a singularly transparent character. Her husband remarked that when her time came to enter the spiritual world, she would be likely to go directly to her heavenly home, since there would be no need of discipline to unite the inward with the outward character. She was unselfish, desiring little for herself. She loved to be helpful in every way. She was uniformly cheerful, grateful for little kindnesses, free from the critical or censorious spirit, and contented with her lot. Her memory will remain dear to all who knew her well.

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 joining 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.

GENERAL CONVENTION OF THE NEW JERUSALEM.

Rev. Julian K. Smyth, President.
230 West 59th St., New York, N. Y.
Hon. Job Barnard, Vice-President,
1306 Rhode Island Ave., N. W.,
Washington, D. C.
B. A. Whittemore, Recording Sec'y,
134 Bowdoin St., Boston, Mass.
Paul H. Seymour, Assistant Sec'y,
119 Claremont Ave., Buffalo, N. Y.
James Richard Carter, Treasurer,
246 Devonshire St., Boston, Mass.

GENERAL COUNCIL.

The above named officers and the following:

Richard B. Carter, Newton, Mass.
Rev. Chas. W. Harvey, Philadelphia.
Rev. Louis G. Hoeck, Cincinnati, Ohio.
Wm. McGeorge, Jr., Philadelphia, Pa.
Charles Ruby, Berlin, Ont., Canada.
Rev. John S. Saul, Chicago, Ill.
Robert A. Shaw, Brooklyn, N. Y.
George C. Warren, Brookline, Mass.
Rev. Wm. L. Worcester, Cambridge.
Henry Wunsch, Detroit, Mich.

NEW-CHURCH BOOK ROOMS.

Baltimore 326 N. Howard St.
Boston 134 Bowdoin St.
Brooklyn 108 Clark St.
Chicago 510 Steinway Bldg.
Cincinnati Oak and Winslow Sts.
Minneapolis 920 Nicollet Ave., R. 221.
New York 3 W. 29th St.
Philadelphia 2129 Chestnut St.
San Francisco 1640 O'Farrell St.
St. Louis Delmar and Spring Aves.
Washington 16th and Corcoran Sts.

New-Church Messenger

Published weekly at
64 East Van Buren St., Chicago, Ill., by
authority of the General Convention
of the New Jerusalem in
the United States.

JOHN S. SAUL, Editor and Publisher.

TERMS OF SUBSCRIPTION.

One year, in advance.....\$3.00
Eight months, in advance..... 2.00
Four months, in advance..... 1.00
Single copies, 7 cents.

Remittances should be made by draft on Chicago or New York. If local checks are sent, add 10 cents for bank exchange.

All checks, drafts, express money orders, or postal orders should be made payable to "NEW-CHURCH MESSENGER." If money is sent by mail, it should be by registered letter.

To have a change made in the address of the paper it is absolutely necessary that the old address be given, as well as the new, that the subscriber's name may be located in our books.

The date on the address on the envelope in which the paper is sent shows the time to which the paper is paid. If this date is not changed in accordance with payment within two weeks of the sending of the subscription, the subscriber is requested to notify the publisher at once.

Receipts will also be sent to subscribers on payment of their subscriptions, and if one is not received, the subscriber is requested to write for it.

REDUCTION of PRICES

The Tafel Interlinear Bible

Compiled by Dr. Leonard Tafel
and Revs. Rudolph L. and
Louis H. Tafel

Gives Hebrew and Greek Text, with key to pronunciation, and a literal translation of each word.

Bound volumes of the Pentateuch, and of the complete New Testament, reduced to \$5.00 each. Daniel and Ezra together (Chaldee) bound, reduced to \$1.00. The Epistles bound, \$1.50. A large assortment of unbound parts of the Bible, 25c each.

Postage or Expressage Extra

Apply to **ARNOLD STEIGER**
1611 Arch Street, Philadelphia, Pa.
or to **NEW-CHURCH BOOK DEPOT**
225 North Howard Street, Baltimore, Md.

The Lord's Own Bible

By Rev. John W. Stockwell

This is a neat little booklet of four-teen pages, and contains an outline and explanation of the 34 books of leading importance in the Bible, and why they are so,—

How Jesus is the key to the Bible; A table showing the unfolding of the Life of Jesus, and many suggestions for a comprehensive and orderly method of studying the Bible.

Readers of the MESSENGER may obtain copies at ten cents (10c) each by sending to

4304 Frankford Ave.,
Frankford, Phila.

We Specialize in

NEW ENGLAND INVESTMENTS

We own and offer:

Lowell Gas Light Co. Stock
Naumkeag Steam Cotton Stock
Bangor & Aroostook 1st mtg. 5's

Other Offerings on Request

EARNEST E. SMITH, Inc.
68 Devonshire Street
BOSTON

THE NEW-CHURCH THEOLOGICAL SCHOOL

48 Quincy Street,
CAMBRIDGE, MASS.

The School is well equipped to give to earnest young men thorough instruction in the Scriptures and in the doctrines of the New Church, and practical training in the work of New-Church ministers and pastors.

It conducts systematic study by correspondence with ministers, Sunday-school teachers and others, in the theology of the New Church, spiritual interpretation of the Scriptures, Sunday-school work, and other branches.

For catalogue and information address

WM. L. WORCESTER, President

The New-Church Press

INCORPORATED

3 West 29th Street, New York

American and Foreign Publications of
All New-Church Publishing Houses

For Free Distribution.

The Sacred Scriptures: Correspondences: The Ten Commandments. Three chapters from "A Compendium of the Theological Writings of Emanuel Swedenborg." By the Rev. Samuel M. Warren. Unbound copies, free, except for cost of postage.

The Almanac for 1916

The New-Church Almanac and Year Book for the current year. Containing a great deal of valuable information, and "a line a day from Swedenborg." Price 5c.

For Missionary Use

The Heart of the War: the War as a Challenge to Faith; Its Spiritual Causes; Its Call for a New Allegiance to the Prince of Peace. By the Rev. Julian K. Smyth. 75c.

"A book to buy and read, and read again." Lend your own copy, and get a half-dozen more to increase the circulation. Each and every one will be the starting point of an ever widening circle. Club price, for missionary distribution, six copies \$3.50.

Books by the

Hon. John Bigelow

The Bible That Was Lost and Is Found. A powerful story, simply told, of how a great mind found the Bible after days and years of doubt and unbelief—found it through the wonderful revelation of the internal sense of the Word, as contained in the writings of Emanuel Swedenborg. A book that has met a great want. Cloth \$1.00.

The Mystery of Sleep, in which is told the manner in which the Lord builds the soul during sleep. \$1.50.

The Useful Life, in which the author explains much that Swedenborg has to say about the life of uses. Cloth 50c. Paper 25c.

The Proprium, in which the gifted author explains the various values and meanings of this term which Swedenborg had to devise to cover several sections of mental and spiritual area, undiscovered before his time. Cloth 50c, paper 25c.

Resist Beginnings. A book of special interest to those who would attain true greatness of character, or would be of service to others in this attainment. Cloth 25c.

Address Orders to

The New-Church Press, Inc.
3 West 29th Street, New York

Metropolitan Savings Bank

1 and 3 THIRD AVE.

Opposite Cooper Institute Chartered 1852

ASSETS.	Par Value
Massachusetts State Bonds	\$ 200,000.00
New York City Bonds	1,843,000.00
Bonds of other Cities in this State	436,900.00
Bonds of Cities in other States	1,072,000.00
Railroad Bonds	350,000.00
Bonds and Mortgages	7,917,308.00
Banking House and Other Real Estate	345,971.33
Cash in Banks and on Hand	821,126.79
Accrued Interest and Rents	101,919.15

\$13,688,226.27

LIABILITIES.

Due Depositors, including Interest to January 1st, 1916	\$12,532,944.36
Surplus at Par	1,155,280.91

\$13,688,226.27

JONATHAN B. CURRY, President.
EDWARD SHERER, Secretary.
ROBT. D. ANDREWS, Asst Secy.

Urbana University Schools

A New-Church institution providing regular college preparatory courses, with college classes for more advanced students. A continuous and systematic study of the doctrines and the Word forms a part of the curriculum. The attention of young men who contemplate entering the Theological School at a later date is called to the advantage of securing their preparatory education here.

For information address

Russell Eaton, B. A., Head-master, Urbana, Ohio.

Waltham School for Girls

Founded by Benjamin Worcester in 1860

A New-Church home-school in the country, ten miles from Boston. Fire-proof dormitories. Modern equipment. College preparatory and general courses. Girls of all ages receive here an education based on New-Church principles and designed to develop a deepening love for what is true and real in life. For information and catalogue, address **George B. Beaman, Ph. D., Principal, Waltham, Massachusetts.**

The Board of Home and Foreign Missions of the General Convention

WILLIAM WARREN TOWLE, President
10 Tremont Street, Boston, Mass.
REV. PAUL SPERRY, Secretary
1437 Q Street, N. W., Washington, D. C.
LLOYD A. FROST, Treasurer
716 Old South Building, Boston, Mass.

Communications for the Board, asking or giving information respecting Missionary Work, may be addressed to the President or Secretary. Remittances for the Board by check or P. O. Order should be directed to the Treasurer.

New Standard Edition of Swedenborg

AN accurate and scholarly translation of the Latin of the theological works of Emanuel Swedenborg, being the same as that of the Library Edition, which sells for double the price given below, which is intended to place these wonderful Writings within the reach of all who may wish to have them on their shelves at home. Easily read Roman type, well printed on good paper and substantially bound in dark green cloth.

STANDARD EDITION	Postpaid
Arcana Coelestia, twelve volumes, each	\$0.60
Apocalypse Revealed, two volumes, each .....	.60
Heaven and Hell .....	.60
The True Christian Religion, two volumes, each .....	.60
Conjugal Love .....	.60
Divine Love and Wisdom .....	.60
Divine Providence .....	.60
The Four Doctrines .....	.60
Miscellaneous Theological Works .....	.60
Apocalypse Explained, six volumes, each .....	.60

The American Swedenborg Printing & Publishing Society
3 West 29th Street, New York City

A GROWING USE

Do you wish to aid suitable men to fit themselves for the New-Church Ministry by attending the Theological School at Cambridge, Mass.?

Do you wish to increase the salary of underpaid ministers, enabling them to do their work with greater freedom, and securing the continuance of their services to societies that need them?

Do you wish to enable small and struggling societies to carry on their work and help them to become self-supporting?

The Augmentation Fund

established by the General Convention, stands for these uses. Although it has been in existence for less than four years, the importance of its work has been instantly recognized, and its practical helpfulness has been abundantly demonstrated. During the past year \$9,038.95 was added to its "Permanent Fund." The "Permanent Fund" on December 1, 1915 totalled \$78,017.22. Only the income of this fund is available for current needs. Total appropriations and expenditures last year, \$7,390.89. Eleven students for the ministry were assisted. Thirteen ministers, associations and societies were aided.

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

1. "Sustaining" Fund, the whole of which is available for current use at the discretion of the Committee.

2. "Permanent" Fund, to be permanently invested and the income only available for current use.

It is desirable that each contributor should state for which fund he prefers his contribution to be made.

Annual contributions, subject to cancellation of the contributor, are especially useful as they better indicate in advance the amounts available for appropriation from time to time.

Do you not wish to have a part in this important and growing use, which means so much for the strengthening and encouragement of the whole Church?

AUGMENTATION FUND COMMITTEE

Rev. Julian K. Smyth, President of Convention and Member ex officio
George C. Warren, Chairman
James R. Carter, Treasurer
Albert P. Carter, Secretary

William Burnham, Philadelphia, Pa.
Starling W. Childs, New York, N. Y.
B. A. Whittemore, Boston, Mass.
Richard B. Carter, West Newton, Mass.
Edward H. Cutler, St. Paul, Minn.
Benjamin A. Jackson, Providence, R. I.
Fenton Lawson, Cincinnati, O.
Eben Sueden, New York, N. Y.
Charles Whittemore, Newton, Mass.

Job Barnard, Vice-President of Convention, Washington, D. C.
Clarence W. Barron, Boston, Mass.

Subscriptions to the Permanent Fund or the Sustaining Fund may be made payable to the order of JAMES R. CARTER, Treasurer, and may be sent to the Secretary, Mr. Albert P. Carter, 60 State Street, Boston, Mass., by whom inquiries about the Fund will be gladly answered.

LEND A HAND!

Just Out

The new bound Volume of

"The Helper"

Comprising the issues from May 26 to December 29, 1915

Price 75 cents

Among the twenty Sermons which are contained in this volume is a reprint of "The Bright Gate and the Vision Beyond" by the late Rev. Frank Sewall, D. D.

Second-Hand BOOKS

Subject to prior sale

Bindings in some cases worn, but contents intact.

Prices include postage

Hume. Obscure Texts Illustrated. 60 cts.

U. S. E. Emanuel Swedenborg, the Spiritual Columbus. 50 cts.

Barrett. Life of Swedenborg. 15 cts.

Holcombe. Our Children in Heaven. 60 cts.

Henry A. Worcester. Sermons on the Lord's Prayer. 30 cts.

R. L. Tafel. Our Heavenward Journey. 30 cts.

Mitchell. Parables of the New Testament. 80 cts.

Lathbury. The Balanced Life. 70 cts.

Lathbury. God Winning Us. 30 cts.

John Worcester. The Promise of Peace. 50 cts.

Roeder. Symbol Psychology. 80 cents.

Grindon. Life. 80 cts.

Ware. Thoughts in My Garden. 30 cts.

Hyde. Character. 80 cts.

Bruce. Commentary on St. Matthew. 80 cts.

Pendleton. The Wedding Garment. 60 cts.

Madeley. The Science of Correspondences Elucidated. 80 cts.

The American New-Church Tract & Publication Society

2129 Chestnut St., Philadelphia, Pa.

New-Church Messenger

"Behold, I make all things new"

VOL. CX. No. 10

CHICAGO, WEDNESDAY, MARCH 8, 1916

WHOLE No. 3163

New-Church Messenger

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

Entered as second-class matter July 11, 1906, at the post office at Chicago, Ill., under Act of Congress of March 3, 1879.

CONTENTS

EDITORIAL:—Lent—Who Is Responsible?—The Supreme Purpose—Editorial Notes.....	191
THE SERMON:—The One Living and True God.....	183
CONTRIBUTED:—Emanuel Swedenborg's Study—Our Duty to Society—Woman's Share in the Reconstruction—The Principle of True Reconstruction.....	186
SUNDAY AFTERNOONS:—The Golden Key—Mental Laziness—Lesson Helps for March 19.....	189
CHURCH NEWS:—Urbana University Schools—Humboldt Park, Chicago—Massachusetts Sabbath—School Conference—National Alliance of New-Church Women—Dr. Calleja's Work in Mexico—Encouragement for Missionary Work—Bohemian Mission Fund—In Memoriam S. Alice Worcester—Frankford, Philadelphia.....	193
COMMUNICATIONS:—The "Overshadowing"—The Use of Tobacco and the "Blues"—Advised to Smoke Tobacco.....	196
IN THE STUDY:—The Battles of the Kings.....	197

Lent.

Engrossed as we all may be by the stirring events of the war in Europe or the difficult problems now confronting our own government, we should not forget the Lenten duties of spiritual meditation and prayer extending through the forty days preceding Easter. Confession and humiliation are spiritual aids in the progress of regenerate life, and while they should be habitually practiced, they receive incentive and inspiration in a marked degree when conjoined to the ritual of worship, public or private, in appointed seasons set apart by the church for their nearer contemplation. It is profitable at all seasons to follow the Lord in our daily thoughts and practices, but we cannot, without loss, ignore the calls of our church for a more interior consecration through her practical provisions for orderly worship and profound instruction in the life leading to heaven. As we approach the Lord in His glorified humanity through a forty-days'—a full period—of prayer we can certainly experience the joy of His strength and the peace of His redemptive love in a greater degree than if we forget or neglect even the outward practice. Let us remember the benefits Lent brings to us, if its purport is properly understood.

Who is Responsible?

Large numbers of men hold the Kaiser personally responsible for this war. Many include the German General Staff in their judgment. Others place the blame on the governments of the different countries, for fostering militarism to gain merely selfish ambitions. And there are still others who contend that the ultimate responsibility rests with the people. If they did not wish to fight they could end the war tomorrow.

These various opinions display lack of clear thought. It is parallel to the situation confronting us in most of our great cities. Some claim that the "boss" is responsible for corrupt government and intolerable conditions in city administration. Others place the burden on "the gang"; more than one is responsible. Still others make those who own "the machine"—the protected private interests—accountable. And there are those who place the final responsibility on the people. If they are willing to tolerate these conditions, let them suffer the consequence.

Surely it must be perfectly evident that we are all members of one body, and that therefore we are individually responsible for corporate or national wrongs to the extent that we approve of them, and promote or tolerate them. A heavier responsibility, however, rests with those who are in authority, those who are highly educated, than with those who are in subordinate positions and know little. "That servant, which knew his lord's will, and prepared not, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."

The Supreme Purpose.

The Lord introduced commerce among the nations of the earth for the sake of the Word. He introduced printing by type for the sake of the Word. These, to many, may sound like excessive statements and pure imaginings. Yet, upon analysis, they can be seen as inevitable truth.

It is a mistake to think that man of himself discovers anything. All discoveries and inventions come to man through the Lord's providence. Man

cannot even think from himself. All thoughts inflow. Evil thoughts inflow from hell through evil spirits. All good thoughts inflow from the Lord through heaven and good spirits. Inventions, such as type and the means of commerce, are derived from the Lord through thoughts and perceptions which He, with purpose and aforethought, gives to man. Man is as dependent upon the inflow of affection and thought from the Lord as vegetation is dependent upon the sun for light, heat, and moisture. If it is recognized that man without influx from the Lord would be naught but a dead body, it must be conceded that not only thought but also its good purposes are inspired by the Lord.

And further, what value is all the printing in the world if it does not bring to one truth! What is all the commerce of the nations worth, if it does not bring something other than the perishable riches! The Word includes all truth and goodness, all spiritual riches. The claim that type and commerce were introduced by the Lord is in harmony with the fundamental purpose of our creation. For we are created that we may become recipients of the Creator's truth and life. It therefore is evident that the supreme purpose rules in the least things of man's life, and that type and commerce were introduced for the sake of the Word, for the sake of the truth and life of the Lord, and thereby the salvation of souls.

Editorial Notes.

The "World Almanac and Encyclopedia" for 1916, published by the *New York World* in 858 pages, is a wonderful book of information and statistics covering almost every department of human progress. The New Church, though, should have a better representation in such a comprehensive work of reference. While the number of ministers, churches, and communicants is given, there is no brief statement of what the New Church stands for, as is the case with the Seventh-Day Adventists, the Vedanta Society, the Christian Scientists, the Theosophists, etc., who have availed themselves of the opportunity of presenting their platform. Also among the hundreds of books mentioned as published during 1915, we do not find any New Church books listed. Under "Religion," mention is made of Martin Luther's works in 10 vols. It would have been useful to have had mention made of the new Standard Edition of Swedenborg's works in 28 vols. In the obituary list occurs the name of "Rev. Dr. Frank Sewall (78), educator, Washington, Dec. 7." It might help toward the supply of more full particulars in the next issue, for reports of our leading institutions to be sent to The Press Publishing Co. (The *New York World*), Pulitzer Building, New York.



In a recent number of the *N. E. A. Bulletin*, issued by the National Education Association of the United States, plans are outlined for the International Congress on Education to be held in New York during the early part of next July. An inter-

esting suggestion is made by Ferdinand Buisson, delegate from France to the Congress, designed to give a new stimulus to the work that there is in common between the American and French schools, drawing more closely the bonds of fellowship between them on the ground of a better understanding of educational methods as respectively employed. M. Buisson says:

Between the American Free school and the French Ecole Publique there are profound affinities. Forms notably differ, but the spirit is the same. It is the spirit of the republican democracy, with its double character; incessant appeal to individual spontaneity, incessant effort toward social progress. Yet, it is easy to notice that in their generality, teachers of both countries are not aware of this community of inspiration. On account of the difference of language they do not discover the near relationship of the two schools; they reciprocally ignore each other by want of means of direct contact.

The remedy proposed to lead to more helpful cooperation is stated as under:

Let us gather—you in America and we in France—a selection of the finest pages written by the men who, in our days, have best represented the national education in its principles, its original features, its ideal. Let us translate each one of these two pedagogical Anthologies into the language of the other country; and let us exchange over the Atlantic, this double message of professional brotherhood. It will be as if thousands of American teachers were visiting the schools of France and thousands of French teachers those of the United States. . . . Would it not also be of some interest for you to ascertain the very thoughts and preferences of your students by asking them to point out themselves, according to their own personal impressions, the writings or fragments of writings which have struck them most, those which they would choose above all others to make foreigners understand the American national school? On the other hand, we in France shall ask, at the same time and on the same conditions, our teachers to prepare an analogous selection among the works most representative of French pedagogy, in order to offer it to their colleagues of the New World. The two books, carefully translated under the supervision of a Franco-American Committee, would appear at the same time in Paris and New York.

The strengthening of good will between nations by finding and cultivating some common purpose which appeals to each, and especially in connection with education, which involves human betterment according to the most worthy ideals, is an endeavor which should command abundant sympathy, and as a step towards realizing it the method indicated is simple and attractive. It would give a new value to literature. It would link the races by common recognition of the unity of thought between them. "All the societies of heaven communicate with one another, not by open intercourse . . . but all communicate by extension of the sphere which goes forth from everyone's life. The sphere of the life is the sphere of the affections of love and faith. This sphere extends itself far and wide into societies around, and the farther and wider as the affections are more interior and perfect". (H. H. No. 49.) For communities and nations to seek to grow together from beneficent motives by a mutual interchange of what will enhance the life and welfare of all concerned, is to approximate towards the heavenly form, which "exists and flows from the consent and harmony of many concordant and agreeing particulars". (H. H. No. 56.)



An article appeared recently in the *Pittsburg Gazette Times* on the subject of "Loving One's Enemies", in which it was stated that: "The hardest injunction laid down in the Sermon on the

Mount is the command 'Love your enemies'! Ministers aren't very anxious to interpret it. Nobody has been able to comply with it literally. To forgive an enemy is not unusual, difficult as sometimes it is. But to love one—that is beyond us! What is more practical for consideration here is the futility of sustained enmity. This latter doesn't get you anywhere nor save you anything or benefit anybody. True, there is the party of the second part as to an enemy as well as to a friend. So that the advice to make up with an enemy if he isn't willing to meet you half way is useless. It is possible, however, for one on his own account to restrain his rancor, withhold his hand and control his spirit, so that, at worst, the enmity is one-sided. That in itself is a moral triumph of no mean spirit."

Unless we are properly instructed, the Divine command to love our enemies might be thought to mean that we are to love our enemies in the same way as we love our friends, but the doctrines of the New Church explain very clearly how we are to understand the Divine injunction, and how we are to be guided in dealing with an enemy.

In the "True Christian Religion", at No. 407, we read:

To love the neighbor is not only to will and do good to a relative, a friend, and a good man, but also to a stranger, an enemy, and a bad man. Charity, however, is exercised in a different way toward the former from what it is toward the latter. Toward a relative and a friend it is shown in the form of direct benefits; but toward an enemy and a wicked person, by indirect benefits, as by exhortation, discipline, and punishment, and thus by correction. This can be illustrated as follows: A judge, who according to law and justice punishes an evil-doer, loves the neighbor; for so he subjects him to discipline, and consults the welfare of the citizens, by securing them against harm from him in the future. Every one knows that a father shows his love toward his children by correcting them when they do wrong; on the other hand, if he does not correct them he loves their faults; and such love cannot be called charity. So again, if anyone resists an insulting enemy, and in self-defence either beats him, or delivers him to the judge so as to prevent injury to himself, yet with a disposition to befriend the man, in this case he acts from charity. Wars, which have for their end the defence of one's country and the church, are not inconsistent with charity; the end for which they are undertaken will show whether they are attended with charity or not.

And in the "Arcana" at No. 174:

Loving one's enemies and doing good to the evil is the affection of charity; but enemies are loved and good is done to them when they are instructed, and also when by suitable means they are corrected.

	The Sermon	
--	-------------------	--

The One Living and True God.*

BY THE REV. JAMES PRIESTNAL.

What think ye of Christ? (Matt. xxii. 42.)

If this were a theoretical question only, or just an unimportant matter of personal opinion and nothing more, we would scarcely be justified in occupying the time devoted to the sacred duty and privilege of worship, to consider it. We believe however, that it is a subject of the highest moral and spiritual importance. A true conception of the nature and personality of the historical Christ is the basis of all true Christian doctrine. If our system of Christian

*A presentation of the New-Church doctrine concerning the Lord, delivered before an audience composed largely of those who were of the Unitarian and Trinitarian persuasion.

faith is firmly established on this rock we shall not go far astray on other and less important points of doctrine.

In presenting the teachings of the New Church on this subject, and I may add, what we believe, with all our hearts, to be the teachings of the Word of God, we do not wish to convey the impression that we desire to attack any particular view that may be held by others. We have no right to question the sincerity of those who may differ from us in their understanding of this subject. A very important question with us should be not only whether our view is true or false, but also whether we are thoroughly sincere in our belief. It is the spirit of sincerity, the genuine love of truth *because it is true*, which is highly esteemed in heaven. Therefore let us consider this subject prayerfully, earnestly, intelligently, loving the truth for its own sake and eager to follow where it may lead—"examining all things, and holding fast that which is good."

We may divide the Christian Church into three general classes, each differing radically on the point of doctrine we are about to consider.

First, there are those who believe that the Lord Jesus Christ, while setting an ideal example before the world in both His doctrine and life, was human only in His nature. That He was a "teacher sent from God" they readily admit, and are equally willing to affirm that His life and teachings have exercised and are exercising a greater moral force in the world today than those of any other man, yet they maintain that He Himself was finite and frail as other men. This is the view held by many learned, earnest and thoroughly sincere men in the Unitarian school of thought.

Then we have many equally learned and earnest men who have held and taught the more generally accepted Trinitarian doctrine. They maintain that the Lord Jesus Christ is all that the Unitarian school claims, but far more than that. They assert that Jesus is Divine as well as human; that He is the Second Person of the ever-blessed Trinity, one with the Father, though distinct in person, and they teach that this second person was, for the sake of redemption, sent into the world by the Father, took upon Himself the nature of man and thereby united in His own person the human and the Divine natures, so that He is God as well as man. In the words of the Athanasian Creed it is thus stated: "The true faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the Father, born before the worlds; and man, of the substance of the mother, born in the world, perfect God, and perfect man, consisting of a rational soul and a human body, equal to the Father as to the Divine, and inferior to the Father as to the human." This is the Trinitarian doctrine concerning our Lord Jesus Christ.

The third view, is that held by those who claim that in the person of the Lord Jesus Christ is found the totality of the Godhead. They affirm without any reservation, qualification, or limitation, that the Lord Jesus Christ *alone* is the one living and true God. With the Apostle they affirm that "In Him dwelleth all the fulness of the Godhead bodily." (Col. ii. 9.)

We would not refer to the very bitter and painful controversies which have arisen in the past between advocates of these varying theories. Instead of exercising Christian charity towards each other, they

have, too frequently, made their doctrinal differences an occasion for fierce contentions and bitter controversies. The truth is never advanced by such methods; yea, it is frequently hindered. Surely, if Christians love each other they ought to be able to discuss their differences as brothers in the Lord, and not as antagonists in hostile camps.

There is an element of truth in all systems and we should recognize that element.

Doctrinal differences may not be as great as is at first imagined. Certainly, we should not hesitate to credit those who differ from us with that sincerity which we would claim for ourselves.

We of the New Church believe with our Unitarian friends that Jesus was certainly human. There are many passages in the Divine Word which seem to imply that He was limited and finite, as for instance where He says, "I can of mine own self do nothing; as I hear I judge." "I seek not mine own will but the will of the Father which hath sent me." "If I bear witness of myself, my witness is not true." Are these the words of one who is Divine? Again, He said, speaking of the time when heaven and earth should pass away, "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." Could the knowledge of one who is Divine be thus limited? Were these and similar passages the only ones that we had to consider the solution of our problem would be very simple. We would have to acknowledge that the views of the Unitarian school are correct. But unfortunately for our Unitarian friends, it is not so, for there are many passages which assert His Divinity in unmistakable terms, as in John i. 1: "In the beginning was the Word and the Word was with God and the Word was God. All things were made by him and without him was not anything made that hath been made. In him was life and the life was the light of men." Surely, these words cannot refer to one who is a mere man, no matter how great and good he be. We read of Jesus calming the raging storm, healing the sick, cleansing the lepers, raising the dead. What man of his own power could have wrought such wonders? The Trinitarians deny the idea advanced by the Unitarians. They see, in the Word of God, so many evidences of the Divinity of the Lord, that the very thought that He should be declared to be a man only is repulsive to them. They assert that He is Divine, the Son of the living God.

The majority of Christian people of both Catholic and Protestant persuasions has held to this view. Certainly the opinion of so many should have some weight, nevertheless, it is well that we should carefully examine it and see how far it agrees with the teachings of Scripture and rational thought. It is not the opinion or creed of this or that church we seek. Our enquiry should not be "How many people have professed this view?" but rather, "Is it true?"

There is certainly much to be said in favor of the Trinitarian doctrine if we take the letter of the Word as our standard and guide. That a trinity of Father, Son and Holy Spirit, is taught in the Bible we can plainly see. The objection the New Church has to the commonly accepted view, is not to a trinity in God, but to a trinity of *persons*, although it does *appear* as though there were three persons in the Godhead, according to the sense of the letter.

The Unitarians have been zealous to maintain the

Scriptural idea of the unity of God, but have felt unable to do this and at the same time acknowledge the Lord Jesus Christ as a Divine Being or person distinct from the Father. The Trinitarians have been equally zealous in maintaining the divinity of our Lord Jesus Christ, but in order to do so, have introduced a tri-personal conception of the Godhead which is inconsistent with the idea of the perfect unity of God. We believe that in the doctrine of the New Church both positions can be consistently harmonized.

As we consider this important subject let each bring it to the tribunal of his own rational judgment and decide for himself whether what we are about to state be so or not so.

We object to the statement that there are three *persons* in the Godhead because such a statement *gives the idea of three distinct beings*. It destroys the idea of the unity of God in the mind. It is not what we say with our lips, but what we think in our minds which determines what we really believe. That is, if we affirm with the lips that there is one God and yet in our minds have the idea of three, we really believe in three. Suppose we should say that there are three Gods, called respectively, the Father, the Son, and the Holy Spirit, our idea or thought based on a tri-personal conception, would not be changed at all. Let each examine his own thoughts and see for himself if it is not so. If we examine the prayers addressed to God by those who have in their minds the idea of three persons in the Godhead we find that it is usual to address the Father, concluding with the request that the prayer be answered for the sake of the Lord Jesus Christ, obviously with the thought in mind that Jesus Christ is a distinct Being from the Father. When we, in praying to the Father alone, if we examine our thoughts with reference to the Being whom we address, we shall find that we have no concrete mental object before us upon which the mind can rest. The thought is lost in vacuity. When, however, we pray to the Lord Jesus the thought is not so lost but it is centered in an object upon which the mind can rest.

It is a matter of great importance that we should, in our prayers and worship, have a definite Being before us *in our thoughts* to whom we can pray and offer praise, otherwise our thoughts are dissipated and lost. It is customary for Christians to pray usually to the Father, sometimes to the Son, and sometimes addressing the Holy Spirit. But does not this virtually acknowledge *three distinct Divine Beings*? It assumes that Divinity which is infinite can be divided among three persons. Those holding this view do not stop to think that if the infinite be divided (which of course is impossible) it ceases to be infinite and becomes finite. This conception of the Deity does not acknowledge that Jesus is God *alone* but God with the Father and the Holy Spirit, therefore not really God, but a part of God.

Again, we object to the tri-personal idea because such an idea subordinates one Divine Person to another Divine Person, the second person to the first and the third to the second and the first. The Son is obedient and subservient to the Father doing His will, consulting that will as a servant does the will of his master, while the Holy Spirit is represented as being subservient both to the Father and to the Son. Thus while the Trinitarian doctrine asserts that Jesus is God it virtually denies it by making the Lord Jesus subordinate to the Father. We would

hesitate to point out the weaknesses or errors of any prevailing system of teaching were we not prepared to offer in lieu a view which we believe to be more satisfactory, more rational, more soul-satisfying and in perfect accord with the teachings of the Word of God.

We *know* that the New-Church teachings offer a solution to the perplexing problems which have arisen around the doctrine of the Trinity, and for this reason we would solicit your prayerful and earnest consideration of them. We must necessarily be brief in our statement.

We believe that God the Originator and Creator of all things is One Infinite Divine Person whose essence or nature is Love and Wisdom. God is not a God who loves merely. He is love. God is not a Being who is wise merely. He is Wisdom. Love and Wisdom are not abstract ideals, but real Divine Substances.

This one God took upon Himself our nature and became incarnated in a finite human form in the person of our Lord and Saviour Jesus Christ. Born in Bethlehem a babe frail and feeble as other babes, He passed through states of boyhood, youth and manhood. He lived a human life in every respect. He suffered pain, fatigue and hunger. "He was a man of sorrows." But during the development of His human life, and by means of temptations admitted into the plane of His maternal human nature, a wonderful change took place in that human nature which He had assumed. The infirm human elements which He had inherited from His mother were expelled and replaced by a human nature from the Father. Thus the hereditary evils of His maternal human were rejected and "He was made perfect through suffering." (Heb. ii. 10.) This human nature was gradually glorified or made Divine. This was not done immediately but gradually and was consummated at His crucifixion.

Thus did the Creature become the Creator. The human form of the Man Christ Jesus, by glorification, became a fit vessel for the reception of the full Deity. God became Man and Man became God. The union of the human and Divine natures was reciprocal; and when completed, there was no longer the dual consciousness in the Lord Jesus Christ and He no longer prayed to the Father. (John xvi. 26.)

Therefore during our Lord's earthly life He had two natures; not united but antagonistic, the infirm human nature which He received from Mary, and the indwelling Divine nature which was the "Father" in Him. At times the Lord's consciousness was active on the plane of His infirm human nature and at such times He realized the impotency of that human nature and His need for Divine aid *there*. It was then that He prayed to the Father, or the Divine within for help as one separate from Him. He was, when in this state, separate from the Divine in His consciousness. These were the times of the Lord's humiliation. Then at other times or in other states, his consciousness was active on the plane of His Divine nature and then He realized that He was one with God, as when He declared, "I and my Father are one. He that hath seen me hath seen the Father." These were the states of the Lord's exultation or glorification. Many have had a difficulty in believing that Jesus was God because they read that He, like other men, prayed to the Father and was apparently dependent upon a source

of strength outside of Himself. This difficulty however, is entirely removed when we learn that the Lord had two natures, the human and the Divine, and that sometimes his consciousness was alive in the realm of the infirm human nature and at other times in the realm of His Divine nature. In His human nature received from Mary the Lord was man. In His human nature made Divine the Lord is called the Son of God while in His inmost essence the Lord Jesus Christ was and is the One Eternal and True God, the Jehovah of the Old Testament, the Lord Jesus Christ of the New.

The Holy Spirit is not a separate Person or Being from the Lord Jesus Christ, but is the Spirit of Jesus flowing from His Glorified Humanity continually, and entering into the hearts of all who are receptive to its influence. The Holy Spirit and the Spirit of Jesus are synonymous terms, and are used interchangeably by the apostles in their writings.

And what are the advantages of thus recognizing the totality of the Godhead centered in the person of our Lord Jesus Christ? It gives to us a definite Object for our minds to grasp. We see in the Glorified Person of our Lord Jesus Christ the Invisible God made visible and brought within the range of human thought and finite conception. We can form no idea of Infinite Goodness and Truth or Love and Wisdom as it is in its essence. We can understand it as it is incarnated in Jesus Christ.

It makes Jesus the object of our thoughts and the center of our worship. To Him alone we bow the knee and crown Him Lord of all. This teaching honors the Lord Jesus as no other teaching does. It exalts Him to heaven's highest throne as the one eternal and true God of heaven and earth. No one to share His majesty, power and glory because He alone is the only Infinite and Eternal.

This doctrine explains the Trinity. It does not confuse our thoughts by presenting before our minds three persons to whom we might pray. Each separate and distinct, it shows to us, in clear and rational light, how the trinity of Father, Son and Holy Spirit is centered in the Lord Jesus Christ as body, soul and spirit are centered in one human person making him not three but distinctly one.

In coming to the Lord we come to the Father, Jesus said, "No man cometh to the Father but by me"; that is, we cannot find access to the Divine Love except through the person of the Lord Jesus Christ, for this love is the soul and life of that Personality.

In coming to the Lord Jesus Christ we honor the Holy Spirit, for we see that the Holy Spirit is the Spirit of Jesus in operation.

This teaching does not deny the personality of the Father. It identifies it as the personality of the Lord Jesus. It does not deny the personality of the Holy Spirit, but it recognizes it as the expression and activity of the Personality of the Lord. Not three persons, but one person. Not three Gods, but one God.

The question may arise, if the tri-personal teaching is erroneous, why has it been so long held? There are many answers to this question. One of the more important ones is that the church has found it necessary to maintain this theory in order to support many of its irrational dogmas respecting man's salvation, dogmas which are happily being replaced by more rational and Scriptural views. The more important question for us is not, what has

the church taught? but rather what does the Bible teach?

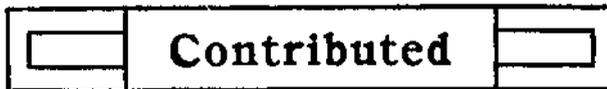
It is obviously impossible for us to quote all the Scripture proofs which we might advance to show that the doctrine of the New Church on this subject is based on the plain teaching of the Word of God. Let one or two suffice. They might be multiplied indefinitely.

That Jehovah of the Old Testament is our Saviour is plainly shown in the following passages: "Thus saith Jehovah thy Creator, O Jacob, and thy Former, O Israel; for I have redeemed thee." (Is. xliii. 1.) "I am Jehovah thy God; the Holy One of Israel thy Saviour." (Is. xliii. 3.) "Thus saith Jehovah thy Redeemer, the Holy One of Israel." (Is. xliii. 14.) "That all flesh may know that I, Jehovah, am thy Saviour and thy Redeemer, the mighty one of Jacob." (Is. xlix. 26.) "Jehovah, my Rock and My Redeemer." (Ps. xix. 14.) "Am not I Jehovah and there is no other besides me and a Saviour; there is none besides me. I am Jehovah thy God; thou shalt know no God but me; for there is no Saviour besides me." (Hos. xiii. 4.) "Look unto me, that ye may be saved, all the ends of the earth; because I am God and there is none else." (Is. xlv. 21-22.)

That Jesus of the New Testament is the Jehovah of the Old might be abundantly proved from the Word. The very name "Jesus" means "Jehovah saves".

What we have said, we have said with the earnest desire that we might search the Scriptures to see whether these things be so. Let us go to the Lord Jesus alone in prayer, taking His Word as our sure guide. Let this be our motto: "To the law and to the testimony. If we speak not according to this Word it is because there is no light in us." (Is. viii. 20.)

The New Church stands for this absolute and unconditional acknowledgment of the Lord Jesus Christ as the one living and true God. To Him we direct our thoughts in meditation and our hearts in prayer. To Him as our one and only God we swear an eternal allegiance. We are assured that this heavenly doctrine for which we stand will ultimately prevail. The day will come when this full and complete acknowledgment of the Lord Jesus Christ as the one only and true God will be made by all people; for does not this Divine prophecy proclaim it with no uncertain sound: "And the Lord shall be King over all the earth; in that day shall there be one Lord and his name one."



Emanuel Swedenborg: A Study.

"A placid, venerable, thin man of eighty-four, erect figure and abstracted air, wearing a full bot-tomed wig, a pair of long ruffles, and a curious-hilted sword, and carrying a gold-headed cane—no vision, still flesh and blood, but himself the greatest of modern vision seers—Emanuel Swedenborg by name."

So Alexander Gilchrist describes the man who later claimed the humble title of "Servant of the Lord Jesus Christ", in his life of William Blake. But in this paragraph he has given us only a brief description of his physical appearance late in life.

He has given us but the faintest glimpse of the man himself.

We can here but glance at the details of his early life. His was the life of a student who even then was laying deep the foundations of scientific knowl-edge upon which he was to build in later years.

A few years more, and we find him busied with inventions, traveling about with the king, at whose court he is a welcome and honored guest. We see him in his official capacities on the Board of Assess-ors laboring intently upon the economic problems of the nation until at last we reach the border-land between philosophy and theology. In 1744 his scientific work is laid aside, but not before his "Principia", his "Animal Kingdom", the "Economy of the Animal Kingdom" and finally the "Love and Worship of God" have all been published.

To fully appreciate the change in Swedenborg's life which now took place it is necessary to read the "Diarium", better known as the "Spiritual Diary". Like the meditations of Marcus Aurelius, it was never intended for publication. But unlike the work of the Stoic, though it records, like his, the record of a soul's expression, Marcus Aurelius accepts the teachings of men, of Zeno and Epictetus, but Swed-enborg reaches out for inspiration from Divinity itself. All the conflicts of his soul, all the opposing desires, hopes and aspirations that tortured and tormented him, finally give way to peace, and Swed-enborg the philosopher becomes Swedenborg the seer and the mystic.

It is not, however, until 1749 that the theologian publishes his first great work, the "Arcana Coe-lestia." The conflict and doubt are at end now. He has become taught of Deity. Let us see what he says: "That the Lord manifested Himself before me, His servant and sent me to this office and after-ward opened the eyes of my spirit. . . . I tes-tify in truth."

Inspired from on High, his life given up com-pletely to his new work, with fifty-seven years of careful training behind him, he undertakes the task to which he has been called. From now until the close of his life he labors at this mighty task. His expression is clear and strong; there is no strug-gling and striving as in Jacob Boehme. He speaks with authority, not as one of the Scribes. Call him mad and you will have to admit him the greatest imaginative genius of the world. Either he saw beyond the veil, or else he has written as no other man save the Seer of Patmos has ever done. His "Memorable Relations" may seem irrevelant or even grotesque, yet there is such an air of certainty that only the confirmed skeptic dares to absolutely deny their truth.

Nor is he swept into hysteria by his visions. His works are clear even if his long sentences with their many changes be somewhat tedious. Calm and careful exposition, interrupted here and there by exquisite metaphors and wondrous "Relations", his voluminous writings cover almost every relationship of life.

From 1749 until 1771 he continues his labors, until volume upon volume lies between the "Arcana" and the "True Christian Religion". All this time he has engaged in the business of the world, traveling frequently to Holland, Germany and England. Now and again he ceases intercourse with the other world to write upon some intensely human problem of his

native Sweden. Always he keeps the perfect equilibrium between heaven and earth.

There is a mighty chasm between the visions of Patmos and those of Stockholm, yet the one would interpret the other. The "Holy City, New Jerusalem," seen by the Evangelist is declared to be descending into the hearts and lives of men through the opened pages of the Word, by Swedenborg. The Seer of the North is in very truth the symbolic reincarnation of him who wrote with trembling hand and fearful soul that mightiest of all Books, grand because so utterly incomprehensible, that vision of all visions, the Revelation of Jesus Christ known as the Apocalypse.

FRANK H. ANDREW.

Our Duty to Society.

The sermon of the Rev. L. G. Hoeck on Feb. 27 was published in condensed form in the Cincinnati papers of the next day, as most of his sermons are. It was based on the mission of the seventy sent forth by the Lord "as lambs in the midst of wolves." Mr. Hoeck is reported as saying:

Be not deceived as to the state of the world. It is in the spirit of the Lamb of God that you go forth into the world—in the spirit of meekness and humility, innocence and peace. But the spirit of the world is of a wolfish nature.

The wolf is the enemy of all society; he does not even keep company with those of his own species. When he unites with the pack it is for carnage, for the more certain destruction of his prey. This is the spirit of the world—rank individualism—for self first and last.

The individualist is an enemy of society and never unites with others unless it be for self-benefit. The spirit of the Lamb of God—the spirit of self-sacrifice for the good of others—in you must encounter the spirit of the wolf, the spirit of self-aggrandizement in the world, and have no fear of it. The Lord, your Shepherd, will protect you from it.

With the great majority of people we live on superficial terms. We know very little about their life, what they really think and seek to be, and they know as little about ours. But there are a few who will open the doors of their heart and take us into their confidence. When the Lord brings you into such an intimate relationship with any one you have a mission to fulfill. Your labor is to impart a new confidence in the Lord as the Saviour.

The city is a center of organized industry, and therefore stands for the principles which regulate organized effort. All city problems are matters into which we must enter more fully to clean up our cities, to prevent the wolves in them from fleecing the lambs.

But, in order to do any Christian work in private or public life, we must first gain the impulse and the direction from the Lord through His Word. And there is surely no institution better suited to stimulate this noblest impulse and give direction to it than the church.

Hence, if the church is fulfilling her mission properly, the larger the number of men and women we can bring into the church the stronger will be that impulse in the world to Christianize all private and public life.

Woman's Share in the Reconstruction.*

In considering a subject for today's meeting, it has seemed to the Executive Committee that any phase of life, or object of study, we might consider, as it relates to the church, and its uses, must inevitably touch the present mental and moral upheaval of the world.

During the last eighteen months woman has taken her place beside man in the executive work of the world as never before, and in doing so she has demonstrated two facts, first, her ability to fill the great demands required of her, and second, the impossibility of man's doing without her.

*Read before the New York Branch of the National Alliance of New Church Women, Brooklyn, Feb. 25, 1916.

That being the case, the utmost demands having been made upon her—her virtue, her offspring, her life, and her labor—the subject, "Woman's Share in the Reconstruction after the War," has been selected, believing, that it should be possible to evolve from the working of the church some knowledge of the laws that govern Woman, according to the fundamental qualities she possesses. Is she an intruder or has the work she has done during this cataclysm proved her right and her duty to a permanent share of the world's responsibilities?

In "Conjugal Love," 163-168, we read:

"Man possesses two kinds of wisdom, rational and moral. Rational wisdom pertains to knowledges, sciences and the professions, etc. Moral wisdom pertains to moral and spiritual virtues which look to life, such as temperance, conscience, charity, love of family and country. Added to these is perception which is the ability to perceive through the affections. Rational wisdom pertains to the man, perception to the woman. Moral wisdom which is of the life, belongs to both. Man perceives through his understanding, woman through her love."

Man's rational wisdom outlined as above, seems peculiarly his own as woman's perception is her own, and only to the degree that they are reciprocal can they share each other's qualities. But the wisdom that belongs to both is that moral wisdom that pertains to the issues of life including temperance, justice, morality, etc. Here we have fundamental principles of the masculine and feminine organism clearly outlined for our study and application to life.

Now from principles let us proceed to achievements; during the past eighteen months in the field of technical knowledge, all trades and occupations such as those of motormen, chauffeurs, postal officials, clerks, farmers, street sweepers, ambulance drivers, have been successfully conducted by the women left behind in the towns. Women have filled the hospitals with nurses, have entered into intrigues of war, and suffered war penalties, and in some countries fought in actual battle with men. So much for the executive work requiring a limited amount of rational wisdom.

In the field of moral wisdom, which we are told women share equally with men, the world is faced with future problems such as, polygamy, which involves marriage, legitimizing war babies, which involves chastity, birth control, which involves Divine Providence, prison reform, which involves justice, suffrage, which involves divorce laws, nationalism which involves peace and war.

Write these problems in one column, and the principles in the opposite column and it reads thus:

Polygamy	Marriages
War Babies	Chastity
Birth Control	Divine Providence
Prison Reform	Justice
Suffrage	Divorce
Nationalism	Peace and War.

Can we by any form of reasoning draw a line between these two columns and say the feminine half of the human race are by nature interested in the right-hand column but not in the least responsible for the left hand?

These subjects are as irretrievably bound together as the heart and lungs of the body, the will and the understanding of the mind, the love and wisdom of the soul.

Man's rational wisdom alone in the world today is like the light of the winter sun, without heat, and is as helpless in the face of problems of moral wisdom without the assistance of woman's perception.

HARRIET SHAW.

If we knew our brother as God knows him, we would never dare to despise him any more.—G. H. MORRISON.

The Principle of True Reconstruction.*

In considering women's share in the reconstruction after the war two questions stand out most definitely. What caused the war, and how to maintain peace when the war is over?

The time has passed when intelligent people simply demand a cessation of fighting, and feel that will be sufficient, and that the next state of the world can take care of itself. The horror that has shaken the world to its center, has cleared the ground for a new rationality in the minds of men. We are realizing that preparedness of men and women to meet the consequences of this war means a clear understanding of just what we are preparing for, and a thorough application of practical psychology to meet the situation.

Of the political causes of the war I am not speaking, nor of the political results, but of some of its moral causes and the moral results.

"That it takes two to make a bargain," is an old adage which may seem at first to have little application to the subject. But the more we think about it, we will find that the application is right here. If the right two, had been united, the bargain to have a war would never have been made. The *right* two, are man and woman.

The methods of the war have shown from the beginning, that it was a war started by men noted for their disregard of women's intelligence, co-operation and insight, contemptuous of her characteristics that complement men. But while men are slaughtering one another on the battle fields, women, hitherto regarded as a fifth wheel in the coach of state, have risen superbly to the emergency and are doing men's work, as well as their own, in the maintenance of home and the carrying on of industrial and commercial activities.

The birth of woman's new powers has been at a terrible cost of suffering, but it is worth while if out of it will come a recognition that she can co-operate, partake and complement man as co-laborer.

Speaking of his conception of democracy, Professor Charles Fagnani of Union Theological Seminary, says that his belief in democracy is a belief in man as consisting of men and women: "I believe in democracy because I believe in man (that is man and woman) I believe in man, because I believe in God. If woman is queen of the family, and this no one disputes, it is high time that she were recognized as queen also in larger families of the community and the state. The days are at hand when government is to become housekeeping, the management of the common concerns of all the people for the general good, and no longer the exploitation, more or less paternalistic, of the governed in the interests of an individual and hereditary family, group or class."

The Kingdom of God on earth will progressively be realized only through the joint co-operation of those whom God joined together, but whom man has kept asunder so long in the management of the political, industrial and social environment on which human welfare so vitally depends.

Because women know by the bitterness of their souls what war means, when they have a voice in the "bargains" of the future, the chances of war are vastly lessened.

Biology shows us that from the beginning, the male in every form of life, human and sub-human, has always been the seeker after experience in new forms and new channels, the spender of energy. The female, has, on the other hand, been the natural conserver of power. Separate, neither can perform their true function. "United they stand, divided they fall."

The history of the race shows that when man has isolated himself from the true nature of woman that would complement him, he has spent his own force and has drawn heavily upon the conserved feminine energy. So that in such a war as this we see men using the force to destroy one another which should be given to woman to conserve and to turn into constructive use. For woman is

naturally constructive and in the midst of this wanton waste of force and strength, woman's situation is desperate.

A true marriage between a man and a woman is heaven on earth, which in its turn is dependent upon a similar union in the individual, so marriage in the race, the union of the men and the women of the race, in the true activities of life, is the solution of the problems of the race.

We have seen that man, disregarding woman's complementary qualities has wasted his energy by spending it in brute force. Man has never appreciated the character of the union of the masculine and feminine in the individual, nor in the institution called marriage, therefore it is no wonder he has been blind to the possibility of marriage in the race.

The primitive loves of fighting, of expending physical force, of competition are essentially masculine. Those loves are normal and necessary, self-extension and self-preservation are their aim. But if the child, the community, the nation or the race remains in the enjoyment of mere masculine force, it is arrested development, and we have only half a man. "The male man", says "Conjugal Love" (370), "and the female man, were so created that from two they may become as it were, one man, and when they become a one, then taken together they are a man (homo) in his fulness, but without such conjunction they are two, and each is a divided or half man."

We find here a psychic cause of the war. Let us now see how this condition throws light upon the reconstruction, the building of a new ideal of society, upon the ashes of the old.

Percy MacKaye, in his splendid little book, "A Substitute for War", presents most vividly the causes of the general appeal that war makes to men. He has put his finger upon a truth that deeply concerns women in their relation to all educational and constructive work. It is this: That one of the universal demands of the human soul is for beauty and splendor and the full expression of its creative imagination. The designers of war have made use of this psychological fact and have so obscured the horror of suffering and disaster of war and clothed them with splendor and vigor and imaginative appeal, that the hearts of men leap to respond. A splendid solidarity is achieved, says Mr. MacKaye, by the side of which war seems detached and dull.

We have long known in the education of little children that if we wish to stop an undesirable activity in a child, the wisest way is to offer him a desirable one of equal attraction. If we wish to take from the baby a dangerous or forbidden plaything, by offering a substitute of sufficient interest value, we do not arouse antagonism, but produce the entire satisfaction so necessary to the feeling of success.

We have more or less blindly done this, knowing the wisdom of it largely from its results. But not fully understanding it, we have not been able to apply it to the larger needs of community and nation.

Human desire is dynamic; no matter what its aim, it must have full satisfaction if man is to be in command of his forces and perform his full use in the world.

Women as moulders of the race, must see to it that the masculine qualities of love of physical force, fighting, and competition are clothed by the feminine qualities of beauty, drama and creative imagination, and from that union will be born a new humanity. War and piracy in all its forms, industrial and social as well as military, are fostered by and thrive upon the divorce of the masculine and feminine in the individual, in the community and the race.

Peace hitherto has been uninteresting to child and man alike. The only way that peace can be maintained is by infusing into the too feminine characteristics of education and of civic and social life, the spirit and vigor of the pioneer and explorer that are the complementary masculine elements. The new movements to give the child greater freedom for self-expression as Montessori makes use of the instincts of exploration and investigation, and the growing belief in expressing full bodily activity in Eurythmics, are examples of this necessary union of masculine and feminine elements in child-training.

Thus we must furnish through a wise and far-seeing education the attraction for man's fighting instincts in legitimate channels, so that woman's conserving and constructive activity may have ever fresh and vital material from which to build a peace that fully satisfies the *whole* man. Said President Wilson in a recent speech: "When Peace is made as handsome as War, there will be hope of War's passing."

FAITH LEAR DRESSER.

*Read before the New York Branch of the National Alliance of New-Church Women, Brooklyn, Feb. 25, 1916.

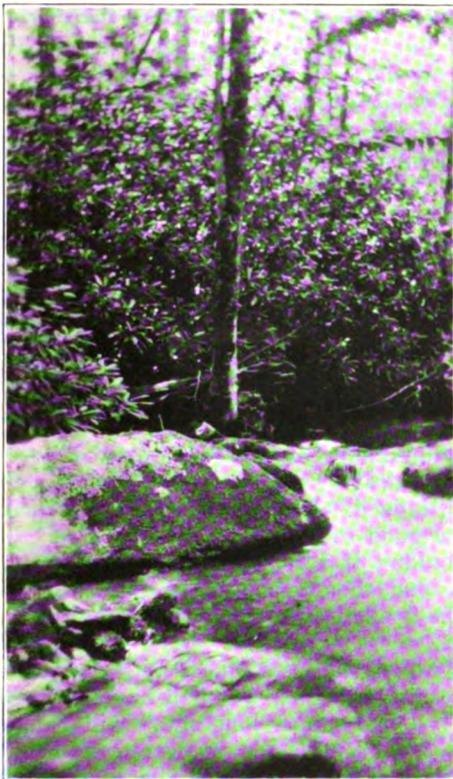


Sunday Afternoons

The Golden Key.

From the Fairy Tales of George MacDonald.

(Continued.)



The Water! the Water!
 The joyous brook for me,
 That tuneth through the quiet night
 Its ever-living glee.
 The Water! the Water!
 That sleepless, merry heart,
 Which gurgles on unstintedly,
 And loveth to impart.

The Water! the Water!
 The merry, wanton brook,
 That bends itself to pleasure me,
 Like my old shepherd crook.
 The Water! the Water!
 That sings so sweet at noon,
 And sweeter still at night, to win
 Smiles from the pale, proud moon,
 And from the little fairy faces,
 That gleam in heaven's remotest places.

WILLIAM MOTHERWELL.

Not far from the house where the boy had lived there was another house, the owner of which was a merchant, who was much away from home. He had lost his wife some years before, and had only one child, a little girl, whom he left to the charge of two servants, who were very idle and careless. So she was neglected and left untidy, and was sometimes ill-used besides.

Now, it is well known that the little creatures called fairies, though there are many different kinds of fairies in Fairyland, have an exceeding dislike to untidiness. Indeed, they are quite spiteful to slovenly people. Being used to all the lovely ways of the trees and flowers, and to the neatness of the birds and all woodland creatures, it makes them feel miserable, even in their deep woods and on their grassy carpets, to think that within the same moonlight lies a dirty, uncomfortable, slovenly house. And this makes them angry with the people that live in it, and they would gladly drive them out of the world if they could. They want the whole earth nice and clean. So they pinch the maids black and blue, and play them all manner of uncomfortable tricks.

But this house was quite a shame, and the fairies in the forest could not endure it. They tried everything on the maids without effect, and at last resolved upon making a clean riddance, beginning with the child. They ought to have known that it was not her fault, but they have little principle and much mischief in them, and they thought that if they got rid of her the maids would be sure to be turned away.

So one evening the poor little girl having been put in bed early, before the sun was down, the servants went off to the village, locking the door behind them. The child did not know she was alone, and lay contentedly looking out of her window towards the forest, of which, however, she could not see much, because of the ivy and other creeping plants which had straggled across her window. All at once she saw an ape making faces at her out of the mirror, and the heads carved upon a great old wardrobe grinning fearfully. Then two old spider-legged chairs came forward into the middle of the room and began to dance a queer, old-

fashioned dance. This set her laughing, and she forgot the ape and the grinning heads. So the fairies saw they had made a mistake, and sent the chairs back to their places. But they knew that she had been reading the story of Silverhair all day. So the next moment she heard the voices of the three bears upon the stair, big voice, middle voice, and little voice, and she heard their soft, heavy tread, as if they had had stockings over their boots, coming nearer and nearer to the door of her room, till she could bear it no longer. She did just as Silverhair did, and as the fairies wanted her to do; she darted to the window, pulled it open, got upon the ivy, and so scrambled to the ground. She then fled to the forest as fast as she could run.

Now, although she did not know it, this was the very best way she could have gone; for nothing is ever so mischievous in its own place as it is out of it; and, besides, these mischievous creatures were only the children of Fairyland, as it were, and there are many other beings there as well; and if a wanderer gets in among them, the good ones will always help him more than the evil ones will be able to hurt him.

The sun was now set, and the darkness coming on, but the child thought of no danger but the bears behind her. If she had looked round, however, she would have seen that she was followed by a different creature from a bear. It was a curious creature, made like a fish, but covered, instead of scales, with feathers of all colors, sparkling like those of a humming-bird. It had fins, not wings, and swam through the air as a fish does through the water. Its head was like the head of a small owl.

After running a long way, and as the last of the light was disappearing, she passed under a tree with drooping branches. It dropped its branches to the ground all about her, and caught her as in a trap. She struggled to get out, but the branches pressed her closer and closer to the trunk. She was in great terror and distress, when the air-fish, swimming into the thicket of branches, began tearing them with its beak. They loosened their hold at once, and the creature went on attacking them, till at length they let the child go. Then the air-fish came from behind her, and swam on in front, glittering and sparkling all lovely colors; and she followed.

It led her gently along till all at once it swam in at a cottage-door. The child followed still. There was a bright fire in the middle of the floor, upon which stood a pot without a lid, full of water that boiled and bubbled furiously. The air-fish swam straight to the pot and into the boiling water, where it lay quiet. A beautiful woman rose from the opposite side of the fire and came to meet the girl. She took her up in her arms, and said:

"Ah, you are come at last! I have been looking for you a long time." She sat down with her on her lap, and the little girl sat staring at her. She had never seen anything so beautiful. She was tall and strong, with white arms and neck, and a delicate flush on her face. The child could not tell what was the color of her hair, but could not help thinking it had a tinge of dark green. She had not one ornament upon her, but she looked as if she had just put off quantities of diamonds and emeralds. Yet here she was in the simplest, poorest little cottage, where she was evidently at home. She

was dressed in shining green. The girl looked at the lady, and the lady looked at the girl.

"What is your name?" asked the lady.

"The servants always called me Tangle."

"Ah, that was because your hair was so untidy. But that was their fault, the naughty women! Still it is a pretty name, and I will call you Tangle, too. You must not mind my asking you questions, for you may ask me the same questions, every one of them, and any others that you like. How old are you?"

"Ten," answered Tangle.

"You don't look like it," said the lady.

"How old are you, please?" returned Tangle.

"Thousands of years old," answered the lady.

"You don't look like it," said Tangle.

"Don't I? I think I do. Don't you see how beautiful I am?" And her great blue eyes looked down on the little Tangle, as if all the stars in the sky were melted in them to make their brightness.

"Ah! but," said Tangle, "when people live long they grow old. At least I always thought so."

"I have no time to grow old," said the lady. "I am too busy for that. It is very idle to grow old. But I cannot have my little girl so untidy. Do you know, I can't find a clean spot on your face to kiss?"

"Perhaps," suggested Tangle, feeling ashamed, but not too much so to say a word for herself. "perhaps that is because the tree made me cry so."

"My poor darling!" said the lady, looking now as if the moon were melted in her eyes, and kissing her little face, dirty as it was, "the naughty tree must suffer for making a girl cry."

"And what is your name, please?" asked Tangle.

"Grandmother," answered the lady.

"Is it really?"

"Yes, indeed. I never tell stories, even in fun."

"How good of you!"

"I couldn't if I tried. It would come true if I said it, and then I should be punished enough." And she smiled like the sun through a summer shower.

"But now," she went on, "I must get you washed and dressed, and then we shall have some supper."

"Oh! I had supper long ago," said Tangle.

"Yes, indeed you had," answered the lady, "three years ago. You don't know that it is three years since you ran away from the bears. You are thirteen and more now." Tangle could only stare. She felt quite sure it was true.

"You will not be afraid of anything I do with you—will you?" said the lady.

"I will try very hard not to be; but I can't be certain, you know," said Tangle.

"I like your saying so, and I shall be quite satisfied," answered the lady.

She took off the girl's night-gown, rose with her in her arms, and going to the wall of the cottage, opened a door. Then Tangle saw a deep tank, the sides of which were filled with green plants, which had flowers of all colors. There was a roof over it like the roof of the cottage. It was filled with beautiful clear water, in which swam multitudes of such fishes as the one that had led her to the cottage. It was the light their colors gave that showed the place in which they were. The lady spoke some words Tangle could not understand, and threw her into the tank.

"No thought, no word, no act of man ever dies. They are as immortal as his own soul. Somewhere in the world he will meet their fruits in part; in the future world he will find their gathered harvest."

"A loving heart carries with it under every parallel of latitude the warmth and light of the tropics. It plants its Eden in the wilderness and solitary place, and sows with flowers the gray desolation of rocks and mosses."

"The man who is not contented where he is would never have been contented anywhere else, though he might have liked it better."—GEORGE MACDONALD.

The Sunday-School

Mental Laziness.

In a book of comparatively recent publication and entitled: "The School in the Home," Dr. A. A. Berle, Professor of Applied Christianity in Tufts College, has this to say in his "Introduction": "He (the public school teacher) will tell you that the capacity for steady and sustained thought on the part of pupils seems to grow less instead of more. He will tell you that the disposition to avoid anything difficult and calling for effort, especially disagreeable effort, grows stronger and that committees and faculties alike are being forced to yield to this disposition, thus controlling public education."

This indictment we must all feel is strong. But in the main is it not supported by many things of our own personal observation? Does not the condition itself lead, in later life, to the production of types of mental degeneracy which Dr. Berle so well describes in these other words? "One needs only to look about and observe the vast number of persons who, reaching middle life, have no momentum in any direction. They seem to exist from day to day. They have no vital interests, no mental reserves which make it possible for them to live, except by constant dynamic injections of excitement or amusement from without. Nothing shows this more than the amusements which are most flourishing."

But how alleviate or remove these conditions? Begin with the children, says Dr. Berle. And as an example of what can be done on the plane of merely secular education, Dr. Berle cites the cases of several children of only usual attainments, who, however, because of his efforts saved themselves three to five years of schooling with no detriment to either scholarship or health. The methods pursued by the Author are simply and non-technically told in the main body of his book but in the "Introduction" is given a general principle which seems worthy of quotation: "There must be such cooperation between the home and the school as will secure the continuous education of parents in the education of their children, that will make for the continuous enrichment of the intellectual life of the household and will at the same time steadily create new interests, as new knowledge and new experiences are brought into the fellowship of parents and children."

Note the reference to parental cooperation and continuous parental education in the above. Is this not precisely what is needed in the work of the Sunday-school? And further is it not possible to take some of the methods suggested and used by Dr. Berle and apply them in the distinctly more important use of spiritual education? Read the book and answer for yourself.

Lesson Helps for March 19, 1916.

Recitation: Matthew xxviii, 1-7.

"And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus, which was crucified.

"He is not here for he is risen as he said. Come see the place where the Lord lay.

"And go quickly and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee; there shall ye see him; lo I have told you."

Verse 5. The answer of the angel to the women is the answer of the truth and love of the Word to the troubled heart of those who in times of spiritual distress come to the Word seeking the Divine presence. The answer is one that removes all fearfulness and reveals anew the Jesus of the Divine Love.

Verse 6. "He is not here." In our or in the Church's false thought and perversions of the letter of the Word the Lord cannot be found, for such perversions cannot bring His presence and His life. But the letter of the Word when read from a devout love of the Lord and with the desire of finding the truth of life does then show us the place where the Lord lay or the trials and temptations which He endured that heaven and earth might live.

Verse 7. Disciples are "learners." They mean the varying states of the intellect. As the new influx of life comes to us from the Word it first touches the heart and then brings new thought with its glad tidings into the understanding. But these new feelings and their accompanying thought do not bring a full and complete revelation of the Lord. Only as the heart turns from purpose toward the practical, toward Galilee and from obedience to the teaching of the "angel" the Word does what is required, only then is Jesus, the Divine Love, fully known to the affectional life—the women. In Galilee, in a mountain, in the best states of the natural life and on the plane of practical service the Lord becomes known then to the understanding.

Class Work: Joshua xi. Victory in the North.

With Primary Classes recall briefly the lesson of last week and then in as interesting a way as possible show how the work of conquest was completed excepting a few minor engagements later on. Help in "Sower Notes," vol. 2, pp. 42-46; "On Holy Ground," pp. 150-151; "Bible Atlas," pp. 36, 37-40, 50, 53. With Junior Classes go more into detail in the geography and suggest in a general way the spiritual meaning of battles. Helps the same as above. With Senior Classes consider the general spiritual meaning of the conquest of the North, the spiritual significance of the horses and chariots used and then come to the meaning of the cities of refuge. Helps the same as above and in addition "Lessons in Correspondences," pp. 357-361; "Sower Notes," vol. 2, pp. 53-57.

PRIMARY.

Do you remember our lesson last Sunday? Let some one try and tell what happened in the south part of the Holy Land. You remember the hailstones and the sun that seemed to stand still. Ask the children if, after the south part of the land was taken, the children of Israel could then settle down and have a long rest and no more battles. Remind them how at school and home they never stop learning new things and always have new little difficulties to overcome. So Israel mustn't stop. Her work wasn't done. There were still evil kings and people who wanted to do harm to the Israelites and these nations must be overcome. What part of the country shall we now look to for these kings and their cities? Let the teacher look at the maps in the "Bible Atlas," pp. 50, 58, also the small map on p. 36. C. R. Conder tells us that the location of Madon is not known but it is supposed to be in Upper Galilee, some think west of the Sea of Galilee.

And now the meeting place of these enemies of Israel. Was it a big army that gathered at Lake Merom? See Verse 4. Look at the pictures on pp. 150, 151 of "On Holy Ground." Lake Merom or the "waters of Merom" is a shallow lake ten to sixteen feet deep, three miles broad in its widest part and three to four miles long, and its surface is seven feet higher than the level of the Mediterranean Sea. Notice in the picture the broad, level space by the side of the lake. This would make a good place to gather an army especially if there were horses and chariots to be used. Look up in the "Dictionary of the Bible" (Hastings) the subject "Chariots" and draw on the board just a simple outline of a chariot. In "On Holy Ground," p. 89 is seen

a picture of a war chariot. The chariots used by the Canaanites and the Syrians are thought to be essentially like those of the Egyptians. Remind the class that Joseph in Egypt rode in Pharaoh's "second chariot" (Gen. xli. 43).

But read Verse 6. Joshua heard of the gathering of the great army with their horses and chariots and naturally he felt afraid. But what did the Lord tell him? Nothing is too hard when the Lord is with us. What "houghing" the horses means is described in the "Sower Notes." It was a cruel custom but the Lord permitted the children of Israel to do it. In this way and by burning the chariots the power of the enemies would be partly destroyed. But did Joshua allow any of the enemy to get away alive? (Verse 8.) After the armies were destroyed what did Joshua next do? Read Verses 10-14. Look for Hazor on the map. Verse 10, says "Hazor beforetime was head of all those nations." Notice Verse 15. It says that Joshua "left nothing undone" or as the Hebrew reads, "he removed nothing that the Lord commanded Moses." All must be done just as the Lord commanded for then the Lord could be with Israel and help them. And so it is with us. If you do what is right, do just what father and mother ask and what your teacher at school asks then everything comes out just right.

JUNIOR.

Take your outline maps and let the teacher turn to the map in the "Bible Atlas," p. 50. Ask one child to point out the part of the country that was conquered by Joshua according to the lesson of last Sunday. Can some one name one or two of the cities of this section? What part of the country now needed to be taken? Put a little cross on your maps for the location of Hazor. What was the name of the king of this place? The location of Maidon is not exactly known. Probably it was west of lake Galilee not far from the mount of the Blessings. Shinaron can be seen on the map on p. 50 of the "Bible Atlas" and the map on p. 58 gives us the location of Achsaph northwest of lake Meron. "Chinneroth" is only one of the names for the Sea of Galilee.

Notice the nations mentioned in Verse 3. Do you know about where their homes were? The small map on page 36 of the "Bible Atlas" shows the locations of these nations.

In these times we hear much of great armies and was the army that came to battle with the Israelites a large one? Let some one read Verse 4. Notice that horses and chariots are included in the equipment of the enemy. The chariots were probably low, two-wheeled ones carrying two or three warriors. See the picture of Egyptian war chariots on p. 89 of "On Holy Ground." But do you think that horses and chariots could be used in all parts of Canaan? Only on level places are they effective. The plain of Esdraclon (see small map, p. 60, "Bible Atlas," p. 13, "On Holy Ground") would be a good place for horses and chariots. And would the ground around the "waters of Merom" (verse 5) be level enough for chariots? See the picture in "On Holy Ground," p. 150. What do you know about this little lake called Merom? How long, how wide and how deep? Let the teacher draw an outline of it on the board and put on it the dimensions given in the notes for the Primary Classes.

Was Joshua troubled when he knew of the large army that had gathered against him at the "waters of Merom"? Read verse 6. Notice the words: "Be not afraid because of them." Let the class read them all together. We don't have to fight in an army now but are there wrong thoughts and feelings that we do have to fight with? Do we ever want to speak a cross, ugly word to a playmate or brother or sister? Have we ever wanted to take something, a ball, a doll, a book that belonged to some one else and did we have to "fight" hard to keep down the wrong feeling and thought and action? When any wrong thought or feeling comes again and is real strong let us remember the Lord's words: "Be not afraid because of them."

But how did the battle come out? Read verses 7-9. "Houghing" the horses was a cruel custom of cutting the large tendon in the back leg just above the second joint (the "hock"). But the Lord allowed the Israelites to do it and to burn the chariots.

In verse 8. "Mizrephoth-maim" is thought to be a place on the sea coast not far from Tyre. Notice the completeness with which Joshua destroys his enemies.

What was done with Hazor? The complete destruction of everything that breathed was just the carrying out of the commands given to Moses. Verses 16-18 show the extent of the land taken by Israel. See map on p. 53 of the "Bible Atlas."

SENIOR.

Read the chapter on "The Quarters" in "Lessons in Correspondences," p. 268. We learned last Sunday of the conquest of the southern part of the Holy Land now we come to the taking of the northern section. What does the north correspond to? Clear states of spiritual wisdom and intelligence or obscure states with little clear thought? And in an evil sense what does the north mean? A natural state of the thought with no light of truth in it.

The gathering of the great army of various kings under the leadership of Jabin, king of Hazor, means what in us? A temptation of some kind, but what kind? Is there more than one kind of temptation? Read A. 734. In Odhner's "Correspondences of Canaan" you can look up the spiritual meaning of the nations mentioned in verse 3. The temptation here seems to have been one of the falsity from evil attacking the truths of the spiritual church represented by Israel. The nations of verse 3 would represent different kinds of falsities from evil, some falsities more interior from the "mountains" and some more exterior and sensuous from the "valleys." Let the teacher put on the board some kinds of "falsities" which we have to meet in life.

In verse 4, the "horses and chariots" mean what? A "chariot" represents doctrine, here false doctrine. A "horse" in a good sense represents the affection for understanding the truth of spiritual life, but in our lesson attached to a chariot of falsity, he seems to represent the affection for bringing false doctrine to bear upon or oppose the true teachings of a spiritual church.

But verse 6 gives us encouragement in such times. "Be not afraid because of them" are the Lord's words to us. If in the strength of such words we go and do our part the result will be complete victory. The "houghing" of the horses (verse 9) might represent the destroying of the practical power of the affection for thinking falsity and for applying false doctrines for evil uses. The burning of the chariots would mean the destruction of false doctrines by seeing their opposition to the loves of heaven and good human life.

The destruction of Hazor and all those that breathed in the city means the complete destruction in the mind of the ruling principle and the doctrines and arguments from it that have led in the attack against the spiritual truth of the church.

Read about the "cities of refuge" in Num. xxxv. 6-34; Deut. xix. 1-13; Josh. xx. 1-9. In the "Sower Notes," vol. 2, pp. 55-57, a spiritual study of the meaning of these "cities" can be found. In "Lessons in Correspondences," p. 357-361, the general meaning of a "city" is given. Levi, the son of Jacob and Leah, represents a simple, innocent child-like love or affection. The Levitical cities would mean what then? The thought and life of those in innocent affections of a child-like kind.

Turn now to the map on p. 58 of the "Bible Atlas" and find the location of the "cities of refuge." These mean what in our experience? Innocent but inner states of affection and thought which save us from spiritual destruction when we have from ignorance or impulse committed sin, or done an injury to another without deliberate intention of doing wrong. Judah represents simple love to the Lord and to the neighbor when we have unintentionally sinned against these loves then we have our Hebron to flee to for safety. Ephraim means practical intelligence. When we have without purpose allowed ourselves to act from a false principle or have lead another to do it then it is in what city of refuge that we can find safety? (Verse 7, Josh. xx.) Galilee means what? The plane of the practical life, the plane of conduct and action. If we have ignorantly or unthinkingly done wrong on this plane of life where must we go for refuge? Kedesh.

The cities of refuge outside of the Holy Land would mean what? They would mean places of refuge for those in more external forms of thought and life and practice. Gentle goodness would be represented by the three tribes outside of the Land of Promise. Read "Heaven and Hell," No. 324 and notice the interior innocence of the gentile who is here described.

Death, as our doctrines teach, means to the angels resurrection and the coming into higher life. The "death of the high priest" (Num. xxxv. 25) means then the coming into a higher and better state. Until this comes we must stay in our city of refuge or going out imperil our spiritual life.

	Church News	
--	--------------------	--

Mrs. L. P. Mercer passed to the spiritual world on February 28, from the home of her daughter, Mrs. Julia Smith, in Washington. Obituary will be printed later.

Pomona is a city of 15,000 inhabitants with thirty different church denominations. I have found but one New-Church person here. I have made my residence headquarters for the distribution of New-Church literature. Any New-Church books or tracts sent to me by post or otherwise, prepaid, will be thankfully received and judiciously distributed.—CHARLES HARDON, Pomona, Cal.

The next issue of the MESSENGER, March 15, will be a memorial number devoted to an account of the life and work of the late Rev. S. S. Seward and the service he rendered to the church. The funeral services, which were held in the New York church on February 25, will be described and the substance of the memorial address of the Rev. Thomas A. King will be given. Several testimonials as to Mr. Seward's devotion and worth in the pastoral and larger church uses in which he has been engaged will appear, together with a biographical sketch and a fine half-tone portrait.

Rev. Paul Sperry's election as pastor of the National Church of the New Jerusalem, Washington, D. C., is a distinguished honor for so young a man, but those who know Mr. Sperry feel confident he will rise to the opportunities and measure up to the best traditions of the church. Coupled with unusual ability are youth and personal magnetism in his case. Few men who have occupied pulpits here in recent years made more friends than Mr. Sperry during his stay in Brockton and the city wishes him success.—*Brockton Enterprise*.

Urbana University Schools.

If you will look at our advertisement in the columns of this valued paper, you will see that we want to get in touch with New-Church men and women who are qualified by education and natural endowments to be of use in the work of teaching. There is at Urbana an interesting opportunity for such where they can practice their profession in the full freedom of the light which the Heavenly Doctrines shed on life. The plant here has been rehabilitated and will stand comparison with other first-class schools. The town is a desirable one to dwell in. We have here a devoted society of our Church. If you feel that you are capable of doing good work as a teacher, or if you know some New-Church man of ability and training in this profession, a letter addressed to the Rev. Russell Eaton, Urbana University Schools, Urbana, Ohio, will meet with a prompt response and each candidate will receive careful and courteous attention.

Humboldt Park, Chicago.

The Humboldt Park Parish asks the MESSENGER to draw the attention of the other Chicago people to the fact that it has a Forum. The New-Church Forum is the name which has been chosen for a Sunday evening gathering of old and young. These meetings, which are held every other Sunday evening, are conducted in the Sunday-school room. A presiding chairman is chosen at every meeting. Records of subjects for discussion are kept by a permanent secretary. The purpose of the New-Church Forum is to prepare our young people for leadership, and to furnish all with a platform from which they can deliver

speeches and thus enable them to explain the New-Church doctrines publicly. This New-Church Forum could become of real value and interest to the Chicago Parishes if there could be an exchange of speakers among the young people.

Among other activities of the Humboldt Park Parish have been a concert and illustrated lecture, given under the auspices of the Kellogg Orchestra, which is composed of the young men of the church. The lecture was by Richard S. Martin.

A leap-year dance which proved quite a success was given by the Young People's League on February 29.

An effort is being made by the Ladies' Aid to present those members of the church who are either ill or who live too far away from the church to be present with New-Church pamphlets and sermons.

Massachusetts Sabbath-School Conference.

The forty-ninth annual meeting of the Massachusetts Sabbath-School Conference was held at the church of the Boston Society February 22, 1916.

The devotional exercises were conducted by the Rev. James Reed and followed by a greeting from the Rev. H. Clinton Hay.

The reports from the schools, July, 1915, show a general loss, though several of the schools have increased. The reports for the current school year to date are encouraging. Several schools have a well established Cradle Roll and Home Department, and none that have these branches would give them up. In regard to the Home Department, Rev. Wm. L. Worcester, superintendent of the Cambridge school, reports as follows: "In the Home Department we enroll children who live too far away from any New-Church Sunday-school to attend, but who with our encouragement and guidance follow the lessons regularly at home. The families working with us in this way are most grateful for our help. The children enjoy the sense of companionship and are much strengthened in their work. We believe that every New-Church Sunday-school should have an active Home Department, and that a large opportunity for usefulness is open in this direction."

An increased effort to interest Sunday-school teachers in the Sunday-school normal class, conducted at the Cambridge Theological School by Mr. Worcester, has met with considerable success, representatives of the Boston, Roxbury, Brockton, Bridgewater, Lynn, Yarmouthport, and Cambridge schools being in attendance.

The various reports, together with a joint report of the Committees on Books and Materials, and Modes of Instruction, were read and discussed. After transacting the necessary business, the Rev. F. Sidney Mayer delivered an interesting address on the topic of the day, "The Place of the Sunday-School in the Lives of the Scholars." Mr. Mayer introduced his paper by calling attention to the high calling and opportunity of the Sunday-school teacher, and then showed the importance of the Sunday-school to the church, statistics showing that 70 per cent of the churches in the United States sprang from Sunday-schools and 90 per cent of the members of the churches attended the Sunday-school. He then dwelt on the relation of the Sunday-school to the day-school, the necessity of careful preparation by the teachers that the child may be properly directed, interested and given just what he can absorb; but above all emphasis was laid on the character of the teacher, who must be inspired with a desire for the salvation of souls and should put this spirit into the work.

Mr. John Daboll, Rev. G. S. Wheeler and Rev. James Reed participated in the discussion of this paper, after which the Conference adjourned for an hour till two

o'clock, during which intermission a collation was served in the vestry.

The afternoon session was opened by singing hymn 582, followed by the report of the Committee on Attendance (showing 121 present), the Nominating Committee, and the election of officers.

The second address of the day, by Rev. W. F. Wunsch, was of great interest. He took as his subject, "What Thirty Minutes May Be Worth," and showed that the thirty minutes usually allotted for Sabbath-school instruction was more adequate than we think for usually. The value, it is true, depends much upon the preparation and ability of the teacher, and the general exercises can be conducted so as to make this period more efficient by bringing the school into an atmosphere of worship. But if the teacher will seek after qualitative and not quantitative results, that is, to develop the character of the child, and not simply to store the mind with facts which it will soon forget, if the teacher will endeavor to come into contact with the growing life of the child, and try to make it impossible for him to respond readily to evil thoughts and influences, much can be accomplished in the short space of thirty minutes. We are also helped by knowing that we, ourselves, can do but little in the spiritual education of the child. The Lord does far the greater part. We should endeavor to do our small part well, in the knowledge that the seeds sown will surely bear much fruit.

This paper was followed by a discussion which added greatly to the meeting and in which the following members took part: Rev. W. B. Murray, Rev. John Goddard, Mr. Wesley Gray, Rev. John Whitehead, Capt. McKell, Rev. H. C. Hay and Rev. Paul Sperry.

During the session word was received of the passing away of the Rev. S. S. Seward, and the following brief memorial, presented by the Revs. James Reed and John Goddard, was passed:

It having come to the knowledge of this meeting that our dear friend and brother, Samuel Swayze Seward, has passed into the higher life, we hereby put on record our appreciation of his sterling character, his absolute sincerity, and his thorough devotion. For the high services which he has rendered to the Church and to the world we honor and revere his memory. In the short time which is now at our disposal we can say but little that is in our hearts; we can only express deep sense of the great debt which as New Churchmen we owe him.

The singing of Psalm cxxi., followed by the benediction by the Rev. James Reed, closed what was generally considered a most instructive and profitable meeting of the Conference.

National Alliance of New-Church Women.

On Friday, February 25th, a meeting of the New York Branch was held in the parlors of the Brooklyn Church. Owing to a very severe storm which prevented many ladies from attending, there was no morning session as planned. The box luncheon was enjoyed at 12:30, and at 1:30 the meeting was opened by the President, Mrs. Robert Shaw. The reports of Secretary and Treasurer were read and accepted.

Mrs. Smyth reported that two large packing cases of Christmas packages were sent to destitute New-Church children in England through the efforts of the Alliance Branch.

The subject for the day, "Woman's Share in the Reconstruction After the War," was very ably presented by Mrs. Shaw in a short paper which appears in this MESSENGER.

Miss Mabel Shaw gave a report of the laws concerning women in many foreign countries and especially recent

enactments resulting from the conditions of war. She cited many instances of women's progress toward freedom in Germany and elsewhere, showing that when the war is over women will not go back to their former state of inaction, but forward.

Mrs. Paul Dresser read the next paper on the "Principle of True Reconstruction." She said that to build a new humanity we must learn to unite the masculine and feminine elements or qualities in civic, social and educational work. As they are united in the individual and in true marriage between a man and a woman, so they must be in the marriage of the race—men and women working together, co-laborers in a new democracy.

Mrs. Alice May in a very stimulating talk about reconstruction gave many extracts from Swedenborg in support of her ideas. The "True Christian Religion," 807, gives the positions of English-speaking people in the spiritual world. And "Conjugal Love," 386, 222 and 223, tells us of the relation of the two universal spheres from the Lord, and the reception of the conjugal sphere. Having all this knowledge, how can we find out our measure of responsibility in the regeneration of the race?

Mrs. Ralph Pomeroy was the next speaker. She spoke of woman's duty to see that the state of innocence a child represents should be preserved. They must make the world a suitable place for children to live in. She feared that many of the activities in Germany for the welfare of children tend to a socialization that would upset the home.

Miss Mabel Shaw then read a paper on the relation of true feminism and democracy. She said that the feminist idea of marriage is a vessel ready for the New-Church truth, because of their belief in democracy and in love as the only basis of marriage. Suffrage is a symbol of freedom, freedom the essential of consent, consent the essential of marriage.

A most interesting discussion followed the papers, and it was much regretted that because of the storm only fifteen ladies were present.

F. L. DRESSER, Recording Secretary.

Dr. Calleja's Work in Mexico.

On January 20th I delivered an address at the Sinai Church of the Presbyterian Mission at this port upon the subject, "Swedenborg and His Work." This temple is situated upon one of the broadest avenues in the city, and I had an audience of not less than three hundred persons, who had gathered to renew the labors of the Society of Christian Endeavor. The pastor of the church had previously invited me to take part in the meeting, and I had asked his permission to have a place on the program, which he granted with pleasure. I took advantage of the opportunity thus presented to make known the Seer, Emanuel Swedenborg, not only as a man of science, but as the greatest Christian Endeavorer of the New Era; the constructor of a religious system most in agreement with the Divine Word, inspired and guided by the same Being who inspired the prophets and opened their lips, the same who directed the pens of the evangelists, the same who caused John in Patmos to see the Celestial Jerusalem descending from heaven, which is the representative of the New Church today being established on earth. I told them, although very briefly, of the fundamental doctrines of the New Church, and invited my hearers to come to my office to study the works of Swedenborg, which constitute the base and foundation of the New Church.

The materials serving for my discourse were Rev. Frank Sewall's book "Swedenborg and the Sapientia Angelica" and Rev. L. C. Landenberger's tract "Emanuel Swedenborg, Man of Science, Philosopher and Theologian of the

New Age." I affirmed and sustained that the present state of war in Europe, as also the fratricidal war that is desolating Mexico, is owing to the fact that men do not yet know the teachings of the New Church, and that they have forgotten the great precept of the Lord: "Thou shalt love the Lord thy God with all thy heart and understanding, and thy neighbor as thyself." The discourse lasted about an hour, and the audience listened with the most lively interest to things that for the first time reached their ears.

I think it proper to note here a coincidence. When, about forty years ago, the Presbyterian Mission inaugurated its labors at this port, I passed through on my way to the peninsula of Yucatan. The missionary minister had made my acquaintance at the hotel where we both lodged, and invited me to take part in the religious services, which I did with pleasure, as I am always glad to withdraw my fellow countrymen from the errors of papistry. At that time we met in a small room in a private house. Today I spoke in a large and decorous temple belonging to the Presbyterian Mission here. I would also say that the Methodist Mission has commenced its labors in this city and has a congregation that meets for worship in a small room in a private house. I have hopes of raising a congregation here, and I have confidence that the Lord will aid me to do so.

DR. L. E. CALLEJA.

31 Vicario St., Veracruz, Ver. Mexico.
February 20, 1916.

Encouragement for Missionary Work.

EDITOR MESSENGER:—Letters like the following are of the kind to encourage missionary work that is done with singleness of heart and purpose in silent devotion. The writer, apparently an elderly man, did not let the type get cold after reading the MESSENGER and sent the following:

"DEAR BROTHER:—I see by the MESSENGER that you are collecting money for the Bohemian printer. I take pleasure in sending him \$5.00 in your care, and \$2.00 to the Lynn Neighborhood Sunday-school. May the Lord bless their uses."

Whose soever heart is prompted to aid the noble work in planting the truths of the New Church under many and severe difficulties adds a most potent spring to the noble courage of devoted servants in the cause.

J. E. WERREN.

Cambridge, Mass.

Bohemian Mission Fund.

Previously reported	\$25.00
D. A. Gattwinkel, Los Angeles.....	5.00
Transmitted to Mr. Janecek.....	\$30.00

In Memoriam.

Miss Sarah Alice Worcester passed into the spiritual world, February 3, 1916, at Gloucester, Mass. Miss Worcester's sterling qualities eminently fitted her for a career of usefulness in the church and the world. Her father, Taylor Gilman Worcester, was one of the group of students at Harvard College who became interested in the New Church through Swedenborg's Writings in the College Library, and who were active in the organization of the Boston Society. After graduating from Harvard College in 1823 he was engaged in teaching for a number of years, during which time he translated "The True Christian Religion." Her brother, Judge Francis

J. Worcester of New York, was also a well-known and an active member of the General Convention.

Miss Worcester was confirmed by the Rev. James Reed and she attended the Boston Church for a number of years. Her profession of teacher led her to reside in a number of places in New England and the Middle West. She lived at Newtonville for twelve years, during which time she attended the Newtonville services. From 1892 to 1899 she was Professor of Modern Languages in Urbana University, Urbana, Ohio, and at that time was closely connected with the Urbana Society of the New Church.

The Spanish-American war aroused in Miss Worcester the desire to study Spanish, in which she became very proficient. On resigning from Urbana University in 1899, she went abroad, residing in Switzerland, there perfecting herself in the knowledge of Spanish. Before returning to this country she traveled through Spain for the purpose of gaining a speaking knowledge of the language. Later she made use of this knowledge for the benefit of the Church in the revision of the Spanish translation of "Heaven and Hell," a work in which she was deeply interested.

In the latter part of her life she made her home in Cambridge and became a member of the New-Church Society there, spending her summers at the ancestral home at Hollis, New Hampshire. For several years she gave instruction in French, German and Spanish to private pupils, but finally gave up teaching to devote her entire time to literary work, consisting chiefly in the revision of the Spanish translation of "Heaven and Hell" and the revision of "The Worcester Genealogy." Her failing health, instead of discouraging, caused her to redouble her efforts to finish the latter work, and greatly to her satisfaction and delight it was completed and published in 1914. For seventeen months she patiently bore her increasing helplessness, looking forward to the time when she should be released, saying, "It will be beautiful to be called home."

Miss Worcester's personal qualities were marked by a high sense of right and justice. She seemed the embodiment of strength and persistence. In her church life she was faithful and devoted to its uses, and her strong Christian faith was a wide influence for good.

In her school work she was a strict disciplinarian, and she held her pupils up to a high standard of scholarship. She was loyal and devoted to her friends, who in turn reciprocated her friendship and love.

The funeral services were conducted by the Rev. William L. Worcester at the chapel of the Mt. Auburn Cemetery in Cambridge, where the body was cremated. Miss Worcester had selected portions of the Word to be read (Psalms xxiii., xxvii., xci., John xiv. 1-18, Rev. xxi. 1-4, 23-27, xxii. 1-5), also the hymn "Father, whate'er of earthly bliss," and Tennyson's "Crossing the Bar." Mr. Worcester made some brief remarks in appreciation of her strong faith and unselfish character and her cheerful cherishing of the thought of eternal life. He also read a letter written last summer which she desired read at the services:

"MY DEAR FRIENDS:—Some day 'the silver chord will break,' but before it does, I want to give you a word of greeting and tell you how sorry I have been not to have answered your kind letters: the spirit truly was willing, but the flesh was weak.

"Perhaps this may find you gathered to pay a tribute of love and respect to a friend of many years. Let there be no note of sadness, but rather songs of gladness and rejoicing that the time of trial is ended and the glory of the hereafter is dawning. Some happy day, God willing, we will sit under green olive trees or by flowing streams and talk of the things that we love most.

"Till then, with love, more and more your friend,

"S. ALICE WORCESTER."

J. W.

Frankford, Philadelphia.

Owing to the necessity for more room, the Sunday-school held its first session in James Seddon Hall, Sunday, February 27th. As there are three rooms—one large assembly room and two smaller ones—each class was very comfortably located. The Kindergarten Department has one of the small rooms and the Men's Bible Class the other. The Women's Bible Class, Seniors and Juniors, occupy the large room, and the teachers and scholars were delighted to find they had plenty of daylight and sunshine. For the general exercises, the classes are all assembled in the large room. Mr. T. Worcester Worrell, who attended Sunday-school in his boyhood in the present building when it was used by our church for both church and Sunday-school, made a few remarks at the opening of the school and will give some reminiscences later on. Before it was finally decided to move the school, Sunday, February 27th, was designated as "sheep" Sunday and those having pictures of sheep were asked to bring them. This seemed very fitting for our first Sunday in the new quarters and several very pretty pictures were on exhibition. The Golden Texts (each class selects its own) were mostly on the subject and Miss May Roberts and Miss Helen Castor sang as a duet, "Lambs of the Upper Fold" from the old song book, "The Prize." A beautiful sphere pervaded the entire service, and while there was just a little bit of doubt in some minds as to whether it was best to take the school away from the church building, although everyone was willing to give a trial to the movement, it was the general expression that the afternoon was a most delightful and helpful one. By sanction of the proper officials, the school will hold sessions here until summer, and if the present indications are fulfilled, it will be necessary to continue in order to find room for the scholars who are coming to us. For the second time this winter, our attendance reached the high-water mark on our "thermometer"—135—and it is now necessary to extend the numbers. Mr. Orrin A. Brand, one of our beloved members now in the other life, took much pleasure in making this "thermometer" when the school was not in such a flourishing condition, numerically, and laughingly said that he numbered it as high as 135 to allow for growth. We have "grown" up to the mark and must now set a higher one, which, with the Lord's help, we will also reach.

Washington's Birthday celebration was in the nature of a "supper," which was held in James Seddon Hall. Many friends of the church and members were there and a most pleasant time spent. After the "supper" greetings were exchanged, new members introduced to older ones, and several who have attended the Sunday morning service got together in a little group and asked questions of Mr. Stockwell about our teachings on certain subjects.

The Sunday night theatre services are bringing some visitors to our church on Sunday morning. The pictures shown are very good. Mr. Samuel F. Haxton looks after these and puts much time and thought into making the best selection possible. "The Life of Joseph in Egypt" was shown for three Sundays and at present the "Birth of the Saviour and His Life in Egypt" is being given. One reel is given each night, which keeps the interest alive until the next Sunday. Mr. Stockwell talks during the showing of the pictures and makes many helpful suggestions. For the past three Sunday nights, the weather has been very stormy, but the attendance was very gratifying. The Spirit of the Lord is certainly working and the way opening to make known the beautiful teachings of our church.

L. P. H.

Violets do not open once a day and let out their little prayer of perfume. They exhale all the while, at some times more than at others, but always more or less.

Communications

The "Overshadowing."

I have the privilege of having among my parishioners a lady who is very useful in extending a knowledge of the truths of the New Church and whose missionary zeal is an inspiration to all who know her. She has recently written me a letter which I feel may be helpful to others in enabling them to grasp a phase of the Incarnation. She writes as follows:

SAMUEL WORCESTER.

Portland, Oregon.

"I have read the book 'Who Is Jesus?' It is a great book,—clear-cut, deep and strong; no useless words. And yet I question if many people will understand it, and I do not except ministers, for the highest knowledges come more by intuition,—revelation,—to the inner consciousness.

"For instance, what does the 'overshadowing of the Holy Spirit' signify to a great many people?"

"We must remember that the Word teaches it and that it has been read by the Church ever since we have had the New Testament, and it was no doubt taught by the Disciples from mouth to mouth before it was written on parchment. Yet I think that only those will understand the question who have from their inmost heart desired truly to understand.

"I remember I was washing dishes one day when that very question came to me as I thought of Christ's question to His disciples, 'Whom do men say that I am?' I asked myself, How can Christ be the Son of God, being the son of Mary?"

"I asked the Lord to forgive me for thinking on such deep matters. I tried to put it from me, but in vain. The question returned to me more persistently than before. So I had to give myself up to it, asking at the same time for light. Scripture verse after Scripture verse of prophecy came to mind; finally this came as a result: It God created the whole universe, was it not in His power to create one body for His indwelling? This, then, would be the Son of God.

"Now what is the overshadowing? One evening after a busy day's work, I was all alone, all the others having gone to rest. The house was dark, so dark I could not see my hand before my eyes. I was thinking over the day's work, and as I thought about the instruction from the man of God who had been with us, I asked for light and instruction on love truly conjugal. I asked from the depths of my heart. My whole soul and mind were agitated by the desire to clearly understand that question.

"I went into my bedroom, stood at the foot of the bed and looked straight ahead. There was an intense quiet in the room. I could not even hear the breathing of the sleeper in the room it was so still. I was just thinking of going out, when suddenly I was surrounded with a circle of light, most beautiful light, and the air was filled with the most deliciously fragrant odors that ever came to my nostrils. They were from another sphere. The force of the life-giving Power was so great that it filled my whole being, every fiber of my soul and body was enveloped with that life-giving Power. I felt as if I were filled with new energy, new vitality, from within out. How long I stood thus I could not tell. I was as one transfixed to the spot. There seemed to be two colors of light, one white, the other a golden red. They seemed to move in spiral form upward until they became one. I was filled with such a peace and inward joy that I cannot describe. I was given to know that this was the conjugal sphere.

"What has this to do with the question? This: it gave me a faint idea of what the 'overshadowing' meant. Divine Love and Divine Truth were the spheres through which the creative energy was brought about. The virgin was the passive vessel into which they flowed and united in the use of bringing forth the material body.

"This is my understanding of the 'overshadowing of the Holy Spirit' so that the Son of God could be brought forth into this material world with a material body."

Has it never occurred to us, when surrounded by sorrows, that they may be sent to us only for our instruction, as we darken the cages of birds when we wish to teach them to sing?

The Use of Tobacco and the "Blues."

EDITOR OF THE NEW-CHURCH MESSENGER:—In the issue of the MESSENGER dated February 23, 1916, "Anti Nicotine" quotes from the Rev. R. L. Tafel's lecture on "Casting Devils into Swine." As nearly as I can gather from what is said, I draw the inference that the "blues" are caused by the same class of evil spirits as those whose influence in the vegetable kingdom produces tobacco, and that as a logical sequence, the use of tobacco is an antidote for the "blues." "Anti-Nicotine," however, recommends that a smoker troubled with the "blues" cease smoking or the use of the "five cards of introduction (to these disorderly spirits): cigarette, cigar, pipe, plug and snuff," and thereby avoid the "blues," evil spirits, and a ruined disposition as well.

This rule may apply in some cases, but it seems rather a broad statement to imply that smoking ruins the disposition and that the use of tobacco invites evil spirits. Many men of my acquaintance, members of the New Church, and others, are inveterate smokers and yet hold an enviable position in the social and religious life of our community. It would be rather hard for a "Swedenborgian" to attack in another a personal habit like the use of tobacco, when, if we are to believe the bigoraphers, Swedenborg himself was addicted to the use of snuff, many of his manuscripts bearing traces of the dingy powder.

Rumford, R. L. E. T. JOHNSON.

Advised to Smoke Tobacco

EDITOR OF THE NEW-CHURCH MESSENGER:—A number of non-smokers, who because they do not like tobacco, are envious of the comforts enjoyed by those who do, have wasted their eloquence in your pages recently, in endeavoring to convince themselves, by quotations from the Writings and elsewhere, that the popular weed is evil, and its use a sin. The most amusing of these efforts is that of our anonymous friend, "Anti-Nicotine," who, in the MESSENGER for February 23d quotes liberally from a lecture by Rev. R. L. Tafel, and illogically deduces from Dr. Tafel's language the exact opposite of what it really means. The whole effect of the quotation, to an open mind, is that the use of tobacco blesses mankind by driving away the evil spirits through whose influence the weed itself—not the habit of using it—originates.

I am not ashamed to advise our good friend, over my own signature, to learn to smoke. It would not only help to drive away the blues from which he too evidently suffers, but would make him quicker of comprehension, and perhaps more charitable.

W. C. RODMAN.

In the Study

The Battles of the Kings.

The interest of the class has grown. Especially do the lessons of the "Bible Study Course," which is in charge of the Young People's League, and those given as preliminary lessons for the sermon of the following Sunday's sermon increase. For this reason the latter have been somewhat elaborated, until they have taken such form as that of the recent one of January 16th, which I take the liberty of quoting in full, just as it is submitted to the students:

The sermon next Sunday will be on "Amraphel, king of Shinar" (Genesis xiv., 1), and the preliminary lesson for the week covers the general topic: "The Battles of the Kings." They are to be read on the following days with the items noted:

1. Monday: "Four Kings with Five" (Genesis xiv.). The word "King" does not occur before this 14th chapter of Genesis. This chapter is very peculiar, as the reader will note. It is so peculiar that one is inclined to think of it as having been copied from some older (or different) record. If that be the case, it could be grouped with other quotations from such older records. There are several instances of such quotations. In some of them the title of the book from which the copy or transfer

is made is given: as the "Book of the Wars of Yehovah": the "Book of the Enunciators" (or "Soothsayers"): the "Book of the Upright" and others. Genesis xiv. may be a quotation from the "Wars of Yehovah." Note especially the phraseology of verses 19 and 22: "Most High God, possessor of heaven and earth," and the palpable reference to the Holy Supper in verse 18. There are no such phrases elsewhere in the Old Testament.

2. Tuesday: "The Battle of Israel with the Five Kings of Midian" (Numbers xxxi.). Connect these five kings mentally with the five kings of Genesis xiv. The number "five" in the internal sense stands for "some, a few." The word "Israel" stands for the "spiritual" man. The phrase "Israel battling with five kings," therefore, stands for: the spiritual man struggling with certain (some, a few) dominant traits, and, in this case, overcoming them. They are also overcome in Genesis xiv, and later in the lesson to be given from Joshua. See next lesson. Note especially in this chapter the death of Balaam, the Syrian seer. Note also that Midian signifies "simpler forms of natural good." If the student makes "natural good" in such cases as this synonymous with "good-natured" he will have the fundamental idea of such instances, where man is called upon to fight against his own "good nature." For instance, when he is importuned by a professional beggar: when his favorite child has gone wrong: when he is inclined to frequent the saloon and "treat" his chum. The technical phrase equivalent to "Midian" is "truths from simple good." It may be popularly paraphrased: "the way good-natured people usually think."

3. Wednesday: "The Battles of Joshua with Thirty-one Kings." Read especially the battle with five of these kings (chapter x.) and again mentally connect these five kings with the five in Genesis xiv. Throughout, for general study purposes, read "dominant traits of character" for the word "kings" and think of Joshua as the power of the Lord working for man's salvation (the Hebrew word "Joshua" is the same as the Greek word "Jesus" and means "Savior") chiefly during that period of man's life, which we commonly term "adolescence" and the inner values of the lessons will grow clearer.

4. Thursday: "Battles of the Judges." Read Judges iii. and again mentally connect the "five lords of the Philistines" with previous lessons. If the dominant traits with which man is said to struggle in previous chapters be thought of as undesirable traits controlling the outermost, or "sense" man,—such as the appetites, lusts, cravings of the flesh (such as cravings for drink, for drugs and all such cravings as lead men into various familiar forms of vice and debauchery), and the reader now lift his investigating mind to a somewhat higher plane and think of these "lords of the Philistines" as such undesirable characteristics as are usually associated with "self" as in the words "self-conceit," "self-complacency," "self-reliance," "self-assertion," "self-righteousness," he will have a tentative list of "Philistine lords" that will make the reading of this chapter (and of I. Samuel vi. which should be read in this connection) very profitable. In the internal sense the number "five" does not mean the same as the figure 5 means in arithmetic. It means "some, a few," and refers to no particular number. I have given five names in the above list of undesirable "self" traits, simply to bring out this point. Now add to those given the following: "self-aggrandizement," "self-approbation," "self-consciousness," "self-importance," "self-interest," "self-justification," and many more, and you will have the "army of the Philistines." This is the army that flees, when man permits the Divine Love (David) to slay Goliath, the giant, i. e., the giant problem of self. The place of the Philistines is then taken by such sons of Israel as "self-denial," "self-renunciation," "self-effacement," "self-sacrifice," and a number of other useful and good forms of the eternal Ego.

5. Friday: "The Battles of David." (Read I. Samuel xvii.) Note the weight of Goliath's breastplate and the number of pebbles David takes from the brook (verses 5 and 40) and connect once more mentally with previous "fives." Here the two fives are opposed, one to the other. In previous lessons they were not. Hence this may be considered as a "nodal," "pivotal" or "crucial" point on which other such stories hinge. Finally read:

6. Saturday: The "Battle of the Lord of Heaven with the King of Hell." Read Matthew iv. (1 to 10) and compare with Mark i. (12 and 13) and with Luke iv. (1 to 13). What reason would you give for the inversion of the last two features of the story as compared with Matthew?

ADOLPH ROEDER.

The Church Calendar.

March 19. Second Sunday in Lent. The Lord as the Son of Man.

Selection, 88: "Praise waiteth for Thee, O God, in Zion."
Lesson I. Exodus xxviii.
Responsive Service II. B. of W., p. 28.
Lesson II. Luke vi. v. 27.
Gloria, Benedictus—To Gregorian Tone, Mag. 715-735 and Creed.
Hymns, 304: "Laboring and heavy-laden." 288: "Holy offerings, rich and rare."

Baptisms

SCHNEIDER.—Isabelle Viola Schneider, born May 30, 1914, daughter of Wm. S. and Emma Schneider. Baptised February 13, 1916, Berlin, Ontario; Rev. L. E. Wethey officiating.

ZINKANN.—Doris Emily Zinkann, born December 4, 1915. Baptised February 13, 1916. Daughter of Ephraim and Emily Kane Zinkann, Berlin, Ontario; Rev. L. E. Wethey officiating.

Obituary

SMITH.—At Bryn Athyn, Pa., February 16, 1916, Mr. Soveski C. Smith, at nearly the completion of his eighty-sixth year. Mr. Smith was for many years in the employ of the Curtis Publishing Company of Philadelphia, but was retired on a pension several years ago. His wife, who passed into the spiritual world eleven years ago, was closely connected with the early families of the New Church in Darby, Pa. Mr. and Mrs. Smith were both members of the General Church of Pennsylvania, followed Mr. Tafel in forming the North Philadelphia Society in 1889, and on the disbandment of that society, joined the First Philadelphia Society. Mr. Smith joined the General Church of the New Jerusalem in 1909. He had eight children and twenty-three grandchildren, of whom five preceded him into the spiritual world. A quiet, faithful member of the New Church for more than fifty years, he served in his measure of use through a long life, and, as we read in the Writings of those who have lived a life of good, he decreased to the last of old age, and when the body could no longer minister to its internal man, he passed without disease out of his earthly body into a body such as the angels have.

W. H. A.

BOEHMER.—Mrs. Elise Boehmer at the age of 82, passed into the other life February 5, 1916, at 3739 Windsor Place, St. Louis, where for years she had made her home with her children, Mrs. L. G. Landenberger and Miss Louise Boehmer. Two sons also survive, Charles of Springfield, Mo., and Otto of St. Louis. Her husband and three children preceded her to the other life a number of years ago.

Born in Germany near Eckernforde, she came to this country with her parents when she was 17. She was reared in the Evangelical church, and became a devoted reader of the Bible and of the *Bote*, as well as our collateral works. She was known casually to many New-Church people visiting St. Louis, and

is lovingly remembered by friends who attended the funeral on the 7th, from the Church of the Divine Humanity in St. Louis. The simple service, devoid of personal allusion but full of New-Church comfort and confident assurance of continuing life and personality, was conducted by the pastor, Rev. George E. Morgan.

DUNHAM.—Passed to the higher life on Feb. 17, 1916, at Ashmont, Mass., Ann Ball Dunham, widow of Cornelius T. Dunham, in her ninety-third year. Services were conducted by her pastor, Rev. Wm. Wunsch, to a large gathering of devoted friends and scattered relatives.

When, long years ago, a South Carolinian lady married a Massachusetts gentleman, no one could foresee the terribly strained relations that would arise between the two sections of country. Mr. Dunham, during the Civil War, was at Charleston, looking after his manufacturing and mercantile interests, and his wife and children were in the north. The extremely disturbed postal facilities, the irregular tidings, the uncertainty regarding the welfare of loved ones on the other side—all this brought a strong element of pathos, and even tragedy, into her household.

But her declining years were as clear shining after rain, made happy by devoted children. Her religious nature came out strongly. Certain friends will recall an unusual blessing—fervent, childlike, beautiful—which she once gave at the head of her table. Her hospitality, always large-hearted, grew with her years. She wondered, when we called, that we did not spend the night. Early days, early reminiscences, came back increasingly with the years of the nonagenarian; she was drawing inward toward the innocent trust, the loving affection of childhood, ripened by the noble self-conquest of her long life.

The Roxbury Society has known the Dunhams—three generations—ever since the seventies, and they have added unmistakable riches to our numbers.

E. C. S.

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 con-

sciousness 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.

GENERAL CONVENTION OF THE NEW JERUSALEM.

Rev. Julian K. Smyth, President.
230 West 59th St., New York, N. Y.
Hon. Job Barnard, Vice-President,
1306 Rhode Island Ave., N. W.,
Washington, D. C.
B. A. Whittemore, Recording Sec'y,
134 Bowdoin St., Boston, Mass.
Paul H. Seymour, Assistant Sec'y,
119 Claremont Ave., Buffalo, N. Y.
James Richard Carter, Treasurer,
246 Devonshire St., Boston, Mass.

NEW-CHURCH BOOK ROOMS.

Baltimore 326 N. Howard St.
Boston 134 Bowdoin St.
Brooklyn 108 Clark St.
Chicago 510 Steinway Bldg.
Cincinnati Oak and Winslow Sts.
Minneapolis 920 Nicollet Ave., R. 221.
New York 3 W. 29th St.
Philadelphia 2129 Chestnut St.
San Francisco 1640 O'Farrell St.
St. Louis Delmar and Spring Aves.
Washington 16th and Corcoran Sts.

New-Church Messenger

Published weekly at

64 East Van Buren St., Chicago, Ill., by
authority of the General Convention
of the New Jerusalem in
the United States.

JOHN S. SAUL, Editor and Publisher.

TERMS OF SUBSCRIPTION.

One year, in advance.....\$3.00
Eight months, in advance..... 2.00
Four months, in advance..... 1.00
Single copies, 7 cents.

Remittances should be made by draft on Chicago or New York. If local checks are sent, add 10 cents for bank exchange.

All checks, drafts, express money orders, or postal orders should be made payable to "NEW-CHURCH MESSENGER." If money is sent by mail, it should be by registered letter.

To have a change made in the address of the paper it is absolutely necessary that the old address be given, as well as the new, that the subscriber's name may be located in our books.

The date on the address on the envelope in which the paper is sent shows the time to which the paper is paid. If this date is not changed in accordance with payment within two weeks of the sending of the subscription, the subscriber is requested to notify the publisher at once.

Receipts will also be sent to subscribers on payment of their subscriptions, and if one is not received, the subscriber is requested to write for it.

REDUCTION of PRICES
The Tafel Interlinear Bible

Compiled by *Dr. Leonard Tafel*
and *Revs. Rudolph L. and*
Louis H. Tafel

Gives Hebrew and Greek Text, with key to pronunciation, and a literal translation of each word.

Bound volumes of the Pentateuch, and of the complete New Testament, reduced to \$5.00 each. Daniel and Ezra together (Chaldee) bound, reduced to \$1.00. The Epistles bound, \$1.50. A large assortment of unbound parts of the Bible, 25c each.

Postage or Expressage Extra

Apply to **ARNOLD STEIGER**
1011 Arch Street, Philadelphia, Pa.
or to **NEW-CHURCH BOOK DEPOT**
326 North Howard Street, Baltimore, Md.

The Lord's Own Bible

By *Rev. John W. Stockwell*

This is a neat little booklet of fourteen pages, and contains an outline and explanation of the 34 books of leading importance in the Bible, and why they are so,—

How Jesus is the key to the Bible; A table showing the unfolding of the Life of Jesus, and many suggestions for a comprehensive and orderly method of studying the Bible.

Readers of the MESSENGER may obtain copies at ten cents (10c) each by sending to

4304 Frankford Ave.,
Frankford, Phila.

We Specialize in
NEW ENGLAND
INVESTMENTS

We own and offer:

Lowell Gas Light Co. Stock
Naumkeag Steam Cotton Stock
Bangor & Aroostook 1st mtg. 5's

Other Offerings on Request

EARNEST E. SMITH, Inc.
68 Devonshire Street
BOSTON

THE NEW-CHURCH
THEOLOGICAL SCHOOL

68 Quincy Street,
CAMBRIDGE, MASS.

The School is well equipped to give to earnest young men thorough instruction in the Scriptures and in the doctrines of the New Church, and practical training in the work of New-Church ministers and pastors.

It conducts systematic study by correspondence with ministers, Sunday-school teachers and others, in the theology of the New Church, spiritual interpretation of the Scriptures, Sunday-school work, and other branches.

For catalogue and information address

WM. L. WORCESTER, President

The New-Church Press

INCORPORATED

3 West 29th Street, New York

American and Foreign Publications of
All New-Church Publishing Houses

Pamphlets from England

Divine Providence and War.
A Sermon, by the Rev. J. J. Woodford. Paper 8c.

A Soldier in the Great Beyond.
By the Rev. Arthur Wilde. New Edition. 5c.

The Lord, the Church, and the War. By the Rev. W. H. Claxton. A clear statement of doctrine; convincing in its logic. Illuminated paper cover. 10c.

Why Christianity Failed to Prevent the War. A lecture by the Rev. S. J. C. Goldsack. Interesting, convincing, and most useful for general distribution. Price 3c.

Three Books by the

Rev. John Goddard

The Right and Wrong Unveilings of the Spiritual World. A book "—not to overpersuade, nor hypnotize, but to lead to a deeper, truer, more practical and yet more spiritual life than the world has ever known." Cloth 35c.

Seven Churches of Today. Illustrative of the principles meant by the seven churches in Asia. (Rev. i. and ii.) Paper 20c.

What Constitutes Spiritual Living; and How Can It Be Realized in the World Today? Cloth 25c.

Books by the

Rev. George Henry Dole

The Philosophy of Creation.

A clergyman writes: "I know of no collateral writer among our church people who has gone so far from shore, so to speak, into the open sea of doctrinal statement, and at the same time has kept his bearings so true."

A business man says: "I read your Philosophy of Creation at least twice a year and I get a clearer and stronger grasp of the teachings each time."

395 pages. Handsome page, gilt top, attractive binding. Price 1.75.

Divine Selection or the Survival of the Useful.

"No man is abreast of the times who does not read it."

"It carries the philosophy of Drummond, Milvart and Fiske to its final goal and accomplishes what none before has attempted."

130 pages. Best of type. Handsomely bound. Price 90c.

The New Church, What, How, Why?

"This modest and dignified presentation of the claims of the New Church is of untold value as a book to place in the hands of those unacquainted with the subject."

Beautifully bound in cloth. Excellent presswork. Price 35c.

Address Orders to

The New-Church Press, Inc.
3 West 29th Street, New York

Metropolitan
Savings Bank

1 and 3 THIRD AVE.

Opposite
Cooper Institute

Chartered
1855

ASSETS.	Par Value
Massachusetts State Bonds.	\$ 200,000.00
New York City Bonds.	1,843,000.00
Bonds of other Cities in this State	436,900.00
Bonds of Cities in other States	1,072,000.00
Railroad Bonds	950,000.00
Bonds and Mortgages	7,917,308.00
Banking House and Other Real Estate	345,971.33
Cash in Banks and on Hand	821,126.79
Accrued Interest and Rents	101,919.15

\$13,688,225.27

LIABILITIES.

Due Depositors, including Interest to January 1st, 1916	\$12,532,944.36
Surplus at Par.	1,155,280.91

\$13,688,225.27

JONATHAN B. CURRY, President.
EDWARD SHERER, Secretary.
ROBT. D. ANDREWS, Ass't Secy.

Urbana University
Schools

Candidates for Teaching Positions Wanted

We want the names of New-Church men and women who are well educated and capable of doing successful work as teachers in this School.

Address

Russell Eaton, B. A., Head-master, Urbana, Ohio.

Waltham School
for Girls

Founded by Benjamin Worcester in 1860

A New-Church home-school in the country, ten miles from Boston. Fire-proof dormitories. Modern equipment. College preparatory and general courses.

Girls of all ages receive here an education based on New-Church principles and designed to develop a deepening love for what is true and real in life.

For information and catalogue, address **George B. Beaman, Ph. D., Principal, Waltham, Massachusetts.**

The Board of Home and Foreign Missions of the General Convention

WILLIAM WARREN TOWLE, President
10 Tremont Street, Boston, Mass.

REV. PAUL SPERRY, Secretary
1437 Q Street, N. W., Washington, D. C.

LLOYD A. FROST, Treasurer
716 Old South Building, Boston, Mass.

Communications for the Board, asking or giving information respecting Missionary Work, may be addressed to the President or Secretary. Remittances for the Board by check or P. O. Order should be directed to the Treasurer.

New Standard Edition of Swedenborg

AN accurate and scholarly translation of the Latin of the theological works of Emanuel Swedenborg, being the same as that of the Library Edition, which sells for double the price given below, which is intended to place these wonderful Writings within the reach of all who may wish to have them on their shelves at home. Easily read Roman type, well printed on good paper and substantially bound in dark green cloth.

STANDARD EDITION	Postpaid
Arcana Coelestia, twelve volumes, each	\$0.60
Apocalypse Revealed, two volumes, each .....	.60
Heaven and Hell .....	.60
The True Christian Religion, two volumes, each .....	.60
Conjugal Love .....	.60
Divine Love and Wisdom .....	.60
Divine Providence .....	.60
The Four Doctrines .....	.60
Miscellaneous Theological Works .....	.60
Apocalypse Explained, six volumes, each .....	.60

The American Swedenborg Printing & Publishing Society
3 West 29th Street, New York City

A GROWING USE

Do you wish to aid suitable men to fit themselves for the New-Church Ministry by attending the Theological School at Cambridge, Mass.?

Do you wish to increase the salary of underpaid ministers, enabling them to do their work with greater freedom, and securing the continuance of their services to societies that need them?

Do you wish to enable small and struggling societies to carry on their work and help them to become self-supporting?

The Augmentation Fund

established by the General Convention, stands for these uses. Although it has been in existence for less than four years, the importance of its work has been instantly recognized, and its practical helpfulness has been abundantly demonstrated. During the past year \$9,036.95 was added to its "Permanent Fund." The "Permanent Fund" on December 1, 1915 totalled \$78,017.22. Only the income of this fund is available for current needs. Total appropriations and expenditures last year, \$7,390.89. Eleven students for the ministry were assisted. Thirteen ministers, associations and societies were aided.

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

1. "Sustaining" Fund, the whole of which is available for current use at the discretion of the Committee.

2. "Permanent" Fund, to be permanently invested and the income only available for current use.

It is desirable that each contributor should state for which fund he prefers his contribution to be made.

Annual contributions, subject to cancellation of the contributor, are especially useful as they better indicate in advance the amounts available for appropriation from time to time.

Do you not wish to have a part in this important and growing use, which means so much for the strengthening and encouragement of the whole Church?

AUGMENTATION FUND COMMITTEE

Rev. Julian K. Smyth, President of Convention and Member ex officio
George C. Warren, Chairman
James R. Carter, Treasurer
Albert P. Carter, Secretary

Executive Committee

Job Barnard, Vice-President of Convention, Washington, D. C.
Clarence W. Barron, Boston, Mass.

William Burnham, Philadelphia, Pa.
Starling W. Childs, New York, N. Y.
B. A. Whittemore, Boston, Mass.
Richard B. Carter, West Newton, Mass.
Edward H. Cutler, St. Paul, Minn.
Benjamin A. Jackson, Providence, R. I.
Fenton Lawson, Cincinnati, O.
Eben Sugden, New York, N. Y.
Charles Whittemore, Newton, Mass.

Subscriptions to the Permanent Fund or the Sustaining Fund may be made payable to the order of JAMES R. CARTER, Treasurer, and may be sent to the Secretary, Mr. Albert P. Carter, 60 State Street, Boston, Mass., by whom inquiries about the Fund will be gladly answered.

LEND A HAND!

Just Out

The new bound Volume of
"The Helper"

Comprising the issues from May 26 to December 29, 1915

Price 75 cents

Among the twenty Sermons which are contained in this volume is a reprint of "The Bright Gate and the Vision Beyond" by the late Rev. Frank Sewall, D. D.

Second-Hand BOOKS

Subject to prior sale

Bindings in some cases worn, but contents intact.

Prices include postage

Hume. Obscure Texts Illustrated. 60 cts.

U. S. E. Emanuel Swedenborg, the Spiritual Columbus. 50 cts.

Barrett. Life of Swedenborg. 15 cts.

Holcombe. Our Children in Heaven. 60 cts.

Henry A. Worcester. Sermons on the Lord's Prayer. 30 cts.

R. L. Tafel. Our Heavenward Journey. 30 cts.

Mitchell. Parables of the New Testament. 80 cts.

Lathbury. The Balanced Life. 70 cts.

Lathbury. God Winning Us. 30 cts.

John Worcester. The Promise of Peace. 50 cts.

Roeder. Symbol Psychology. 80 cts.

Grindon. Life. 80 cts.

Ware. Thoughts in My Garden. 30 cts.

Hyde. Character. 80 cts.

Bruce. Commentary on St. Matthew. 80 cts.

Pendleton. The Wedding Garment. 60 cts.

Madeley. The Science of Correspondences Elucidated. 80 cts.

The American New-Church Tract & Publication Society
2129 Chestnut St., Philadelphia, Pa.

New-Church Messenger

"Behold, I make all things new"

VOL. CX. No. 11

CHICAGO, WEDNESDAY, MARCH 15, 1916

WHOLE No. 3166

New-Church Messenger

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

Entered as second-class matter July 11, 1905, at the post office at
Chicago, Ill., under Act of Congress of March 3, 1879.

CONTENTS

SAMUEL SWAYZE SEWARD.....	202
THE SERMON:—The Spiritual World a World of Realities	203
Why People Should Go to Church.....	204
Some Affectionate Tributes to Mr. Seward's Character and Worth	205
The Funeral Services for Mr. Seward in New York and Philadelphia	208
SUNDAY AFTERNOONS:—The Golden Key—Spiritual Irrigation—Lesson Helps for March 26, 1916....	209
CHURCH NEWS:—Interesting from England—Detroit, Mich.—Baltimore Northwest Mission—Cincinnati —Orange, N. J.—Lenten Services in Washington— Advertising Difficulties—Missionary Work in Texas	213
CURRENT LITERATURE:—New-Church Press Notes.....	216
POETRY:—Keep Sweet—Parted	216
Quotations from Swedenborg.....	217
A Standard Code of Morals.....	217

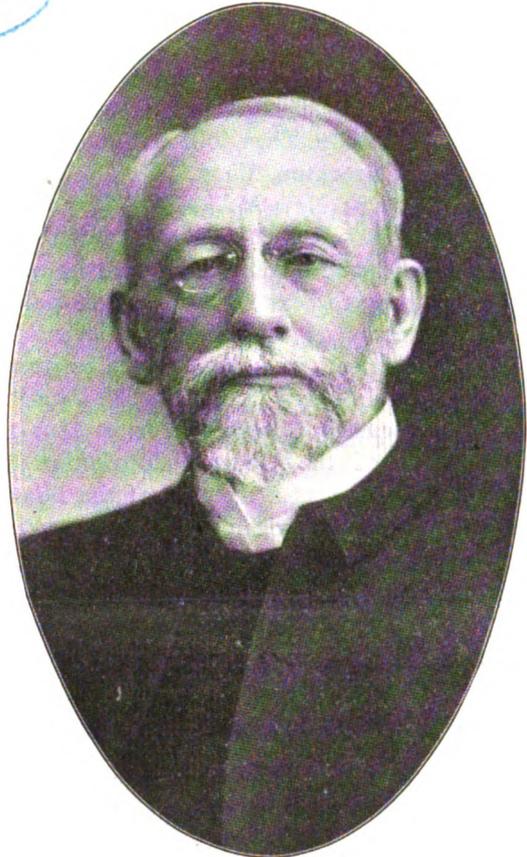
Samuel Swayze Seward.

As has already been announced in these columns, the Rev. Samuel S. Seward, President of the General Convention of the New Jerusalem from 1900 to 1911, entered the spiritual world, early Tuesday morning, February 22nd.

Our dear brother, who now has entered upon the uses of the more interior plane of being, knew well how the angels turn from praise and all self-com mendation. We know how he likewise would depre cate any laudation of himself or his works, and how painful it would be to his modest and sensitive nature. Yet it seems proper to mention, in an his torical way, some of the things appertaining to his long and preminent service and character; and this with tender and loving appreciation, if done in this spirit, "Not unto us, O Lord, not unto us, but unto thy name be all the glory." Besides, there may be a use in recording the distinguishing things of his life, for never did the times or the church need more than now to emphasize those essentials for which he, with clear and discerning vision, uniquely stood.

HISTORICAL.

Samuel Swayze Seward was born in Mendham, New Jersey, April 16, 1838. He left our visible presence from his home in Pittsfield, Mass., Feb-



ruary 22, 1916, having lived nearly 78 years. The family is well known in our country's service, he being a nephew of William H. Seward of Lincoln's cabinet, and brother of George Fredric Seward. He studied at Union College, having entered in 1853. He was admitted to the bar in 1861, and graduated at the New-Church Theological School, Waltham, Mass., in 1868.

At the breaking out of the civil war, he entered his country's service as Lieutenant of the Third New York Heavy Artillery, and served on the staff of Brigadier-General E. O. C. Ord until the close of the war. His efficient and trustworthy service was accompanied with rapid promotion, Captain, Major, Lieutenant-Colonel, and Colonel, which last office he resigned in October, 1865.

In 1864, October 19th, Mr. Seward married Miss Crissie F. Kimber, of Philadelphia. The marriage was a happy one, both for himself and the church, as his many friends throughout the country, and the societies of which he has been pastor, are well

aware. After her departure from this life, he married Miss Rosalie Chesterman, whom, besides three sons and two daughters by his first wife, he leaves surviving him—Dr. Perry Seward, a New York physician of wide practice; Miss Lida Seward, teaching in the preparatory school at Bryn Mawr; Mrs. Eric Coster, wife of Mr. Eric Coster, a mechanical engineer; Professor Samuel Seward, instructor in Leland Stanford University, and Mr. Fredric Seward, of the law firm of Curtis, Mallet-Provost & Colt, New York City. He was ordained into the ministry of the Church of the New Jerusalem in 1869. His first pastorate was at Poughkeepsie, N. Y., 1868-9. Then followed his ministerial engagements at Brockton, Mass., 1870-75; Wilmington, Del., 1875-78; New York, 1878-97. His last regular pastorate was in Detroit, Mich., from 1906-11, which he resigned, feeling that he was not sufficiently strong to bear the burdens of the office. He was Secretary of the General Convention of the New Jerusalem from 1877-92; Chairman of the Council of Ministers from 1892-97; Vice-President of the General Convention from 1897-1900, and President of the General Convention from 1900-11. He also was a member of the Board of Managers of The American Swedenborg Printing and Publishing Society from 1878, and President of that Board from 1900-1907, when he resigned. When the history of the church of this period is written, it will appear clearly how, under the Divine providence, he, clear visioned, self-sacrificing, and with fervent loyalty to the truth, from the official positions which he held, guided the church through trying times, and saved the external organization from complete dissolution. Being a man of untainted integrity, open, frank, straightforward, as President of the Convention his spirit permeated the organization, keeping the best, the sound, the true, uppermost and ever exalting the highest standards.

As a member of The American Swedenborg Printing and Publishing Society Mr. Seward was deeply interested in the undertakings of that body, and was keenly active in bringing out the Library Edition, even selecting the paper and binding.

Under date of Feb. 11, 1907, this appears in the minutes of the Board of the Society:

"Resolved, That it is with extreme regret, and with a deep sense of loss, that this Board is compelled, on account of the removal of Rev. Samuel S. Seward to another field of labor and sphere of usefulness, to accept his resignation as a member of the Board and as its President. As such member and President, he has given us the benefit of uncommon business capacity and executive ability, aided by a trained and well-furnished mind and unflagging zeal for the cause in the promotion of which this Board is engaged. His services to this Board and its cause have been very valuable, and the loss of them will be keenly felt. As a friend and brother in the church, kind, genial, sympathetic, and always ready to do what he could for the good of others, he has won our esteem and affection, and become bound to us by ties that his absence from us cannot sever. He leaves us with our sincere wish that his

remaining years in this world, which we hope will be many, may abound in such usefulness to others, be attended with such spiritual growth in himself, and bring him such enjoyment and happiness, as will make them the best years of his earthly life.

HIS ENTRY INTO THE MINISTRY.

The leadings of Divine Providence are clearly seen in the method by which Mr. Seward was led into the ministry. He was naturally of a religious temperament. As a youth he took life seriously. He was brought up in the Presbyterian Church. A revival was being held, which he attended with the hope of satisfying the yearnings of his mind and heart. The revival closed with an appeal from a distinguished clergyman, and relative. Instead of being convinced by the doctrines taught, he was turned away from his church; but not away from religion. He became convinced that the doctrines for which the church stood were not true, arguing that God could not be such a Being as his church represented Him to be.

When he entered into the law, he finally discovered that the gentleman with whom he was associated, was a New Churchman. He was given "Noble's Appeal," upon reading which, he became a disciple of the Lord Jesus in His Second Advent. And, as has been related, when the war was over, he entered upon the systematic preparation for the ministry, fervent in the joy of bringing to others the deepest of blessings which had been his heart's experience. His devout, zealous, sacrificing ministry of forty-seven years, by which the church throughout our land has felt his consecrated and inspiring spirit, is the fruit of his determination to enter the ministry.

HIS PERSONAL CHARACTERISTICS.

We know Mr. Seward as always kindly, sympathetic, and warmly attached to his friends. He stood strongly for the substantial and interior things of the church. As in the service of his country he commanded the heavy artillery, so also in the church his was always the heavy artillery. He inclined toward a plain service, fearing lest, in this external age, the great and glorious things of the New Jerusalem become lost in ceremonies. Though he put the emphasis on internal and external essentials, he was always ready to give up his own opinions where doing so did not sacrifice a principle or vital element.

Being naturally gifted with a methodical and legal mind, whatever he undertook was done in a masterly way. It was a pleasure to receive his manuscripts for publication, not only because the contents were always substantial, practical, and well arranged, but the manuscripts were neatly typewritten, and scarcely ever needed so much as the insertion of a comma. By the Divine providence, his legal training doubtless prepared him for the efficient execution of the work in the many offices

that he held, and made him preeminent as Chairman of the Council of Ministers and President of Convention, a master of parliamentary law, and always ready, just, and satisfactory in his rulings.

As a preacher, the eloquence of his voice was not in the artful choice of words and the arrangement of sentences in poetic form, but in the rational appeal to conscience, backed by earnestness, devotion, and his own evident conviction of the vital and eternal importance of a true and loving life.

For many years, Mr. Seward passed the summer vacation at Monument Beach, but it was not altogether a vacation to him. He always had services in his house, inviting neighbors and friends who also summered there. Frequently he was assisted by other New-Church clergymen. Finally a lot was secured, and a tent was erected for public worship. Even after his retirement from a settled pastorate, as strength and opportunity were given, he continued in the active uses of his chosen calling, writing for our journals, and occasionally preaching. In the town of his last residence, there was no New Church, yet his undying zeal for spiritual uses found ways of expression. His broad and sympathetic nature made him universally loved. Frequently he attended the meetings of the Congregational Church, and the pastor would always invite him to speak.

However clearly one's public life may declare him, probably in the home the deepest and tenderest elements of character are manifested. His home was an open house for his friends, and his sum-

mer home was likewise a place where acquaintances shared his affections and hospitality.

The doctrine of Remains appealed strongly to him, and governed him in the treatment and education of his children, making him gentle, just, and affectionate in his relations to them, and enabling one to say of him that, in reflection upon his father's treatment, there was not one thing that he could ask to be different.

It is a comforting thought that his last illness was without pain. His deep faith in His Lord and Master, his conviction of the Divine presence, his resignation to the will of God, made his house in his closing days as a sanctuary.

Writing a few days before his death, his wife said of him: "His long illness, which has been since the ninth of last October, has been in many ways a blessing and a joy to those of us who have had the care of him. He has not suffered a moment's real pain, and his beautiful traits of character have drawn out the love and admiration of all who have ministered to him, and their labors have been from the heart as well as the hand. His room has seemed like a sanctuary of love and peace, and the beautiful sphere has been felt by all who have come in contact with him. . . . When speaking of his condition to me one day, some time ago, when we had hopes that he might recover from this 'stroke,' he said: 'I would like to stay here a little longer to finish some work I hoped to do, but the Lord knows best, and I am ready.' This has been his attitude throughout his entire illness."

The Spiritual World a World of Realities.

Part of Dr. King's Sermon at the Funeral of the Rev. Samuel S. Seward in the New York Church, February 25th, 1916.

I have not come here to pronounce a eulogy upon our departed brother. He would not wish me to do such a thing. We all knew him as a man of God; and when I say he was a man of God, I mean that he believed in and loved God in that supreme utterance of Himself we know as the Incarnation—God as *made man* in the Divine Humanity of the Lord Jesus Christ. The love of Jesus Christ, as the visible God in whom is the invisible Infinite, was the consuming passion of Brother Seward's life. To him God was real in Jesus Christ. This supreme truth of the Christian religion held for him all that was true in religion. His whole life was built on the acknowledgment of the Divine Humanity. Jesus Christ interpreted all mysteries, solved all problems; and He saw the glory of God in His face.

The highest reaches of his faith were toward this sublime truth; and the highest and best in him were consecrated to it. He believed with all his heart in the "saving power of the Lord." Redemption, to him, was the mighty work whereby the Lord, on man's behalf, conquered hell, and holds it forever

in subjection to the power and majesty of His Divine Humanity. He was the Saviour then, and is the Saviour *now*. Salvation is a work wrought by Jesus Christ *in* the man who truly believes in Him. It is a real work, by which the power and dominion of sin are ended, and religion as an *experience* realized by the individual. This, in essence, was the glorious gospel of God our Saviour that our brother always preached and sought to live.

His work as a minister among us in the flesh has closed, but his real life work is only in its beginning. We see his cold and lifeless material body lying before us, but nothing has happened to him. He has simply laid it aside. He has entered, by the gate of what we call death, into the real world—the world that is interior to and within this world.

We call it the spiritual world; but when we use the term "spiritual," we are thinking of reality.

The soul is a real spiritual organism. St. Paul says: "There is a natural body, and there is a spiritual body." Man is a soul and has a body.

The material body, made as it is with members, calls for a material world as an environment.

Hands imply objects to handle, eyes imply light and objects to see, lungs imply air to breathe, feet imply earth to stand and walk upon. The material body, with its assemblage of parts and members, calls for a corresponding material world.

What of the soul? If, as St. Paul says, "there is a natural body and there is a spiritual body," must not the spiritual body call for a world as the arena for the exercise of its parts and members?

The difference between the spiritual body and the natural body is not a difference in *form*, but in substance. The natural body is constituted of the matters of the earth, while the spiritual body is constituted of spiritual substance. It is substantial. It is in the human form. It has all the members and parts that the natural body has. It has eyes, arms, hands and feet, heart and lungs. Having eyes there must be, in the spiritual world, light by which to see and objects to see. Having arms and hands there must be, in the spiritual world, things to handle. Having feet there must be, in the spiritual world, an earth on which to stand and ways to walk in. Having lungs there must be, in the spiritual world, air to breathe. In fact, a spiritual body argues the existence of a definite objective spiritual world.

Take away the idea of the existence of these things in the spiritual world, and what becomes of the world?

And yet it seems difficult to some men to think of wood, water, houses and utensils existing in the spiritual world. They divest it of all that goes to make a world, and then go on preaching and singing about heaven's lovely groves, beautiful rivers, magnificent cities and golden harps. Can we have trees without wood? Can we have rivers without water? Can we have cities without houses? Can we have houses without substance from which to build them?

So you see that if there is a soul there must be a spiritual world, and if a spiritual world there must be in it all that is necessary to constitute a world.

This substantial spiritual world is not distant from us in space. It is *here* and *now*. It is the cause-world. It contains the forms of life which are causal to all the forms of life that exist in nature. It is the great mind-world of causes, while this world of matter is only the world of effects.

We speak of entering it at death, but the fact is, we as to our spiritual bodies are ever in that inner world—in it, as the chick within the shell is in this world. What happens when the chick is hatched? Does it fly away to find this world? No. It comes consciously into this world by being freed from the confinement of the shell. So, we are at this present moment in the spiritual world; but we are not *conscious* in it, because our spiritual senses are closed and veiled by the material body. Death comes, the earthly tabernacle is taken down, and we find ourselves "not unclothed, but clothed upon with our body which is from heaven." We have made no long journey; we have crossed no dark river. We have only been born into the spiritual world. Our earthly medium of seeing has been taken away and we open our eyes in a more beautiful world and upon fairer scenery. That is all.

And after all nothing has died. The very material bodies we are now living in and which we are apt to think of as alive, are really dead. There is no life, no sensation, in matter. Matter is dead.

So there never comes a time when the natural body dies, because there never was a time when the natural body was alive. There is no death.

But there is resurrection. The time comes, in the good providence of our Lord, when He puts us into a state of gentle, sweet sleep; and while we sleep in Him, He, who said "I am the resurrection and the life," awakens us; and we find ourselves *out* of the material body, but fully alive in our spiritual body. This is the resurrection.

Now, all this our brother Seward has experienced. He is alive today—free from all the trammels of the earthly life. And when he passes through his judgment, when he comes fully to all the good Lord has in store for him, he will take up his blessed ministry again. Can't we feel something of the joy with which he will enter upon the work he so deeply loved here?

For into the intermediate state come, daily, from earth, souls that are good, but who need instruction and guidance—souls with eyes full of tears that God, through His servants there, wipes away. For the tears that are wiped away in that world are the wrong and limiting beliefs that obscure the understanding of the simple good. That will be his work. And with what a joyful heart he will seek to do his Lord's work!

It remains for you who were closely related to him, by the holiest ties, to be loyal to the Lord he so devotedly loved; to love the Church to which he consecrated the best that was in him; to attain to that state of spiritual life that will make it possible for him to be near you.

To the whole church he has left the blessed legacy of a sweet, tender and beautiful life. May we cherish the very memory of it; and may we all so live that when we go hence we may find him amid the open heavens and the songs of the angels.

Why People Should Go to Church.

Man is a twofold being. His lower nature (mind and body) finds its nutriment in the physical food and the mental pabulum supplied by this world. His higher nature, when awake, cries out for God, the living God. For man is essentially a spiritual being, made for eternal life.

The human race has always had its meeting places for worship. But Christianity, essentially a democracy, has emphasized the use of public worship, as a means of expressing a common need, a common sympathy, a common helpfulness. Even in all the imperfections of the church it supplies strength, power, uplift to the inner and higher life.

The man who ignores the church and its uses is likely to grow more and more oblivious to anything beyond this world. He who fails to meet with his Master in the large upper room of his spiritual nature tends to become spiritually weak. If he denies the church and the Divine revelation on which it rests, he is tending toward spiritual death.

Religion is a daily life in obedience to the Master's laws of justice and love. The church services should help us to live that life. We need constant reminders. One day in seven is appointed for this purpose. It should help to the growth of that spiritual character which is not a sudden creation, but, as the Savior told it, "first in the blade, then the ear, and after that the full corn in the ear."—Rev. JOHN GODDARD, in *Boston Evening Record*.

Some Affectionate Tributes to Mr. Seward's Character and Worth.

From the Vice-President of the Convention.

Another of our old and valued ministers has crossed the river and entered into the spiritual realities of the world beyond; and having known him for many years, and been closely associated with him, I feel moved to speak a few words as a slight tribute to his memory.

From his first entry into the ministry he took an active part in the General Convention, seldom, if ever, missing a meeting prior to 1914.

In 1877, while he was stationed in Wilmington, Del., he was elected one of the secretaries of the Convention, and continued as such until 1892. Was chairman of the Council of Ministers from 1892 to 1897, and vice-president of the Convention from 1897 to 1900, when he was made president. He was re-elected president each year until 1911, when Rev. Julian K. Smyth succeeded him.

During the last ten years of his service as president, I had the honor of being vice-president, and our official positions brought us into close personal relations. In 1910 we were associated in the meetings of the International Swedenborg Congress, in London, where Mr. Seward received many honors. He was the presiding chairman for the last day of the Congress, and was called upon to speak on several occasions.

By his study of law, his experiences in the army, and his general and theological training, he combined in himself the business sense of the layman, and the ecclesiastical sense of the preacher of the gospel. This made him a sound counselor and an efficient executive officer in all the organized bodies of the church. His lovable personal qualities, combined with his efficient methods, caused him to be much sought after; and he was for some years the leader in the General Council and the Council of Ministers, and was president of The American-Swedenborg Printing and Publishing Society, and an active member of the Board of Managers of the Theological School.

His last years have been attended with much suffering, and for many weeks his gradually failing strength rendered him incapable of any prolonged labor. His faith was unflinching, and he was always loyal to the doctrines of the church, as he understood them, and was ready to proclaim and defend them on all proper occasions.

My acquaintance with Mr. Seward commenced at the first Convention held in Washington, in 1881, while he and Rev. Willard H. Hinkley were the secretaries. My last meetings with him were during the winter of 1913-1914, which he passed in Washington City, and during which time he preached several times to appreciative audiences in the National Church. His last sermon here was March 22, 1914, when he preached from the text, Luke xv. 7: "I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." This, like all the other sermons preached by him during his stay here, was full of comfort and hope, and he made it impressive by his pleasant delivery, and his illustration of the wonderful and complete manner in which the Lord is always ready and quick to forgive us when we are willing to repent of our sins.

On January 25, 1914, he had preached a remarkably clear sermon, showing the personal responsibility of human kind to make choice of life rather than death. (Deut. xxx.19.) So far as I can ascertain, these two sermons closed his public preaching and we shall long remember his kindly words of truth and love and hope.

He has now entered into life eternal from his free and voluntary choice of the right while living in this world.

Such is the belief of his many friends who knew him best, and such was his own never doubting belief, as he neared the closing hour.

JOE BARNARD.

From William McGeorge, Jr.

MY DEAR MR. SAUL:—I fully sympathize in your desire, that those who worked with our loved and honored Brother Seward, should join in weaving a becoming chaplet for him, but I hardly deem it necessary, for he was "faithful unto death," and the Lord and Master whom he loved and served so long and faithfully, has doubtless kept the promise made to those, and given him "a crown of life." No tablets of stone will be necessary to preserve his memory, for this is already established and made enduring, by the record of his honest, pure, simple and manly life. While it is fitting and proper that those who knew him as he really was, and were permitted to see the workings of his clean soul, those who stood by him in his whole-hearted endeavors to shield the church he loved and its heavenly doctrines from all unmerited reproach, and also that all those who worked with him in the councils of the church, should bear witness to what he did and said, and how honestly, courageously and withal industriously, he worked; yet you have imposed no light task upon me, when you ask me to bear my testimony, and to do it within prescribed limits, for there are so many memories, some of them very tender, and they all crowd so thick and fast, that it is almost impossible to decide what shall be passed by, and what set down. But, as I am not a minister and have never been an officer of the Convention, and because there are so many others in the General Council, I feel that I can properly leave it to these to speak of his ministerial and official work, while I speak of him only as a man, for so he made the strongest claim upon me, and got the closest to my heart.

A scion of an illustrious family, being closely related to, and bearing the name of one who will always be honored in American history, Mr. Seward was born, and lived and died a gentleman. While this was so palpably true, his birth and connections were never referred to by him; he never asked for consideration or preferment on this account, but was always content to stand on his own feet. I say that he lived and died a gentleman, not in the vain and trifling sense in which these words are often used, but to accentuate the fact, that thus nobly born and proudly connected, he lived the life of a humble, devout and simple Christian, yet withal of a Christian fearless and militant.

He was born and educated in the old church, and it was during his preparation to enter its ministry, that my first slight contact with him occurred. One who loved him dearly, and whom he dearly loved, had faith that if he were permitted to see something of the light of the "Second Coming," he was so honest, so sincere, was so in the good of life, that it would find its way to his understanding. Consequently, negotiations were entered into with my father, who then was the agent of The A. S. P. and P. Society, for a set of the Writings, and I performed the simple duty of conveying the books to the Union Theological Seminary, then located near my father's office. We all know the result. He deliberately abandoned his intention of entering the old-church ministry, where he might reasonably have looked for preferment, position and power, and after studying at Waltham, entered the ministry of the New Church, which could offer him so little in a worldly way. One of his first charges, if not his first, was the church in Wilmington. While there, something occurred, typical of the man. In Philadelphia at that time were two other notable men, Rev. L. H. Coffey, the great scholar,

and Rev. William F. Pendleton, one of the clearest expounders of the Word I ever listened to. Mr. Pendleton had recently become minister of the First Philadelphia Society under rather remarkable circumstances. He had been very arbitrarily, and as he and we all thought, very unjustly ousted from the little society to which he preached, by Bishop Benade, and was left, utterly stranded, without employment or means of support. At that time Rev. E. R. Keyes was pastor of the First Philadelphia Society, and about to resign on account of ill health. Mr. Pendleton was invited to deliver in his pulpit the sermon which had caused his ouster by the bishop, and it produced so profound an effect, that we recognized at once the man we needed as a minister. A few friends supported him and his family till Mr. Keyes left, and then he was called. Some time after, these three men, Messrs. Tafel, Pendleton and Seward, formed a class for study of the doctrines, and met in the library of the First Philadelphia Society. Mr. Tafel was then connected with the Academy, and under his leadership, the study was mainly directed to the consideration of the principles taught by the Academy.

As Bishop Benade was the soul and founder of the Academy, and as Mr. Pendleton had suffered at his hands, it would naturally be supposed that he would be prejudiced against Academy ideas. Mr. Seward had no reason to be prejudiced, and was willing to consider any teaching Mr. Tafel might present with an open mind. Under these circumstances, the final outcome was remarkable. The preceptor Mr. Tafel left the Academy, Mr. Pendleton went into it, and became its head, while Mr. Seward would have none of it. From this position he never wavered, but always by voice and pen consistently opposed its teachings. The church will remember his earnest appeal to it in a little work entitled "The Academy Doctrine," in one of the concluding chapters of which, entitled "The Saving Power of the Lord," he voluminously cited the positive and unequivocal teachings of the Writings, and conclusively demonstrated that the Lord could and would save us from all our evils, if we would invoke His aid in keeping the commandments, instead of surrendering at once to the forces of evil, by accepting as a guiding principle of life, the idea that evil could not be overcome. It was in that chapter that he inculcated "the power and necessity of prayer" in lieu of the false principle alluded to. The Academy derided what was thus written as "faith alone," but the Convention adopted his words in its pronouncement to the church and the world.

In what Mr. Seward spoke and wrote, it was always evident that he had no personal feeling. He attacked and opposed no one, but only the false doctrines in which they were entangled. He was absolutely convinced that the whole doctrine of the New Jerusalem was pure, holy and divine, and that therefore, it could not savor of, nor teach any uncleanness, and he spoke and wrote that others might have the same sure conviction. He could do no otherwise. It was a part of his very nature to be outspoken, when anything threatened his church, or endangered its spiritual life. He was not much of a churchman, but he most certainly was a "man of the church," and loved and sought to defend all its truths and goods, and keep them married, so that it would continue to be a church.

A gentler and more tender side of his character is shown in the two following incidents. He was always kind and considerate of my invalid and suffering mother, and although my parents were not then members of his society, and lived in another state, he saw to it that they did not lack for the ordinances of the church, and when the family was assembled in 1880 to celebrate the golden wedding of my parents, he quietly appeared, and conducted one of the most beautiful and tender services I ever attended.

Again, as president of the Convention, he would naturally be chairman of the executive council. A minister was serving in that capacity, whom he had felt constrained to oppose in the past, in a matter which he felt involved the welfare of the church. This minister was a good chairman, however, and so Mr. Seward never asserted his right, and permitted the other to serve throughout his whole term of office as president. He was quick and forcible in speech when the church was involved, but in a personal matter, he would not assert himself.

One more thing, and I am done. The Convention long opposed a pension fund. When it was started, scant consideration was given to it by many, but not so by Mr. Seward. His interest in it has been unflinching. He was one of three constituting the executive committee of the Pension Board of Trustees, from the establishment of the board until his death. Unseen, and unnoticed, he worked faithfully, and when the treasurer threatened to stop the pensions because the church would not give, Mr. Seward most certainly did not fail to stir me up to vigorous action, nor to do his part.

He was almost the last of the old friends in the church with whom I have worked, and a sense of loneliness will intrude. But I know that the influence of such men does not cease, because their poor worn-out bodies cease to functionate. Such "being dead, yet speaketh." My dear old friend and pastor, Rev. Chauncey Giles, used to say of these, that where they are, being nearer to the springs of all action, they can help more mightily than if they were still with us in the flesh. I firmly believe this. We are taught that what a man loved here, he will love there, only with greater purity and greater wisdom. In the past, when it was necessary to recall the counsels of our old prophets, Chauncey Giles, John Worcester or Judge Mason, I have heard their voices and carried their messages. If any great need comes to the pension fund, I will expect to hear Mr. Seward's warning, and so will the ministers and officers of the church, when a necessity arises to discharge any duty he has pointed out, or to provide and, if need be, to battle against any impending danger. I am perfectly sure that the loved ones of his immediate family will hear many messages of love, comfort and hope, messages imparting strength, and inspiring the unflinching trust in the Divine Providence which enabled him to live his calm, equable and blameless life.

Yours sincerely,

WM. McGEORGE, JR.

From Rev. G. Laurence Allbutt.

The influence of Mr. Seward has been a strongly marked and very precious asset in connection with our Mission work in Baltimore. His constant encouragement has served for the last sixteen years to strengthen my hands in the work of the ministry, and help me through difficult places cheered by his words of counsel and generous aid. He had a strong feeling that the Mission was performing a use for the church by reaching out with its special opportunities of service to those who felt attracted by its message, and the annual reports as published invariably brought from him a warm response of satisfaction because of what had been accomplished.

Tenderly will his memory be cherished for the witness that he bore to the precious truths of the New Church. How firmly he insisted on the need of realizing the Lord's present power to save and bless; and how ardently he pleaded for the cultivation of those principles which bring the Lord's peace to the soul, and give us abiding satisfaction and content in Him! In his last letter to me, written January 23, 1915, he said: "The Lord will take care of His own. He will be our guide unto death—not only the

death of self, but of the body, and our entrance upon the eternal life." A glorious confidence! May our faith ever burn brightly as did his! "The morning cometh." May we be ready.
G. LAURENCE ALBERT.

From the Rev. Wm. L. Worcester.

The younger ministers in the church will remember Mr. Seward with gratitude. He has helped them to see their duty and privilege to lead men to the Lord Jesus Christ as their Saviour. By his emphasis upon this central and most vital doctrine, he has helped to keep religion strong and simple. It would please Mr. Seward better that we should today say little in personal praise, but instead should examine ourselves and our work as ministers to see if we keep religion simple, and are preaching as we should this gospel of the ever-present Saviour.

WILLIAM L. WORCESTER.

Mr. Seward's Pastorate in Detroit.

The announcement of the departure of the Rev. Samuel S. Seward to the other life, recalls to my mind the very important work done by Mr. Seward during the time he was with us as pastor of the Detroit Society.

At a time when the Detroit Society had been without a minister for upwards of a year, Mr. Seward consented to accept the unanimous call of the Society to become its pastor. The Society has not only been without a minister during that time, but by reason of it the members had more or less scattered. Those members who had known Mr. Seward knew that his acceptance of our call entailed considerable sacrifice on his part. We realized, in part at least, what it must have meant to him to sever his home ties, surrounded by his children, and at his time of life establish a home here. He, however, unmindful of the sacrifice, accepted our call, for which we were and have ever since been very thankful. He did the work so admirably that very shortly after the commencement of his pastorate he had gathered all the members together and enjoyed the affection of a united Society.

Mr. Seward was a true gentleman. As a friend he inspired that confidence which when given the giver feels and knows to be sacred and inviolable. As a pastor, Mr. Seward was a true shepherd ever devoted to and watchful for the welfare of his flock. He came to us and we became his people. He came to most of us as a stranger and when, at his wish, the parting took place, we all felt that we had known him the larger part of our lives and were taking leave of a life-long, cherished friend. His unselfish devotion and labor for the New Church will always be remembered and appreciated by the members of the Detroit Society.

HENRY WUNSEN.

Memorial Adopted by the Detroit Society.

The following memorial was unanimously adopted by the Detroit Society at a special meeting held on March 5th, 1916:

It has pleased the Lord to remove to the spiritual world our beloved friend and former pastor, the Reverend Samuel Swayze Seward.

We remember with grateful hearts how he responded to our call when he knew that we needed him, although he had reached an age when he could have justly claimed exemption from the arduous duties of an active pastorate. He ministered to us faithfully and well until the imperative demands of advancing age for a well earned rest could no longer be ignored, and the eyes of his congregation were dimmed with tears when the announcement of his retirement was made.

Fearless, firm, and uncompromising in his loyalty to the Doctrines, he did valiant and estimable service for the Church; gentle, lovable, and absolutely impartial in his pastoral relations, he endeared himself to all. He had the

happy faculty of inviting confidences; it seemed the most natural thing to go to him with one's troubles; and there are few families in the Society who are not happier because of his wise counsel and sympathetic help. He possessed the rare tact, born of his love for his fellowman, which enabled him to adapt himself to all the varying conditions of mind and station of those with whom he came in contact. He seemed the embodiment of all the virtues of the true Christian gentleman. His life was an inspiration; his presence a benediction.

It is therefore with profound sorrow and a feeling of distinct personal loss that we mark his departure from this sphere of earthly activity. The Church on earth, which he served so long, so faithfully, and so well—many years as the honored President of the General Convention—has lost one of its most valued servants.

He is now of that higher world of which he seemed so long a part. May the Lord in His infinite tenderness comfort those whom he has left behind, in the heartfelt prayer of every member of The Detroit Society of the New Church.

Mr. Seward and the Michigan Summer School.

MY DEAR MR. SAUL:—The Almont Society of the New Church have received with deep grief the news that their former dearly beloved pastor and teacher, Rev. S. S. Seward, had passed away from earth. They could not help cherishing the hope that he might be able to visit them once more. His presence among us was like a benediction.

His keen interest in our Summer School (which had been under his charge during the three years commencing 1907), his care for even its minute details, was inspiring. Especially was the nobility of his character brought out by his thoughtfulness for the young people, inciting them to high ideals, the good of self-sacrifice and devotion to duty. Advice or reproof, if necessary, was given so gently and so wisely that he seemed to make himself a personal friend of all. We were pleased to hear that he had said he never had known a more receptive people.

His memory will always be precious to us, and his determined stand for the purity of the heavenly doctrines will not be forgotten. As has been said of other grand men, the world seems poorer for his leaving it.

WM. B. HAMILTON.

An Expression from Riverhead, N. Y.

At the close of the services of the Riverhead Church last Sunday, March the 6th, the Rev. Mr. Schliffer referred to the recent entrance into the spiritual world of the Rev. Samuel S. Seward, who had served the Riverhead Society as missionary pastor for ten years. He spoke of Rev. Mr. Seward's useful work and his ripened wisdom and affection which had enabled him to bring to the church qualities eminently serviceable to maintaining its unity and promoting its prosperity. He said: "Let me state briefly what the name of the Rev. Mr. Seward stands for to me as one of his closest friends and co-workers in the New York Association for many years. It is an acrostic on his name, which can serve as a motto for everyone of his many friends. Here it is:

Sincere
Efficient
Worthy
Affectionate
Righteous
Doctrinal."

The congregation was requested to rise in token of sympathy and consolation with other friends of the church at large.

Every day that dawns brings something to do which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It was designed to be our life, our happiness. Instead of shirking it or hurrying over it, we should put our whole heart and soul into it.
—JAMES REED.

Funeral Services for Mr. Seward in New York and Philadelphia.

The funeral services of the late Rev. S. S. Seward were held in the church of the New York Society on East Thirty-fifth street, Friday morning, February 25th. No place could have been more appropriate for the celebration of these last rites than was the church where he had served so many years as pastor. Only the severity of one of the worst rain storms of the season prevented the church from being thronged. As it was, a large number of Mr. Seward's devoted friends and former parishoners gathered together to testify by their presence to their respect, their admiration and their deep affection for the man, who, by the pureness of his character and the devotedness of his labors, had left such a rich heritage of good works. The storm might rage without but a spirit of deep peace reigned within, and words of sincere affection were on all lips. There was no sense of gloom or depression, but rather one of spiritual exaltation. All that was said, all that was done was pervaded by an element of joyous faith. From the opening words of the service: "I am the Resurrection and the Life!" to the closing stirring hymn: "The Strife Is O'er, the Battle Done," there was a sense of triumph. Here was one who had "fought the good fight," who had "overcome," who had been "faithful unto death." Here was one of whom it might be fitly said: "Blessed are the dead who die in the Lord . . . and their words do follow with them." Death can never seem dreadful when the victory of life, the true life, is so manifest.

The opening portion of the service, including the reading of the Scriptures, was conducted by the pastor. In fulfillment of a wish which had been expressed by Mr. Seward, the address was delivered by the Rev. Thomas A. King of Lakewood, Ohio. Very fittingly and impressively Mr. King began his address by speaking of his brother minister as "a true man of God," one who had been obedient to the vision of divine truth granted to him, who had lived in the strength of the saving power of the Lord, and who had done his work in that spirit. Avoiding personal eulogy out of deference to an expressed wish, Mr. King set forth the reality of the spiritual life. Simply, clearly, convincingly, vividly he explained the nature of the soul, the experience of death, the resurrection of man in his spiritual body, the reality of the spiritual world, the ministry of angels and the character of the heavenly life. It all seemed so reasonable, so true! It seemed so possible to accept the speaker's suggestion amounting to prophecy that the man who had been so devoted in his ministry here would carry on with even greater zest and joy his work of spiritual helpfulness in a higher sphere.

What Mr. Seward had wished for had been done. For all who were there, the reality of the spiritual world and the life there had been set forth clearly and convincingly. The friends and loved ones of the dear departed could kneel at the close and pray with a feeling of gratitude rather than with a "spirit of heaviness." As the casket, preceded by the officiating ministers, was borne down the aisle, the words, so dear to New-Church people, were repeated:

"I will lift up mine eyes to the mountains,
From whence doth come my help."

And at the very close:

"The Lord shall keep thy going out and thy coming in
From this time forth and even for ever more."

The interment was at West Laurel Hill Cemetery, Philadelphia, the services there being conducted by the Rev. George Henry Dole, pastor of the New Church at Wil-

mington, Del. Mr. Dole read the following from Hosea vi. 1-3, as introductory to his remarks:

"Come, and let us return unto the Lord;
For he hath torn, and he will heal us;
He hath smitten, and he will bind us up.

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 he shall come unto us as the rain,
As the latter and former rain unto the earth."

Mr. Dole said:

"Yes, our faithful, honored and reverently loved friend and co-worker has heard the call, 'Come.' And now he has returned unto his Lord and Master, Jesus Christ, whom, with untiring devotion and humble self-sacrifice, he served forty-seven years in the ministry of the New Jerusalem.

"For him, his Lord, who is the resurrection and the life, has now fulfilled the divine promise, 'After two days will he revive us; in the third day he will raise us up, and we shall live in his sight.'

"It must needs be that sorrow come to those who have tenderly loved, because of the visible separation. But we meet here today in the spirit of the resurrection light, which assures us that our dear friend is now risen, and is entering more deeply and joyfully into the heavenly uses which were the holy delight of his life upon the earth. Our thought of his advancement into more interior uses, of his ecstatic bliss upon the fuller inflow of the sphere of heaven, and the realization of the unspeakable goodness of His Lord and the blessing in store for the faithful, reign triumphant over our heart pains.

"We have every assurance that he did 'follow on to know the Lord,' and that the Lord's coming unto him is 'as the morning,' the morning of the life eternal, the morning of a new sunrise, a new inflow of heavenly light and warming love.

"This event, this resurrection service, brings forcefully to mind that grand promise, 'Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out; and I will write upon him the name of my God, and the name of the city of my God, New Jerusalem, which cometh down out of heaven from my God: I will write upon him my new name.' For we know our departed friend as one who, by life and word, stood strong and gloriously for the pure, the true, the internal things of the church. With us he was a glorious pillar of the church, the temple of his God, and it is most comforting to believe in that permanency of character which will make him a pillar of the church in heaven.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them."

The commitment was in these words:

"In loving kindness and tender mercy the Lord has called our friend into the spiritual world. Only of the material body is it said, 'Earth to earth, ashes to ashes, and dust to dust. For already our friend is rising to life, and entering into the uses of the spiritual world, as the Lord has assured us: 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.'"

BENEDICTION.

May the love of God, the grace and truth that came by Jesus Christ, and the fellowship of the Holy Spirit be and abide with us always. Amen.



Sunday Afternoons



The Land Divided by Lot. (Raphael's Bible Pictures.)

The Golden Key.

From the Fairy Tales of George MacDonald.

Continued.

The fishes came crowding about her. Two or three of them got under her head and kept it up. The rest of them rubbed themselves all over her, and with their wet feathers washed her quite clean. Then the lady, who had been looking on all the time, spoke again; whereupon some thirty or forty of the fishes rose out of the water underneath Tangle, and so bore her up to the arms of the lady held out to take her. She carried her back to the fire, and, having dried her well, opened a chest, and taking out the finest linen garments, smelling of grass and lavender, put them upon her, and over all a green dress, just like her own, shining like hers, and soft like hers, and going into just such lovely folds from the waist, where it was tied with a brown cord, to her bare feet.

"Won't you give me a pair of shoes, too, grandmother?" said Tangle.

"No, my dear; no shoes. Look here. I wear no shoes."

So saying, she lifted her dress a little, and there were the loveliest white feet, but no shoes. Then Tangle was content to go without shoes, too. And the lady sat down with her again, and combed her hair and brushed it, and then left it to dry while she got supper.

First she got bread out of one hole of the wall; then milk out of another; then several kinds of fruit out of a third; and then she went to the pot on the fire and took out the fish, now nicely cooked, and, as soon as she had pulled off its feathered skin, ready to be eaten.

"But," exclaimed Tangle. And she stared at the fish, and could say no more.

"I know what you mean," returned the lady. "You do not like to eat the messenger that brought you home. But it is the kindest return you can make. The creature was afraid to go until it saw me put the pot on, and heard me promise it should be boiled the moment it returned with you. Then it darted out of the door at once. You saw it go into the pot of itself the moment it entered, did you not?"

"I did," answered Tangle, "and I thought it very strange; but then I saw you and forgot all about the fish."

"In Fairyland," resumed the lady, as they sat down to the table, "the ambition of the animals is to be eaten by the people; for that is their highest end in that condition. But they are not therefore destroyed. Out of that pot comes something more than the dead fish, you will see."

Tangle now remarked that the lid was on the pot. But the lady took no further notice of it till they had eaten the fish, which Tangle found nicer than any fish she had ever tasted before. It was as white as snow, and as delicate as cream. And the moment she had swallowed a mouthful of it, a change she could not describe began to take place in her. She heard a murmuring all about her, which became more and more articulate, and at length, as she went on eating, grew intelligible. By the time she had finished her share, the sounds of all the animals in the forest came crowding through the doors to her ears; for the door still stood wide open, though it was pitch dark outside; and they were no longer sounds only; they were speech, and speech that she could understand. She could tell what the insects in the cottage were saying to each other, too. She had even a suspicion that the trees and flowers all about the cottage were holding midnight communications with each other; but what they said she could not hear.

As soon as the fish was eaten, the lady went to the fire and took the lid off the pot. A lovely little creature in human shape, with large white wings, rose out of it, and flew round and round the roof of the cottage; then dropped, fluttering and nestled in the lap of the lady. She spoke to it some strange words, carried it to the door, and threw it out into the darkness. Tangle heard the flapping of its wings die away in the distance.

"Now, have we done the fish any harm?" she said, returning.

"No," answered Tangle, "I do not think we have. I should not mind eating one every day."

"They must wait their time, like you and me, too, my little Tangle." And she smiled a smile which the sadness in it made more lovely. "But," she continued, "I think we may have one for supper tomorrow." So saying she went to the door of the tank and spoke; and now Tangle understood her perfectly. "I want one of you," she said—the wisest."

Thereupon the fishes got together in the middle of the tank, with their heads forming a circle above the water, and their tails a larger circle beneath it. They were holding a council, in which their relative wisdom should be determined. At length one of them flew up into the lady's hand, looking lively and ready.

"You know where the rainbow stands?" she asked.

"Yes, mother, quite well," answered the fish.

"Bring home a young man you will find there, who does not know where to go."

The fish was out of the door in a moment. Then the lady told Tangle it was time to go to bed; and, opening another door in the side of the cottage, showed her a little arbor, cool and green, with a bed of purple heath growing in it, upon which she threw a large wrapper made of the feathered skins of the wise fishes, shining gorgeous in the firelight. Tangle was soon lost in the strangest, loveliest dreams. And the beautiful lady was in every one of her dreams.

In the morning she woke to the rustling of leaves over her head and the sound of running water. But, to her surprise, she could find no door—nothing but the moss-grown wall of the cottage. So she crept through an opening in the arbor and stood in the forest. Then she bathed in a stream that ran merrily through the trees, and felt happier, for, having once been in her grandmother's pond, she must be clean and tidy ever after, and, having put on her green dress, felt like a lady.

She spent that day in the wood, listening to the birds and beasts and creeping things. She understood all that they said, though she could not repeat a word of it; and every kind had a different language, while there was a common though more limited understanding between all the inhabitants of the forest. She saw nothing of the beautiful lady, but she felt that she was near her all the time, and she took care not to go out of sight of the cottage. It was round, like a snow hut or a wigwam, and she could see neither door nor window in it. The fact was, it had no windows, and though it was full of doors, they all opened from the inside, and could not even be seen from the outside.

She was standing at the foot of a tree in the twilight, listening to a quarrel between a mole and a squirrel, in which the mole told the squirrel that the tail was the best of him, and the squirrel called the mole Spade-fists, when, the darkness having deepened around her, she became aware of something shining in her face, and, looking around, saw that the door of the cottage was open and the red light of the fire flowing from it like a river through the darkness. She left Mole and Squirrel to settle matters as they might, and darted off to the cottage. Entering, she found the pot boiling on the fire and the grand, lovely lady sitting on the other side of it.

"I've been watching for you all day," said the lady. "You shall have something to eat by-and-by, but we must wait till our supper comes home."

She took Tangle on her knee and began to sing to her—such songs as made her wish she could listen to them forever. But at length in rushed the shining fish and snuggled down in the pot. It was followed by a youth who had outgrown his worn garments. His face was ruddy with health and in his hand he carried a little jewel, which sparkled in the firelight. The first words the lady said were: "What is that in your hand, Mossy?"

Now Mossy was the name his companions had given him, because he had a favorite stone covered with moss, on which he used to sit whole days

reading, and they said the moss had begun to grow upon him, too.

Mossy held out his hand. The moment the lady saw that it was the golden key, she rose from her chair, kissed Mossy on the forehead, made him sit down on her seat and stood before him like a servant. Mossy could not bear this and rose at once. But the lady begged him, with tears in her beautiful eyes, to sit and let her wait on him.

"But you are a great, splendid, beautiful lady," said Mossy.

"Yes, I am. But I work all day long—that is my pleasure; and you will have to leave me so soon!"

"How do you know that, if you please, madam?" asked Mossy.

"Because you have the golden key."

"But I don't know what it is for. I can't find the keyhole. Will you tell me what to do?"

"You must look for the keyhole. That is your work. I cannot help you. I can only tell you that if you look for it you will find it."

"What kind of a box will it open? What is there inside?"

(To be continued.)

The Sunday-School

Spiritual Irrigation.

If you will take your map of California and Lower California and look at the mouth of the Colorado River you are looking very nearly at the location of Imperial Valley. This valley, so a writer in the "Saturday Evening Post" tells us, was, twelve years ago, a hot, barren hard-baked desert one hundred and fifty miles long, the southern end being on a level with the sea and the north end two hundred feet below sea level. The valley was built up by the "silt" or loose earth carried down by the Colorado river which once ran through the valley. This "silt" when kept moist makes the finest kind of soil but in the hot and dry Imperial Valley it was baked summer and winter with temperatures which went up to one hundred and forty degrees.

But this valley now has a population of fifty thousand and produces fine melons, alfalfa, cotton, dates, cattle and dairy products valued at fifteen millions of dollars a year. What made this great change? Just adding water from the Colorado river, water very rich in plant food that is carried along in its "silt." The first settlers through long, hard days and years of labor and in spite of many set-backs and discouragements turned the hot, uninhabited valley into a place of perpetual greenness and productivity.

And can we not do the same thing with our spirits? Are they ever dry, and hot with evil desires, with no green things of truth growing in them and bearing the fruits of kind words and actions and neighborly love? What is spiritual irrigation but the bringing of the truth into barren places in the mind and then making it produce the growing things of perceptions and practical thought and at last the fruits of action? Before regeneration begins or we turn toward heaven our soul is barren like the Imperial Valley was before men went to work on it. But through the Lord's truth we can make our spiritual deserts "blossom as the rose" and become gardens of Eden. This is one reason why we come to Sunday-school to get the "water" we need to make the thoughts in our minds grow and bear their fruits of good deeds or give us pleasant shade or bright flowers.

Lesson Helps for March 26, 1916.

Recitation: Matthew xxviii, 1-10.

"And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshipped him.

Then said Jesus unto them, "Be not afraid; go tell my brethren that they go into Galilee, there shall they see me."

Verse 8. The two Marys leaving the tomb and at the command of the angel going to tell the disciples of the good news represents the true heart leaving the Word and endeavoring to carry out the Word's commands and to communicate to the understanding the truth of the Lord's resurrection and His new life with men. Their running represents the eagerness and intensity of their love and its joy.

Verse 9. When the heart thus seeks to do what the Word reveals to it concerning the Divine Life and human duty from that Life then the Divine Love comes to that heart in a fuller revelation of Itself. Jesus appears. The women holding Jesus by the feet and worshipping Him represent the hearts conjunction with the Divine Love as it comes from the Divine Humanity and the grateful thought in their minds which returned as worship to the Giver of All Good.

Verse 10. Such states of the heart's affections impose upon us the duty of carrying their influence to the understanding and instructing it that it is in the plane of practical conduct that the Divine Love (Jesus) is revealed to the understanding. "He that doeth my will shall know of the doctrine."

Class Work: Joshua xviii, 1-10, xxii, 1-6.
The Land Divided.

With Primary Classes bring out the thought that the people were not to settle down in the land just where they pleased and move about when they liked but that all was to be orderly and each to have their place. Find help in "Sower Notes," vol. 2, pp. 47-52; "Bible Atlas," p. 53, and pp. 55-59; "On Holy Ground," pp. 174, 177. With Junior Classes go more into the geography and speak more fully of the order in heaven and how it exists for the sake of greater usefulness. Helps the same. With Senior Classes take up the spiritual meaning of the tribes and the significance of the locations assigned or taken by them. Cover in a general way the spiritual significance of the charge of Joshua in Joshua xxiii. Helps the same as above and in addition chapter xxxix in "Lessons in Correspondences."

PRIMARY.

The first verse of our lesson speaks of the place called Shiloh—do you know where it is? It was near the middle of the land. Look at the pictures in "On Holy Ground," pp. 174, 177. The name Shiloh means the "place of rest." Here on the low hill the tabernacle was once more set up and the place was to be center of the worship of Israel for some time. The people were to look to Shiloh as we reverently look to our churches for help and for instruction in what is right and wrong. The Tabernacle was the Lord's house or tent. You remember how a pattern or likeness of it was shown Moses in heaven. (Ex. xxvi. 30.)

But after the Tabernacle was set up was everything done just as the Lord wanted things to be done? How many tribes were there who had no fixed or settled home? (Verse 2.) Let the teacher look at Num. xxxii, 1-33, for here is told the story of the settlement of the three tribes outside of the Holy Land. These seven tribes now must have their home. But were they to go as they liked and take any piece of land that they wanted? Were the people of these seven tribes to mix with one another just like the different kinds of people in our country or were the different tribes to keep together and to take their land by drawing lot? No, each tribe must have its own place and keep it. And all must be orderly. When your coat or hat is not on its nail or your rubbers in their place, what happens? You waste time in looking for them, time that could be used in doing something pleasant and useful. So the Lord wanted everything just in its place. The angels always know their places in heaven and at their Sunday

worship they know just what seat is their own and they do not wish to sit in any other.

How was it decided about the places to which the seven tribes were to go? Look at verse 3 again. The twenty-one men were to do what? When the "book" (verse 9) was completed the land had been carefully described and separated into seven parts. How was the choice of the seven parts made? By drawing lots? Have you ever done this with pieces of paper or sticks held in the hand? Read verse 6. It says that the lots were cast before the Lord. So it was really the Lord who decided about the homes for the seven tribes although it might have looked as though the Lord didn't really decide the matter.

But what about the Levites? What was their work or use in the twelve tribes? They were the priests. Instead of one part of the country being given to them what did they receive instead? Turn back to Num. xxxv. 6, here you will learn that the Levites were given forty-eight cities as their "inheritance" and these cities were scattered through the remaining tribes. The people would need to hear often about the Lord and the laws of the Church and so each tribe must have their priests nearby just as we have our churches in the different cities and towns where we can go to learn about the Lord and heaven.

Joshua xxii, 1-6 tells how the two tribes and the half tribe were finally completely settled in their homes east of the Jordan. You remember how the fighting men of these two and one-half tribes were told to go over with their brethren and to help them conquer the land and then to return to their homes and flocks and herds on the east of the Jordan. Read Josh. i, 12-16.

JUNIOR.

Look at the two pictures of Shiloh in "On Holy Ground," pp. 174, 177, and then with your pencil mark on your outline maps the location of the place. It was a quiet place for the ark to rest after the stormy journey through the wilderness and after the hard fighting in the Holy Land. And let us remember that it is here that the tabernacle is to be through the period of the Judges and until it is taken by the Philistines in the time of Samuel. (1 Sam. iv. 11.)

Now turn to the little map on p. 53 of the "Bible Atlas." This shows us the land of Canaan as actually possessed by the Israelites. But how was this land divided? Did each man take what he liked or did each tribe go just where they wished? Do you remember about the beautiful order of the encampment of the tribes about the Tabernacle and the order of the marching? (Num. ix, 15-23, x.) The Lord wanted just the same order in the taking of the places by each tribe. The order in the location of the tribes like the order of the camp and the march should remind us of the beautiful order in the heavens and which the angels love. Let the teacher read in "H. & H." 200-212, about the form of heaven.

Verse 3 says that when the Tabernacle was set up at Shiloh there were seven tribes which had not received their inheritance. Can you name these tribes? Let the teacher put their names on the board. Two tribes and a half tribe had already received homes east of the Jordan (Josh. i, 12-16) can you give their names? Just where was each tribe and the half tribe located? The map on p. 53 of the "Bible Atlas" will give the answer. How were the seven tribes to be allotted their places? What must be done first? (Verses 4, 5, 8, 9 of Josh. xviii.) And now the tribe of the Levites were they to be left out and forgotten? Who can tell me what they received? Let some one look at Num. xxxv. 1-6. The Levites were the priests for the people and so they were scattered through the twelve tribes as teachers and leaders.

But coming back again to the seven tribes how, after the return of the twenty-one men, did Joshua decide about the right place for each tribe? Notice the words in Verse 6, "that I may cast lots for you here before the Lord our God." Let the teacher look up the subject "Lots" in the "Dictionary of the Bible" (Hastings). References to the casting of lots is found in Proverbs xvi, 33; Josh. vii, 14; Jonah i, 7; Acts i, 26, and in other places in the Bible. Just what was used whether "small tablets of stone or wood" and whether always thrown into the folds of the garment or into a vessel, we cannot surely say. But in the case of our lesson notice that it is the Lord who really decides how the lots shall go. And this should remind us how the Lord's goodness is always watching over every little thing in our life because He loves us so much.

But let us suppose that the lots have been cast—now

where shall we place the different tribes? Let the teacher draw a rough outline sketch of Palestine on the board and as the children give the location of each tribe let him write the name of the tribe on the outline map.

Remember the lesson in the order of the tribes and let it remind you of the beautiful order in heaven and the order in your body when it is well and is doing its work as it should. Remember how the Lord loves order because it helps usefulness and so the happiness of good men on earth and the angel workers in the life to come.

Notice the charge of obedience which Joshua gives to the two and one-half tribes as he sends them to their homes east of Jordan. Joshua also blesses them but he knew that this blessing would not last if they disobeyed the Lord and His commands. And is this true of us?

SENIOR.

Read chapter xxxix in "Lessons in Correspondences" as far as the second paragraph on p. 348. This will give the general spiritual significance of the whole land and the more particular meanings of its parts and of the twelve tribes of Israel. Canaan of course means heaven here and hereafter. The twelve tribes represent the varying states in the development of the life of heaven or they may be taken to represent different kinds of people who are included in the kingdom of God. If the tribes are taken in the order of the birth of the sons of Jacob and their names are written on the board we then have a basis or starting point for the study of their meaning as successive developments in heavenly character. This method Mr. Worcester follows in the "Lessons in Correspondences" in the chapter above referred to. In working out the meaning of the tribes use a good map. The map on p. 58 of the "Bible Atlas" gives plainly, as best as can now be known, the locations of the different tribes. On p. 346 in the "Lessons in Correspondences" the "final home" of Dan is spoken of. The first home in its geographical extent is described in Josh. xix, 40-46, and is given on the map last spoken of above. The migration of Dan to their second home in the north is described in Judges xviii.

For the benefit of those who may not be able to get the "Lessons in Correspondences" the meaning of the different tribes as worked out by Mr. Worcester will be given here in the order of the birth of their forefathers "Reuben (which relates to sight), the first understanding of heavenly things; Simeon (hearing), obedience; Levi (adhering) love; Judah (confession), loving service of the Lord. All these of a simple child-like kind. * * * Dan (judge), a knowledge of the letter of the law. * * * Naphtali (strife), is next in order, suggesting states of spiritual strife, temptation. * * * Gad (a troop), suggesting the youthful sense of power in our first labors; a self-confident and not very humble sense. * * * Next come Asher (happiness), and Issachar (reward). * * * Zebulon (union), which suggests fullness of character resulting from the union of truth with good in faithful life. * * * Joseph is represented by his two sons. * * * Ephraim and Manasseh represent the two elements of practical intelligence and practical goodness to which love to the Lord gives rise as it descends into the life. * * * Benjamin the wisdom and expression of spiritual love."

Notice where these tribes are located and see if you can see the spiritual reason why.

Turn now to Joshua xxiii, for the parting words of Joshua. Notice the word "courageous" and the word "keep." Courage and obedience will still be required to hold the spiritual life in its integrity. The evil "nations" of the land will have to be completely shunned and kept away from. The spiritual power of those who "cleave unto the Lord God" is shown in Verses 9 and 10. And notice the vigorous warnings against disobedience in Verses 12, 13, 15, 16. Verse 14 tells of the goodness and the wisdom, which those who live the life of heaven from love to the Lord and the neighbor, enjoy as the Divine gift.

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	
--	--------------------	--

On January 26th the *Baltimore American* published an excellent letter occupying over half a column, written by Mr. Lawrence Gunton Allbutt.

The Chicago North Side League will give an entertainment in the Parish House on March 17th, with miscellaneous attractions—a vaudeville with refreshments.

Rev. Wm. L. Worcester was the speaker at a vesper service of the First Church, Lancaster, Mass., on Sunday, February 27, on "The Swedenborgian Point of View."

During February, on three Sundays, we had the pleasure of a visit from Miss Edna Farnsworth, of Summer Point, Va. She is a cousin of Mrs. Willard G. Day, and expressed much interest in the sermons.

In Philadelphia the Rev. Charles W. Harvey, the pastor, has announced Sunday services in March preparatory for Easter on "The Lord's Temptations and Ours," as follows: March 12th, "The Divided House"; March 19, "Signs from Heaven"; March 26, "Stones for Bread."

The committees in Chicago are vigorously preparing for the coming meeting of Convention—June 13 to 20, inclusive. The business meetings of the Convention and auxiliary bodies are to be held at the Hotel La Salle, as five years ago, the Sunday morning services to be in the Kenwood Church, 46th St. and Woodlawn Ave. Further announcements will be made in due time.

Mr. Waddell Jackson, of Union City, Tenn., purchased a set of Swedenborg's works in the Rotch edition of Rev. L. G. Landenberger and Mr. W. R. Hendrix purchased a full set of Swedenborg's works of him in the new Standard edition. Both of these middle-aged gentlemen are members of the Union City Society of the New Church. It is promising when members of our societies provide themselves with the writings that contain the truths opened from the Word, and as this can be done now so cheaply every New-Church family should have them and read them diligently. We cannot have strong New-Church men and women unless they become well indoctrinated, nor can sons and daughters be expected to value the books that contain the precious truths of the New Jerusalem unless they see them in the home and valued by New-Church parents.

Interesting from England.

From a private letter from the Rev. E. J. E. Schreck to the editor we publish the following interesting items:

We feel the war more and more. The taxes are very high indeed. I am simply unable to pay mine in the time assigned, but the tax collector is willing to wait. The streets are darkened at night; lights, shaded, are to be seen only at street corners. The slightest infraction on the part of shops or residences, of the lighting orders, are instantly punished by heavy fines. Our church looks rather dismal in the evening service, and even then, to step out on to the street, seems like stepping into black darkness. Mrs. Schreck and I visited the scene of one of the air-raids. It is dreadful the way that innocent, and mostly poor people, have been injured by the air-raid. But it makes people all the more determined to fight the war to a finish.

Our church activities continue as before, but attendance has been greatly diminished by the enlistment of fifty-eight, while others are detained from many meetings by work on munitions or other war work, and by service in the home defense, as special constables (even the wealthiest take their part in this) and the like. Great Britain

never was as much in earnest as in this war. Let us hope that it will mean a pause in warfare for a very long time to come.

The strain is telling on Mrs. Schreck. I am sending her to the Cotswolds this week, to recuperate. There she will be far from "war's allarums."

Detroit, Mich.

On Friday, March 3rd, the Young People's League of the Detroit Society gave the first of a series of monthly entertainments to which the members and friends are invited. The principal feature of each evening will be a lecture on some scientific subject and its relation to the teachings of the church. The first lecture was delivered by Professor Lock: the subject was "Evolution." Other interesting features contributed to the evening's entertainment, which was followed by refreshments. Another of these evenings will be given by the young people early in April at which Edward F. Wunsch will lecture on Law and Religion.

It is hoped to start services in the new church building with a vested choir of mixed voices. Rehearsals are now in progress, and the young people have entered into the work with so much enthusiasm that success of the project seems assured.

Baltimore Northwest Mission.

Our annual celebration of Swedenborg's birthday took place Sunday evening, January 30th, when after devotional exercises by the pastor, Rev. G. Laurence Allbutt, and remarks by him on the use of the occasion, Mr. G. Clement Allbutt gave a good address on "Swedenborg's Preparation." The Rev. Erich L. G. Reissner then spoke helpfully upon the revelation given through Swedenborg as not mechanical, but given through the rational mind. "In boundless mercy, etc.," was then sung, and Mr. Willard G. Day followed with an interesting address on "The Books of Worship in the New Church." He exhibited (1) The Book of Public Worship for the Use of the New Church, published by the General Convention in 1852 at Boston; (2) A Prayer Book and Hymnal for the Use of the New Church, published by J. B. Lippincott Co., Philadelphia, in 1867. It was used in Rockport and Glendale, Ohio, and prepared jointly by Rev. Frank Sewall and Mr. Day. The copy shown was most handsomely bound, with gilt ornamental edges, and gold-plated cover; (3) The Psalter Book of Worship presented to Mr. Day in 1876 by the New-Church Board of Publication, in recognition of the services rendered by him in its preparation. At the close of the meeting a copy of Rev. L. G. Landenberger's "Lecture on Swedenborg" was given to everyone present.

On Sunday evening, March 5th, Mr. G. Clement Allbutt resumed his class for the study of the T. C. R. Among those present was a student of the Yogi Philosophy, who in a letter, written on March 7th, said: "Our meeting was prolific of new light to me," and commented upon a statement in a "Brief Reading" handed to him: "Never before did I know or realize such a beautiful truth."

Cincinnati.

A private letter from Cincinnati tells of the work of the church there and the movements of the people. The following sentences will be of interest to the readers of the MESSANGER:

"Last Sunday we had what we call a Missionary Sunday, when each member was requested to bring friends. It was delightful to have so many present, and Mr. Hoeck's extemporaneous talk upon the doctrines was most

clear and beautiful. He is to have one of these talks the first Sunday of each month. Mr. Albert French, brother of Tilden, Algernon and Thomas, died at his home in Lebanon, Ohio. Mr. Hoeck held a service at his home and on the afternoon of the same day, which was Saturday, the 26th, they had a service here at Spring Grove, Mr. Hoeck officiating. Mr. French was a very superior character, full of usefulness, tenderness and love toward every one."

Orange, N. J.

Rev. Adolph Roeder is giving a series of six Lenten sermons on "Jesus, the Teacher of Parables," as follows:

March 12—General Survey of the Parables of the New Testament.

March 19—"The Parables of the Lost and Found."

March 26—"The Parables of Growth."

April 2—"Coin of the Realm or Treasure Parables."

April 9—"Labor, Laborers and Servants."

April 16—"The Tiller and the Builder."

Lenten Services in Washington.

Lenten announcements for 1916 have been issued by the pastor as follows:

March 8—Ladies' Aid at 10:30. Luncheon at 1 o'clock. Wednesday Doctrinal Class at 7:30 in Parish House, subject, "The First Day of Creation."

March 10—Friday Vesper service at 5 p. m.; subject, "The Temptations of Sight."

March 12—Morning service at 11. Evening service at 8; subject of address by the Pastor, "Faith as a Working Force."

March 15—Wednesday Doctrinal Class at 7:30; subject "The Second Day."

March 16—Monthly social supper, followed by meeting at which Mrs. Carl O. Spamer will tell of some personal experiences. Music.

March 17—Friday Vesper service at 5; subject, "The Temptations of Hearing."

March 19—Special subject at evening service, "The Practical Value of Being Useful."

March 22—Ladies' Aid at 10:30. Luncheon at 1 o'clock. Wednesday Doctrinal Class at 7:30; subject, "The Third Day."

March 24—Vesper service at 5; subject, "The Temptations of Smell."

March 26—Sermon at morning service by Rev. W. F. Wunsch of Roxbury, Mass. Evening service at 8, with lecture by Rev. W. F. Wunsch on "The Abiding Word." After meeting in the Parish House with answering of questions and discussion.

March 29—Wednesday Doctrinal Class at 7:30; subject, "The Fourth Day."

March 31—Vesper service at 5; subject, "The Temptations of Taste."

April 2—Evening service at 8, with lecture by Rev. Julian K. Smyth, of New York City; subject, "The Eternal Christ." After meeting with questions and discussion in the Parish House.

April 5—Ladies' Aid at 10:30. Luncheon at 1 o'clock. Wednesday Doctrinal Class at 7:30; subject, "The Fifth Day."

April 7—Vesper service at 5; subject, "The Temptations of Touch."

April 9—Preacher at morning service, Rev. E. M. L. Gould, of Newtonville, Mass. Evening service at 8, with lecture by Rev. E. M. L. Gould upon "The Fundamental Ten Commandments." After meeting in the Parish House.

April 12—Wednesday Doctrinal Class at 7:30; subject, "The Sixth Day."

April 14—Vesper service at 5; subject, "The Temptations of Prosperity."

April 16—Evening service at 8, with lecture by Rev. Charles W. Harvey, of Philadelphia; subject, "The Certainty of the Hereafter." After meeting for questions and discussion.

April 19—Ladies' Aid at 10:30. Luncheon at 1 o'clock. Wednesday Doctrinal Class at 7:30; subject, "The Sabbath Day."

April 21—Special morning service at 11. "The Temptations of Adversity," will be the subject of sermon.

April 23—Easter morning service at 11, with Holy Communion at 12:15.

Advertising Difficulties.

DEAR EDITOR MESSENGER:—During the last two months I have endeavored to advertise "Heaven and Hell" in many secular and also religious periodicals. Nearly all of the religious papers refused to print the ad. This is not surprising to me, as I had had some experience in previous years along this line and found that it is difficult to procure space in the church papers. One cannot blame them, however, for denominational papers are published in the interest and for the spread of their own peculiar brand of doctrine. If we think of our own church paper we can readily understand that it would not be in agreement with its policy to advertise teachings which we considered either fallacious or in opposition to our own.

It is interesting, however, in this connection to make known on what grounds some of the papers refused the ad. offered them, for while most of them simply stated it was not acceptable, several of them gave their reasons. The *Standard Publishing Company* of Cincinnati wrote as follows:

"Our papers reach the Disciples of Christ and their views on religious questions are so opposite to those held by Swedenborgians that we are sure the *Christian Standard* and the *Lookout* would give Pastor Landenberger very poor returns on his advertising. For this reason we do not care to accept the business," etc.

The United Presbyterian Board of Publication at Pittsburgh, which prints the *Christian Union Herald*, wrote: "We regret that the character of the book to be advertised and the special function of the *Christian Union Herald* conflict so sharply as to make it impossible for us to run this ad."

The *Lutheran* said: "We cannot admit this class of advertising in the columns of the *Lutheran*." The *Sunday Companion* Pub. Co. stated, "The ad. is not suitable for our periodical," while the Methodist Book Concern wrote: "The editors would rather not insert the advt. in the *Sunday-School Journal*." *Record of Christian Work*, published to carry on the Moody movement at Northfield, Mass., sent word: "We fear Mr. Moody (the present editor) would not care to accept this copy, as he has declined the advertising of The American Swedenborg Printing and Publishing Society."

But while the church papers nearly all refused to print the advertisements of "Heaven and Hell," I succeeded in procuring space in English and German papers, and especially magazines, whose circulation runs up into many millions. Hundreds of orders have been coming in from all parts of the country. Instead of using the name of the book as a means of attracting attention, I used the words: "Man Immortal Now." This thought was put to the fore on account of the teaching of conditional immortality which has been spread by Pastor Russell and his followers.

I have also engaged space in three of the leading preachers' periodicals of our country in which to offer the

Gift Books to the clergy for the postage. As the Illinois Association graciously granted me \$100.00 for advertising purposes, as a token of appreciation of my work at the New-Church Exhibit, I secured the full back page cover of the following ministers' monthly magazines: The *Homilistic Review*, the *Expositor*, and *Sermonizer*, whose combined circulation is about 45,000. Thus the one hundred dollars will make it possible for me to offer the Gift Books to hosts of ministers and students for the ministry and at the same time publish Swedenborg's own statement in regard to his mission in the "True Christian Religion," as also statements of his own from the preface of the "Apocalypse Revealed," "Heaven and Hell" and "Arcana Celestia." I thought it best to let Swedenborg speak for himself. The top of the ad. in large type reads: "Books free for the postage to ministers and students for the ministry." The "True Christian Religion," the work to which attention is first called, is offered as "containing the Universal Theology of the New Church foretold by the Lord in Daniel vii.13, 14, and in Revelation xxi. 1, 2." This is followed by the titles of the twelve chapters of the book. New-Church sermons and lectures are offered free of any charge upon request.

Judging in the light of a previous experience in using a full page to offer the Gift Books to the clergy, the above three ads. should result in calls for a large number.

In this morning's mail I am in receipt of a letter from a man in Onitsha, Southern Nigeria, B. West Africa, who saw the little ad. in the *Homilistic Review* and requests "Heaven and Hell" and "Divine Love and Wisdom." He says he is a Sunday-school superintendent and is preparing for the ministry. This morning's post also brings a letter from Mr. P. A. Egozene, of San Juan, Porto Rico, who is now purchasing the "Arcana Celestia," a volume at a time. He requests the fourth volume and says: "I continue as ever reading Swedenborg's books and the Bible." And the hopefulness of the novice is expressed in his next sentence: "Time is not far when everybody will do the same," adding: "I am sure."

The heading of the ad., "Man Immortal Now" has evidently struck the materialist and rationalist pretty hard, as I received letters indicating it. From a physician in Virginia came the following "frankness that is refreshing," to say the least: "Seeing your ad. in the *Appeal to Reason* and impressed with the cheapness (and title, too) of y'r book, 'Heaven and Hell,' I herewith enclose check price of same to be mailed to above address. Personally I'm a 'Materialist' & 'Socialist,' but broad enough to read any 'ism.' If converted it will be by evidence, lack of which, by you 'supernatural religionists,' being exactly what has driven me where I am. 'Swedenborgianism,' too, I'm frank to say, is one of the few 'religionisms' I've never investigated, and hence embrace the opportunity to gratify curiosity. Yours respectfully," etc.

From Wisconsin comes a like strain: "Seeing your ads. in *LaFollette's Magazine*, I enclose you 15 cents for your Swedenborg book. I like to investigate all religious ideas. I consider all more or less nonsensical and the Christian religion as well. The doctrine of the Divinity of Christ and the immortality of the soul is unreasonable, unnatural, and contrary to the laws of nature. A Rationalist."

The above two letters show there is opportunity for possibly being of service to men who have gotten stuck in the mud, to use a figure of the great Giles, for I always speak when spoken to, whether the word comes by mouth or pen.

But let me close this long letter with a "dessert," as we end our meals sometimes. Wm. C. Peck, of 1202 40th St., Rock Island, Ill., writes a postal requesting catalog and adds:

"In the 20th century Swedenborg's theology rings true—gives a new conception of 'immortality,' gives a marvelous insight of higher truths—into the heaven of modern religion."

Would you believe there are people who have not even fifteen cents for a book they would like to read? From a poor woman in Washington comes the following: "I would like to read your book of 400 pages of 'Heaven and Hell,' but I am not able to send the sum of 15 cts., as I am afflicted with rheumatism. I saw your ad. Just thought if I had that book I could enjoy it reading its pages. I have 4 boys. Will you be kind enough to send it if you feel as though you could help a sufferer, and oblige," etc.

The above appeal did contain 6 cents in stamps, showing that she did what she could. And what did I do? What does a mother do when she hears the cry of a babe? I not only sent her a copy of "Heaven and Hell" and enclosed the stamps she sent, but I sent her cloth-bound copies of "The Sacred Scriptures," gotten out for the League several years ago, and Hiller's "The Ten Commandments." And after I hear from her I will write her a pastoral letter.

We need a new cheap edition of "Heaven and Hell" in German, also one in Swedish. I am sure they would be in great demand if advertised, as I have had calls for many of them.

L. G. LANDENBERGER.

Missionary Work in Texas.

EDITOR MESSENGER:—As matter of interest to your readers I send you the following brief account of a missionary trip to the eastern part of this state, Texas.

At Call Junction I was met by Bro. W. W. King and taken to his house. Several friends at the Junction (not New-Church people but appreciative listeners on former occasions) met me that afternoon and at night, services were held at the Union Church in Call, there being about 40 present, and paid great attention to remarks upon the war between Michael and the dragon. The next night, Saturday, I lectured on Paul's fifteenth Corinthians, taking as text, "With what body do they come?" There were over 60 present, and very appreciative. The subject on Sunday morning was on how to reconcile statements in the Bible describing the fury of God, with the fact that He is Love. There were about 30 present, almost all men, and most of them young men, and their intelligent attention to the subject was remarkable. Sunday night, as the Methodist Presiding Elder had an appointment at the church, I preached at the Junction. The station agent, Mr. Woodell, invited us to meet in the waiting room, as the night was cold and the school house uncomfortable, but the number that gathered was so great we adjourned to a chair car on the switch there, and I preached on the tares being burned to about 40 people, the car being crowded.

I wish to express my appreciation of the lively interest taken by the good people of Call in the New-Church doctrines. At Dr. Blow's house I met Dr. Hargroves and several other friends who sat after the lecture until midnight asking questions and listening to replies. While at the Junction the interest manifested is equally sincere. It is desired to start a class for the study of the Symbols of the Bible (Doctrinal Series IV.) at once and I hope at my next visit to find quite a number taking part.

At Beaumont, owing to the absence from town of Bro. T. Sullivan, there were no services, but I enjoyed a brief visit at his house before proceeding to Houston.

At Houston Mr. Harper, who is studying the doctrines by correspondence, was in Arkansas, so I could not see him. Nor had any services been arranged.

It is a long jump then to Woodshoro, where Bro. T. L. Nugent has a regular monthly appointment at the Metho-

dist Church. Bro. Nugent has labored long in the face of great difficulties and objections. People had been taught that Swedenborgians were atheists, spiritualists, materialists, did not believe that Jesus was God, etc., until it was difficult to get a hearing. I have visited there a couple of times, and had felt the opposition giving away. Subsequent to my last visit, opportunity was given Bro. Nugent to present New-Church doctrine every fourth Sunday. So I went there last Saturday and Sunday, lecturing Saturday night on the Resurrection, and preaching twice Sunday, on the general subject of the New Era now beginning.

The attendance Saturday was about 30, at the two services, Sunday the attendance was over 40 each time, and many expressions of satisfaction were heard.

Persistent work in these localities will undoubtedly result in the building up of the church. But it has to be from the very foundations, for there is absolutely nothing known of the church here. G. G. PULSFORD.

San Antonio, Texas.

Current Literature

"V. V.'s Eyes," by Henry Sydnor Harrison (Houghton Mifflin Company), is a very interesting novel on the lines of Christian socialism, showing much insight into character, and illustrating very skillfully the change from a life of self-centering aspiration to that of unselfish thought of others gradually induced in the heroine by the influence of a comparatively obscure but worthy doctor. Much heart-searching is disclosed during the story, and the leadings of Providence are well presented. *The World Almanac* for 1914 (New York) lists this book as one of the three best novels, "above the average of merit," and "by new, or at least unseasoned, writers," produced during 1913.

New-Church Press Notes.

Some years ago we published for the Young People's League Reading Circle three chapters from Warren's Compendium. They were gathered under the general title: "The Sacred Scriptures," but contain beside that title also "Correspondences" and "The Ten Commandments." We have 324 copies of this book in sheets (that is, unbound copies) and would be pleased to send them to any of our church workers for missionary purposes, free, except for cost of transportation.

The "Book a Year" plan has now been taken up by four of our New-Church State Associations, namely, Maine, New York, Kansas and Maryland. The latter has just placed its order for 12 copies of the Hon. John Bigelow's book; "The Bible That Was Lost and Is Found." The plan in general is, to place New-Church books on the shelves of Public Libraries where they will reach the hands of more readers, than by any other means of indirect distribution. Each Association decides upon some one book for the year and distributes as many copies of it as it can afford to the public libraries in its territory. Kansas distributed, as the readers of the MESSANGER will probably recall, 39 copies of this book to the entire number of libraries in the state. At the same time Ramström's "Investigations" were sent to the libraries of "higher institutions of learning," such as colleges, universities and seminaries. Here is a good and a useful work. The territory not covered by the Associations is to be covered by individual effort.

The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example, which go beyond his ken on their mission.

Poetry

Keep Sweet.

Sometimes just a little motto

Kept in mem'ry to repeat
Serves amazingly to help one
Rule his spirit and "keep sweet."

Here is one, and as you read it
Make a vow and oft repeat
That, no odds how ill you're treated,
You'll endeavor to "keep sweet."

Human dispositions vary,
Some are kindly and discreet,
Others wicked and contrary,
All the more you should "keep sweet."

Let your heart, with stored up sunshine
For life's shadows, be replete;
Gloomy natures sure will brighten
When they see that you "keep sweet."

Nothing pays like being cheerful;
Those have never known defeat
Who, though tired, were kind and patient,
Not forgetting to "keep sweet."

Sunny souls are always wanted;
How they cheer us when we meet!
See that you are always counted
With those only who "keep sweet."
—New York Observer.

Parted.*

Side by side are we still though a shadow
Between us doth fall;
We are parted and yet we are not parted,
Not wholly and all.
For still you are round and about me,
Almost in my reach,
Though I miss the old, pleasant communion
Of smile and of speech.

And I long to hear what you are seeing
And what you have done
Since the earth went out from your vision,
And the heavens begun;
Since you dropped off the darkening file
Of clay from your sight
And opened your eyes upon glory
Ineffably bright.

Though little my life has accomplished,
My poor hands have wrought,
I have lived what has seemed to be ages
In feeling and thought,
Since the time when our path grew so narrow,
So near the unknown,
That I turned back from following after,
And you went alone.

For we speak of you cheerfully, always,
As journeying on;
Not as one who is dead do we name you;
We say you are gone.
For how could we speak of you sadly,
We, who watched while the grace
Of eternity's beauty
Grew over your face?

Do we call the star lost that is hidden
In the great light of morn?
Or fashion a shroud for the young child
In the day it is born?
Yet behold this were wise to their folly
Who mourn, sore distressed,
When a soul that is summoned
Enters into its rest.

*From the poems of Phoebe Cary, printed by permission and by special arrangement with Houghton, Mifflin and Co., granted Rev. L. G. Landenberger.

Quotations from Swedenborg.

If it were possible for men to be saved by immediate mercy, all would be saved, even those who are in hell; and indeed there would be no hell, because the Lord is mercy itself, love itself, and goodness itself. It is, therefore, contrary to His Divine to say that He is able to save all immediately, and does not save them. It is known from the Word that the Lord wills the salvation of all and the damnation of no one. (H. H. 524.)

Regeneration is being born again as to the spiritual man. The man is first introduced into the innocence of childhood, in which he is conscious that he knows nothing of truth, and can do nothing of good from himself, but only from the Lord, and he desires and seeks truth only because it is truth, and good because it is good. Good and truth are also given by the Lord, as he advances in age; he is led first into the knowledge of them, next from knowledge into intelligence, and lastly from intelligence into wisdom, innocence always accompanying, which is, as was said, consciousness that he knows nothing of truth and can do nothing of good from himself, but from the Lord. Without this faith and its perception, no one can receive anything of heaven. In this principally consists the innocence of wisdom. (H. H. 279.)

That angels have power those cannot understand who know nothing of the spiritual world, and of its influx into the natural world. They think that angels cannot have power because they are spiritual, and so pure and unsubstantial that they cannot even be seen with the eyes. But those who look more interiorly into the causes of things take a different view. They know that all the power which man has is from his understanding and will—for without these he cannot move a particle of his body—and the understanding and will are his spiritual man. This moves the body and its members at its pleasure; for what it thinks, that the mouth and tongue speak, and what it wills, this the body does; it also gives strength at pleasure. The will and understanding of man are ruled by the Lord through angels and spirits, and, therefore, all things of the body also are so ruled, because they are from the will and understanding; and if you believe it, man cannot even stir a step without the influx of heaven. (H. H. 228.)

A Standard Code of Morals.

The National Institution for Moral Instruction has offered a prize for a "code of morals for general use in the schools and homes of the country." The *Sun* claims the prize, and while the principal object of the institution is to provide for the training of children, the code we propose is equally applicable to infants and to adults. It will be found in the twentieth chapter of Exodus; it is well within the limit of 3,000 words fixed by the institution; it has adequately served many generations of mankind, and its precepts have not been found wanting. Obedience to them will solve problems that torment mankind and relieve us of many of our self-inflicted tribulations.

Having won the prize, The *Sun* commits it to the custody of the National Institution for Moral Instruction, to be awarded to the person who can propose a practicable plan to obtain submission in fact to the teachings of the Ten Commandments.—N. Y. Sun.

A poetical writer has said that some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to every one, far and near, that can listen. Some men fill the air with their strength and sweetness, as the orchards in October

days fill the air with the ripe fruit. Some women cling to their own houses, like the honeysuckle over the door, yet, like it, fill all the region with the subtle fragrance of their goodness. How great a bounty and blessing it is so to hold the royal gifts of the soul that they shall be music to some, fragrance to others, and life to all! It would be no unworthy thing to live for, to make the power which we have within us the breath of other men's joys, to fill the atmosphere which they must stand in with a brightness which they cannot create for themselves.

A recent cablegram from Petrograd to the Associated Press states that the Empress of Russia has sent a letter to John Kilburn, Secretary of the National Bible Society, expressing thanks on behalf of Grand Duke Alexis, the nine-year-old heir apparent to the Russian throne, for a number of Testaments given by American Sunday-school children to the Russian soldiers. The letter was prompted by a recent instalment of 8,000 Testaments which it says, will be sent to the army by the Empress' own supply train, in the name of the young Grand Duke. 33,000 Testaments have already been distributed among the Russian soldiers.

The man who benefits by the church either as a member, a regular or occasional attendant, the father of children who attend its Sunday or day school or merely as a neighbor the value of whose property is enhanced by its presence in the community, and who does not pay his fair share of its or some other church's cost of maintenance, is not unlike the man who dodges his social and political obligations. There are men who get out of paying their religious dues, who would be ashamed to crawl under the fence to see a baseball game or circus or to have it said in public that they had flunked their dues in a bowling club.—*Rochester Times*.

"O my God, grant me" (so they are taught to pray in some monasteries in France) "grant me that today I may be of some use to some one." If God, for our good, see fit to deny us all else, may he, as his best gift of all, grant us this,—to be of some real, of some deep use to our fellow-men before we go hence and are no more seen.—CANNON FARRAR.

I've been a great deal happier since I have given up thinking about what is easy and pleasant, and being discontented because I couldn't have my own will. Our life is determined for us, and it makes the mind very free when we give up wishing and only think of bearing what is laid upon us and doing what is given us to do.—GEORGE ELIOT.

To man this earth is something more than a dormitory and a larder and a gymnasium. It is a school house and a workshop and a gallery of art. It is a mighty lesson-book for his perpetual study. Taking a broad view of our whole existence, it is not too much to say that our entire life on earth is thus basal and preparatory. It is foundation work, root work, a getting ready rather than an achievement.—CYRUS D. FOSS, D. D.

True worth is in being, not seeming,
 In doing each day that goes by
 Some little good, not dreaming
 Of great things to do by and by;
 For whatever men say in their blindness,
 And in spite of the fancies of youth,
 There is nothing so kindly as kindness,
 And nothing so royal as truth.
 ALICE CAREY.

The Church Calendar.

**March 26. Third Sunday in Lent.
The Lord as the Son of Man.**

Sel. 88: "Praise waiteth for thee, O God, in Zion."
Lesson I. Leviticus viii.
Responsive Service III, B. of W. p. 31.
Lesson II. Luke xv.
Gloria, Benedictus—to Gregorian Tone,
Mag. 715-735—and Creed.
Hymns: 364: "Go forward, Christian soldier."
381: "I love the Lord; He heard my voice."

Obituary

COPELAND.—At Newton Highlands, Mass., Feb. 27, 1916, Ira Copeland, in his 84th year.

At Newton Highlands, March 4, 1916, Mrs. Ira Copeland.

Thus the husband and wife, after more than sixty-two years of married life, have passed on into the spiritual world within less than a week of each other. And since Mrs. Copeland, after her husband's departure, was too ill to be told of the fact, the mutual awakening will be almost like an unbroken continuation of the marriage union.

Both were members of the church as well by inheritance as by choice. Mrs. Copeland had been for many years an invalid. Mr. Copeland was long a citizen of Brockton (formerly North Bridgewater). He possessed a large measure of public spirit and was especially interested in whatever concerned the welfare of the common people. It was this sympathy chiefly which led him to espouse the principle of the Single Tax. When it became advisable to change the name of the town of his residence on account of its rapid growth, it was he who suggested the name "Brockton."

For a number of years Mr. and Mrs. Copeland have lived in Newton. Two unmarried daughters remain in the home.

LOTZ.—Mr. Charles Lotz, secretary of the First German New Jerusalem Church, Baltimore, Md., died after a short illness in the early morning of January 30th, only a few months after the death of his wife, Barbara. The funeral took place on February 1st, Rev. Erich L. G. Reissner officiating.

Mr. Lotz was born on February 20th, 1854, at Friedrichsfeld, near Cassel, Germany. He came to this country in 1871. Through Rev. A. O. Brickmann he became acquainted with the doctrines of the New Church and has been a faithful member of the church ever since. He became secretary of the Baltimore German Society in 1904, exchanged places once with the treasurer. Becoming again the secretary of the society he fulfilled this duty until his death. In his younger years he was a successful leader of the church choir. After the death of the Rev. Louis H. Tafel, the society finding itself without a pastor and unable to call one, Mr. Lotz began to conduct the services of the society. He served as lay reader for seven long years till Rev. Reissner was called. So it is chiefly due to his untiring work and devotion to the cause that the society still exists as such. The

love of order revealed itself in his punctual and regular life, which is perhaps the secret of his success with the society. He was a friendly, honest and sincere man and dear to all of us. His trust in the Lord and his readiness for the departure to the other life will always be an example for us. His early and unexpected departure is felt as a great loss by the society, which only can be made good by our continuing the work in his spirit.

Special Notices

THE CONVENTION THEOLOGICAL SCHOOL.

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

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

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.

PENSION FUND

For the benefit of needy New-Church ministers, and their families. Contributions should be sent to James Richard Carter, treasurer, 246 Devonshire St., Boston, Mass.

New-Church Messenger

Published weekly at

64 East Van Buren St., Chicago, Ill., by authority of the General Convention of the New Jerusalem in the United States.

JOHN S. SAUL, Editor and Publisher.

TERMS OF SUBSCRIPTION.

One year, in advance.....\$3.00
Eight months, in advance..... 2.00
Four months, in advance..... 1.00
Single copies, 7 cents.

Remittances should be made by draft on Chicago or New York. If local checks are sent, add 10 cents for bank exchange.

All checks, drafts, express money orders, or postal orders should be made payable to "NEW-CHURCH MESSENGER." If money is sent by mail, it should be by registered letter.

To have a change made in the address of the paper it is absolutely necessary that the old address be given, as well as the new, that the subscriber's name may be located in our books.

The date on the address on the envelope in which the paper is sent shows the time to which the paper is paid. If this date is not changed in accordance with payment within two weeks of the sending of the subscription, the subscriber is requested to notify the publisher at once.

Receipts will also be sent to subscribers on payment of their subscriptions, and if one is not received, the subscriber is requested to write for it.

GENERAL CONVENTION OF THE NEW JERUSALEM.

Rev. Julian K. Smyth, President.
230 West 59th St., New York, N. Y.
Hon. Job Barnard, Vice-President,
1306 Rhode Island Ave., N. W.,
Washington, D. C.
B. A. Whittemore, Recording Sec'y.
134 Bowdoin St., Boston, Mass.
Paul H. Seymour, Assistant Sec'y.
119 Claremont Ave., Buffalo, N. Y.
James Richard Carter, Treasurer,
246 Devonshire St., Boston, Mass.

GENERAL COUNCIL.

The above named officers and the following:

Richard B. Carter, Newton, Mass.
Rev. Chas. W. Harvey, Philadelphia.
Rev. Louis G. Hoeck, Cincinnati, Ohio.
Wm. McGeorge, Jr., Philadelphia, Pa.
Charles Ruby, Berlin, Ont., Canada.
Rev. John S. Saul, Chicago, Ill.
Robert A. Shaw, Brooklyn, N. Y.
George C. Warren, Brookline, Mass.
Rev. Wm. L. Worcester, Cambridge.
Henry Wunsch, Detroit, Mich.

NEW-CHURCH BOOK ROOMS.

Baltimore326 N. Howard St.
Boston134 Bowdoin St.
Brooklyn108 Clark St.
Chicago510 Steinway Bldg.
CincinnatiOak and Winslow Sts.
Minneapolis920 Nicollet Ave., R. 221.
New York3 W. 29th St.
Philadelphia2129 Chestnut St.
San Francisco1640 O'Farrell St.
St. LouisDelmar and Spring Aves.
Washington16th and Corcoran Sts.

REDUCTION of PRICES
The Tafel Interlinear Bible

Compiled by *Dr. Leonard Tafel*
and *Revs. Rudolph L. and Louis H. Tafel*

Gives Hebrew and Greek Text, with key to pronunciation, and a literal translation of each word.

Bound volumes of the Pentateuch, and of the complete New Testament, reduced to \$5.00 each. Daniel and Ezra together (Chaldee) bound, reduced to \$1.00. The Epistles bound, \$1.50. A large assortment of unbound parts of the Bible, 25c each.

Postage or Expressage Extra

Apply to **ARNOLD STEIGER**
1011 Arch Street, Philadelphia, Pa.
or to **NEW-CHURCH BOOK DEPOT**
225 North Howard Street, Baltimore, Md.

The Lord's Own Bible

By *Rev. John W. Stockwell*

This is a neat little booklet of fourteen pages, and contains an outline and explanation of the 34 books of leading importance in the Bible, and why they are so,—

How Jesus is the key to the Bible; A table showing the unfolding of the Life of Jesus, and many suggestions for a comprehensive and orderly method of studying the Bible.

Readers of the MESSENGER may obtain copies at ten cents (10c) each by sending to

4304 Frankford Ave.,
Frankford, Phila.

We Specialize in
NEW ENGLAND INVESTMENTS

We own and offer:

Lowell Gas Light Co. Stock
Naumkeag Steam Cotton Stock
Bangor & Aroostook 1st mtg. 5's

Other Offerings on Request

EARNEST E. SMITH, Inc.
68 Devonshire Street
BOSTON

THE NEW-CHURCH THEOLOGICAL SCHOOL

48 Quincy Street,
CAMBRIDGE, MASS.

The School is well equipped to give to earnest young men thorough instruction in the Scriptures and in the doctrines of the New Church, and practical training in the work of New-Church ministers and pastors.

It conducts systematic study by correspondence with ministers, Sunday-school teachers and others, in the theology of the New Church, spiritual interpretation of the Scriptures, Sunday-school work, and other branches.

For catalogue and information address

WM. L. WORCESTER, President

The New-Church Press

INCORPORATED

3 West 29th Street, New York

American and Foreign Publications of
All New-Church Publishing Houses

Consolation

There is no death! What seems so is transition:
This life of mortal breath
Is but the suburb of the life Elysian
Whose portal we call death.
—Longfellow.

Death: The Gate of Life. By the Rev. J. Ashby. Attractive booklet. White paper binding. 5c.

Pamphlets from England

Divine Providence and War. A Sermon, by the Rev. J. J. Woodford. Paper 8c.

A Soldier in the Great Beyond. By the Rev. Arthur Wilde. New Edition. 5c.

The Lord, the Church, and the War. By the Rev. W. H. Claxton. A clear statement of doctrine; convincing in its logic. Illuminated paper cover. 10c.

Why Christianity Failed to Prevent the War. A lecture by the Rev. S. J. C. Goldsack. Interesting, convincing, and most useful for general distribution. Price 3c.

Books by the

Rev. Frank Sewall, D. D.

The Angel of the State, or the Kindergarten in the Education of Children, a Study of Pestolozzi, Froebel and Swedenborg. 50c.

Guide to the Holy City. Comprising—The Catechism, Questions on the Ten Commandments, Vox Amoris, Daily Prayer, Communion. Paper 25c, cloth 50c, black morocco \$1.25, white morocco, \$1.50.

Dante and Swedenborg: with Other Essays on the New Renaissance. Price \$1.25.

The New Metaphysics: or the Law of End, Cause and Effect; with other Essays. Price, \$1.00.

The Ethics of Service. An Essay read before the Ruskin Society of the Rose. White parchment, 40c.

The New Ethics; or the Moral Law of Use. Cloth 25c. Paper 15c.

Reason in Belief. The Rational and Philosophic Contents of the Christian Faith. Price \$1.25.

Swedenborg and the Sapientia Angelica. In Constable's Series of "Philosophies, Ancient and Modern." Price 50c.

In Belief Letters

The Poems of Giosue Carducci. Translated by Frank Sewall. Price \$1.00.

The Trophies. Sonnets by Josee-Maria Heredia. Translated by Frank Sewall. \$2.50.

Address Orders to

The New-Church Press, Inc.
3 West 29th Street, New York

Metropolitan Savings Bank

1 and 3 THIRD AVE.

Opposite Cooper Institute	Chartered 1836
ASSETS. Par Value	
Massachusetts State Bonds	\$ 200,000.00
New York City Bonds	1,843,000.00
Bonds of other Cities in this State	436,900.00
Bonds of Cities in other States	1,072,000.00
Railroad Bonds	950,000.00
Bonds and Mortgages	7,917,308.00
Banking House and Other Real Estate	345,971.33
Cash in Banks and on Hand	821,126.79
Accrued Interest and Rents	101,919.15
	\$13,688,225.27

LIABILITIES.

Due Depositors, including Interest to January 1st, 1916	\$12,532,944.36
Surplus at Par	1,155,280.91
	\$13,688,225.27

JONATHAN B. CURRY, President.
EDWARD SHERER, Secretary.
ROBT. D. ANDREWS, Ass't Secy.

Urbana University Schools

Candidates for Teaching Positions Wanted

☞ We want the names of New-Church men and women who are well educated and capable of doing successful work as teachers in this School.

Address

Russell Eaton, B. A., Head-master, Urbana, Ohio

Waltham School for Girls

Founded by Benjamin Worcester in 1860

☞ A New-Church home-school in the country, ten miles from Boston. Fire-proof dormitories. Modern equipment. College preparatory and general courses.

☞ Girls of all ages receive here an education based on New-Church principles and designed to develop a deepening love for what is true and real in life.

☞ For information and catalogue, address **George B. Beaman, Ph. D., Principal, Waltham, Massachusetts.**

The Board of Home and Foreign Missions of the General Convention

WILLIAM WARREN TOWLE, President
10 Tremont Street, Boston, Mass.

REV. PAUL SPERRY, Secretary
1437 Q Street, N. W., Washington, D. C.

LLOYD A. FROST, Treasurer
718 Old South Building, Boston, Mass.

Communications for the Board, asking or giving information respecting Missionary Work, may be addressed to the President or Secretary. Remittances for the Board by check or P. O. Order should be directed to the Treasurer.

New Standard Edition of Swedenborg

AN accurate and scholarly translation of the Latin of the theological works of Emanuel Swedenborg, being the same as that of the Library Edition, which sells for double the price given below, which is intended to place these wonderful Writings within the reach of all who may wish to have them on their shelves at home. Easily read Roman type, well printed on good paper and substantially bound in dark green cloth.

STANDARD EDITION	<i>Postpaid</i>
Arcana Coelestia, twelve volumes, each	\$0.60
Apocalypse Revealed, two volumes, each .....	.60
Heaven and Hell .....	.60
The True Christian Religion, two volumes, each .....	.60
Conjugal Love .....	.60
Divine Love and Wisdom .....	.60
Divine Providence .....	.60
The Four Doctrines .....	.60
Miscellaneous Theological Works .....	.60
Apocalypse Explained, six volumes, each .....	.60

The American Swedenborg Printing & Publishing Society
3 West 29th Street, New York City

A GROWING USE

Do you wish to aid suitable men to fit themselves for the New-Church Ministry by attending the Theological School at Cambridge, Mass.?

Do you wish to increase the salary of underpaid ministers, enabling them to do their work with greater freedom, and securing the continuance of their services to societies that need them?

Do you wish to enable small and struggling societies to carry on their work and help them to become self-supporting?

The Augmentation Fund

established by the General Convention, stands for these uses. Although it has been in existence for less than four years, the importance of its work has been instantly recognized, and its practical helpfulness has been abundantly demonstrated. During the past year \$9,036.95 was added to its "Permanent Fund." The "Permanent Fund" on December 1, 1915 totalled \$78,017.22. Only the income of this fund is available for current needs. Total appropriations and expenditures last year, \$7,390.89. Eleven students for the ministry were assisted. Thirteen ministers, associations and societies were aided.

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

1. "Sustaining" Fund, the whole of which is available for current use at the discretion of the Committee.

2. "Permanent" Fund, to be permanently invested and the income only available for current use.

It is desirable that each contributor should state for which fund he prefers his contribution to be made.

Annual contributions, subject to cancellation of the contributor, are especially useful as they better indicate in advance the amounts available for appropriation from time to time.

Do you not wish to have a part in this important and growing use, which means so much for the strengthening and encouragement of the whole Church?

AUGMENTATION FUND COMMITTEE

Rev. Julian K. Smyth, President of Convention and Member ex officio
George C. Warren, Chairman
James R. Carter, Treasurer
Albert P. Carter, Secretary

Executive Committee

Job Barnard, Vice-President of Convention, Washington, D. C.
Clarence W. Barron, Boston, Mass.

William Burnham, Philadelphia, Pa.
Starling W. Childs, New York, N. Y.
B. A. Whittemore, Boston, Mass.
Richard B. Carter, West Newton, Mass.
Edward H. Cutler, St. Paul, Minn.
Benjamin A. Jackson, Providence, R. I.
Fenton Lawson, Cincinnati, O.
Eben Suggen, New York, N. Y.
Charles Whittemore, Newton, Mass.

Subscriptions to the Permanent Fund or the Sustaining Fund may be made payable to the order of JAMES R. CARTER, Treasurer, and may be sent to the Secretary, Mr. Albert P. Carter, 60 State Street, Boston, Mass., by whom inquiries about the Fund will be gladly answered.

LEND A HAND!

Just Out

The new bound Volume of

"The Helper"

Comprising the issues from May 26 to December 29, 1915

Price 75 cents

Among the twenty Sermons which are contained in this volume is a reprint of "The Bright Gate and the Vision Beyond" by the late Rev. Frank Sewall, D. D.

Second-Hand BOOKS

Subject to prior sale

Bindings in some cases worn, but contents intact.

Prices include postage

Hume. Obscure Texts Illustrated. 60 cts.

U. S. E. Emanuel Swedenborg, the Spiritual Columbus. 50 cts.

Barrett. Life of Swedenborg. 15 cts.

Holcombe. Our Children in Heaven. 60 cts.

Henry A. Worcester. Sermons on the Lord's Prayer. 30 cts.

R. L. Tafel. Our Heavenward Journey. 30 cts.

Mitchell. Parables of the New Testament. 80 cts.

Lathbury. The Balanced Life. 70 cts.

Lathbury. God Winning Us. 30 cts.

John Worcester. The Promise of Peace. 50 cts.

Roeder. Symbol Psychology. 80 cents.

Grindon. Life. 80 cts.

Ware. Thoughts in My Garden. 30 cts.

Hyde. Character. 80 cts.

Bruce. Commentary on St. Matthew. 80 cts.

Pendleton. The Wedding Garment. 60 cts.

Madeley. The Science of Correspondences Elucidated. 80 cts.

The American New-Church Tract & Publication Society
2129 Chestnut St., Philadelphia, Pa.

New-Church Messenger

"Behold, I make all things new"

Vol. CX. No. 12

CHICAGO, WEDNESDAY, MARCH 22, 1916

WHOLE No. 3167

New-Church Messenger

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

Entered as second-class matter July 11, 1906, at the post office at
Chicago, Ill., under Act of Congress of March 3, 1879.

CONTENTS

EDITORIAL:—Prohibition on Trial—Editorial Notes...	221
THE SERMON:—"He Shall Give His Angels Charge Over Thee"	223
CONTRIBUTED:—A Missionary in the Philippines—A Definite Missionary Program—In the Stream of Divine Providence—Living the Truth—After Tumult Comes Peace	225
COMMUNICATIONS:—The Alleged Sin of Owning Land —Evils of the Smoking Habit.....	228
SUNDAY AFTERNOONS:—The Golden Key—Boats Made of Paper—The Coming of Spring—Lesson Helps for April 2	229
CHURCH NEWS:—The Golden Key—Buffalo, N. Y.— Memorial Resolution to the Rev. S. S. Seward— Lakewood, O.—A Most Useful Sunday-School— Reaching the Non-Church-Going.....	233
The Lord Came to Save the Human Race.....	234
Old Men	236
CURRENT LITERATURE:—New-Church Press Notes....	237

Prohibition on Trial.

Reports from Tennessee indicate that crime, notably murder and assaults, is on the increase there. The reason assigned is the illicit traffic in liquor. Underground traffic means the worst kind of stuff, drink of a fiery order. As a result "there were 4,000 more arrests in Memphis in 1915 than in 1914; in Nashville, 2,300 more; in Chattanooga, 1,384 more. Drunkenness in Chattanooga showed an increase of 33 per cent."

On the other hand, an observer of the situation in the prohibition state of Kansas reports a great diminution of crime and arrests there. This is due to the rigorous enforcement of the law, particularly against secret places known as "joints." Ten years' effective prohibition in that state has educated the community out of all desire for intoxicating drinks, and brought unprecedented prosperity to all.

This observer, however, notes a new phase in the situation. The Kansas of today has ceased to have "faith in the things that vitalize and exalt the spirit." Kansas has become materialistic and pleasure seeking. "She has grown so avariciously self-indulgent that she counts every dollar wasted that cannot be seen to result quickly in two new dollars

or more to add to personal enjoyment." More refined evils have taken the place of a grosser evil. How will the people there deal with them?

Prohibition is on trial. Prohibition appears to be the only hope of the man addicted to the abuse of liquor. He must neither touch, nor taste, nor handle it. This appears to be an application of the Lord's injunction: "If thy hand offend thee, cut it off; it is better for thee to enter life maimed than having two hands to go into hell, into the fire that never shall be quenched." If this principle applies here to the individual, why not to the state also, which is only an individual on a larger scale? This is an open question. Many believe in the stricter regulation of the traffic as a preferable means toward the solution of the problem. But where powerful private interests make this impossible at present, may not the "maimed" condition—prohibition—be the best possible in the circumstances? At any rate, the issue before the country today is not prohibition or regulation, but prohibition or the saloon. And there is much to be said in favor of prohibition and little in favor of the saloon as presently conducted.

Editorial Notes.

The announcement of the passing into the spiritual world on January 21st of Mr. John Stuart Bogg of Altrincham, England, at the ripe age of seventy-seven years, made a deep impression in this country, as well as England. Through the popularity of his "New-Church Birthday Book," containing a text, a quotation from the Works, a selected poem, and spaces for autographs, for every day in the year, Mr. Bogg's name is very familiar in the whole New Church. Among other helpful books published by him are "Gems of Heavenly Wisdom from the Writings of Swedenborg," "Truths of Peace," and recently his "Glossary of Swedenborg's Phrases and Terms." Though frail in build and appearance, he served for many years as Superintendent of the Manchester New-Church Book Depot, and as a member of both the General Conference and Council. For thirty years he was local Secretary of the British and Foreign Bible Society. Of distinguished New-Church family, he ever displayed deep attachment to the Doctrines, and his memory will be gratefully cherished by the entire church.

✻ ✻

In his "Notes and Comments" in the February number of the *New-Church Magazine*, the Rev.

Joseph Ashby speaks of the failure of "the Orthodox Church," of which "it has remained for those in the churches themselves to say the most bitter and trying things." He says: "The Rev. J. E. Rattenbury is going up and down the country telling the Wesleyan Methodists that unless they mend their ways they will be swept away." He quotes from Rev. Prof. George Jackson, B. A., of Didsbury College: "The air we breathed was heavy with the fumes of doubt and fear. Faith had to fight for very breath, and sometimes we felt that we must choke and die. . . . In the dimly shrouded streets of our cities we had a kind of parable of the mental and spiritual perplexity in which thousands were enwrapped." Also from Rev. F. B. Meyer, who, speaking at a recent meeting, said that it seemed as though "we were dealing with the convulsions of which the Lord spoke as the immediate prelude to His Advent, and the setting up of His kingdom on this earth. . . . If it were true that we were living in a time when one age was passing and another was beginning, an immense responsibility rested on every Christian man and woman." Mr. Ashby well concludes: "Surely for the New Church, there never has been a call for greater zeal and faithfulness in the endeavor to spread the knowledge which the Lord Himself has given for the New Age in which we now live. . . . Never was it more urgent that we should be faithful to the organized Church and her institutions." The Lord bids us with reference to His Coming: "In your patience possess ye your souls." (Luke xxi. 19.) The old does not give way to the new without a struggle. But in our firm attachment to what He reveals, all that is most worthy from Him will be possessed, to enrich and ennoble human character, "till He make Jerusalem" or the church "a praise in the earth." (Isa. lxii. 7.)

In a recent sermon at Clapham Congregational Church, Grafton Square, London, the Rev. G. Stanley Russell is reported in the *Christian World* to have said:

The wonder is not that we are spiritually bankrupt, but that we are not spiritually extinct, and we shall be unless there is struck in our churches and our hearts a robust, uncompromising note of loyalty to the first principles of our faith and to the great tenets of liberty and righteousness.

He spoke of the way of improvement "when we have thrown ourselves back upon the resources of the Spirit, and have realized the need not only of going into all the world, but also of beginning at Jerusalem." That surely is the very point. "Jerusalem shall be called a city of truth." (Zech. viii. 3.) The doctrine of revealed truth must be the starting point of all spiritual enterprise and success. The knowledge and love of the Saviour as God alone is what is needed to restore mankind, when "righteousness shall go before him; and shall set us in the way of His steps." (Ps. lxxxv. 13.)

In *Munsey's Magazine* for February there is an interesting article by Frank O. Payne on "New York's Memorials of Washington." Attention is directed to the inscription above the Washington Centennial Memorial Arch, in Washington Square, New York, erected 1889-1892: "Let us raise a standard to which the wise and the honest can

repair. The event is in the hand of God.—Washington." There is a verse of Scripture which says: "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth." (Ps. lx. 4.) These sacred words may have been in the mind of "the Father of the Republic" when he uttered the statement attributed to him. At least it has the ring of the declaration of the Doctrines: "The subject of the Divine Providence is man; the means are the Divine truths by which man has wisdom, and the Divine goods by which he has love. The Divine Providence through these means works for its end, which is man's salvation." (D. P. 331.)

In the same periodical is a piece by Howard C. Felton on "Military Orders and Decorations." He points out that the United States Medal of Honor is far harder to win than the Victoria Cross or any other military badge. The Victoria Cross may be won in the performance of duty. But "there are three points at which a man and his deed must pass the acid test before the Medal of Honor can be conferred. First, he must have distinguished himself 'conspicuously by gallantry and intrepidity.' Second, he must have risked his life. Third, and most important, the act must have been clearly 'beyond the call of duty.' . . . It is only when he seeks out some perilous and noteworthy adventure which any brave and conscientious soldier might refuse without reproach or rebuke, that he becomes a candidate for the highest—and only—military decoration of the republic."

In the spiritual life there is something analogous. As freedom in the Lord's service increases, new ways of consecration to Him are seen, and whatever is involved by loyalty to Him overrides all fear of consequences called forth by this attitude. What a fine lesson of determination in favor of His ways, in spite of the fiercest fires of temptation, is presented by the "but if not" of the three children of the captivity when confronted by the burning fiery furnace prepared to consume them. (Daniel iii.) In "Arcana" No. 2077 it is said: "To save a soul from hell, the angels make no account of death; indeed, if they could they would endure hell for that soul. Hence it is the inmost of their joy to take up into heaven anyone that rises from the dead. They confess, however, that this love is not in the least from themselves, but that every particle of it is from the Lord alone. Indeed they are indignant if anyone thinks otherwise."

We called attention in a recent issue to the new movement inaugurated for a five-million-dollar Pension Fund by the Episcopal Church. The *Living Church* announces Mar. 18 as follows:

The first million dollars for the Pension Fund has been subscribed. It is a splendid testimonial to the hard work which Bishop Lawrence and those associated with him have done. It will also be the greatest encouragement to Churchmen in the smaller places, whom the Church expects, according to their lesser opportunities, to do their duty. It means the success of the venture.

The following little poem by an unknown author is published in *Southern Churchman* of January 29th:

One ship drives east and another drives west
With the self-same winds that blow.

'Tis the set of the sails,
And not the gales,
Which tells the way they go.
Like the winds of the sea are the winds of fate
As we voyage along through life;
'Tis the set of a soul
That decides its goal,
And not the calm or the strife.

This well expresses the teaching in T. C. R. 485 that "without free will in spiritual things there would be nothing in man by which in turn he could conjoin himself with the Lord"; and in No. 576, that "the new birth or creation is effected by the Lord alone through charity and faith as the two means, *man co-operating.*"

The Sermon

"He Shall Give His Angels Charge over Thee."

BY THE REV. WILLIAM L. WORCESTER.

He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. (Ps. xci. 11, 12.)

When friends whom we love pass on to the spiritual world, especially those on whom, because of their relation to us, or because of their strength of character, we have depended for guidance and support, there is a great vacancy in our lives, and a strange helplessness. Our hearts turn with longing to the spiritual world. Questions in regard to it crowd upon our minds which before had little interest. We hear gladly of the reality of the other life, which is not indeed another life, but the same life going right on, under conditions more favorable to its free development and exercise. We rejoice in the assurance that our friends are still the same people with the same traits of character which have endeared them to us here, and made them distinct and different from all others. Then springs up a longing to know what relation those who have gone sustain to us. Do they remember us? do they love us? can they help us? The Lord knew that these questions would arise in our hearts, and before we ask He answers: "The angel of the Lord encampeth round about them that fear him, and delivereth them." "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." There can then be no doubt that those who have passed on from earthly life do still remember us. Those who by repentance and obedience have found their homes in heaven and become angels do still love us, and they have power as messengers of the Lord to deliver us, and to bear us up in their hands. This simple assurance of the Holy Word ought to quiet our fears and replace the helpless loneliness by a sense of inner companionship and support.

In the New Church the Lord has given us further help. He has taught us explicitly about the relation which exists between the home on earth and the home in heaven, filling the simple assurance of His Word with particulars of definite knowledge. We are taught that when our friends awaken into the spiritual world, which is usually on the third day after they have breathed their last, they have full and perfect memory of everything that they have known on earth, including a thousand par-

ticulars which they supposed were long since forgotten. They remember all persons whom they have known. But they have laid aside the physical body, which brought them into tangible relations with the physical world. They have no longer the eyes adapted to look upon the scenery of earth; the objects on which natural sunlight falls are no longer visible, but their spiritual eyes are open to purer sunshine and a fairer world. Under these new circumstances their memory of natural outward things is gradually closed. Their interest is awakened in interior things by comparison with which mere outward details seem unimportant and fade from mind. This is not saying that the interior effect of any least experience in this life is lost, for it is indelibly engraved upon their character. It is not saying that the friends who are left on earth are forgotten; far from it. Is remembrance less real, less personal, when it turns from superficial things to the deeper and more real things of life? Our heavenly friends, now angels, penetrate beneath the outer garment of our life, and draw nearer to the secret springs of our being. In wonderful ways our inner states of affection and thought are clearly known to them; and our Lord has said that each act of repentance is joy to the angels of God.

Our association with the inhabitants of the spiritual world is of far greater consequence than we commonly suppose. We are surrounded by the natural atmospheres which are essential to our physical life; they give us breath, and they bear in their bosom the mightiest forces of the natural world, but all unseen. So, too, we are surrounded by an atmosphere of mighty influences from the spiritual world, without which we could not live; deprived of it we could not exercise the least of affection or of thought; cut off from such association, our minds would become blank, and we should fall lifeless. Of this atmosphere of heaven it is said in the Holy Word, "The wind bloweth where it listeth, and we know not whence it cometh or whither it goeth. So is every one that is born of the Spirit."

The spiritual atmosphere in which we live changes with our changing state. It changes with our development. The tenderest breath of heaven is about us in our earliest years,—angels who always behold the Heavenly Father's face, the celestial, the inmost, most loving angels. Little children who have passed from earth and are developing in the soft sunshine of heaven are sometimes, we are taught, sent by the Lord to be with little children upon earth, and it gives them the greatest delight. As we grow older and come into more external and less holy states, angels of less tender character are our guardians, more able to enlighten us in states of youthful understanding, and to strengthen us in the battles of life. After the innocence of childhood is past, the angels are not so immediately near; spirits in the world of spirits, more like ourselves, are next about us, and through them comes to us the influence of angels of the Lord, and of evil spirits. So it is provided by the Lord that we shall be kept in freedom to choose what air we will breathe. The influence of the evil is so tempered that it does not overpower us without our will; neither is the heavenly influence overpowering.

Do we not know the reality of the heavenly influence which sustains us when we try faithfully to

do right, to set aside our own selfish way and to be useful to others?—the peaceful trust which comes over our hearts as we read the Lord's Holy Word and reflect upon His great goodness to us? And do we not know by contrast the darkness into which we are plunged when we wilfully do wrong? what doubts and anxieties press upon the mind, what temptations to evil, urging, insisting, giving us no rest! If at such times our spiritual eyes were opened we should see evil spirits of hell by our side, seeking by stealthy arts to gain hold upon us, whispering the suggestions of evil in our ear, inviting us to breathe their poisoned breath. But if with the Lord's help we refuse to have them for companions, and strive to find again the peaceful useful state, then if our eyes were opened we should see angels near, happy that their influence is received;—then the devil leaveth us, and behold angels come and minister unto us;—among them those whom we love best and whose love for us makes them the most efficient messengers of the Lord's mercy to us.

Is it a matter of small importance what air we breathe, who are our chosen spiritual companions, whose influence we receive, and allow to bend and form our characters into harmony with their own, interweaving the currents of our lives with theirs till they become inseparable, and draw us inevitably to find our eternal home among them? The Lord's words which are before us should teach us how real and powerful the influence of angels is with one who makes the Lord his refuge, and lives in heaven even while he lives on earth. And by contrast we may infer how dangerous is the influence of evil spirits, if we choose them for companions.

"He shall give his angels charge over thee, to keep thee in all thy ways." The Lord gives the angels charge. He directs them in their ministries. The heavenly guardianship is not a matter of chance; it is under the Lord's constant and watchful care. He knows our changing states from earliest childhood to the end of life, and it is He who appoints the angels to be with us who can do most to win our hearts; those who, on the one hand, are in closest sympathy with us, and on the other hand, are strong in the love of the Lord; those who have experienced states of doubt and error like ourselves and have come out of the shadow and rejoice in the heaven sunshine; those who have met temptations like ours and in the Lord's strength have overcome, and now desire nothing so much as to lead us to find safety in the same saving power. The Lord gives His angels charge who knows perfectly our weaknesses and our dangers, and who knows the angels and the strength in which each excels. What loving faces are at His command turned towards us, what hands are stretched out inviting us to go with them and share the strength and happiness which they enjoy. And the angels' care is always over us; they are appointed "to keep thee in all thy ways;" they are with us in our worship, seeking to open to the Lord deeper chambers of our souls that His abiding place with us may become more secure and permanent; they are with us in our daily toil to keep our conscience bright and strong, to quiet the natural selfishness as it arises, and to inspire the heavenly love of being useful to the Lord and one another; they are with us in the morning helping us to gird on the armor of heaven as we go out into the world; they are with us at night invit-

ing us as we lie down to rest, to entrust ourselves to their care and the Lord's during the helpless hours, that in our sleep we may breathe the air of heaven and awake strengthened in body and in spirit. The angels are more closely and more fully with us when we seek their company; but even when we rebel against their loving restraint and turn to evil, still they will not, they cannot leave us, but from a distance they follow us with pitying eyes, in every possible way, bending us from worse wrong, and keeping open the possibility of return. They will not, they cannot leave us, for the Lord has given them "charge over thee to keep thee in all thy ways."

How expressive of the power of angels' influence are those other words, "They shall bear thee up in their hands, lest thou dash thy foot against a stone." We see no hand reached down to clasp ours, and to lift us up as we walk over the earth's rough places. But the hands mean power. In our hands we concentrate the strength of the whole body. They are the heart's desire and the mind's intelligence, and the body's strength made effective and applied. The Lord's hand and His arm are often mentioned in the Word, meaning His Divine love and wisdom stretched forth with omnipotence in His works for men. How majestically the descent of the Lord's saving power into the world is expressed in the words, "The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." How beautifully the reaching forth of the Lord's love with tenderest sympathy is pictured in His laying His hand with healing on the sick, and with blessing on the little children. "The eternal God is thy refuge, and underneath are the everlasting arms."

As the Lord's arm and hand are His omnipotence, His love and wisdom reached forth in Divine works for men, so the angels' hands are their great power—second only to the Lord's—exerted for our help. Their hands are extended towards us. It means that all the power of the heavens is reached forth to men to sustain and bear them up. Think of one good man or woman when he comes into the heavenly world and becomes an angel, and the life of the Lord's kingdom opens to him in its strength and beauty. Can he have any desire more strong than to share this new life with others? His tenderest affections must reach out to those he loves, and in every wise way he must desire to strengthen them as they halt and stumble along the way, and to guide them safely home. His whole heart goes forth in this desire; his whole strength is concentrated upon it. So of one angel, so of all. The whole heaven bends its united strength to this service. As one man it stretches forth its hands to us on earth, and through those especially appointed to attend us, the love and power of the whole heaven are exerted for each one. In our severest trial, when we seem most alone, if we knew the truth we could say, "They that be with us are more than they that be with them."

The effort of this great heavenly power is to bear us up, lest we dash our foot against a stone. To bear us up. Up, spiritually, is toward the Lord and all things pure and noble. Down is toward self and evil. How apt are we to fall. If left to ourselves we inevitably fall to lower and lower depths of evil and unhappiness. The power of the

angels is exerted to bear us up, to keep us from falling, and to lead us step by step to higher and purer life. It is upward also from things of the body and the natural world to things of spiritual life. As we look out upon the natural creation, the effort of the angels is to lift up our enjoyment of it from the mere animal plane to be touched by the wisdom and love within all natural things, and to learn everywhere lessons of heaven. We engage in natural pursuits, and the angels try to lift our thoughts above money-getting to the heavenly enjoyment of being useful. We have natural sorrows and disappointments, and the effort of the angels is to lift us above the mere outward appearance to a consciousness of the Lord's unfailing care. Their power is always hopeful, always encouraging, never condemning, always forgiving. They see the way of amendment open before us and try to make it plain to us; they invite, they draw, they bend, ever upward to what is higher, nobler, holier.

"Lest thou dash thy foot against a stone." The foot is the symbol of our natural life here in contact with the world. We ask that the Lord will guide our feet, and it is a prayer for support and guidance in our daily life. It is right and necessary that we stand firm on the ground of the natural world and natural life; but how often would its cares, its labors, its sorrows, and even its joys, prove stumbling-blocks, were we not able to look above these things to their real meaning and purpose. In this the angels help us. Many a natural experience, both of joy and sorrow, would be a stumbling-block; it would cast us down and perhaps bury us from the light of heaven. But the angels by their strong hands of love support us, they give of their light; they inspire higher hopes and nobler resolutions, till we are able to rise superior to natural circumstances, till the stumbling-block becomes but a stepping-stone to some greater good. By their aid we can walk safely in dangerous ways and make every natural experience a means of rising higher and of moving onward toward the Lord and heaven.

The Divine promise of angels' sympathy and help upon our way comes in answer to our desire to know whether those whom we love who have passed on, are still near to us, whether they still love us and have power still to help us. They do still love us; they are still near; their help is not withdrawn, but has gained new power as it comes to us in deeper ways. What an encouragement to be faithful on our part, this thought that the angels are our companions, our protectors, our strong helpers! And angels are our own dear friends, a few steps before us in life's journey.

But why make even so much separation between earth and heaven, between the Lord's messengers or helpers here and there? All are His angels. The Lord must come to men on every plane, and on every plane He needs His helpers. He must supply their physical needs. He must have loving arms to hold them in their babyhood, strong hands to support their first feeble steps. He needs hands of flesh and blood to minister to the poor and the sick, to be laid kindly on the shoulder of one who hesitates in temptation, and to grasp one's hand and lift him up if he has fallen. He needs patient hands to minister to the wants of age. The heavenly helpers cannot supply our physical wants. Where are the angels to serve in these more out-

ward ways? Who are they but men and women and children upon earth, who will give themselves to the Lord for this blessed work? It adds a beauty to the helpful offices we receive from others, to know that the Lord is sending them to sustain us; that He is prompting the kind act and giving them strength to do it. The help comes in fulfillment of His promise to send His angels to bear us up. And still more does it encourage us in doing good uses to one another, to know that the Lord is numbering us among His angels; that He gives the opportunity, and the strength to meet it. It brings us in our service very near to angels. How the thought lightens and ennobles a mother's care! The Lord has given her charge of some of His children, to bear them up in her hands, co-operating with those other angels who support them from within! It makes a privilege of every duty, to feel that the Lord is giving us charge to do this work for Him. It ennobles any useful service, to do it in His name, as sent by Him, with the sense of His support in doing it. Heaven and earth are one in the worship and the service of the Lord.

	Contributed	
--	--------------------	--

A Missionary in the Philippines.

It has been my privilege to correct the work of one of the many students taking a correspondence course in our Theological School in Cambridge. His name is Ildefonso Agulo and his home is in the Philippine Islands. He is a native of the Islands, a Tagalog, 27 years of age, and very ambitious to spread the doctrines of the New Church among his fellow countrymen. He speaks very little English, so little that it became necessary for the School to arrange to receive his work written in Spanish.

I am just in receipt of a letter from him accompanying some work submitted by him for correction which touches me deeply. I do not know how to respond to it, and I have thought it would be wise to submit it to the New Church at large. He says:

I desire to ask you people over there when will arrive here a companion to work with me in the propagation of the "New Gospel" of the Lord Jesus, or if you have any plan of sending a missionary of the New Jerusalem for the Philippine Islands?

The question is a little embarrassing. I do not know of any plan to send any missionary of the New Church to the Philippine Islands or to any other foreign country. But, although the question is asked me, I do not see that the answer is necessarily mine. I think it belongs to you who read these words as much as to me. It belongs to that man or woman who finds a call in his or her own heart to go out to the ends of the earth to proclaim the "New Gospel of the Lord Jesus."

Here is an open door, an opportunity for missionary work, indeed, "a call." It will require courage and sacrifice, but living in foreign countries is not so great a sacrifice as some imagine. I, myself, have lived out of the United States fifteen years of my life and know that life is very much the same wherever lived. People are people everywhere, with the same thoughts and affections as those that surround us here, so much like us, indeed,

that one soon learns to realize that all of us are bretheren, with one Master, Jesus Christ.

Not only the Philippine Islands call to us to come over and help them, but China and Japan and India and Africa and South America. Consecrated people of other churches—the very flower of the young manhood and young womanhood of our land—are going out by thousands to foreign lands to preach the gospel, and they do not have the answers to give to the people to whom they go that will satisfy their questions. They have a heart message—one that we, ourselves, need here at home—but they have only that, and in matters of doctrine are hopelessly at sea. We have the truth—you have it—but what are you doing with it? Wrapping it up in a napkin or hiding it in the earth?

The answer to my Filipino friend must be given by him or her who hears the Lord's voice today. "Go ye into all the world and preach the gospel to every creature." WALTER B. MURRAY.

A Definite Missionary Program.

While it is still early to suggest problems which the General Convention should attempt, at least, to solve, the supreme importance of a missionary programme makes it the object of legitimate discussion. The New Church has never yet made an appeal to the people in a way that could possibly reach more than those already deeply interested in our doctrines. The need of such an appeal, of a nation-wide missionary campaign, was never more apparent than at present.

Evangelism is a word that has been thrown into bad company by the extravagancies of certain so-called "evangelists" and leaders of old-fashioned "revivals" in which emotionalism and hysteria overwhelmingly predominate. It is to the credit of the liberal denominations, the Unitarians and Universalists, that they have evolved a form of "liberal evangelism" which is eminently sane and practical. Not only that, but the form which they have adopted is entirely in keeping with the true meaning of the words. There can be, I think, no doubt that such a program has been the cause of much good, both inside the denominations themselves and among the "unchurched" who have attended such meetings as were held in these campaigns.

It is needless to discuss here whether the New Church is orthodox and evangelical. Any unprejudiced critic must admit that it is in the highest, broadest, and best sense. The very fact that the New Church has a message to offer to the world imposes upon it the duty to present that message in the most attractive way to the people.

The scope of such a movement should be nation-wide. Every city and town in which there are societies should be visited by the most competent ministers and the best speakers that we can find. Literature has always played an important part in the church's history and its value should not be overlooked. The great mistake has been, it seems to me, that the works of Swedenborg have been so generally distributed without a sufficient supply of collateral literature. His works are often difficult to understand for those who are practically unacquainted with them and need thorough explanation which can be given only by the distribution of expository literature.

It would seem advisable, if such a campaign were entered upon, to first distribute as widely as possible literature of the nature referred to above. This work should be followed up by a liberal use of the advertising columns of the daily papers. By the time that the meetings themselves were held interest would be so aroused as to insure a reasonable amount of success.

Another important step in work of this nature is the formation of study classes and reading circles for the purpose of considering the doctrines. More than one New-Church society has grown out of just such meetings. In this connection let me suggest that isolated receivers can do their part by persuading their friends to join them in the formation of such classes and circles. Evenings, especially the long ones, can be spent very pleasantly in this way, especially if the host provides light refreshments before "breaking up." In short, if the General Convention would but inaugurate such a movement there would be a place and a part for everyone in the church.

In the year 1924 the New Church will celebrate its one hundred and fortieth birthday. Between now and then we have almost a decade. Why not endeavor to add a definite number of members to the Church before that time, as the Baptists and Congregationalists are planning, though with shorter time limits? There are, according to the most accurate statistics available, nearly sixty million souls that are unconnected with any Christian Church. Is it too much to hope and work for to add, say, ten thousand new members to the New Church before 1924? With such a field and with a message of such vital interest and importance to every man, woman and child in the nation that number seems modest indeed.

Finally, in closing, I would appeal both to the Board of Missions and to the General Convention to consider the ideas I have barely outlined. They are practically nothing more than those conceived by liberal churchmen and *worked out successfully*. If the New Church is to be a vital factor in the religious life of the nation, it must show its worth. Smug complacency and satisfaction with ourselves will not accomplish this. If we would see the movement which we represent go forward, reaching the "unchurched masses," we must be willing to work and to sacrifice, seeking no other reward than the satisfaction that will surely come from the realization that we have done our part in spreading the Gospel of Jesus Christ and in bringing His Light to those who are yet in darkness.

FRANK H. ANDREW.

In the Stream of Divine Providence.

The Lord is ever in the effort to implant in the minds of His children a confiding trust in the love and wisdom of His providence, and so gently guide their ideals and aspirations that they long for a heavenly life, and can, if they sincerely wish, sail upon the stream of His watchful care to eternity. Not only does this stream have its springs in the Divine government, appointed for angels and men, but its beneficent flow must apply to the government and direction of every ultimate developed in the uses of the natural world.

The stream is wide and embraces for mankind the merciful providence of all goods and truths.

as well as the permissions of all disappointments and trials. We cannot ignore the shoals and quicksands in the stream of providence, but we must know that when we consciously ride above its waves we need fear no destructive evil, for the Lord Jesus Christ is pilot and points out through the teachings of His Holy Word the way to insure a peaceful voyage, and at last a happy landing in the desired haven. It is not so difficult to experience the peace and happiness of a progress upon this manifest providence in life if we live in the daily effort to keep the Commandments, and in good or ill, in the freedom of directing our thoughts to the things of heaven or of hell, we choose the better part and accept the Lord as a guide. This is the obvious teaching of the Word, and we should recognize its government in our minds and hearts as individuals and endeavor to guide and guard the units of society, or the communities of nations into the same ever-flowing stream of Divine love and wisdom. This is a rational and consoling thought, and wipes out much of the dark and dismal appearances now overshadowing civilization, and gives us a glorious promise that the stream of providence carries the Divine purposes forward in love, wisdom and power—finally causing the wrath of man to praise Him on earth as in heaven.

In the church, representing the Lord's kingdom on earth, when we sail upon the stream of His providence all cause for disappointment or despair is removed. Its growth in numbers, the lukewarm interest in its doctrines, or its seeming lack of charity are but reminders that the stream of providence is carrying upon its bosom larger incentives to turn her members more lovingly and habitually to manifest uses in preparation for regeneration to a heavenly life.

The Writings teach:

It should be known that the Divine Providence is universal, that is, in the veriest singular of all things: and that they who are in the stream of Providence are borne continually to happiness, whatever may be the appearance of the means: and that those are in the stream of Providence who put their trust in the Divine and attribute all things to Him: and that those are not in the stream of Providence who trust to themselves alone, and attribute all things to themselves, for they are in the opposite inasmuch as they refuse to allow a Providence to the Divine and claim it to themselves. It should be known also, that so far as anyone is in the stream of Providence, so far he is in a state of peace. (A. C. 8478.)

A. H. C.

Living the Truth.

In no other way than by living the truth that we know do we open our vision to the larger, fuller truths that lie beyond our present grasp. The world is only just awakening to the real meaning of the mission of Jesus Christ whose teachings must be put into action before we can begin to comprehend the ever-increasing glory that will unfold to our perception. Here and there, through the centuries that have passed, some soul has risen to a dim understanding of the perfection of the Eternal Plan, but the world at large has had no idea beyond the narrow, selfish conception of a personal interest that seems to the individual greater than the making of a universe.

And so we may say, we who follow the teachings of Swedenborg have not yet penetrated to the inmost of the truths that we gather from his books.

We dally with the surface teaching, quote it, preach it, urge it upon our fellow seekers after truth, while yet we have not sounded the depths nor seen the vision of the life that would result from simple obedience to spiritual laws. We are so bound in the material routine of habit that it seems next to impossible for us to break our fetters and sail out into the great open sea of universal life. Yet, all the time we are living on the borders of a life so much broader than any we have ever experienced that it is cheating not only ourselves but every soul to whom our influence extends when we fail to draw upon the living Source that is swift to respond to our demand.

Take for instance our belief in the reality and nearness of the spiritual world. We yet live as if it did not exist, missing the power and comfort which a consciousness of its presence would give to us in the trials and discouragements of our days. For we know in our illumined moments that what we seek we find. The world in which the Divine Love and Wisdom reigns responds to our trusting call in our hour of need. But we forget the Source of our life and its everflowing supply while we strive to work out our problems in the deceptive light of appearances. If we could rise above the illusions of sense and look at the things that trouble us from the viewpoint of the spiritual life, our perplexities would cease to hold the significance we have attached to them. The correction of all our difficulties lies in the world of spirit. Not that the hard cold evils with which we have to deal may be instantly removed, but we learn how to meet and overcome them. Knowing their cause is the first step toward their final banishment.

Hence it is only by living the truth that we know that we come into the wisdom of the Inmost and learn more than we ever will gather from the writings of the illumined and inspired. For it is only by the practical use of what we have learned that the light increases and we find, as Swedenborg teaches, more wonderful truths than he has unfolded to our vision. And beyond the glory that we see, often too indistinctly to express, we have a sense of things yet to be unveiled to those who are seeking the One and Only Light. When our will and understanding are emptied of false creations and made the receptacles of Divine Love and Wisdom then we shall begin to live in reality, and the ills that we are seeking vainly to remove by our imperfect human laws, imperfectly operated, will cease to appear. But when will this divine state of being arrive?

Shall we say when hell is no more? A. L. M.

After Tumult Comes Peace.

People are asking in all quarters of Christendom. Is Christianity a failure? Is the church dead? The thunderings and tumults of earth, the terrible warring of the nations, seem to turn almost into mockery the religious aspirations and faith of man. The Word of God has been set aside to give place to human devices and schemes for peace and prosperity, on the basis of a human prudence which can leave God out of the universe, and the quiet inner voice need of the Spirit has been drowned in the great world cry for wealth and power and empire of seas and lands.

But it is in the very midst of all this tumult and despair of faith that the prophecy of God finds its

fulfillment. "The temple of God is opened in heaven." Not on earth by any of our human devices or human victories, but in heaven; and down from heaven comes the light and the voice of comfort and assurance to the human race!

The terrors and sorrows of this day of the warring nations are leading people to read their Bibles as never before, and the prophecies of the Bible are taking on a meaning of reality as never before. And after all the prophecies of judgments and of wars comes at the close of all, at the end of the Bible, that wonderful prophecy whose beautiful words we sing of the New Jerusalem, the City of God, descending out of heaven from God to men.

F. S.

Communications

The Alleged Sin of Owning Land.

EDITOR NEW-CHURCH MESSENGER:—I wished a direct answer to the question, "Is private property in land an evil which should be shunned as a sin against God?" Two-thirds of Mr. Whitehead's answer had absolutely nothing to do with the question. What did have to do with it was uncertain; it was a matter of degree and the use one made of it, and he would not go to the extreme of abolishing it altogether, as if one should say of bank-robbing that the evil of it depended largely on the use made of the funds, and to abolish it wholly would be going to an unwarranted extreme. The reply of "Octogenarian" was wholly beside the question.

Now, Mr. Editor, these replies seem to me evasive and in a measure trifling. I asked an honest question. It was not like that of the cross-questioner who asked the witness if he had stopped beating his wife. The unexpected might happen; I *might* some time be invited to preach again in a Massachusetts New-Church pulpit, and I wanted to know what I would be at liberty to present as the sentiment of the New Church on an important subject. Are the leading thinkers in the New Church satisfied with Mr. Whitehead's answer? I think I am entitled to know whether Rev. J. K. Smyth, president of the Convention, would answer yes or no to the question; so if Judge Barnard, vice-president of the Convention; Rev. James Reed, general pastor of the Massachusetts Association; Mr. C. W. Barron of Boston, Rev. John Goddard of Newtonville, Rev. Adolph Roeder of Orange, N. J., and Rev. Wm. L. Worcester of the theological school, not to mention others.

Dear Mr. Editor, I asked in my first letter to you on this subject for some suggestions *through the MESSENGER* as to what was to be considered the teaching of the New Church thereon. Replies have been printed from Mr. Whitehead, Mr. Martin, Mr. Cowern and "Octogenarian"; the first and the last of these seemed to say "no," that is, that private property in land is not wrong; the other two seemed to say "yes," that is, private property in land is an evil and should be shunned as a sin against God. I cannot, therefore, decide from these replies anything as to the *general* sentiment of the church. Sincerely yours,

CHARLES HARDON.

Pomona, Cal., March 6, 1916.

[What Mr. Hardon might feel himself free to preach to a Massachusetts congregation, if he should be called to be its pastor, would have to be decided by Mr. Hardon himself. The preacher is accountable to God and to the congregation he serves for the quality of his preaching. Neither the President of Convention nor the Vice-Presi-

dent, nor the General Pastor of the Massachusetts Association feels at liberty to assume any papal authority in such matters. The preacher's conscience, enlightened and directed by the doctrines of the New Church, should be his guide. Mr. Hardon might feel it to be a sin against God for him to assume the ownership of land, in which case he should not commit the sin. Another man may think the law of the land to be wrong that permits men to have private property in land, and yet not regard it as a sin against God to own real estate so long as the law remains as it is. Such a one would not be committing sin in "owning" land. The principles of the New Church tend to give men an enlightened judgment; but they insist that men shall be left to act in freedom and not be coerced by those who believe differently from themselves.—Ed.]

Evils of the Smoking Habit.

EDITOR OF THE MESSENGER:—I was sorry to see in the MESSENGER several articles advocating the use of tobacco. It seems to me that it would be *safer*, to say the least, not to advise or encourage young men to begin the habit. All the pleasure it will give will not make up for the losses and injuries and unhappiness it may bring. If a young man doesn't begin to smoke he will not miss the pleasure, and if he does will miss many advantages all through his life. Many large corporations have seen of late years that the smokers in their employ are not so efficient as the non-smokers, and some will not employ men who smoke.

I believe the Methodists will not ordain a smoker into the ministry now, having learned that one is not so efficient and is a bad example to young men. I feel strongly on the subject, because in the course of a long life I have seen so many evils, so much suffering and unhappiness from excessive smoking. And if a man begins the habit in *early life*, he is almost sure to smoke to excess if not to become a "fiend" by middle age. And when he has reached the fiend stage—and this is one strong argument against tobacco—he almost invariably feels the need of a daily stimulant. It is generally alcohol, but some manage to get along by taking quantities of strong coffee.

I have known several cases of young men becoming steady drinkers from excessive smoking. I have known many young men who have started out in life with the brightest of prospects, men with fine abilities and ambition—ministers, lawyers and business men—who have fallen painfully short of their early promise, having steeped themselves so thoroughly in tobacco that their ambitions have been deadened, their interests lost sight of.

A correspondent speaks of the "comforts enjoyed" by smokers; but we ought not to lose sight of the discomforts suffered by so many who are intemperate, and by their families, and in time, so far from their becoming "quicker of comprehension" all my observation has taught me they become duller. The edge is taken off of their sensibilities. Perhaps they do not feel sorrow so keenly, but neither do they feel joys. Even their wives and children seem often to be less in their lives than their cigar or pipe.

When I think of all the disadvantages of smoking that I have seen—and one of them is that families are often compelled to do without comforts and even almost necessities, in order that one self-indulgent member may have the "comfort of his tobacco"—I can't help thinking that your correspondent is making a mistake in advising his friends to "learn to smoke."

ANTI TOBACCO.

No man is born into the world whose work
Is not born with him; there is always work
And tools to work, withal, for those who will;
And blessed are the horny hands of toil.

—Lowell.



Sunday Afternoons

The Golden Key.

From the Fairy Tales of George MacDonald.

Continued.

"I do not know. I dream about it, but I know nothing."

"Must I go at once?"

"You may stop here tonight and have some of my supper. But you must go in the morning. All I can do for you is to give you clothes. Here is a girl called Tangle, whom you must take with you."

"That will be nice," said Mossy.

"No, no!" said Tangle. "I don't want to leave you, please, grandmother."

"You must go with him, Tangle. I am sorry to lose you, but it will be the best thing for you. Even the fishes, you see, have to go into the pot, and then out into the dark. If you fall in with the Old Man of the Sea, mind you ask him whether he has not got some more fishes ready for me. My tank is getting thin."

So saying, she took the fish from the pot and put the lid on as before. They sat down and ate the fish, and then the winged creature rose from the pot, circled the roof and settled on the lady's lap. She talked to it, carried it to the door, and threw it out into the dark. They heard the flap of its wings die away in the distance.

The lady then showed Mossy into just such another chamber as that of Tangle, and in the morning he found a suit of clothes laid beside him. He looked very handsome in them. But the wearer of Grandmother's clothes never thinks about how he or she looks, but thinks always how handsome other people are. Tangle was very unwilling to go.

"Why should I leave you? I don't know the young man," she said to the lady.

"I am never allowed to keep my children long. You need not go with him except you please, but you must go some day, and I should like you to go with him, for he has the golden key. No girl need be afraid to go with a youth that has the golden key. You will take care of her, Mossy, will you not?"

"That I will," said Mossy. And Tangle cast a glance at him and thought she should like to go with him.

"And," said the lady, "if you should lose each

other as you go through the—the—I never can remember the name of that country—do not be afraid, but go on and on."

She kissed Tangle on the mouth and Mossy on the forehead, and led them to the door and waved her hand eastward. Mossy and Tangle took each other's hand and walked away into the depth of the forest. In his right hand Mossy held the golden key.

They wandered thus a long way, with endless amusement from the talk of the animals. They soon learned enough of their language to ask them necessary questions. The squirrels were always friendly and gave them nuts out of their own hoards, but the bees were selfish and rude, justifying themselves on the ground that Mossy and Tangle were not subjects of their queen, and charity must begin at home, though they had not one drone in their poorhouse at the time. Even the blinking moles would fetch them an earth-nut or a truffle now and then, talking as if their mouths as well as their eyes and ears were full of cotton wool, or their own velvety fur. By the time they got out of the forest they were very fond of each other, and Tangle was not in the least sorry that her grandmother had sent her away with Mossy.

At length the trees grew smaller and stood farther apart, and the ground began to rise, and it got more and more steep, till the trees were all left behind, and the two were climbing a narrow path with rocks on each side. Suddenly they came upon a rude doorway, by which they entered a narrow gallery cut in the rock. It grew darker and darker, till it was pitch dark, and they had to feel their way. At length the light began to return and at last they came out upon a narrow path on the face of a lofty precipice. This path went winding down the rock to a wide plain, circular in shape, and surmounted on all sides by mountains. Those opposite to them were a great way off and towered to an awful height, shooting up sharp, blue, ice-enameled pinnacles. An utter silence reigned where they stood. Not even the sound of water reached them.

Looking down, they could not tell whether the

valley below was a grassy plain or a great still lake. They had never seen any space look like it. The way to it was difficult and dangerous, but down the narrow path they went and reached the bottom in safety. They found it composed of smooth, light-colored sandstone, undulating in parts, but mostly level. It was no wonder to them now that they had not been able to tell what it was, for this surface was everywhere crowded with shadows. It was a sea of shadows. The mass was chiefly made up of the shadows of leaves innumerable, of all lovely and imaginative forms, waving to and fro, floating and quivering in the breath of a breeze whose motion was unfelt, whose sound was unheard. No forests clothed the mountain sides, no trees were anywhere to be seen, and yet the shadows of the leaves, branches and stems of all various trees covered the valley as far as their eyes could reach. They soon spied the shadows of flowers mingled with those of the leaves, and now and then the shadow of a bird with open beak and throat distended in song. At times would appear the forms of strange, graceful creatures, running up and down the shadow boles and along the branches, to disappear in the wind-tossed foliage. As they walked they waded knee-deep in the lovely lake. For the shadows were not merely lying on the surface of the ground, but heaped up above it like substantial forms of darkness, as if they had been cast upon a thousand different planes of the air. Tangle and Mossy often lifted their heads and gazed upwards to descry whence the shadows came, but they could see nothing more than a bright mist spread above them, higher than the tops of the mountains, which stood clear against it. No forests, no leaves, no birds were visible.

After a while they reached more open spaces, where the shadows were thinner, and came even to portions over which shadows only fitted, leaving them clear for such as might follow. Now a wonderful form, half bird-like, half human, would float across on outspread sailing pinions. Anon an exquisite shadow group of gamboling children would be followed by the loveliest female form, and that again by the grand stride of a Titanic shape, each disappearing in the surrounding press of shadowy foliage. Sometimes a profile of unspeakable beauty or grandeur would appear for a moment and vanish. Sometimes they seemed lovers that passed, linked arm in arm, sometimes father and son, sometimes brothers in loving contest, sometimes sisters entwined in gracefulest community of complex form. Sometimes wild horses would tear across, free, or bestrode by noble shadows of ruling men. But some of the things which pleased them most they never knew how to describe.

About the middle of the plain they sat down to rest in the heart of a heap of shadows. After sitting for a while, each, looking up, saw the other in tears; they were each longing after the country whence the shadows fell.

"We *must* find the country from which the shadows come," said Mossy.

"We must, dear Mossy," responded Tangle. "What if your golden key should be the key to it?"

"Ah, that would be grand!" returned Mossy. "But we must rest here for a little while, and then we shall be able to cross the plain before night."

So he lay down on the ground, and about him

on every side, and over his head, was the constant play of the wonderful shadows. He could look through them and see the one behind the other, till they mixed in a mass of darkness. Tangle, too, lay admiring, and wondering, and longing after the country whence the shadows came. When they were rested they rose and pursued their journey. How long they were in crossing this plain I cannot tell; but before night Mossy's hair was streaked with gray and Tangle had got wrinkles on her forehead.

As evening drew on the shadows fell deeper and rose higher. At length they reached a place where they rose above their heads and made all dark around them. Then they took hold of each other's hand, and walked on in silence and in some dismay. They felt the gathering darkness and something strangely solemn besides, and the beauty of the shadows ceased to delight them. All at once Tangle found that she had not a hold of Mossy's hand, though when she lost it she could not tell.

"Mossy, Mossy!" she cried aloud in terror. But no Mossy replied. A moment after the shadows sank to her feet and down under her feet, and the mountains rose before her. She turned towards the gloomy region she had left and called once more upon Mossy. There the gloom lay tossing and heaving, a dark, stormy, foamless sea of shadows, but no Mossy rose out of it, or came climbing up the hill on which she stood. She threw herself down and wept in despair.

Suddenly she remembered that the beautiful lady had told them if they lost each other in a country of which she could not remember the name, they were not to be afraid, but to go straight on.

"And, besides," she said to herself, "Mossy has the golden key, and so no harm will come to him, I do believe." She rose from the ground and went on.

(To be continued.)

Boats Made of Paper.

There is a very strong Japanese paper, known as "hashikarazu," from which a man who was once a high official in the Japanese navy has succeeded in making life boats that can be packed away in the space of a cubic foot, but which when inflated are seaworthy and wear well.

The paper is made of the fiber of the mulberry tree, and is treated chemically. It is unusually durable, and possesses great strength when the strain runs in the direction of the fiber. A very thin sheet, that is strong when pulled in any direction, can be made by pasting two sheets of the paper together so that the fibers cross at right angles, and this is the way the paper is prepared for use in the lifeboats.

Although the paper was at first treated chemically only so that it would be waterproof, tests have shown that it is fireproof as well. The idea of paper boats suggested itself to the navy man because he knew the need of some means of saving those caught in accidents to submarines, where, owing to the lack of space, it is practically impossible to carry any sort of boat that cannot be folded down to small proportions.

The first boat made consisted simply of a big pillow with depression in the center, the whole being inflated with air. Of course, paper can al-

ways be easily punctured, and it soon became apparent that such a form of boat construction would not be safe. Next, several pipelike bags were made and placed side by side like a raft. This construction was afterward changed to the regular form of a boat. The result was a lifesaving boat that answers every requirement, for even if one or two of the pipes become punctured, the craft still has sufficient buoyancy to be seaworthy. Its strength, lightness and waterproof, as well as fireproof, properties make this new paper adaptable to all sorts of uses—for aeroplane covering wings and dirigible balloons. One of its many curious uses is that of making cheap coffins. The French first conceived the idea of so using it.—*North American*.

Never attempt to bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—*E. E. Hale*.

The Sunday-School

The Coming of Spring.

The earth is already beginning to feel new impulse from the sun. In the northern states, only little patches of snow lurk in the most shaded corners of stone walls and rocky places. The water courses begin to show green along their winding channels. Some of the buds are beginning to start. And the heart of man is beginning to look with longing to new life without.

But should we let all these evidences of the gift of new life pass with only a sentimental notice, a notice vague and general, and so shorn of practical power? Is it without meaning that into the mouth of Zacharias was put these words regarding the Christ to be born: "the Day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace"? Does not the day-spring like the coming of the spring of the year mean the coming of the Lord to his Church with new love and new light and life?

Will the coming, then, of this present spring find our souls less fruitful and less filled with life than they were a year ago or will it be that new spiritual growths will appear with the coming of the flowers and the awakening to new life of the trees and birds and good men and women? When the evidences of spring begin to creep over the land are we going to just stand and look at them and learn no lessons from the picture that the Divine Hand is painting or are we going to look at it and say: "The earth is full of the goodness of the Lord" and then steal away to the culture of spiritual gardens and fields within and without us? We, each one of us, can alone give the answer.

Lesson Helps for April 2, 1916.

Recitation: Matthew xxviii, 16-18.

V. 16. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

V. 17. And when they saw him, they worshipped him; but some doubted.

V. 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

Verse 16. The eleven disciples going into Galilee is the understanding, in obedience to the teaching of the Word turning to the work of practical life. Such a turning and the efforts from it bring one into states of love which are the fruits of charity and these states are the mountain in

Galilee in which Jesus or Love Itself is more fully revealed.

Verse 17. To see is to understand. When the nature of Love is only seen intellectually or is first received here then it may lead the understanding to worship this Love by serving it but such a view of Love leaves in the mind intellectual doubts concerning it.

Verse 18. Coming toward one in the spiritual world means coming into a similar state, at least outwardly, Jesus coming to his disciples means the coming of Divine Love into the understanding. His speaking to them means the inflowing of the Divine Thought. This Divine Wisdom coming from the Divine and Glorified Humanity is seen to have all power universally in internal and external things.

Class Work: Judges iv. Deborah and Barak.

With *Primary Classes*, tell how the people were obedient all the days of Joshua but after his death did evil. Tell of how "the Lord raised them up judges" and then go on to the story of the chapter. Find help in "Sower Notes," vol. 2, pp. 70-76; "On Holy Ground," pp. 152-156; "Bible Atlas," pp. 60-61. With *Junior Classes*, the same with more attention to the geography and the evil results of disobedience. Helps the same. With *Senior Classes* dwell especially on the meaning of the "judges" in our life history. Helps the same and in addition A. 8770.

PRIMARY.

In Judges ii. 7, we are told that the children of Israel "served the Lord all the days of Joshua and all the days of the elders that outlived Joshua." The next two verses tell of the death of Joshua and his burial place.

After Joshua, and the elders that had seen the work of the Lord in Joshua's time, had died, did the people go right on serving the Lord? Let the teacher read Joshua ii. 11-15, here the answer is given. But although the people did wrong were they left with no one to lead them? Look again at Josh. ii. 16. Chapter iv begins by telling of the disobedience of Israel and their being "sold" into the hand of one of their enemies, "Jabin king of Canaan, that reigned in Hazor." We have heard before of another Jabin when we were studying about the taking of the northern part of the land in the days of Joshua and perhaps we know where this Jabin dwelt for he lived in the same place as the former king of the same name. The map on p. 60 of the "Bible Atlas" shows just where Hazor is west of the Waters of Merom about fifteen miles in a straight line. The Canaanites were old enemies of Israel and they lived in the low valley of the Jordan, along the sea coast and in the level plains. Look again at the small map on p. 36 of the "Bible Atlas" for the general area occupied by the Canaanites. Harosheth is seen on the map of the "Atlas" on p. 60. See also picture on p. 154 of "On Holy Ground." It is near the Kishon river and guards the narrow pass that lies between the Plain of Esdraelion to the southeast and the coastal plain on the west. But was the rule of Jabin and Sisera mild and gentle? Read verse 3. And how long did Israel have to stand the oppression of king Jabin? The people did wrong and had not done what the Lord told them to do and so they were unhappy. But their trouble was not to last all the time for some one was getting ready to help Israel. What was her name? Her home was in the high land between Bethel and Ramah. Ramah is five miles north of Jerusalem on the road to Shechem and Bethel is on a branch of this northern route about five miles beyond Ramah. Between these two points Deborah lived and judged Israel in "mount Ephraim."

Through this prophethess and judge what did the Lord say to Barak? Verses 6 and 7. The Lord would bring Sisera and his nine hundred chariots of iron to the river Kishon that runs through the Plain of Esdraelion and there deliver him into the hand of Barak. Let the teacher study the little map of the Plain of Esdraelion on p. 60 of the "Bible Atlas." Pictures of the Plain and Mt. Tabor are found on pp. 153-155 of "On Holy Ground." On p. 61 of the "Bible Atlas" another picture of Mt. Tabor is given. Here on this mountain which overlooks the fertile fields of the Plain of Esdraelion Barak gathered his men. How many did he have? Verses 6 and 14. What tribes did the men come from, all of the tribes or just two? Verses 6 and 10.

Make it clear to the children how Barak came down from a mountain but Sisera kept in the plain by the river Kishon. How did the fight come out? In spite of the many iron chariots of Sisera who won? Why was it that Barak was so victorious? Look at verse 14. The Lord as always was the One who really gave the good success to Barak and his men.

But was Sisera killed in the battle? Read verse 15. Look at the picture of the war chariots on p. 89 of "On Holy Ground." Let the teacher draw a simple outline of the chariots so that they can be seen a little more plainly. Sisera came to the home of one Jael and what did she do? Jael was really more interested in the victory of Barak than in the success of Jabin and Sisera. The deed was cruel but it was the custom then and so the Lord used the cruelty to teach a lesson.

JUNIOR.

As an introduction to the lesson read Judges ii. 1-16. This tells of the obedience of Israel during Joshua's time and after, of the death of Joshua and of the disobedience of Israel and the coming of the period of the "judges."

Through many lessons we have been learning how plainly the Lord spoke to his people about being obedient to Him, now we came in the book of Judges to learn of times of disobedience and the punishment for it and the times of repentance.

As we get older do we find it harder sometimes to do what is right and do we begin to think that perhaps we know more than our parents and teachers about what it is right to do? The Israelites too, began to think the same way and so they did wrong and were punished for it. And how were they punished? Read verses 1 and 2 of Joshua iv., verse 14 of Joshua ii., also tells what disobedience brought. Did the Lord really punish His people, do you think? No, it only looked that way to the Israelites just as it looks as though the sun rises and sets when it really doesn't and just as a stick looks "bent" when we put one end in the water.

We have heard of the Canaanites before. Where did they live? The map on p. 36 of the "Bible Atlas" shows the general location of their homes. They dwelt in the low valley of the Jordan, along the sea coast, and in the Plain of Esdraelon.

If you look on your outline maps you will see that you have located Hazor once before. You will remember, perhaps, the name Jabin, king of Hazor but the Jabin of our lesson today is another king although he lived in the same city. What was the name of the captain of Jabin's hosts or army? And the home of Sisera was where? Can you put a cross on your outline maps for the place where Harosheth was located? Let us turn to another map in the "Bible Atlas," p. 60 and look for the city. It lies at the narrow entrance or outlet of the great Plain of Esdraelon near the banks of the Kishon and by the commercial roadway leading to and from the sea. Look at the picture on p. 154 of "On Holy Ground."

The Canaanites were hard masters and held their rule over Israel for many years—how long? (Verse 3.) Notice the fact of the nine hundred chariots of iron which Sisera had. On p. 89 of "On Holy Ground" you will see what war chariots look like. You will remember something about them from the story of the first Jabin (Josh. xi).

You already have a mark on your map for Bethel. Ramah is about five miles south of Bethel on the road to Jerusalem. Who lived between Bethel and Ramah? What did Deborah tell Barak to do? (Verse 6.) Name the two tribes that Barak was to go to to get his army. Remember, too, Judges v. 15. How many did he gather about him? Turn now to the pictures in "On Holy Ground," pp. 153, 155, and notice Mt. Tabor with its rounded top and the plain at its foot. On p. 61 in the "Bible Atlas" you will see another good picture of the same mountain.

Here on this mountain at the Lord's command Barak gathered with his ten thousand men. And in the plain below Sisera came with his army and his chariots of iron. When the time for the battle was ready what did Deborah say? (Verse 14.) The Lord was the Great Leader. How did the battle come out? Read verses 15-17 and verses 19-23 of the fifth chapter. The Lord used the rain of heaven to overcome the horses and chariots and Sisera's men. The horses hoofs and the chariot wheels sunk in the mire and would not move in any direction.

But what became of Sisera? Some one tell about his flight to the home of Jael. Jael was friendly to the Canaanites but really loved the Israelites more. What happened to Sisera?

Notice the grand song of praise and deliverance in the next chapter. Do you remember another song of deliverance? Look at Exodus xv.

In Joshua v. 23 are very strong words spoken against those who should have helped Israel but didn't. Do we ever try to get away when there is some hard work to be done?

SENIOR.

With the passing of Joshua and the elders who had seen the "great works of the Lord" came apostasy and disobedience with Israel. (Joshua ii. 1-17.) The last verse of the book of Judges closes with the words: "In those days there was no king in Israel: every man did that which was right in his own eyes." And the 17th verse of Chapter ii of Joshua significantly says: "And yet they (the children of Israel) would not hearken unto their judges." And what are "judges" spiritually speaking? In the words of the Arcana 8770 "by the kingdom of judges was represented Divine Truth from Divine Good." It is truth from good that always judges and discriminates between good and evil. But the now disobedient and now repentant Israel in the time of the judges means that spiritual period of unrest that comes in the days of youth before the character has become more stable and strong. In this period youth spiritually, like Israel in history, will be often tempted to worship false gods or various forms of self love and love of the world and its pleasure. Temptations to give way to pride and self trust will be strong and not always overcome in this period of "judges" in the life and the "nations" of varying evil affections will not always be subdued but will be allowed to live with the good states. Nevertheless in this period the Lord will often raise up "judges" for the help of youth and those spiritually who are going through the early spiritual experiences of regeneration. And these "judges" will be the plain strong truths of the Scripture back of which is the Divine Love. The Blessings, the Ten Commandments, parts of the Sermon on the Mount, the parable of the Prodigal Son, the Good Samaritan, etc.—these will be the "judges" which the Lord will use in the transition period of youth.

Chapter iv. of Joshua opens with the disobedience of Israel and her oppression by Jabin of Hazor and Sisera his captain who were Canaanites. Canaanites spiritually mean "all kinds of evils" (A. 1444); in a less general sense the life or worship of faith alone (A. 1063, 1091). In our chapter from Joshua since we are dealing with "King" Jabin, with a city, Hazor and with "iron chariots" and because the battle with Israel came in the north of the Holy Land we are led to believe that the account pictures the mind of a youth oppressed and tempted by false excuses and false doctrines drawn from the Word and from life which make a life of faith alone, a life of just piety seem right in spite of strong evils in the practical conduct.

In such states of trial the Lord provides a "judge" and a prophetess Deborah who lived in Mt. Ephraim under a palm tree. Deborah of Mt. Ephraim may represent the affection for spiritual truth and life with a sense, from past experience, of the Lord's power to save through the truths of practical intelligence. Barak would mean the strong fighting truth associated with the affection for truth and spiritual life.

Notice the position that Barak takes with his men from Zebulun and Naphtali. On Mt. Tabor is his encampment. Zebulun means "union" and Naphtali "strife." The desire to unite truth with goodness and so overcome the falsities which make a life of faith alone seem right leads to a state of temptation or actual battle. Mt. Tabor would represent this desire to be rid of the falsities of a faith alone doctrine and from such a desire in which is the Lord's strength comes the power which brings the victory.

The destruction of Sisera by Jael means the destruction of the root principle of a faith-alone doctrine by the force of simple, practical wisdom which natural kindness and simple goodness bring into the life. When the simple good say: "When I am busy at my work I am my happiest", then they are driving the tent pin in the temple of a Sisera.

In the song of Deborah and Barak in Joshua v. notice especially verse 23. The sin of Meroz is the sin of spiritual neglect, the sin of seeing spiritual work to be done, but letting some one else do it. And those who commit this sin are indeed cursed by their own spiritual laziness and by the evils it allows to persist and to have their way.

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

The MESSENGER is in need of a few back numbers for 1915, for its files, as follows: January 20, June 16, June 23.

In Lakewood, O., Dr. King is delivering special sermons once a month which are drawing fine audiences. The first Sunday in March the audience numbered 256.

The new church now in process of building in Detroit is to be dedicated on March 26th by the Rev. Julian K. Smyth, President of Convention.

The past year has been a sad one for the Providence Society. Four of its strong, active members have been removed suddenly to the spiritual world in the last month, and eleven in a year. The Lord is, however, raising up a splendid basis of young people.

Rev. H. Clinton Hay gave three Tuesday afternoon lectures in the Boston Church in February on the subject of "God and the War," the specific subjects being: "Why War Is Permitted," "Is War Ever Right?" "Prayers for Victory." A similar series is announced for March on the subject, "Spirit and the War," particularized as follows: "Spirit of the New Age," "Resistance of Materialism," "Guardian Angels," "The Prince of Peace."

The Illinois Council of Ministers will hold its regular bi-monthly meeting in Chicago on March 28th. In the evening a supper is to be given by the ladies of the Humboldt Park Church, in the Parish House, when several addresses will be delivered on the subject of "The Appeal of the New Church to Men Today." Besides the ministers of the Illinois Association the Rev. Julian K. Smyth, President of Convention, is to be present and take part. Mr. Smyth will be in Detroit on March 26 to officiate at the dedication of the new church building there, and will come to Chicago the next day to confer with the Convention committees.

Buffalo, N. Y.

"Six Plain Sermons on New-Church Belief," by Rev. Clarence Lathbury, the Pastor, are announced for the Lenten season of 1916 as follows:

- March 19, "How to Think About God."
- March 26, "How to Think About Ourselves."
- April 2, "How to Think About the Bible."
- April 9, "How to Think about This World."
- April 16, "How to Think About the Other World."
- April 23 (Easter day), "How Easter Makes It Clear."

A Cradle-Roll has recently been started in the Sunday-school, with fifteen members thus far.

Memorial Resolution to the Rev. S. S. Seward.

The following memorial resolution to the Rev. S. S. Seward was drawn up by the Rev. William H. Schliffer and Miss Gertrude Crownfield and adopted by the New York Association by vote at its annual meeting in Orange, N. J., February 22nd:

IN MEMORIAM.

Whereas, In the merciful providence of the Lord the Rev. Samuel S. Seward, for many years connected with this Association, passed into the other life, Feb. 22nd, in Pittsfield, Mass.; and

Whereas, His long pastorate in the New York Society, his activity as Presiding Minister of this Association, his labors in its missionary field, his unselfish devotion in all the relations he filled, both public and private, have endeared him to the hearts of all its members; therefore,

Resolved, That this Association desires to record its

grateful appreciation of his labors and its affectionate memory of his life's work and character.

Lakewood, O.

Commencing with the first Sunday in December, Dr. King began a series of sermons on "The Life After Death," delivering one on the first Sunday in each month—four in all.

On December 5th, "The Resurrection—How the Dead Are Raised Up"; January 12th, "Hades, or the Intermediate State"; February 6th, "Heaven—Where It Is, What It Is," and on March 5th, "Hell, Who Made It, and Why Do People Go There?"

They were not ordinary sermons—they were "great"; they were Dr. King at his best, and this is the consensus of opinion from all those who heard them. They were logical, clear cut, convincing. The last one was to the writer, as also to many others who expressed themselves, perhaps, the best—the climax.

This may be due to the fact that that particular subject has recently had considerable attention in the local press.

The attendance at each service was over 200, except on February 6th, which was stormy. On March 5th there were 256 present. These services are doing much to enlighten the public as to where the New Church stands on these vital questions. Besides the membership and those in the habit of attending, there were many from different and distant parts of Cleveland.

Several new families have become interested and are regular attendants at the Sunday morning services and Dr. King will have a large class for confirmation at Easter time.

Beginning with the first Wednesday in March a series of mid-week Lenten lectures on the "Life of Our Lord" is being delivered by Dr. King. The special Sunday morning service will also be continued, the next one on April 5th will be "The Second Coming of the Lord and the End of the World."

N. E. P.

A Most Useful Sunday-School.

The Lynn Neighborhood House Sunday-school can grow in power, even if the small accommodations prevent our increasing in numbers. We have made good progress this year in several directions and gained in strength and are fully ready to be the nucleus of a large school.

We are holding the older scholars by the Bible Class now strongly established and giving them more distinctive New-Church instruction than was formerly possible. The whole school is more seriously minded without any loss of enthusiasm. The teaching force is entirely suited to our needs and additional capable and enthusiastic teachers are available, and soon the school will be able to supply teachers from our own scholars; probably a few could be had now, suitable for the younger classes. Our lesson material is now entirely satisfactory and meets every need of the school. All classes are using for a basis for lessons Rev. Wm. L. Worcester's book "On Holy Ground," starting from the beginning of the book and taking one subject each Sunday in order, with the teachers developing the lessons from the book and "Sower Notes" and adapting the lesson to their particular classes. The selection of subjects, the descriptions, the suggestions and the illustrations make this book specially suited for our needs and its use will be continued, taking about three years for the Old Testament and two for the New Testament.

Acting on the suggestions of friends, a method has been devised for organizing the classes and school with class officers and class representatives elected by the scholars.

The class representatives meet with the teachers, forming a "Council" to consider the good of the school. This has helped the discipline and added to the interest of the scholars.

The attempt to hold the older scholars is now successful with the girls, but we have not been able to hold the older boys, and cannot expect to in the present cramped conditions, which it is hoped may soon be a past inconvenience following increased generosity on the part of our friends toward the Building Extension Fund, which it is hoped may soon be completed and building operations begun.

Recently a scholar of the Bible Class came out of the class room with her face beaming and exclaimed as though a load had been taken from her mind: "I am not afraid to die now." A mother that is an interested member of this class said she had attended various churches, but had never found a place where she wanted her little boy baptized. She states that she is now entirely satisfied with the wonderful truths she has heard and is going to humbly bring her boy to be baptized at this Sunday-school.

Nine children have been baptized during the past year: five in June by Rev. Wm. L. Worcester, three in October by Rev. H. C. Hay, and one at the child's home by Mr. Worcester, when the mother did not wish to wait till the child could be brought to the Sunday-school.

W. R. BLANCHARD,

Supt. Lynn Neighborhood House Sunday-school.

Reaching the Non-Church-Going.

The pastor and church committee of the Englewood Parish, Chicago, have adopted a plan to reach those who are not able to attend service regularly on account of their living so far away, which seems likely to accomplish good results. The secretary has sent us as a sample the copy of a recent letter sent out in accordance with the plan, with the thought that it might be suggestive to others. They plan to send something of this sort every week. The letter given below is simply a sample of what is being done. The writer of it says it was drafted hastily and from memory:

"DEAR FRIEND:—Do not think you are forgotten, although we do not often see your face. We hope to send you a little message from time to time—a piece of bread, as it were, from the table that is spread at our services—so that, though separated as to personal presence, we may commune together in spirit.

"Last Sunday, at the evening class, we talked of the peace and joy of heaven; of how this peace and joy are in reality not far removed from us here and now, but are coming to us in various ways and through manifold channels every day. The essential point is for us to have our eyes and ears,—indeed, all our spiritual senses,—open to perceive these messages from our Father in the heavens, for peace and happiness are really His gifts to us.

"Every joy that comes to us is a message from Him; the beauties of nature, the sweetness and charm of music and art; the voices of our loved ones, the restful, quieting influences, the strengthening thoughts from within,—the blessings that flow into our lives in a thousand ways.

"One means, and a very important one, of preparing ourselves for heaven is to train our minds to receive and understand these messages. To the naturally-minded person, all is natural, dull, worldly. As we enlarge our capacities through aspiration and experience, we become fitted to enjoy more largely; to sense the inner soul of things, even the common routine of life; to see more in people as well as in things. To the seeing eye all events become significant. Thus we enlarge our capacity for heavenliness and for comprehending heavenliness. As the poet says, 'Every bush is aflame with God.'

"The coming of a child into the home, for instance, the first baby,—what a message it is to the parents and friends! The little one is not simply a living bundle of flesh; not a part of themselves to be claimed as their

own, but a soul entrusted to their guidance and care to be reared for angelhood.

"So by the contemplation of life and its events from the deeper and higher standpoint, the mind expands, we grow broader, more charitable, more sympathetic. Above all else must we avoid falling into ruts, even the ruts of our own particular religious belief. We do this when we exalt the letter above the spirit, the form above the substance. 'For the letter killeth, but the spirit giveth life.' To grow we must 'knock out the partitions' in our lives and souls, avoid all narrowness in our point of view of people and things; be teachable, be open-minded. As we do this, we gain a glimpse of what is meant by the *immensity* of heaven,—the infinite variety of ways in which goodness and truth may be expressed by and through God's other children." (Reported by L. M. H.)

"When you meet another, no matter what his station in life, his creed or color, let this thought go through you,—that his life and your life are one; one Love sustains you both."

The Lord Came into the World to Save the Human Race.

A PARTIAL DECANTING OF THIS SCIENTIFIC.

Those who read the Writings, as Swedenborg expresses it, "with attention," are impressed with the great numbers of times that in the midst of the discussion of very important things it is said these things cannot possibly be understood unless the Doctrines of Form, or Order, Degrees, Influx, etc., are understood. The very strongest statement of this character is in the work on C. L., where we are told that unless the Doctrine of Correspondence is fully understood, it would be all in vain to attempt to understand what is written in that book, no matter how much we may exercise our minds, and no matter how much the subject might be explained. Having said this, then our illumined author pauses to tell us where these correspondences may be found, evidently expecting that we would look for them. The proof of this statement about the necessity of understanding correspondences is seen at once, when we note the results that have ensued, because it is believed and taught that the great excellence of the Writings consists in the fact that they are divested of all correspondences, and, therefore, can be taken literally. Failing to heed Swedenborg's warning, and translating the very significant correspondential terms used in that book, literally, it has been made to teach what offends every true woman, contradicts the positive teachings of the Word, and the Writings themselves, and contravenes the law of every civilized land.

Again, we are told that what is being written can only be understood by the Lord and Angels, and in another place, that it cannot possibly be understood by *homo* (translated "man"), and yet in a few lines we are assured that regenerated men can understand. Moreover, we are told that the Infant Church can only understand the generals of truth, and we forget that the Writings were originally translated by those of that Church, and that those translators have been slavishly followed, by reason of which the multitude of particulars and the myriads of singulars under those general truths have not been seen and stated. We are further informed that the men of Swedenborg's time not only could not understand spiritual truth, but if they could, would not be affected by it, and still again, that this spiritual truth must be hidden from those who would profane it.

Then we read much about "scientifics," and we are told that these are truths adapted to the comprehension of natural men. As the first readers of the Writings were, and all who first approach them are natural men, or men who only understand things naturally, we ought to realize that all the external statements of the Writings must needs be scientifics. Then we are told that

these scientifics are only vessels, containing higher, purer and more spiritual truths, and by inference and direct statement we learn that these scientifics are the general truths spoken of, which it is said can only be seen and understood by those in the infancy of the Church, and those in whom the Church is only in its infancy, which is the state of all beginners in the study of the Writings. Further, that these general truths, when properly understood, are real truths, and contain all the particulars and singulars under them. Still further, that these scientifics, when properly used, can and do serve as means for introducing us to higher truths or cognitions, but on the other hand, can be abused so as to lead to all heresy, falsity and consequent evil, and we are therefore warned that we must not draw doctrine from them, but rather from their sacred contents. That if we persist in drawing doctrine from them we will be greatly deceived. The proof of this is manifest in the soul-destroying falsities that have been drawn from the mere scientifics in the second part of C. L.

These many statements may induce some foreboding, some fear that the difficulties in the way of understanding the Writings are too great for us to surmount; whereas, on the contrary, in this condition, appraised at its true worth, is the brightest hope and promise of a greatly aroused interest in the doctrines, the greatest incentive to a more careful reading and study of them. We all know with what absorbing interest our fathers studied and read, and we have all regretted that this interest does not seem to continue. But this is only because we have come to the end of one stage, and have hardly entered upon the other. To every true lover of God and the neighbor, who had wrestled with the direful falsity of the tri-personality of the God-head, and who had been perplexed and confounded with the monstrous progeny of that fecund heresy, supported and sustained, as they seemed to be, by falsities drawn from the letter of the Word, the doctrines of the Lord and the Word afforded infinite comfort and help, and were seen to be worthy of the profoundest study. The few who were first drawn to the study of the Writings, were generally those in the good of life, and to those seeking for truth from the love of it, the inherent truths in the scientifics were mainly apparent, and they made use of the general truths, and did not abuse or pervert them. In those days the early readers, especially scholars, had greater advantages than we now have. They read books, that with the most scrupulous care were printed just as Swedenborg wrote them. In these latter days the Latin scholars, with amazing audacity, have presumed to alter Swedenborg's text, obliterating his capital letters in many places, and introducing capitals where he did not. And yet in A. 2117 and 2129 we had been expressly told that when a word was begun with a capital letter, it was not to be understood as meaning the same thing as that same word not capitalized. Thus, using the English equivalents of the Latin words, we are told in 2117 that by Heaven is not meant heaven, nor by Earth, earth, and in 2129, that by Apostles are not meant apostles, nor by Thrones, thrones, nor by Tribes, tribes, and finally that by Twelve was not meant twelve. This being so, we have no right to assign to those marked words their ordinary, certainly not our own meaning; we should seek to learn the meanings assigned to them in the revelation given to us, and we can always find them, and I think it can safely be said that those marked words have the meaning that attaches to the same word in the Word itself. But those words do not always have the same meanings. We all know that every correspondential term has both a good and a bad signification. Thus fire may

mean a good or evil love. The meaning also changes according to the series, and so our revelator tells us to be careful to note the series and context. Thus if we read of man and woman or wife, man signifies truth, and woman or wife, good. If the series is husband and wife, then husband signifies good and wife truth. The words in Pott's invaluable concordance are all, as far as I know, those marked words, and by turning to that, we can learn their several meanings.

Perhaps this is all the space that I ought to ask the MESSENGER to accord in the way of general explanation, although I would like to say something about the different words used by Swedenborg that are translated into English by the same words, when they have a very different meaning. Thus *Vir* and *homo* are both translated "man," but *Vir* is used by Swedenborg to indicate the faculty of the understanding in both man and woman, and by *femina*, which means "woman," he means the faculty that loves, or the Will, and *vir* and *femina* together constitute *homo*, "man." The verbs *scire* and *cognoscere* both mean "to know," and are both translated alike, whereas, by *scire* Swedenborg means "to know" merely as the natural man or the scientist knows, and the word "Scientific" comes from that, and means natural knowledge or truth. The word *sciolist* is from the same root, and is very suggestive of the superficial character of the knowledge indicated by *scire*. By *cognoscere* is meant "to know" spiritually, or spiritual things. The same distinction applies to the verbs *putare* and *cogitare*, both meaning "to think," the first naturally and about natural things, and the second spiritually and about spiritual things. Indeed, we are told that when one cogitates, he thinks in the spirit, and enters into the spiritual degree, and is a spirit. Mr. Potts has called attention to this paucity of verbs in the English language, but he and others seem to have overlooked the fact that we have plenty of adjectives and adverbs to eke out the meanings of our nouns and verbs.

We find the series *homo*, *Spiritus* and *Angelus* a great many times, and by the first word is not meant a man living on this earth, but man in his evil, natural state, and by the last two words are meant degrees of development of the same being. Thus in T. C. R. 1, we are told what is meant by an Angel (not angel), viz.: "a man of the Church, who is in the good of love from the truths of faith, and also in the truths of faith from the good of love." In short, the regenerated man, and such Angels, who are living amongst us, are the angels spoken of above, who can and do understand the more interior things of the revelation.

This is no new doctrine. In John xiv. 21-3, the Lord Himself tells us: "He that hath My Commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love Me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." He who loves the Lord and keeps His Commandments is conjoined to Him, and such an one not only *will* be, but *is* an Angel, and in John vii. 17 it is said of such who do the Lord's will, "he shall know of the doctrine."

It is now beginning to be seen that the particulars and singulars of truth of the revelation made to us are to be learned by attaching to the capitalized words the meaning given to them in the Writings and in the Word itself. Let us take one of these Scientifics or general truths, and by learning the meaning of the capitalized words, proceed to draw out some of the spiritual contents of the vessel. We are told many, many times, that the

Lord came into the world (written in *Mundum*) to save the human race (written *Genus humanum*). Now *mundum* means world, and *Mundum* is so translated, and *genus* means race, and *Genus* is so translated, although as shown above, Swedenborg had told us that when a word was capitalized it did not mean what the same word, not so marked, meant. Because no attention was paid to his instructions, there is only given to us the general truth that the Lord came into the world to save the human race. Doubtless it was of the Divine Providence that only this general truth should first be seen. But even the Mormons teach as much as this. There is no explanation of how this Divine work was effected, and consequently we do not know how to co-operate with the Lord, and we must co-operate, for while Redemption is a work purely Divine, Salvation is the joint work of the Lord and man. When the word *Mundum* is so written, it means much more than the "world"; it means the natural worldly state of man, the state in which he loves himself and the world, instead of the Lord and the neighbor. Indeed, *amor sui et mundi*, i. e., love of self and the world, means hell itself. It was in this state that the Lord met and conquered the hells by his temptation combats. He not only subdued all hell in the natural or External man, but co-ordinated the heaven of the Internal man, and so, by His own might effected the Divine work of Redemption.

Genus means much more than merely "race." As the Writings are the opening of the Word, they do not treat of natural persons, places or things, any more than the Word does. It is a spiritual and not a natural race. There are many spiritual races. One of them is composed of Internal men, and another of External men. Then there is the natural man *homo*, the spiritual man, *Spiritus*, and the heavenly man or *Angelus*. The *Genus humanum* means precisely the same as *homo*, the natural man, or as Swedenborg says so often, what is the same thing, the natural mind, or *animus*, because the mind is the man. As we are so very often told, *homo*, or the natural man, was altogether evil. He could not will good nor think truth. For will he had nothing but lusts, concupiscences and evil affections, and for understanding all manner of falsity. As the translators did not understand what *homo* meant, we are continually told that "man," i. e., "mankind" is all thus evil. We know this is not true, because some men are partly regenerate, at least, and therefore not in this desperate state. But what is meant by *homo*, or the unregenerate natural man is always so.

The natural mind was so evil, that the only way it could be prevented from forcing man into hell was by separating the will and understanding, so that the understanding could apprehend the truth utterly at variance with the will. The word that is translated Salvation is *Salus*, literally meaning health, and the process of salvation was the restoring of this natural mind to health, and this could only be done by receiving Divine Truth in the understanding, in the light of which the evils of the will could be seen and acknowledged. If then, moved by the Holy Spirit, those evils were combated, shunned and put away, a new and regenerated will was formed, and finally the regenerated will and the enlightened understanding were brought into perfect accord, were married again, and acted as one, and man became an angel. If, on the other hand, the corrupt will obtained such complete mastery of the understanding that the latter no longer used its faculty of learning and acquiring truth, it would come into complete accord with the corrupt will, an evil union would be effected between them; they would again act together, and the man become a devil. Unless the Lord had come in *Mundum*, i. e., into our natural human state,

and overcome all hell there, no one could have been saved, because no one would have been redeemed. On this truth is based the first faith, into which every man of the Church comes, but this is only historical faith, which does not save. But if our faith is to progress in due course until it becomes a "Saving Faith," we must know, acknowledge and believe that the Lord comes again to each one of us who prepares the way, into our *Mundum*, in Divine truth, which is the Word. But as such, He can only come into our understanding, and that as we are told is only half the man. He cannot come as Divine Good where there is any evil. That must be disclosed by His truth, repented of and put away before He can be conjoined to us, or we to Him, and without conjunction there cannot be salvation. Conjunction and Salvation really mean the same thing. Moreover, the Lord so respects our freedom that He will not come at all unless we open the door to His coming, in accordance with His word in Rev. iii. 20, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We open the door when in all humility we acknowledge that all power to understand truth and do good is from Him alone. We hear His voice, when looking to Him for the power to do so, we keep His Commandments, and this, our part, must be done, or there can be no conjunction with Him, and no salvation for us, although we have been redeemed. Finally, all this must be done in the natural man or mind; health must be restored to that, or not any one can be saved. This is a special message to each one of us. It does not mean that not any person in this physical universe can be saved, but not any man in the spiritual universe, that is, in the heaven of the Internal man, or the earth of the External or natural man. All share the fate of the natural man, and perish with it. Therefore, the Lord came in *Mundum* to save the *Genus humanum*, and He does save it, with our co-operation as indicated above.

The foregoing is only as it were a hint or suggestion of the infinite meaning involved in this Scientific, by pouring out some of the sacred contents of the vessel. The more we learn, and especially the more we obey and become regenerate, the more and more we will see in this and all the other thousands of Scientifics in the revelation accorded to us. Here is something to make reading and study vastly more interesting than it ever has been. But the English reader will not be able to decant these sacred vessels till Swedenborg's capitals have been restored, and he knows what words have assigned to them a special meaning. We all acknowledge the great use of Potts' Concordance, but when we can turn to that to help us in our search for the meaning of those marked words, we will bless the Lord that He put it into the heart of someone to do this great and necessary preparatory work.

WM. McGEORGE, JR.

Old Men.

No old man should ever retire.

Let him labor on to the end and die with his boots on.

When an old man retires he generally goes to pieces. He is not himself any more. He can't stand the strain of unending leisure.

The old man should shorten and lighten his work and pass more time with his favorite hobby or recreation. If he has no hobby but work—poor fellow—he can at least take walks or rides in the open. But by no means should he let go of business or work altogether, for that will leave him high and dry in a world without much sympathy.

Everybody needs a vocation and an avocation. The avocation serves to balance the vocation. For the old man, particularly an avocation proves a great blessing, for it gives him diversion every day, and that takes the poison out of perseverance.

Current Literature

The American New-Church Tract and Publication Society of Philadelphia has just brought out a new edition of "Scripture Testimony Concerning the Other World." The book, which has been out of print for years, contains seven lectures by the Rev. James Reed. They show the close connection of New-Church doctrines with passages taken from the Old and the New Testaments. The volume is considered a good companion to Giles' "Nature of Spirit." The book in its new garb presents a very creditable appearance. For price, etc., see our advertising columns.

New-Church Press Notes.

At the recent meeting of the New York Association three papers were read on "Psycho-analysis," the theory of the brilliant Austrian physician, Sigmund Freud. Tersely put, the theory is: "The wish is father to the thought," and the fundamental note of the theory is that one's wishes dominate thought and form the well-spring from which action, both in waking and in sleep, arises. In the book, which was incidentally mentioned, "The Freudian Wish" (by Edwin B. Holt, published by Henry Holt & Co. of New York, 212 pages, \$1.25 net), one of the readers found two statements, to which he called attention. One was on page 112. It reads:

"It is possible to view this (instance quoted a page ahead) as an issue between 'abstract' right and wrong; that is, to view the moral sanction involved as in some manner categorical. This would be, I think, to commit the fallacy of over-abstractness: and one notes that the systems of ethics, which posit an abstract sanction for right conduct, will never discover what right is. In this way, pathetically enough, the upshot of academic ethics is merely a very learned interrogation point. We shall revert to this matter of morals *von oben herab* (from above downward). In any case such an abstract position would not be the Freudian: and the inferable Freudian ethics is distinctly *von unten himauf*, (from below upward)."

That is to say, the writer, while admitting the not-objectionable materialistic tendency of Freud, seems to reject the possibility of a spiritualistic interpretation altogether. In other words, he opens the old question: "In reasoning from a lower point to a higher, does one reason

from below upward or from above downward?" Through all the ages the answer has been either one or the other. It is not until Swedenborg wrote the wonderful sentence, "All creation proceeds from first principles by ultimates," that the world had a thinking tool at hand, whereby one could adjust this difficulty and reason from both ends at once. The gist of Swedenborg's wonderfully rationalistic dualism is the fact that he alone of all philosophers has made it possible to see the equal value of both reasoning processes and to adjust one to the other. The doctrine of degrees and the science of correspondences are merely philosophic and true developments of that fundamental law. With this in mind the Freudian theory can be handled with safety because with accuracy and put into proper relationship with many other things.

The second was on page 126: "In short, my behavior toward mushrooms (poisonous and innocuous) is thoroughly equivocal. One and the same visual stimulus excites in me two antagonistic responses and I act as if the mushrooms were both poisonous and not poisonous." The footnote gives this additional thought: "This is not a bad instance of the 'as if' relation, a relation which deserves more analysis than it has received. The employment of 'as if' and 'qua' by philosophers gives the psychologist a certain clew as to the state of their cerebration." Yet the "as if" position is exactly as fundamental as that above mentioned. Swedenborg uses it in the familiar sentence: "Man is to (do these things) *as of* (as if of) himself, yet acknowledging at all times that it is the Lord who does them." Even slight familiarity with this method of reasoning lays the foundation to a reasonable concept of free will, liberty, predetermination and a number of other important points in ethics and morals. In fact, if one think it over at all, antagonistic inhibition is simply Latin for "Free Will," just as, in the last analysis, self-restraint is equivalent to liberty, and the only equivalent of liberty, since the man who is unable to restrain himself is a feather in the hands of some breeze from either heaven or hell and not doing the things that are done, himself, at all.

But all this is much more than I really wanted to say at the outset. What I wanted to say was: "If you are interested in 'Psycho-analysis' this is the best and most readily intelligible book I have thus far found on the subject." If you want it, we can get it for you.

THE SECRETARY.

The Church Calendar.

April 2. Fourth Sunday in Lent.
The Lord as the Son of Man.

Sel. 88: "Praise waiteth for thee, O God, in Zion."
Lesson I. Leviticus xix. to v. 19.
Responsive Service IV. The Ten Commandments, Deut. B. of W. p. 33.
Lesson II. Luke xxi.
Gloria, Benedictus (to Gregorian tone, Mag. 715-735) and Creed.
Hymns—
354: "Art thou weary, heavy laden?"
363: "Oft in danger, oft in woe."

Marriages

WHEELER-HARRIS.—In Providence, R. I., Sunday afternoon, March 12. Dr. George Gilman Wheeler of Cambridge, Mass., eldest son of the Rev. and Mrs. George Stevens Wheeler, to Miriam H., daughter of Mr. and Mrs. Robert Harris of Cambridge, Mass., the father of the groom officiating.

Obituary

FERRETT.—On June 12, 1915, at Jersey City, N. J., Edmund Morley Ferrett, eldest son of Mr. and Mrs. E. Ferrett, and a lifelong member of the New Church.

HOPE.—In Providence, R. I., Feb. 25. Isadora Lizette, wife of Thomas Hope. Mrs. Hope was born in Pawtucket, R. I., Sept. 12, 1860, the daughter of Joseph B. and Emily F. (Lord) Stimpson. She had resided in Providence since early life, had been brought up in the New Church, and had for many years been an earnest and active member. She suffered a serious illness in October and November, but apparently recovered and was able to be in her usual place at church and at the meetings of the Ladies' League. She was suddenly taken critically ill again, and was removed to the hospital where she quietly passed into the spiritual world. She had a deep love for the church. She was gentle and kind, in-

telligent and keenly observing, with a wise restraint in expression. She was helpful in spirit, and assisted in many uses of the church. She was, at the time of her transition, President of the Ladies' League, a member of the New-Church Woman's Alliance, of the Providence Mothers' Club, and a charter member of the Floating Hospital. She was married to Mr. Hope March 2nd, 1899. Mr. Hope and one son by her first marriage, Mr. Wendell S. Brown, survive her. The memorial service, conducted by the Pastor, was held at the residence in Edgewood, Feb. 28, and was largely attended. G. S. W.

GIFFORD.—At Abington, Mass., March 11, 1916, Mrs. Lucy P. Gifford, elder daughter of the late Alden S. Loud and Diantha Loud, passed to the higher life.

Mrs. Gifford's parents came out from the "old church" and joined the original society of the New Church in the pioneer days of "Swedenborgianism." They were loyal supporters of the church, and earnest students of Swedenborg. Being early widowed, Mrs. Gif-

ford devoted her life to the bringing up of her two children, a daughter and son. She cultivated in their hearts and minds the love and knowledge of the truths so dear to her, and to her parents before her.

The beautiful New-Church faith comforted and upheld her during the waning years of her life, and she welcomed the glad transition that would free her from the bonds of flesh. The last message she gave to her children was, "Trust thou in God." These words she desired engraved on the headstone; a message to her children, her friends and to all who should read the inscription.

GOODNER.—Mrs. Angie Goodner died at her home in Larned, Kansas, February 28, from heart trouble. Her condition had been so serious that for several weeks it was known that she could not recover.

Angie Haskell was born at Sacarappa, Maine, July 6, 1836, and was aged 79 years, 7 months and 22 days.

She was married to Artemus Samuel Kimball in 1867 and came to Kansas in 1878, where her husband died a few years later. In 1883 she was married to W. M. Goodner, a New-Church minister. Mr. Goodner died in 1898.

Mrs. Goodner had been a resident of Larned for many years and was president of the Larned Law and Order League for a long time, also a leading member of the Woman's Alliance, and for years was a member of the Women's Relief Corps. She was a member of the New Church.

Special Notices

MASSACHUSETTS NEW CHURCH WOMAN'S ALLIANCE

The Annual Meeting will be held Wednesday, April 3, 1916, at 2:30 p. m. in the vestry of the church, 136 Bowdoin street, Boston. There will be two speakers, i. e., "The Educational Value of the Circuit," by Mr. Harris A. Reynolds, secretary of the Massachusetts Forestry Association, and "The Sermon on the Mount and the Twentieth Century," by Rev. John Goddard.

All women cordially invited.
MRS. JOHN WHITEHEAD,
Corresponding Secretary,
94 Jackson Road, Newton, Mass.

THE CONVENTION THEOLOGICAL SCHOOL.

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

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

POTTS' CONCORDANCE.

A full set (six volumes), bound in half morocco, second-hand, in good condition, will be sold at a reduced price. WESTERN NEW-CHURCH UNION, 510 Steinway building, Chicago.

New-Church Messenger

Published weekly at

64 East Van Buren St., Chicago, Ill., by authority of the General Convention of the New Jerusalem in the United States.

JOHN S. SAUL, Editor and Publisher.
TERMS OF SUBSCRIPTION.

One year, in advance.....\$3.00
Eight months, in advance..... 2.00
Four months, in advance..... 1.00
Single copies, 7 cents.

Remittances should be made by draft on Chicago or New York. If local checks are sent, add 10 cents for bank exchange.

All checks, drafts, express money orders, or postal orders should be made payable to "NEW-CHURCH MESSENGER." If money is sent by mail, it should be by registered letter.

Scripture Testimony concerning the Other World

A NEW EDITION has just been published, after this valuable work by Rev. James Reed has been out of print for years. 81 pages in ornamental cloth binding. Price, 50 cts.

Send orders to

The American New-Church Tract and Publication Society
2129 Chestnut St. Philadelphia, Pa.

We Specialize in
NEW ENGLAND INVESTMENTS
We own and offer:
Lowell Gas Light Co. Stock
Naumkeag Steam Cotton Stock
Bangor & Aroostook 1st mtg. 5's
Other Offerings on Request
EARNEST E. SMITH, Inc.
68 Devonshire Street
BOSTON

THE NEW-CHURCH THEOLOGICAL SCHOOL
45 Quincy Street, CAMBRIDGE, MASS.
The School is well equipped to give to earnest young men thorough instruction in the Scriptures and in the doctrines of the New Church, and practical training in the work of New-Church ministers and pastors.
It conducts systematic study by correspondence with ministers, Sunday-school teachers and others, in the theology of the New Church, spiritual interpretation of the Scriptures, Sunday-school work, and other branches.
For catalogue and information address
WM. L. WORCESTER, President

Metropolitan Savings Bank

1 and 3 THIRD AVE.

Opposite Cooper Institute

ASSETS.	Par Value	Chartered 1888
Massachusetts State Bonds.....	200,000.00	
New York City Bonds.....	1,843,000.00	
Bonds of other Cities in this State.....	436,900.00	
Bonds of Cities in other States.....	1,072,000.00	
Railroad Bonds.....	950,000.00	
Bonds and Mortgages.....	7,917,308.00	
Banking House and Other Real Estate.....	345,971.33	
Cash in Banks and on Hand.....	\$21,126.79	
Accrued Interest and Rents.....	101,919.15	
	\$13,688,225.27	

LIABILITIES.
Due Depositors, including Interest to January 1st, 1916.....\$12,532,944.36
Surplus at Par.....1,155,280.91
\$13,688,225.27

JONATHAN B. CURRY, President.
EDWARD SHERER, Secretary.
ROBT. D. ANDREWS, Ass't Secy.

Urbana University Schools

Candidates for Teaching Positions Wanted

We want the names of New-Church men and women who are well educated and capable of doing successful work as teachers in this School.

Address
Russell Eaton, B. A., Head-master, Urbana, Ohio

Waltham School for Girls

Founded by Benjamin Worcester in 1860
A New-Church home-school in the country, ten miles from Boston. Fire-proof dormitories. Modern equipment. College preparatory and general courses.
Girls of all ages receive here an education based on New-Church principles and designed to develop a deepening love for what is true and real in life.
For information and catalogue, address George B. Beaman, Ph. D., Principal, Waltham, Massachusetts.

The Board of Home and Foreign Missions of the General Convention

WILLIAM WARREN TOWLS, President
10 Tremont Street, Boston, Mass.
REV. PAUL SPERRY, Secretary
1437 Q Street, N. W., Washington, D. C.
LLOYD A. FROST, Treasurer
716 Old South Building, Boston, Mass.
Communications for the Board, asking or giving information respecting Missionary Work, may be addressed to the President or Secretary.
Remittances for the Board by check or P. O. Order should be directed to the Treasurer.

The New-Church Press

(INCORPORATED)

3 West 29th Street, New York

American and Foreign Publications of
All New-Church Publishing Houses

For Easter Gifts

Rejected of Men: A Story of Today. A novel, by Howard Pyle. Not doctrinal, but strong; intense; searching. And having been written by an earnest New-Churchman it is a book of especial interest to members of the New-Church, and is one of the best we have for those who are just becoming interested in New-Church teachings. To anyone desiring a number of copies for gifts, we offer—Six copies for \$5.50. (Single copies \$1.10.)

Three Books by the

Rev. John Goddard

The Right and Wrong Unwellings of the Spiritual World.

A book “—not to overpersuade, nor hypnotize, but to lead to a deeper, truer, more practical and yet more spiritual life than the world has ever known.” Cloth 35c.

Seven Churches of Today.

Illustrative of the principles meant by the seven churches in Asia. (Rev. i. and ii.) Paper 20c.

What Constitutes Spiritual Living; and How Can It Be Realized in the World Today?

Cloth 25c.

Books by the

Rev. Julian Kennedy Smyth

President of the General Convention

Religion and Life.

A Yearbook of Short Sermons. 340 pages, well printed, beautifully bound. Price \$1.25. A book of wide interest. Full of strength and cheer for those of every faith.

Swedenborg.

How from being a Philosopher and Scientist he became a Theologian and a Seer. This is the address Mr. Smyth delivered before the Swedenborg Congress in London. Price 25c.

Religion and Health.

Pamphlet. 15c.

Footprints of the Saviour.

Devotional Studies in the Life and Nature of Our Lord. 50c.

Holy Names.

An Interpretation of the Story of the Manger and the Cross. 50c.

The Virgin Birth.

Pamphlet. 10c.

The Shepherd Psalm.

Sermon. 10c.

The New Apostolic Faith.

Address. 10c.

Address Orders to

The New-Church Press, Inc.

3 West 29th Street, New York

New Standard Edition of Swedenborg

AN accurate and scholarly translation of the Latin of the theological works of Emanuel Swedenborg, being the same as that of the Library Edition, which sells for double the price given below, which is intended to place these wonderful Writings within the reach of all who may wish to have them on their shelves at home. Easily read Roman type, well printed on good paper and substantially bound in dark green cloth.

STANDARD EDITION

	<i>Postpaid</i>
Arcana Coelestia, twelve volumes, each	\$0.60
Apocalypse Revealed, two volumes, each .....	.60
Heaven and Hell .....	.60
The True Christian Religion, two volumes, each .....	.60
Conjugal Love .....	.60
Divine Love and Wisdom .....	.60
Divine Providence .....	.60
The Four Doctrines .....	.60
Miscellaneous Theological Works .....	.60
Apocalypse Explained, six volumes, each .....	.60

The American Swedenborg Printing & Publishing Society

3 West 29th Street, New York City

A GROWING USE

Do you wish to aid suitable men to fit themselves for the New-Church Ministry by attending the Theological School at Cambridge, Mass.?

Do you wish to increase the salary of underpaid ministers, enabling them to do their work with greater freedom, and securing the continuance of their services to societies that need them?

Do you wish to enable small and struggling societies to carry on their work and help them to become self-supporting?

The Augmentation Fund

established by the General Convention, stands for these uses. Although it has been in existence for less than four years, the importance of its work has been instantly recognized, and its practical helpfulness has been abundantly demonstrated. During the past year \$9,036.95 was added to its "Permanent Fund." The "Permanent Fund" on December 1, 1915 totalled \$78,017.22. Only the income of this fund is available for current needs. Total appropriations and expenditures last year, \$7,390.89. Eleven students for the ministry were assisted. Thirteen ministers, associations and societies were aided.

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

1. "Sustaining" Fund, the whole of which is available for current use at the discretion of the Committee.

2. "Permanent" Fund, to be permanently invested and the income only available for current use.

It is desirable that each contributor should state for which fund he prefers his contribution to be made.

Annual contributions, subject to cancellation of the contributor, are especially useful as they better indicate in advance the amount available for appropriation from time to time.

Do you not wish to have a part in this important and growing use, which means so much for the strengthening and encouragement of the whole Church?

AUGMENTATION FUND COMMITTEE

Rev. Julian K. Smyth, President of Convention and Member ex officio
George C. Warren, Chairman } Executive
James R. Carter, Treasurer } Committee
Albert P. Carter, Secretary

William Burnham, Philadelphia, Pa.
Starling W. Childs, New York, N. Y.
B. A. Whittemore, Boston, Mass.
Richard B. Carter, West Newton, Mass.
Edward H. Cutler, St. Paul, Minn.
Benjamin A. Jackson, Providence, R. I.
Fenton Lawson, Cincinnati, O.
Eben Surden, New York, N. Y.
Charles Whittemore, Newton, Mass.

Job Barnard, Vice-President of Convention, Washington, D. C.
Clarence W. Barron, Boston, Mass.

Subscriptions to the Permanent Fund or the Sustaining Fund may be made payable to the order of JAMES R. CARTER, Treasurer, and may be sent to the Secretary, Mr. Albert P. Carter, 60 State Street, Boston, Mass., by whom inquiries about the Fund will be gladly answered.

LEND A HAND!

IN PREPARATION: A Memorial Edition of the Lecture by
the late REV. FRANK SEWALL, D. D.

The Bright Gate and the Vision Beyond

An especially effective presentation of the teaching of the New Church about the Future Life. The Lecture will be printed on good paper, with an attractive cover, and it is our wish to distribute not less than 25,000 copies.

Will You Help?

1. By ordering 1,000 copies for - - - \$15.00
2. By ordering 500 copies for - - - 8.50
3. By ordering 100 copies for - - - 1.80
4. By ordering less than 100 copies for 2c each.
5. By sending us names of persons to whom we may mail copies of the Lecture.
6. By a contribution, small or large, to the expense of printing and distribution.

Death is ever with us.

The New Church alone sees clearly that it is but the Gateway to Eternal Life.

The world needs the message. Will you not help in giving it?

Address: The American New-Church Tract and Publication Society
2129 Chestnut Street, Philadelphia, Pa.

A New Book by Julian K. Smyth

Christian Certainties of Belief

The Christ

The Bible

Salvation

Immortality

One of the strongest books that Mr. Smyth has written, and one that is destined to be of great service to the Church and to the world. The foundation truths of the Christian Religion are treated as *facts* rather than as doctrines. In the light of New-Church teachings their certainty, their reasonableness, their power become manifest. The believer will be enlightened as well as strengthened; the man of doubtful mind will be reassured; the unbeliever must needs think.

Handsomely printed and bound. — A true Easter Gift Book. — Price 75c
Ready early in April. Advance orders kept on file and promptly filled

IN NEW BINDING

By the same author

Religion and Life

There has been a strong demand for this book by Mr. Smyth in a less expensive form (Original price \$1.25, leather). It is now issued for the Easter season handsomely bound in purple cloth with new cover design in gold. Very attractive. Price 75c.

Ready the end of March. Send your orders now. Address:

THE NEW-CHURCH PRESS, 3 West 29th Street, New York

New-Church Messenger

"Behold, I make all things new"

VOL. CX. No. 13

CHICAGO, WEDNESDAY, MARCH 29, 1916

WHOLE No. 3168

New-Church Messenger

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

Entered as second-class matter July 11, 1905, at the post office at
Chicago, Ill., under Act of Congress of March 3, 1879.

CONTENTS

EDITORIAL:—War as a Means of Progress—Wars and Temptations	241
THE SERMON:—Silence Before the Lord Jesus.....	243
CONTRIBUTED:—Joy and Power in Religion—"Lead Us Not Into Temptation"—A Spiritual Ad Interim— The Sin of Fault Finding.....	245
COMMUNICATIONS:—The MESSANGER'S Position on the War	248
SUNDAY AFTERNOONS:—The Golden Key—Beyond Price —Beginning Early—Lesson Helps for April 9.....	249
CHURCH NEWS:—Boston Society—The New Church in India—England in War Time—Pittsburgh Society— A Missionary Round Trip to Wisconsin—"In Death Not Divided"—Stephen Jepson.....	253
CURRENT LITERATURE:—Some New Publications.....	255
Interpreting the Internal Sense of the Word.....	256
POETRY:—"He That Cometh to God"—The Shepherd of Israel	256

War as a Means of Progress.

We cannot tell how many there are who believe that war is necessary periodically to prevent national decay and promote human progress by calling into action the heroic and self-sacrificing virtues. As this heinous doctrine is one prodigy of Spencerian evolution, it may reasonably be thought that there are as many who hold this doctrine as there are consistent evolutionists, using the word evolution in the old-school sense. But be there few or be there many, it is exceedingly strengthening and refreshing to read an address like that recently delivered by Lord Bryce at Birmingham University on the subject of "Progress in Peace and War."

Lord Bryce said that, down to present times, the school of thought which believes that the world will at last become pacific, has held the grounds almost unchallenged; but that recently another school had sprung up, conspicuously active, maintaining that the continuance of wars is essential to human progress. The contentions of this latter school Lord Bryce is strong in controverting. He maintains—and it would be difficult to find another better qualified to speak on the subject—that on

a review of the whole matter, it will be found that war has not quickened the upward march of mankind, but that it has greatly retarded human advancement. It is the nations who think and have led in invention, scientific inquiry, and in the arts of life, he says, that have advanced the human family, and not those who know only war. We say, with Lord Bryce, "The study of history will enable us to dismiss with an easy conscience the theory of Treitschke that war is a medicine which Providence must be expected constantly to offer to the human race for its own good."

It seems that those who believe in the Word, must also be confident in the eventual fulfillment of its repeated promises that the time will come when nations shall study war no more, and men will dwell in safety and peace under their own vine and fig tree. Without doubt it is the Word that has impressed so generally upon the minds of the many that war is a temporary evil, and that at last universal peace shall prevail. In the conviction that the Lord has in store for the world the great blessing of universal peace finally, for progress if unlimited must reach this stage, we join in the sentiment of Lord Bryce's closing, magnanimous words; namely, that we may properly address ourselves at the close of the war "to help forward the progress of mankind, not through the strifes and hatreds of peoples, but rather by their friendly co-operation in the healing and enlightening works of peace."

Wars and Temptations.

International troubles, like wars, are nothing other than the trials and temptations of individuals operative on a larger scale. The present war therefore may be regarded as a world-temptation, a world trial.

Individuals cannot be led out of their evils unless they are so let into them that they can see the evil in them, confess it, and acquire the strength and wisdom to put evil away. Reasoning by analogy it is evident that the world could not be led out of evil from which war arises, unless so let into that evil that it is seen, acknowledged, and shunned. The question may then arise, Must not war, then always be recurrent? Yes, so long as the evils from which wars arise are dominant. But the evils from

which wars arise need not always be dominant. They can be subjugated, just as the evil of slavery is subjugated.

To become regenerated, a person must be let into his evils; but if one is wise, he can shun evils as soon as they are seen, and avoid being let into *the punishment of evil deeds*. Nations will always have to be let into their evils, if they progress, but it should not be believed that they will always be so confirmed in wrong that they will forever have to be permitted to do actual evil for the purpose of showing the nature of evil, and to be led to repentance. The regenerating must necessarily have their evils excited for the purpose of seeing and confessing them. Providence permits man actually to commit gross evils, and the penalties of so doing to be visited upon him, because in no other way can evil be restrained, and the regeneration of mankind promoted. All evil that does not in the end promote the progress of man, is absolutely restrained. Therefore there is nothing in the laws of regeneration that does not permit man to see the evils that cause war, and to shun those evils before war ensues, thus saving the world from the punishment for sins, which war always is.

Editorial Notes.

"The Essential Place of Religion in Education" is the title of a monograph published in January by the National Educational Association, Ann Arbor, Michigan. It contains the essay on this subject which obtained the prize of one thousand dollars, offered by a resident of California, the prize winner being Charles E. Rugh, professor of education, University of California, Berkeley, Cal. This is followed by the four next best essays in the opinion of the judges, by Laura H. Wild, professor of Biblical history and literature, Lake Erie College, Painesville, O.; Frances Virginia Frisbie, teacher, Wilkes-Barre High School, Pa.; Clarence Reed, minister, Unitarian Church, Palo Alto, Cal.; and Anna B. West, lecturer and writer, Newburyport, Mass. The conditions of the contest were that: "Religion was to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic or Jew. The essential points to be observed were: A Heavenly Father Who holds nature and man alike in the hollow of His hand; the commandment. . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself; the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount." There was a widespread interest in the contest, the number of participants being 1,381, and representing every State in the Union but one. Ten thousand words was the limitation prescribed. On June 1, 1915, the date appointed for the presentation of essays, 432 had been filed. Besides the five best papers already spoken of, the monograph presents a synopsis of the main suggestions made by the other writers, and compiled by Sara Whedon, formerly head of English department, High School, Ann Arbor, Mich.

There is also a valuable bibliography, of books helpful in the general discussion of the subject, and helps for teachers.

The monograph issued as an attractive booklet of 131 pages, will serve a very useful purpose, not only for the teacher, but for the general reader. There is no technical language employed in the essays, but the theme in each case is pursued with that fine simplicity of style which makes the subject very fascinating, for the evident intention has been to get at fundamentals or points upon which all can agree, on the ground that the proper cultivation of the religious instincts can best serve to promote good citizenship. Whatever may be said as to the practicability of the conclusions formed, it is evident that there has been a very faithful endeavor to solve the problem presented. Many valuable thoughts have been brought out, and many excellent hints as to graded lessons, etc., given, which will repay careful perusal.



Among interesting particulars given by Prof. Rugh in his prize essay just spoken of, is a table of "Life Formulas," classified as "1. Physical life—response of the body to physical things. 2. Mental life—response of mind to mental things. 3. Moral life—response of person to social order. 4. Spiritual life—response of the will to an ideal order; planning to be rather than to have. 5. Religious life—response of the soul to God; the response of the whole being to the universal order; the attempt to find and found the life on eternal and universal principles." How well he conveys the need of higher values in education than those of the things around us! "A human consciousness is never finally organized," he maintains, "until dominated by eternal principles." In this connection, he speaks of "the fear of the Lord," which is the beginning of wisdom, and rightly says that it is "not a selfish fear that the Lord will cause the agent pain so much as that the agent will not conform to the requirements or will of the Lord." He urges that the child should be able "to appreciate the meaning of God as Creator in order that he may co-operate with Him in bringing the world to its consummation." Thus "the power of imagination and production developed by play is to be transformed in the ideals and process of realization operative in improving the world as a place of joyous living." Commenting on the subject of discipline, which he speaks of as "the supreme problem of religious teaching, how to teach children to 'cease to do evil, and learn to do well,'" he maintains that "punishment may be religious in spirit in the minds of the teacher who understands the psychology of repentance, confession, and consecration of the will to a new ideal." In case of an offense, he recommends answers to the questions: 1. "What was done?" 2. "Why was it wrong?" 3. "What are you going to do about it?" and says: "Teachers and pupils may study the parable of the Prodigal Son with profit."

From a New-Church point of view there is much to be thankful for in the ideas that are conveyed. Indeed, the question arises as to how far the influence of the doctrines may not have operated in the formulation of the basic principles of education specified.

The relation between Sunday-school and day-school occupies a paragraph in Prof. Rugh's essay. He advocates that "the church people become intelligently familiar with what the high-school boys and girls are doing. . . . For example, the school is giving a fine course to girls in domestic science and home making. The wise church is offering a fine course in 'Motherhood' or 'The Mothers of the Bible' or 'Women of the Bible'. . . . The church and school may co-operate in joint art exhibits, joint musical programs, joint dramatic events. Churches may invite high-school orchestras or clubs or library societies to present programs. Churches and schools may co-operate in philanthropic enterprises and in athletic events. . . . If the boys and girls of this generation are to be good citizens and socially efficient in the next, the home, school, and church must identify their common interests." Hints along these lines are worthy of attention, as indicating new avenues of approach to the public for the instilling of the helpful messages of the New Church.



The annual report of the Nunc Licet Press, Minneapolis, Minn., publishes a beautiful letter from Miss Helen Keller, whose wonderful perseverance, in spite of being blind, deaf and dumb, has resulted in her attaining an extraordinary degree of educational proficiency. It was written to Miss G. A. Barrett, general manager, and gives valuable testimony as to the helpfulness of what the Lord has given to us at His second coming. She says:

I was indeed glad to meet you, a comrade in the faith that so truly opens the eyes and the ears of our minds and hearts. . . . One reason why the teachings of the New Church appeal so strongly is, they embrace the best, noblest, highest thoughts in all the religions of humanity and foster cordial good will between men of all classes, races and creeds. Not conventional Christianity, but qualities of heart and head really unite the children of men and make our faiths a tabernacle wherein God delights to dwell.

"Who does not see that to will well and to do well is the very Christian life itself?" (A. C. 4741.) "If they would make love to the Lord and charity towards the neighbor the principal of faith, doctrinals would then be only varieties of opinion respecting the mysteries of faith, which true Christians would leave to everyone according to his conscience, and would say in their heart that one is truly a Christian who lives as a Christian, or as the Lord teaches". (No. 1799.)

	The Sermon	
--	-------------------	--

Silence Before the Lord Jesus.

REV. GEORGE STEVENS WHEELER.

Let all the earth keep silence before Him. (Habakkuk, ii. 20.)

What a noise of conflict is going up all over the earth! Above the noise of bursting shells, what a clamoring is heard from every direction. In every country and nation, in every city—we might almost say in every man's life—the battle of conflicting or divergent ideas is going on, raising a mental din that exceeds the material din on the battle fields. And we get this din of conflict in ourselves when we intensely lean toward one thing, and so intensely turn antagonistic to another, without being absolutely sure of all that is involved in either. And when we come to listen to all this noise of the world, and try to see what causes it; when we come to separate

one noise from another and see why there is all this commotion, what do we find but that every noise of clamor and dispute is over some selfish thing, some worldly policy, some gain of advantage or power or prestige, that can never permanently stand because it is not built upon the Rock of Ages. Something that is weak and ephemeral because it does not square with the Divine law, "Thy neighbor as thyself." And the whole world seems given to this clamoring of interests, though underneath all this clamor we can catch deep and sweet undertones of growing charity and brotherhood. And what is it that all this clamor and noise of the earth reveals to us but that in the ruling interests of their hearts men are turned away from the Lord; from Divine things which give them their true life and peace and prosperity, to the great multiplicity of things. And it is this intense absorption in things—things that are coveted, plotted and fought for that permits the moth and rust to eat in and corrupt all the clear, true thinking of neighborly relations, and the thieves to break through and steal away all the warmth of love to the Lord and to our brother man. And with our ruling interests given to these things that are of earth but not of heaven, there come fear and anxiety and worry. There come distrust, suspicion and the beginning of antagonism, because it is not the light of the Lord's spirit that illuminates us, nor the gentle affections of the Lord's love that warm our hearts, and so we do not get at the true brother—loving and kind, trustful and helpful spirit that exists down underneath all this unfriendly wordly part that is grasping and clamoring, but we fear lest we encroach upon his claims; we are anxious lest our own desires and rights be invaded; and our distrust and suspicion of the world shuts us within ourselves, so that, try as we may, we dare not give our real selves in that full surrender of glad service and brotherhood which our Lord Himself gave, and enjoined us to give when He said, "And all ye are brethren." "Not to be ministered unto, but to minister." And as this is so with us individually, it is so with the governments of the nations—and the noise of these fears and conflicting interests is constantly sounding in our ears. But do you recall what the Lord has said about the earth and all its interests? He says to us: "The earth is the Lord's and the fullness thereof." There it is—every earthly interest, every iota of our earthly experience, belongs unto the Lord. And then in the plentitude of His Divine love He says to us again: "The earth hath He given to the children of men." We are His children, yet, though the earth and all its fullness is His, He has nevertheless given it into our hands, that as children of the Divine Father, in all our purposes, in all our acts, we may freely bring forth that spirit of love and trust and fellowship and service which is from Him; which is the very breath of our lives, from which we live and move and have our being, and without which there is no real humanity, no true brotherly relationship; no trust and no peace. That is why, in the multiplicity of plans and acts for each day, from the rising of the sun to the going down thereof, every man and every government should seek the Holy Grail of having each plan and each act go forth in that spirit of the Lord God which serves without ulterior motives, which speaks the truth and expects the truth from others, which gives its friendship and seeks and finds the friend-

ship in others. Then, indeed, would this earth or this earthly experience given into our hands to make or to mar, "be full of the knowledge of the Lord"; nation would not rise up against nation, for every human heart would be singing within itself the angelic anthem of peace on earth, good will toward men. Do you think if men in their hearts looked to this Divine source from which they draw the breath of their lives, that we could walk the streets and meet so many people with their faces expressing the lines of care and anxiety, and exhaustion, or stamped with the seams of what should never be there, marking the lack of manhood and what is truly human that the Lord would breathe into their souls? Or, do you think that that same subtle political diplomacy which has been a great contributing cause of this world war, would be present in such measure that every government, every congress, every legislature, every city council would need to be watched because of lack of trust in them as they are watched today? "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." But "the earth hath He given to the children of men" that they might come to their fullness of stature in that manhood and womanhood, that humanity which is the elemental make-up of their souls, because they are created in His image and after His likeness." And here we are today in those conditions which have permitted scoffing men and men of shallowness to say that "Christianity is a failure." And recognizing all these things of which I have spoken, it brings to our attention the solemnity of that injunction of the text, "Let all the earth keep silence before Him." Who is this "Him" before whom all the earth should keep silence? "For unto us a child is born * * * and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Who is that "Him" before whom the whole earth should keep silence? It is Jesus. The Lord Jesus—that One who was "Emmanuel, God with us." Never could men have known God, save as a vague abstraction, but for that wonderful life lived in Galilee. And when at twelve years of age He said, "Wist ye not that I must be about my Father's business?" and all his life, He was putting off these same selfish and inhuman things that we have in the world today, that each act and word might be the power and wisdom of God's love, speaking to save all mankind from their evils; when He said, "I am among you as He that serveth," and His whole life was the life of unselfish service; when He said, "He that hath seen me hath seen the Father," "I am the way, the truth, and the life," then we know why all our earthly and worldly states should keep silence before Him, because the human character that Jesus lived is the Divine Humanity of God expressed on earth: the humanity, the character you and I are created to live as His children if we would fulfill the destinies of our beings. His humanity is "the way, the truth and the life," and if our characters are not rooted and grounded in the character which Jesus lived, then there is no true "life" in us. There is none of that "life" which speaks heaven in the heart; that "life" which instantly makes us respect and trust the one from whose eyes it shines and from whose tones it speaks; none of that "life" which is so far above and beyond the center of self that it serves with gladness; that is the friend to those who are in bonds and in sor-

row, and that sings a song of inward joy because it has no desire but that of helpfulness and good will. For its words are truth, its conclusions are the conclusions of justice and mercy and its whole outgoing is to save and to bless. This is Jesus' life. This is God's life on earth—this is the life of heaven the angels live. This is the life on earth which is meant when we pray, "They will be done as in heaven so upon the earth." And so, when we know that the noise and the clamor of these selfish interests of the world are but the confusion of things that bring sadness and sorrow to our hearts, the sounding of contention and strife that rob us of our peace and trust and happy regard for our fellow men, how full and solemn should that Divine mandate be to men, "Let all the earth keep silence before him." For, verily, if men quieted the rushing, turgid demands that fill their days and make them wakeful at night, and listened to the voice of that One who walked above the stormy waves, and cried to the storm, "Peace, be still," and there was a great calm, they would come to themselves, and cry, "Let us return unto the Lord and he will have mercy upon us." And the noise of strife, anxiety and sorrow would give way to the notes of hope and contentment in new beginnings of peace and loving kindness. And how vastly significant it is of the essential paganism of existing conditions, that in all the plotting, scheming and conflict for possession and victory, no king, no ruler, no great statesman has once called upon the Lord Jesus, or referred to His character and teachings as the foundation and reason for their courses. They have called upon the God of this or that Fatherland, and the God of might, exactly as did the Syrians, the Philistines and the Moabites of old call upon their gods; but as to any reference to the Divine teachings of the humanity and unselfish love of the Lord Jesus, there has been and is an ominous silence.

And why is this so? Because the heavenly love and the truth of human brotherhood, the unselfishness that is in every word and act of His life, would expose the essential cruelty and selfishness extant and put them to confusion, as their acts stood to be gauged before the Divine standard of His Humanity. Ah, do you not see, friends, how great a need there is that the noise of this earthly strife shall become silent before Him? For every word He spoke of patience and forbearance, and mercy and love is Emanuel God speaking peace and life to the world and health to the nations. And it is His voice alone—His principle only of "thy neighbor as thyself"—that can save our civilization from decadence and bring peace on earth and good will toward men. And do we realize that we—that you and I—make a part of this great earthly whole, and that this loving injunction from on high comes to us as fully as to the nations?

How the clamor of the world is filling our minds! How our selfish desires and interests lead us into captivity and sorrow! How little the words and spirit of the Lord Jesus, that would quiet our turbulent feelings and give clarity of vision, have place in our thoughts! And yet, do we not know that when we are weary with being drawn hither and thither, and heavy laden with mistrusts and fears, and strife after things for which we should never seek, that if we would silence all these earthly things before Him—before the life the Lord Jesus

lived—He would breathe peace into our souls? He would always give us beauty for ashes and the oil of joy for mourning; for His ways are the truth and the life. They have in them the "dayspring from on high" of every exaltation and every holy thing which would banish our strife and unrest and make our earthly experience glow with the sunshine of heaven. When we are in the conflict of a temptation, where for safety can we flee but to the spirit and life of Jesus our Lord?

Then, friends, if we would have heaven in our souls, peace in our hearts, and the happy fellowship of good-will in every deed, we must silence these earthly things, stop their commotion in our minds and let them stand silent before His words of life, and His spirit will glow in and save us. Have you stepped into this joy of quieting the earthly side and reaching upward to the Lord of life? We make actual all too little in our experience this great and only source of comfort and safety that comes from seeking the strength of the Lord Jesus in His Divine Humanity, for He gives a strength that never fails and a joy that never grows dim, and if we will silence the earthly and worldly side before Him, we will find that it is He who says to us in our trials and the commotion of our temptations, "Come unto me, all ye that labor and are heavy laden and I will give you rest."



Joy and Power in Religion.

Most people would give a great deal to have both joy and power in their lives! How is it possible?

The way is incredibly simple. Theologians have made it hard, and many people who are not theologians have found it complex.

The trouble with so many of us is that we make religion to consist of a lot of abstractions, but fortunately there is another way, the way that the God of the Bible has always been trying to make men understand. It is the way of the simple personal relationship with Him. He tried it constantly in the Old Testament and when at last mankind became so alienated from Him that they did not understand Him at all He came before them personally, projected Himself as a human being among men. He then taught them the most beautiful lessons the world has ever heard and lived before them the most illuminating and helpful life the world has ever known. It is easy to understand God in Jesus.

There is thus both an abstract and a concrete way in religion. Theologians, and multitudes of others, have followed the abstract way which made religion well nigh lifeless, certainly dreary; but we, if we will, can make religion concrete and personal, and in so doing find the true secret of joy and power.

The secret which all men need to know, and which will transform earth into paradise and give us a perpetual victory, is *the intimate personal relationship with Jesus*. Jesus is God made known to men in a way that all men can understand and in a way that even children can grasp. Men make religion abstract and difficult and complex. God has tried to make it so simple that "wavering men, though fools, shall not err therein." The life and teachings of Jesus all can understand. His life and

teachings constitute the Christian religion. They are theology made simple, religion made easy.

Jesus stated it so plainly in the fifteenth chapter of John when he told of the vine and branches. "I am the vine; ye are the branches. He that abideth in me, the same bringeth forth much fruit: for without me ye can do nothing." To live in close touch with Him is religion. To live in intimate companionship with Jesus is paradise and victory.

When we think of Jesus as God then the whole Bible becomes His book to us; all of it relates to Him and all of it relates to us, for it is His message to us. The commandments become the orderly ways of life which keep us in touch with Him.

So many of us pray to a God who lives away up in the sky, in some remote place so far away that imagination cannot reach up to it. How much easier to talk personally to Jesus, and discuss our problems with Him, as a friend talks with friend? It is so easy to talk with Jesus, for He has lived our life. He knows our difficulties. He has undergone our temptations. He sympathizes with us as one who has suffered, knows how to sympathize.

If we think that it is not dignified and proper to think of God down on our plane, shall we not remember that it was He who came down, and of His own volition, not because we dragged Him down. He loves to walk and talk with us. If you do not think so remember these words: "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Could anything be more intimately personal? And it is His own invitation!

Those in all ages who have lived in this close companionship with Jesus have been the saints of the church whose lives we delight to honor. But it is just as possible for you and for me.

At the time He left the outward sight of men He told them that He was not really going away. "Lo, I am with you always, even unto the end of the age." Those who were able to realize that He had not gone away, and talked and walked with Him as a friend, were inexpressibly blest, but to many He became only an image in churches, or a half-forgotten picture in an ancient manuscript.

But the first age has come to an end and now we have the promise of the Book of Revelation, "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." Since He has made all things new in this New Age, He has likewise made this revelation of Himself new. The time has come when His words are being fulfilled. "The time cometh when I shall no more speak to you in parables, but I shall show you plainly of the Father." We see Him now as the Father, but as the Father dwelling with men in the tabernacle we recognize as Jesus. To Him we can approach without hesitation. We know that "in Him we live, and move, and have our being." He is our friend who understands and loves us and helps us to overcome. This is the true joy of life, to walk and talk with Him as friend with friend. "This is life eternal," knowing God in Jesus Christ, being able to say, "Jesus, my joy."

WALTER B. MURRAY.

Man, being essentially active, must find in activity his joy, as well as his beauty and glory.

"Lead Us Not into Temptation."

"The sense according to the letter is that the Lord leads into temptation, but the internal sense is that, He leads no one into temptation." (A. C. 3425.)

It is helpful to the understanding of this phrase in the Lord's Prayer, to observe that while it is true that the Lord does not tempt, yet man cannot enter into temptation except the Lord leads him. A paradox surely? Yes, *apparently* so. The meaning is, that it is only when man is willing to be led by the Lord or His truth, that temptation is possible. Only good men, that is, regenerating men, are tempted. The unregenerate experience no temptations, for there is nothing to tempt. Only those who possess conscience are tempted. Devils and evil spirits have no conscience, and hence never experience temptations.

That the Lord does not and cannot tempt, is made clear where the apostle James says, "God tempteth no man, but every man is tempted when he is drawn away of his own lusts and enticed." (i. 14.) Not only does James make the truth clear in this passage, that the Lord does not tempt man, but he also makes clear the cause of temptation.

There is a plane in man which receives an influx from above and also an influx from below. When these two meet in man, there is in consequence combat and conflict. And this, briefly, constitutes temptation. In A. C. 5470, it says, "The Lord is continually flowing into man with good, and into the good with truth; but man either receives or does not receive that influx. If he receives it, it is well with him; but if he does not receive it, it is ill with him. When he does not receive it, if he feels some anxiety, which is meant by 'distress of soul,' there is hope that he may be reformed; but if he has no feeling of anxiety, the hope vanishes. With every man there are two spirits from hell, and two angels from heaven; for man, being born in sins, can by no means live unless he communicate on the one side with hell, and on the other side with heaven. All his life is therefrom." Thus man himself is in a state of equilibrium between these two forces, each of which endeavors to gain the mastery over him. But being endowed with freedom of will, man, as of himself, has the power of choice between these two opposing forces; for "unless a man is interiorly in freedom in respect of all his affections and all his thoughts, he can never be so set in order that good and truth can take root" (A. C. 2879).

Again, "Spiritual equilibrium, which is freedom of choice, may be compared to a balance, in each scale of which equal weights are placed; but if a slight weight is added to either scale, the tongue of the scale begins to vibrate" (T. C. R. 478). Hence with those who are regenerating, there is constant conflict; sometimes man gives way to the evil, and lapses take place; at other times he, as it were, "puts his back against the wall," and fights against evil "for all he is worth." And but for the Lord's redemptive power, man would "go under." Hence we are told that "Christ was manifested to destroy the works of the devil." (I. John iii, 8.) And through you and me today the Lord still maintains that power. Thus by means of His truth acting within us He "brings us into temptation."

Remember, too, in this connection, that the struggle or conflict is not between heaven and hell—the struggle is between the powers of evil which a

man's natural and evil tendencies invite and the influx of heaven which he invites by his reception of revealed truth and life according to it. Moreover, and to emphasise this point, let me draw your attention to the fact that, in the land of Egypt, the children of Israel were at peace. At peace in Egypt? Yes! It was, however, the peace of slavery. It was not a state of combat, not a warfare. There was hard bondage, but no fighting or conflict. But when the Lord called the children of Israel out of Egypt, then the oppression by Pharaoh was increased against them; and the result was grievous trials and conflicts by those people.

In the vigorous address to the Israelites, recorded in the 23d chapter of Exodus, where it is promised that the angel of the Lord should go before them, is it said that if they would obey His voice He would secure them from the combat with their enemies? By no means! Indeed, it is declared that the Lord would bring them in unto their enemies.

I have read somewhere that whenever anyone attempts to throw his weight on the side of God, the devil always becomes more or less active in that person's soul, or words to the same effect. And you will remember the Lord said to His disciples of old, "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv, 19). These words should greatly stimulate and strengthen those of you who are fighting the great battle of individual regeneration.

Now, all this is the very reverse of the common and altogether erroneous idea, that temptations attack those who are confirmed in evil, rather than those who are in the way of regeneration.

I have just been reading a book by Harold Begbie, entitled, "The Day That Changed the World," which in some respects is rather soft, even sensational, its one redeeming feature being the idea that God is not a mere belief, a theological theory, but a living, ever-present, ever-active, loving God, the source and center of our life, its weakest feature being the regeneration of the world by mere kindness. There is not a single hint of *the* most important factor in our regeneration, viz., the shunning of evils, as sins against God, without which there is no individual regeneration. The fact is, and one which ought to be emphasised constantly, that he who receives and endeavors to live spiritual truth, thereby opens the way for the assault of evil, whence arises temptation; and the deeper and more interior the life from that standard, the deeper and more subtle will be the conflict, and the richer the joy of victory. The same defect mars "The Greatest Thing in the World" (by the late Prof. H. Drummond), as the book above referred to. I might add, that the latter contains a very distinct allusion to H. II. n. 332, which is another redeeming feature of the book.

Temptations, then, affect the good only, and not the evil. All that the latter need are opportunities to carry out their delights, which are evil. It goes without saying that we have, and can have, no adequate conception of our Lord's temptations, for the temptation of the highest and best is the most subtle and deadly. He who was without sin, who was Himself the very Divine Truth incarnate, and finally the Divine Good, suffered the most grievous temptations of all—the onslaughts of the lowest

hell; indeed, even the angels in their mistaken kindness, would have hindered, by their very help, the Lord's great work of Glorification. And those who follow the Lord must be with Him in His temptations. James, the apostle, very strikingly exclaims, "Count it all joy when ye fall into divers temptations." (i. 2.)

These are the things that matter today in our church and individual life. Instead of which, how often—painfully often—we allow the things that are of very little consequence to dominate, to the exclusion of the most worthy ideals it is our privilege to have inherited. It is the great ideals and ends of life for which we ought to pray and strive today; and we should insist in keeping them constantly before ourselves individually and the church. The church, as an organized body, needs waking up to a full realization of the things that matter. But we temporize with them—in business life, in social life, and in church life. May the ghastly, murderous war in which our nation is now engaged teach England at least its truest *needs*, not its *wants*. Said a man to me the other day, "I often think, what's the use of trying and worrying to do what's right; one might just as well jog along comfortably and naturally instead." "Ah," I interrupted, "take the line of least resistance?" "Precisely!" he exclaimed. "But," I added, "there is really no need to worry at all over such matters. The Lord has said, 'My yoke is easy, and my burden is light, and what *He* says *He* means.'" "Those who have faith rarely obtain the objects of their desire while they are desiring them; and yet, if it be for their good, they obtain them afterwards when not thinking of them." (D. P. 3535.)

True it is, that those who follow the Lord must of necessity be with Him in His temptations. But He bids His followers be of good cheer, for He has overcome the world. His peace He gives, not as the world giveth, and says, "Let not your heart be troubled, neither let it be afraid."

When, therefore, we pray to the Lord, that He lead us not into temptation, we thereby express the deepest humiliation possible from a sense of our own inability to help ourselves in the time of temptation, together with a whole-hearted confidence in the Divine Power of the Lord.

Let us remember, finally, that it is one thing to be tempted and quite another thing to yield in temptation. The temptations of the evil, or of unregenerate men, are like a fire which devours them, but the temptations of good men, or of those who are regenerating, are like a fire which purges and refines them. Evil men in their temptations are like those "mighty" men of Nebuchadnezzar's army, who were destroyed by the furnace into which they cast Shadrach, Meshach, and Abednego; but good men, in their temptations, are like those three splendid youths, just referred to, who walked in the midst of the fire and suffered no harm, but were attended by one "like the Son of God." The power, then, to overcome in temptation is the power of the Divine truth; and where that is wanting, power to overcome is wanting. Hence the necessity for instruction in the truth, that we may learn to act from good, that is, from charity.—REV. W. T. LARDGE, in *New-Church Weekly*.

Prayer is not overcoming God's reluctance, it is laying hold of His highest willingness.—ARCHBISHOP TRENCH.

A Spiritual Ad Interim.

Among the professed disciples of the New Church, as visibly organized, we may, without much effort, discern a lack of continued interest toward a steadfast development in spiritual knowledge, and a consequent apathy in the uses of the church. The history of many societies connected with the New Church shows a lamentable inconstancy on the part of its young men and women whose fathers and mothers had been founders and supporters in its early days. When it is understood that there ought to be a systematic up-building of the visible church, beginning with the children of the Sunday-school, and continuing through a period of increasing study and knowledge of doctrine in its application to life, we naturally expect to see results contributing by these means to the establishment and increase of the Lord's New Church before the world. Why, then, the apparent failure of our hopes in this direction?

Must we not take a broader view of life and its direction? Let us divide the journey of life into three general periods—childhood, young manhood and adult age—assigning to each its legitimate sphere. First, in childhood, the innocence and confidence of objective knowledge from without as it comes from spiritual influx, makes good impressions which attach and remain. It is in the second period, young manhood or womanhood, when the ultimates of life are so attractive, and the preparation and performance of natural uses seem to crowd upon and obscure the more interior perceptions, that we can and do enter a spiritual wilderness and forget even the truths of childhood. The Lord and His providence cover us then with a cloud. We seem to forget Him and the goods and truths we have learned in early life are, for the time at least, blotted from the memory, oftentimes in shameful denial. In pursuing a love of the world, we are mercifully left in obscurity or darkness lest we profane holy things. This condition seems to be an apparent interim, when the natural only has sway, and the uses of a moral and civic life are uppermost. Hence, although we may deprecate the seeming indifference of many of our young people and their neglect of the church and its ordinances, it is not a state altogether evil. The wilderness journey, full of forgetfulness and doubt though it may be, brings promise of a better state, when the Lord will not seem so far away, and He can act in bringing repentance into conscious effort, and the mind can come again in later years to a knowledge of His love and wisdom, more precious than all the attractions and pleasures of the world. When we allow the Lord to lead us, our declining years will blot out the memory of the temptations of youth and bring us into a state of joy and peace vouchsafed to those who humbly follow Him and keep His commandments. We can then see what a blessing it was, that He hid from us in our thoughtless days the spiritual truths and goods so necessary for a heavenly life and protected us from the consequences of their denial during our wilderness journey.

A. H. C.

The Sin of Fault Finding.

There are many homes where the happiness of its inmates is marred, and in some cases totally wrecked, by fault-finding. Many couples who be-

fore marriage saw few, if any, faults in each other, when brought together under the same roof become irritated by the slightest inconvenience or grievance.

As it grows it produces a chronic soreness, so that the mildest, the most reasonable suggestion, the gentlest implied reproof, occasions burning irritation. And when this morbid state has once set in the restoration of love is well nigh impossible. It usually ends in the divorce court.

Strange a man frequently fails to note how inconsistent he is. He will usually be guarded in his criticisms of meals served in a restaurant, but most unreasonable and cross when anything in the home does not come up to his exacting requirements.

He is also, as a rule, most careful in his use of language and in his manners when finding fault with business associates, particularly when conscious that to act otherwise would prejudice his success. But in the freer atmosphere of the home he criticises everything that touches him without ceremony and without mercy.

And what is applicable to a husband is just as applicable to a wife. It is a sad case, indeed, when either assumes before the outside world the appearance of a most agreeable person, but is in private a habitual fault-finder.

And so it is in society. Wherever such people are—in the car, in the church, on the street, or in other people's homes—they constantly see something to find fault with.

What is the trouble? Why are they so unhappy? And why do they make it so unpleasant for every one with whom they are associated? Because there is a great beam in their own eyes. This serious obstruction to their vision is caused by evil. Jealousy, envy, covetousness, discontent, malice, self-conceit, and other forms of hatred, lighter or more grievous, are the cause of the trouble. They blur the vision, and make it impossible to see the defects in others clearly, and thus to do anything to remove them.

The consciousness of faults in ourselves and the realization of the hardship of eradicating them will give us a more tender regard for the weaknesses of others. We may not excuse the wrong, but will be more patient and considerate of those who suffer from it and more tactful and gracious in speech when called upon to reprove or correct others. When the beam is taken out of our own eyes then only shall we see clearly to remove the mote from our brother's eye. (From a sermon by Rev. L. G. Hoeck, in the Cincinnati Commercial Tribune.)

Communications

The Messenger's Position on the War.

TO THE EDITOR OF THE MESSENGER:—I am sending you herewith, though late, my subscription to the MESSENGER. The reason for my delay has been, I confess, a feeling of doubt as to the propriety of my renewing my subscription. One does not usually subscribe to a periodical unless one is in substantial accord with it on fundamentals, and as I do not find myself so on one great subject in which, it seems to me, fundamental things are involved, I have concluded that the best course for me is to frankly express my mind and send you my subscription.

It is now more than a year since the MESSENGER affirmed its position in regard to the Great War to be one of neutrality; and though, so far as I have seen, it has not, like the *New-Church Review* in a recent number, reaffirmed that position, I have noticed no word which seemed to indicate that it had reconsidered this attitude.

The position assumed by the MESSENGER and the *Review* apparently owed its inception to the injunction of President Wilson to the people of the United States to be neutral not only in act but in thought and word. It was an admonition which the President was not entitled to make except in so far as the right of free speech is given to every citizen. Americans do not concede the right to even the highest official in the land to govern their thoughts and words. To take refuge behind this admonition seemed a position of weakness. For what were we to be neutral about? What does it involve? Elihu Root has clearly summed up what it involves: "We were to be not merely neutral as to the quarrels of Europe, but neutral as to the treatment of Belgium; neutral between right and wrong; neutral between justice and injustice; neutral between humanity and cruelty; neutral between liberty and oppression." The great fact about this contest is that it is between forces representing the fundamentally opposite ideals of freedom and force. For New-Church periodicals to shrink from taking a firm stand on such an issue seems a grave error.

HAROLD BROADFIELD WARREN.

Brookline, Massachusetts.

[As there are others who feel as Mr. Warren has expressed himself concerning the policy of the MESSENGER in remaining neutral during the present distressing war, a word of comment may be useful. It seems to us that Mr. Warren has taken the only reasonable ground in maintaining his support of Convention's journal, for it is a principle of heaven, as well as of the preservation of our uses as an organization, that we be influenced one by another to act together in unison. If each should turn from church uses because of differences of opinion, our organizations would soon dissolve, and the church perish as an organization. We would encourage everyone to stand by the church and its work throughout these disturbing times, though it require bitter disappointment. The MESSENGER did not take the position of neutrality because of anything that President Wilson said, nor has it been neutral as to "thought and word" concerning the great principles involved in the widespread conflict. The MESSENGER, as may appear from reviewing its editorials, has discussed every principle from every angle conceivable. It has in the strongest terms denounced that which is erroneous and not Christian in spirit and has declared the truth in unmistakable words. We have not been neutral between right and wrong as principles, but we have tried to avoid blaming one side as against the other. The church includes both pro-Germans and pro-allies, and in the end it will serve the greatest and the highest use by confining its efforts to that higher plane of principles that apply alike to both sides. The principles that would require the MESSENGER to sit in judgment on the invasion of Belgium, and condemn the one at fault, would likewise compel it to judge of the endless succession of political and historical acts therein involved, and to act as arbiter on the long series of recriminations between the opposing sides. It seems that the only position of the New Jerusalem compatible with its spiritual functions is that of no bitterness, no censure, no recrimination; yet to stand unswervingly for the truth of the Spirit, and to show the love and patience worthy of the children of God.—Ed.]



Sunday Afternoons



The Daisy.

I'm just a little daisy
 Among the other flowers,
 Just a small white daisy,
 Nursed by sunshine and by showers.

But daisies have a golden heart,
 All I have ever seen.
 And when I think of that, I'm sure
 I'm rich as any queen.

And I have heard some people say,
 The daisy's their delight.
 And so I'm happy just to be
 A daisy small and white.

But I will spread my petals wide.
 And try my best to be
 As sweet and good a little flower,
 As God meant me to be.

SARAH MARTYN WRIGHT.

The Golden Key.

From the Fairy Tales of George MacDonald.

(Continued.)

Before long she arrived at a precipice, in the face of which a stair was cut. When she had ascended half-way the stair ceased and the path led straight into the mountain. She was afraid to enter, and, turning again towards the stair, grew giddy at the sight of the depth beneath her, and was forced to throw herself down in the mouth of the cave. When she opened her eyes she saw a beautiful little creature with wings standing beside her, waiting.

"I know you," said Tangle. "You are my fish."

"Yes. But I am a fish no longer. I am an aëranth now."

"What is that?" asked Tangle.

"What you see I am," answered the shape, "and I am come to lead you through the mountain."

"Oh! thank you, dear fish—aëranth, I mean," returned Tangle, rising.

Thereupon, the aëranth took to his wings and flew on through the long, narrow passage, reminding Tangle very much of the way he had swam on before when he was a fish. And the moment his white wings moved they began to throw off a continuous shower of sparks of all colors which lighted up the passage before them. All at once he vanished, and Tangle heard a low, sweet sound, quite different from the rush and crackle of his wings. Before her was an open arch, and through it came light, mixed with the sound of sea-waves.

She hurried out and fell, tired and happy, upon the yellow sand of the shore. There she lay, half asleep with weariness and rest, listening to the low splash and retreat of the tiny waves, which seemed ever enticing the land to leave off being land and become sea. And as she lay, her eyes were fixed upon the foot of a great rainbow standing far away against the sky on the other side of the sea. At length she fell fast asleep.

When she awoke she saw an old man with long white hair down to his shoulders, leaning upon a stick covered with green buds, and so bending over her.

"What do you want here, beautiful woman?" he said.

"Am I beautiful? I am so glad!" answered Tangle, rising. "My grandmother is beautiful."

"Yes. But what do you want?" he repeated, kindly.

"I think I want you. Are you not the Old Man of the Sea?"

"I am."

"Then grandmother says, have you any more fishes ready for her?"

"We will go and see, my dear," answered the old man, speaking yet more kindly than before. "And I can do something for you, can I not?"

"Yes— Show me the way up to the country from which the shadows fall," said Tangle. For there she hoped to find Mossy again.

"Ah indeed, that would be worth doing," said the old man. "But I cannot, for I do not know the way myself. But I will send you to the Old Man of the Earth. Perhaps he can tell you. He is much older than I am."

Leaning on his staff, he conducted her along the shore to a steep rock that looked like a petrified ship turned upside down. The door of it was the rudder of a great vessel, ages ago at the bottom of the sea. Immediately within the door was a stair in the rock, down which the old man went, and Tangle followed. At the bottom the old man had his house, and there he lived.

As soon as she entered it, Tangle heard a strange noise, unlike anything she had ever heard before. She soon found that it was the fishes talking. She tried to understand what they said; but their speech was so old-fashioned and rude and undefined that she could not make much of it.

"I will go and see about those fishes for my daughter," said the Old Man of the Sea.

And moving a slide in the wall of his house, he first looked out and then tapped upon a thick piece of crystal that filled the round opening. Tangle came up behind him, and peeping through the window into the heart of the great deep green ocean saw the most curious creatures, some very ugly, all very odd, and with especially queer mouths, swimming about everywhere, above and below, but all coming towards the window in answer to the tap of the Old Man of the Sea. Only a few could get their mouths against the glass, but those who were floating miles away yet turned their heads towards it. The Old Man looked through the whole flock carefully for some minutes and then, turning to Tangle, said:

"I am sorry I have not got one ready yet. I want more time than she does. But I will send some as soon as I can." He then shut the slide. Presently a great noise arose in the sea. The Old Man opened the slide again, and tapped on the glass. Whereupon the fishes were all as still as sleep.

"They were only talking about you," he said. "And they do speak such nonsense! Tomorrow," he continued, "I must show you the way to the Old Man of the Earth. He lives a long way from here."

"Do let me go at once," said Tangle.

"No. That is not possible. You must come this way first." He led her to a hole in the wall, which she had not observed before. It was covered with the green leaves and white blossoms of a creeping plant.

"Only white-blossoming plants can grow under the sea," said the Old Man. "In there you will find a bath, in which you must lie till I call you."

Tangle went in and found a smaller room or

cave, in the farther corner of which was a great basin hollowed out of a rock and half full of the clearest sea-water. Little streams were constantly running into it from cracks in the wall of the cavern. It was polished quite smooth inside, and had a carpet of yellow sand in the bottom of it. Large green leaves and white flowers of various plants crowded up and over it, draping and covering it almost entirely.

No sooner was she undressed and lying in the bath than she began to feel as if the water was sinking into her, and she were receiving all the good of sleep without undergoing its forgetfulness. She felt the good coming all the time. And she grew happier and more hopeful than she had been since she lost Mossy. But she could not help thinking how very sad it was for a poor old man to live there all alone, and have to take care of a whole seaful of stupid and riotous fishes.

After about an hour, as she thought, she heard his voice calling her and rose out of the bath. All the fatigue and aching of her long journey had vanished. She was as whole, and strong, and well as if she had slept for seven days.

Returning to the opening that led into the other part of the house, she started back with amazement, for through it she saw the form of a grand man, with a majestic and beautiful face, waiting for her.

"Come," he said; "I see you are ready." She entered with reverence.

"Where is the Old Man of the Sea?" she asked, humbly.

"There is no one here but me," he answered, smiling. "Some people call me the Old Man of the Sea. Others have another name for me, and are terribly frightened when they meet me taking a walk by the shore. Therefore, I avoid being seen by them, for they are so afraid that they never see what I really am. You see me now. But I must show you the way to the Old Man of the Earth." He led her into the cave where the bath was, and there she saw, in the opposite corner, a second opening in the rock. "Go down that stair, and it will bring you to him," said the Old Man of the Sea.

Beyond Price.

A gentleman was walking with a little boy at the close of the day, and in passing the cottage of a German laborer the boy's attention was attracted to the dog. It was not a King Charles nor a black-and-tan, but a common cur. Still, the boy took a fancy to him, and wanted his father to buy him.

Just then the owner of the dog came home from his labors, and was met by the dog with every demonstration of joy. The gentleman said to the owner:

"My little boy has taken a fancy to your dog, and I will buy him. What do you want for him?"

"I can't sell dat dog," said the German.

"Look here," said the gentleman, "that is a poor dog, but as my boy wants him, I will give you five dollars for him."

"Yaas," said the German, "I know he is a very poor dog, and he ain't wort' almost nottin', but dere is von liddle ding mit dat dog vat I can't sell: I can't sell de vag of his tail, ven I comes home at night." — *Forward.*

The Children's Star

Oh, the brightest star and the lightest star—
 The most wonderful star on high—
 Is hung each night by Angels white
 In the tallest arch of the sky!
 'Tis the children's star that shines so far
 And cheerily sheds its light
 To point the way to the Land of Day
 And bring them safe through the night.

—Selected.

The Sunday-School

Beginning Early.

Prof. Berle, D. D., in discussing the subject of "Language the Instrument of Knowledge" among other important things has this to say: "A very large fraction of the entire process of what we call elementary education is taken up in this business of the *expulsion of errors* which have been carelessly permitted to become integrated in the minds of children." And in another place in his essay he rightly says that physical defects of eye, feet, hands or body, are, with wise parents, almost immediately attended to, but with mental defects which show in the form of bad diction, faulty vocalization, the poor selection of words and the pernicious use of "slang" with Americans—with these defects Dr. Berle says parents today are almost oblivious of, or worse, encourage them by their own example.

But these mental defects can be readily overcome if we begin early enough and if parents will train themselves as well as their children. As an example of what can be done Prof. Berle goes on to say: "When one of my own children was small I noticed a certain tendency to make bad work of a certain combination of consonants. Thereafter, daily, for several weeks, as a playful exercise with this baby, I repeated in its ear the proper vocalization of that combination and presently the confusion disappeared. Left alone that habit would have become fixed."

But notice the significant words that follow this statement, "That work of the above kind will in a few years produce results in the child that will seem like a dream." "You observe, of course, that this training begins not with the child but with the person or persons who have the child in charge. In general it means the parents."

But all that is said above can and should be taken by parents and guardians and transferred to the vastly more significant and important fields of spiritual education. If this is done the "little one" in their home and in themselves will in the Lord's time "become a thousand" and they will know the blessedness of seeing themselves and their children growing to the measure of manhood and womanhood which is the measure of angelhood.

Lesson Helps for April 9, 1916.

Recitation: Matthew xxviii, 19-20.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

V. 19. The revelation of the Divine Love from the Divine Humanity to both the heart and the intellect leads the intellect to receive the Divine instruction which says go carry the truth to all kinds of good affections baptizing them with the baptism of repentance into the life from the Divine Love, Divine Truth and Divine Love of Use.

V. 20. Obedience is the first and fundamental law of Christian life and without it there is no beginning in the life that saves. In the life of a church or individual the

Divine Presence is consciously known and present until through evil life and false thought that Presence is driven out and the "consummation of the age," not "the end of the world" comes in.

Class Work: Judges vi, 1-24, 33-40. Midianites Overrun the Land.

With Primary Classes cover just the main points, the disobedience, the Midianitic invasions, the call of Gideon, the proofs of Divine interest in Israel's trouble. Helps in "Sower Notes," vol. 2, pp. 76-82; "On Holy Ground," pp. 156, 157; "Dictionary of the Bible" (Hastings). With Junior Classes cover the same points, but with more detail and with more specific attention to lessons drawn from the story. Helps the same. With Senior Classes take up the spiritual meaning of the Midianites and the reason for their coming, consider Gideon as a type or representative of the Lord's Truth, think of the spiritual meaning of the signs and proofs given Gideon. Helps the same and in addition: Odhner's "Correspondences of Canaan," pp. 106, 115-119.

PRIMARY.

Last Sunday we learned how Jabin, king of Hazor, and Sisera, who was his captain, oppressed the children of Israel because the Israelites had disobeyed the Lord. Deborah and Barak helped the Israelites to get free from the Canaanites and to destroy them in battle and their leader Sisera. Now again the Israelites did wrong and did not do what the Lord asked them to do, so what happened? For seven years the Midianites oppressed the children of Israel. Do you know who the Midianites were? We heard of them way back in the story of Joseph. It was they who drew Joseph out of the pit. (Gen. xxxvii. 28.) Among the Midianites near Mt. Sinai Moses came from Egypt and married a daughter of the priest of Midian. (Ex. ii. 21.) When the children of Israel came out of Egypt, Jethro, the father-in-law of Moses met them and rejoiced at the deliverance of the Israelites. (Ex. xviii. 9.) The Midianites were distantly related to the Israelites having the same forefather, Abraham. They were a wandering tribe moving from pasture to pasture and in trading following the caravan routes with their camels. But they became an evil people as we see from our chapter today. But how did they treat the Israelites? Look at verses 2-6. When the Midianites came up the fertile valley which leads from the Jordan river to the Plain of Esdraelon the children of Israel went into the caves in the mountains and hid themselves until the hated people had gone away. Did the Midianites come alone? Where did we hear of Amalek before? Let the teacher turn to Ex. xvii. 8-16. When these evil invaders went away did they leave anything for the Israelites or for their cattle? No, the Midianites, like the invasions of locusts or grasshoppers in Palestine, left nothing green for man or beast. They came in great numbers and had their tents and camels with them. Look at the picture of tents and camels in "On Holy Ground," pp. 29, 31, 34 and 13, 109.

When the children of Israel cried unto the Lord for help what did he do? (Verses 7, 8.) The people must know that all their troubles came from doing wrong, for if they did not know this the Lord could not help them. If we keep right on eating things that make us sick can the doctor help us to get well?

What happened one day to Gideon? First, what tribe did Gideon belong to? Read verse 15. The angel of the Lord came to him and told him that the Lord was with him. But Gideon was unhappy and couldn't see how the Lord was with him when the Midianites were so evil to the children of Israel that they had to hide in the caves and even now Gideon was getting wheat ready to hide in the winepress so that it would be safe. What did the angel say to Gideon? (Verse 16.) Was Gideon satisfied? What sign was given by the angel? When Gideon saw that it was really an angel of the Lord what did he say? Let the teacher read Ex. iii. 6 and xxxiii. 20.

When Midianites gathered with the Amalekites in the valley of Jezreel what did Gideon ask the Lord? Tell the children in an interesting way about the dew and the fleece of wool. Look at the picture in "On Holy Ground," p. 157. Bring a picture of wooly sheep to the class if one can be found.

JUNIOR.

Where before have we heard of the Midianites? Take your Bibles and turn to Gen. xxxvii. 28 and Ex. xviii. 9. Look at the maps in the "Bible Atlas," pp. 44, 50, 60, and see where the Midianites lived. In the story of Joseph you remember that they were then some of them near Dothan

in the center of the land of Canaan. The Midianites were a good people at first but later became idolatrous and evil. They were a wandering people going wherever they could find pasturage for their flocks. The modern Bedouins are much like them in character. See the pictures of some Bedouins in "On Holy Ground," pp. 158, 172, 202.

What was it that caused the Israelites to be delivered into the hand of the Midianites? Again that one word that covers so much sin-disobedience. Israel would get into trouble through disobedience and then be punished for it and then be delivered only to go wrong again. Do you know of children who often get into trouble because they keep doing things that their parents have told them that they should not do? Sometimes they play too much and do not do the work they were told to do, sometimes they eat something that has made them sick before, or again they tell a wrong story about something that has happened. So Israel was very often in trouble because of her disobedience.

But how did the Midianites treat the children of Israel. When the harvests were ready then these evil people came up from the Jordan valley and with the Amalekites and the "children of the east" they took what crops they needed, let their cattle eat the rest, and departed leaving nothing green in sight. Do you ever remember hearing of the Amalekites before? Supposing someone in the class turns to Ex. xvii. 8-16. Some one tell what a camel looks like. See pictures in "On Holy Ground," pp. 29, 31, 34. Verse 5 speaks of grasshoppers. In olden times and even now Palestine was overrun by immense armies of locusts that came so thick that the sun was darkened and when they left nothing green could be seen. In some of our western states they now have invasions of locusts. For pictures of Bedouin tents see pictures in "On Holy Ground," pp. 13, 109.

Did the Israelites begin to wish for deliverance from Midian? They were weary from these repeated attacks and tired of having to run for safety to caves and dens. Read verse 6. When the Lord answered their cry, what did the prophet say to the Israelites? When we have done anything wrong or evil we have to be told plainly about it before we can be helped, otherwise we will not see how wrong it all has been and we will go and do it again.

Some one now tell me what Gideon was doing when an angel came to him. In the "Bible Dictionary" (Hastings) vol. 1, p. 50, the teacher can see a good picture of a threshing floor—a broad, level space often in the fields on which the corn or grain was laid and cattle driven over it until the wheat was separated and the chaff driven away by the wind. Gideon was working at one of these "floors" and getting wheat ready to hide in a wine press when the angel appeared unto him. A wine press was a pit cut out in the rock in which the grapes could be thrown and then pressed and the juice run into a lower basin cut in the rock. See a picture of a modern Syrian wine press in the "Dictionary of the Bible," vol. 4, p. 869.

Was Gideon discouraged with the hard conditions of Israel? Someone read what he said to the angel. (Verses 13, 15.) And the angel's reply? (Verses 14, 16.) Was Gideon satisfied then? No, he wanted a "sign," and what sign was given him? About Gideon's fear remember or look up Ex. iii. 6 and Ex. xxxiii. 20. In ancient times the Jews felt that they couldn't see God and live.

When the Midianites and their confederates finally gathered in the valley of Jezreel, what did Gideon do? What tribes did he call to his help? (Verses 34, 35.) Put a mark on your map for the location of Jezreel. Tell of the two signs or proofs that the Lord would come to the help of Gideon.

SENTER.

The book of Judges deals with the stormy, transition period in the life of Israel. It corresponds, as we saw last week, with that period in human life before firm, strong principles are fixed in the character. There is much disobedience, times of repentance when the Lord comes to the rescue and many lessons in the nature and character of the work of regeneration. One of these times of transition is youth. And one of the many lessons which youth must learn, often through hard experience, is, that disobedience inevitably brings its punishment and the temporary loss, at least, of the peaceful and good loves and true thoughts of the heavens, because sin of some sort has cut off or suspended the useful love of the neighbor.

With Israel, their disobedience brought the punishment of the oppression of the Midianites. And the Midianites mean what? Recall what they did for Joseph (Gen. xxxvii. 28) and the encouraging words of Jethro, a priest of Midian. (Ex. xviii. 9.) Remember, too, that Midian, the ancestor of the Midianites of the period of the Judges, was a son of one of Abraham's wives. In a good sense, then, the Midianites mean those who are in the truth of simple goodness; that is, in the truth of the letter of the Word and in the teachings of simple kindness and natural helpfulness. But natural, simple goodness is like copper and corresponds to it, and copper, we know, is easily bent in all directions. So simple goodness, unless it has also spiritual goodness, is easily turned to evil and falsity. The Midianites, then, in our chapter today mean falsities of external evils of sense and pleasure.

In verse 2 the "caves" and the "dens" into which the Israelites went for protection against the Midianites might mean the obscure perceptions of truth in which one has to take refuge when his spiritual Midianites are invading the lower degrees of his mind. The Amalekites mean "falsity from interior evil which acts secretly upon the conscience" (A. 8593). These interior falsities, falsities which excuse pride, lust, love of praise and dominion or the more infernal things of depraved human life, these false things Midian associates with himself.

In verse 4 notice what these Midianites destroyed: "increase of the earth," that is, true thought and plans of usefulness, "sheep" or "goat," "ox," "ass"—which are affections for thinking and planning and doing deeds of natural kindness and usefulness.

The camels of the Midianites seem to mean stubborn but literal interpretations of the Scripture and of life which excuse evils of life, especially the evils of pleasure and sense. The excuse, "I work hard all the week and I have a right to spend Sunday at golf, boating, fishing or automobiling," is one of these "camels" of our spiritual Midian. Let the teacher work out others.

Grasshoppers, that in Palestine come in such immense numbers and leave little or nothing green behind them, represent forms of apparent truth or appearances of truth which in a false mind are used to pervert truth and so leave evil loves free to do what they will. The appearance that human prudence does all, the appearance that "evolution" is the law of racial development, the appearance that worldly success is the highest form of success—these appearances when applied to Scriptures and human life pervert all truth and leave evil with no internal restraint.

In verse 11. What does Gideon mean? What tribe did he come from? Look at verse 15. Manasseh means internal or spiritual goodness and Gideon means the truth of life associated with such goodness. "Threshing wheat by the wine press to hide it from the Midianites," represents the effort, in times of temptation and trial, to preserve some little saving charity and sustaining practical goodness done from a love of the Lord.

Notice the words of encouragement spoken by the angel to Gideon (verses 12, 14, 16). The "fire out of the rock" (verse 21) perhaps means the spiritual fire from the Divine Zeal or Love which, coming out of the hard letter of the Word, sustains us in the fight with our spiritual Midians and becomes the "sign" of spiritual success.

Verses 33-40. Spiritual dew is what? Look up A. 3579. "Truth of good"; "the truth of peace" (A. 8456). This truth when it descends into and fills simple, innocent thought and goodness is a sign and proof of the Lord's presence and power and gives strength and courage to put away all falsities which excuse evil life. As is suggested in the "Sower Notes," the dry fleece of wool very likely means the spiritual state of the Midianites, in which is the appearance of kindness and charity, but no "truth of good" or "truth of peace" within.

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

Boston Society.

The Young People's Association held their monthly meeting on March 2d, when plans were considered for the annual meeting in April, also for sending a delegate to conference. The Association has been helping in the work of collecting money and useful articles to send to England in response to the appeal received from our English friends.

The last monthly tea party of the season was held on March 17, the entertainment being a cantata entitled "The Building of the Ship", by Henry Lahee, the words taken from Longfellow's poem, sung by the quartette and choir under the direction of the organist, Mr. Horace B. Blackmer.

The New Church in India.

From the report of the Hindi Swedenborg Society as presented at the annual meeting, December 31st and January 1st, and reported in the *New-Church Weekly*, it is learned that the number of members is 36. Amongst those who joined during the year are Mr. H. D. Choksi, B. A., a distinguished teacher in the Baroda State Service; Mr. Blaise Alexander D'Sylva, the first gentleman to join from the Indian Christian Community, and Mr. Mathura Das, of Lahore, who has been a devoted student of Swedenborg for the last four years. Total number of books sold at the depot is 36. Number of books issued from the Library, 58 (against 34 during 1914). The *Heart of India* was successfully brought out during 1914, but only secured 35 subscribers in India and a few elsewhere. Though kind donations were received from several quarters, the Committee decided to suspend the publication for some time to come, for financial and other reasons. Mr. C. H. Patel, is the Secretary. Mr. A. E. Penn, the only English New-Churchman in India who has joined the Society, was elected President for 1916, and Mr. M. R. Bhatt, Vice-President.

England in War Time.*

Birmingham, November 9, 1915.

. . . It cheers the people here to get a good word from America. This war is a great strain on them in every way. . . They are gladly giving their all. We have sent fifty-two men to the army and two have been killed.

Everyone's time and money are devoted to some war work. We sew two days a week at the church for the hospitals, and one of our ladies has the ladies at her home three times a week, when we stay to tea. . . .

Irene has been doing work at the Council House in connection with the registration and sorting into classes of the men of the whole kingdom. Women and children are also registered and ages grouped, and those suitable for making munitions marked. Irene also takes one day a week to help care for the children of the women munition workers. A house near the works has been taken, fitted up most comfortably and the babies are left there all day. There is a matron, maids and proper nurses, but the ladies have to be there every day, so Irene goes with some of the young ladies; it is hard work and she comes home very weary. Toys are very expensive and dolls hard to get, so I have been trying my hand at old-fashioned rag dolls. If the children take kindly to my samples I will make more. . . .

I have not been to London since the raids began. The raid on Birmingham has not come off yet. We thought last week the zeppelins had really come, so many guns were

fring one after another, then a number all together. We afterward heard that word had been sent here to try all the guns, as a number of zeppelins were heading this way; but they did not come. London is having a visit every little while, two a week sometimes, but the papers are not permitted to publish accounts of them.

[Parts of a very interesting letter from Miss Irene Schreck will be published next week.]

Pittsburgh Society.

The Pittsburgh Society ended, Thursday, March 16th, a very successful series of lectures, founded on Swedenborg and the Writings. The first lecture was given Thursday, March 2d, by Rev. Julian K. Smyth, of New York City, official head of the New Church. His subject was "The Life of Swedenborg". Mr. Smyth's pleasing manner of delivery, together with the very interesting subject, pleased the audience immensely.

This lecture was not given in the church, as in former years, but in the Lecture Hall of Carnegie Library, the attendance being close on to two hundred people, one-third of whom were strangers.

The second lecture, given at the church was delivered by Rev. Homer Synnesvedt of the Pittsburgh Academy Church, his subject being, "The Practical Saving of Souls", a philosophic and scientific treatment of the subject of Regeneration. Mr. Synnesvedt's experience as teacher and lecturer in the General Church Academy at Bryn Athyn, made it possible for him to deliver this deep subject, in a very simple and comprehensive manner, using a large blackboard to illustrate the deeper points. This lecture was not only attended by our own members, but also by a large delegation from the Academy Church, as well as not a few strangers. Everybody was apparently pleased and no doubt greatly benefited by this delightful discourse.

The third lecture, ending the series, was held at the church, March 16th, and was delivered by our own Pastor, Rev. Wm. G. Stockton, whose subject was "The relation of the Natural and the Spiritual Worlds". This was a most interesting subject and was delivered in a most pleasing manner, within comprehension of all. Mr. Stockton also used a blackboard to illustrate the deeper points of his discourse. This lecture covered such an interesting field, also a subject much discussed at the present day, and was so well received by the audience, that we feel that we should go further and offer this lecture to our societies in distant cities. We would, therefore, be pleased to give any of the societies within the jurisdiction of the Ohio and Pennsylvania Associations an opportunity to hear same. The Committee on Lectures would be glad to entertain any call from the other societies to do so, as we feel confident that we could induce Mr. Stockton to deliver this lecture abroad, in spite of his modesty in such matters.

Summing the series up, we feel that we have attained greater success than in former years, as the lectures were not only well attended but were on a broader plane than heretofore and were delivered by most proficient speakers. The attendance at Carnegie Library Hall was by far the largest than any in former years, also the largest number of strangers attending. The attendance of the second and third lecture was not so large, although they were well attended but not so much so by strangers. It is, therefore, apparent that the greatest success, so far as numbers go, can be obtained by holding New-Church lectures on neutral ground. This is a point we have learned during our experience and we expect to hold at least one lecture each year, some place other than in the church and to secure the services of the best lecturers obtainable, notwithstanding the high expense of such arrangements, as we feel that this is a most useful missionary work.

*Extracts from a letter written by Mrs. E. J. E. Schreck to her sister in Newton, Mass.

A Missionary Round Trip to Wisconsin.

Having entered into correspondence with some thirty New-Church people in Wisconsin whose addresses were given me by the Board of Missions, and also with others who were previously known to me, I left home March 3 to call on those who by letter had expressed a wish to see me. They were all isolated receivers with the exception of the Rockford people to whom I also made a flying visit.

My first stop was La Crosse where I called at the home of Mr. C. W. Dickinson who was just on the eve of starting on a business trip to Washington, D. C., and the East. Mr. Dickinson is an old acquaintance from our State Fair tent and has also called at our home in Minneapolis. He was born and raised in the New Church, and is the author of some treatises on New-Church topics, and also of a story, which seems to deserve greater publicity than it can enjoy in manuscript form.

My next stop was Rockford, Ill., with the exception of an undesired delay in Galena, Ill., where I had *volens* spend the night waiting for the delayed trains. Floods and rains had so demoralized the railroad service that it was impossible for me to reach Rockford on the day intended owing to which calamity I failed to get there in time to address a Sunday meeting in a public hall. This misfortune, however, was partly amended by the arrangement for another meeting Sunday night in the hospitable home of Mr. and Mrs. G. Nystrom. I spoke on the Parable of the Laborers in the Vineyard (Matt. xx. 1-16), and we had one of the most profitable meetings I ever enjoyed in Rockford. After the sermon the friends stayed for a while exchanging thoughts about the text.

During my stay in Rockford I was generously entertained by Mr. and Mrs. G. Nystrom who most heartily welcomed me and invited me to come again as soon as possible. Mr. and Mrs. Nystrom's conversion to the New Church is quite an interesting incident in their life, and shows the wonderful ways of Divine Providence. They were attending the St. Louis Exposition, 1904, and inquired for the Swedish government building and instead were directed to the Swedenborg House which their cicerone apparently got mixed up with the Swedish building. Before that time they were adherents of the philosophy and religion of August Comte. This is perhaps the only incident of Positivists having become Swedenborgians. They became so enthusiastic for their new faith that they sold their home in Excelsior Springs, Mo., and after having supplied every family in that city with New-Church literature sold their comfortable home and left a lucrative business and moved to Rockford in order to be able to live among and associate with fellow-believers. I also renewed my acquaintance with Dr. C. A. Lundgren, a devoted and thorough New Churchman and successful oculist, as well as with that young and enthusiastic convert, Dr. A. C. Wolfrum, the only English-speaking New Churchman in Rockford. Mr. S. Enoch Nicholson, well-known from former visits, entertained me at supper in his splendid home the night before my departure, and we spent a very pleasant evening. Some of my Rockford friends promised to visit Minneapolis this coming summer to get acquainted with our people. They are heartily welcome.

I reached Beloit, Wis., by the interurban electric on Tuesday, and was taken out to the home of Mrs. Nancy G. Bartlett by her daughter, Dr. Mary Bartlett, who generously placed her auto at my disposal under her own vigorous management. After having been dined in the Bartlett home and enjoyed a pleasant afternoon in this comfortable New-Church circle making plans for future visits, I was again ushered to the city by my kind mentor, Dr. Mary Bartlett, and left for Madison by the evening train. I found in Mrs. Bartlett a venerable matron of 85, an unus-

ually interesting New-Church woman. Her mental faculties are still at this advanced age unimpaired. She is in possession of the brains of a man under a female skull, and by her Creator endowed with a grasp of philosophical and theological subjects that few women possess, a quality of mind which no doubt has been instrumental in leading her into the New Church. She also has a woman's truly charitable heart, and is generously contributing to the general uses of the church, and also doing missionary work by distributing New-Church literature in her neighborhood. As an example of her fine womanly and motherly instinct I may mention a little incident that occurred just before my departure. As I sat down with her at her table ready to bid her goodby, I said, "Let us at last have a gem from the Writings", producing from my breast pocket the time-worn little pamphlet, "Golden Thoughts from Swedenborg", which I always carry with me. She saw that the booklet was torn and lacked back, and at once offered to fix it for me, which she also did, putting on a new back by means of an excellent cement which she always had handy. I thanked and told her that I would be sure to remember her kindness when using the book. The passage we read together was from the A. C. "No man could live unless he had something living in him, that is, something of innocence, charity and mercy. Man receives this from the Lord in infancy and childhood, and it comes to him from the Lord alone". I also called on another New-Church family in Beloit, Mr. and Mrs. Thomas Ahlstrom, who seemed very much pleased to see me.

In Madison I called on two New Churchmen: Mr. H. G. Steinland, who however, was away on a trip to war-ridden Europe, and Dr. J. W. Vance, a homeopathic physician and enthusiastic New Churchman. I spent a pleasant time in the genial and kindly doctor's waiting-room and carried with me home the impression of one who dearly loves and highly appreciates the new truths contained in the writings of the New Church.

Before leaving Madison I made a visit to the Wisconsin State University, which is located here, met some students and gave away New-Church literature. I found the University library well supplied with Swedenborg's Theological works, but they had none of the Scientific. Referring to the comparatively small number of New-Church people, a professor Emeritus at the University and former U. S. minister to the court of Denmark said to me, "You Swedenborgians are so few that you can't be counted; you have to be weighed". Or as an old member of our Minneapolis Society used to express it: "With us it is quality that counts, not quantity".

My next and last stop was Plainfield, Wis., where I arrived by a belated Soo freight train from Portage where I had been forced by circumstances to spend the night in a windowless hotel room, arriving at 12 o'clock at night and leaving at 4 in the morning. This brought me a day too late to Plainfield where a meeting had been called the previous night. I had just time to make a brief visit to the home of Mr. and Mrs. C. O. Goult, with whom I left a number of "Who was Swedenborg and what are his Writings?" for distribution to their friends. The Soo freight train made a stop of "uncertain" duration here, and if our jolly and kindly Irish conductor had not mercifully made an unlawful stop at the nearest station, Bancroft, on the Northwestern road, I would have had to spend another night in some backwoods lumbering town before again reaching my home. I jumped off the slowing train and by running for all I was worth across the ice-covered fields I succeeded in catching the other train in the eleventh hour. As a reward for this kindly deed I promised to send the philanthropic conductor some New-Church literature, which he said that he would read.

I found the railroad service everywhere miserable, probably on account of the floods, necessitating stop-overs in undesirable places, and too late arrivals for announced meetings. But I had the privilege of meeting the isolated receivers and preparing for future meetings and visits. I also everywhere distributed the little useful pamphlet, "Who was Swedenborg and what are his Writings?" sent me by The American Swedenborg Printing and Publishing Society of New York. I hope to have interested some traveling men (drummers) and school-teachers and also University students by means of this booklet.

The Sunday following my trip I was again in my Minneapolis pulpit and gave our people a brief report of my tour and brought them fresh and hearty greetings from all the places I had visited and which I hope some time to see again.

I am thankful to our Board of Missions for having afforded me the opportunity to make this round trip, the results of which I hope will in some measure and in the Lord's own good time answer the efforts and goodwill of those who made it possible.

AXEL LUNDEBERG.

"In Death Not Divided."

Under the above caption the Fall River, Mass., *Evening News* publishes editorially the following estimate of the character of two young men of that city who were so well-known in the New Church that we feel justified in copying it into the MESSENGER. The funeral service was conducted by the Rev. F. Sidney Mayer in the presence of a very large gathering:

"Seldom has a concurrence of local events so startled this community as has that of the death of the brothers Waldo and Frank Buffinton, within four days of one another, and with scarcely the slightest measure of forewarning in either case, indeed none at all in the first. Both were taken from the midst of their active participation in life's duties. Since they ceased to be members of their father's family they have lived alongside of one another on the same parcel of ground, which was their ancestral inheritance. Few men were better known than they in the community or more implicitly trusted or more highly respected. Their lines of activity were different, but both were brought into contact with many men by their business interests and responsibilities. Both were men of unbending integrity, of large intelligence, of wide sympathy with that which was good. Both were loyal to the church of their parents, which was their church, that of the New Jerusalem, and both have been, almost together, translated to the 'city of peace.'

"They were members of one of the oldest of the Fall River families. When their father, Oliver Buffinton, was born there were very few houses on the whole tract north of the Quequechan river. When he located his home on Hanover street there were almost no residences in all that section east of Rock street, even if on that street. All the immediate district in which they lived was a part of the Buffinton homestead. The life work of the older brother, to whom the call hence came first, was that of handling the railroad freight entering and leaving Fall River. In this business he was both skillful and faithful in a high degree. The work of the younger, as everybody knows, was with flowers, his knowledge of which was extraordinary, and his love of which was a passion of his life. Through these he has ministered to most of our older families, as well as to many of the more recent comers. In this way he came into close touch and into most friendly relations with a multitude of our people.

"The story of the sudden ending of the life of the beloved florist and expert decorator of churches, halls and homes is told in another column. Either event would have

touched the community widely. The concurrence of both within four days, and in circumstances in some respects so similar, is most unusual and startling. A great volume of Fall River history was carried in the minds of these men, and of their now doubly bereaved sister. Their sudden departure is a loss that can never be made up.

"To Miss Mary Buffinton, the sister, older than either, and to the other members of the family group so suddenly stricken, the sympathy of their friends and neighbors will go out. Expressed or unexpressed it is deeply felt."

Stephen Jepson.

Rev. Stephen Jepson, born near Manchester, England, in 1820, passed away at Fall River, Mass., March 20th. He was ordained in England and preached at the Brighton-sea New Church for ten years. He came to America in 1874 and served the Springfield, Mass., and the River Point, R. I., societies. He retired in 1902 and has lived at Fall River eleven years. He leaves a widow and a large circle of friends. Funeral services were held at the residence by Rev. F. Sidney Mayer. The body was forwarded to Philadelphia for burial in Northwood Cemetery.

Current Literature

Some New Publications.

A Glossary of Specific Terms and Phrases Used by Swedenborg. By John Stuart Bogg. Published by the Swedenborg Society, London, 1915. This glossary of 180 pages is a fine monument to the author who has just passed into the spiritual world. The important terms, words and phrases used by Swedenborg are defined by quotations from Swedenborg. There is no other glossary of Swedenborg's terms published. This is rather surprising, as the technical language used by Swedenborg stands apart from all other writings. We can indeed consult indices and concordances. It is true that most of Swedenborg's terms are used by other writers, but Swedenborg oftentimes uses them in a sense somewhat different from other writers, and oftentimes with radically different meanings. The student of Swedenborg by the use of this glossary can gain a clear idea of what Swedenborg means by the constantly recurring terms celestial, spiritual, interior, internal, exterior, external, inmost, good of truth, good of faith, etc. At times translators have tried to eliminate some of the terms used by Swedenborg; but it is now recognized that a technical language is necessary to express scientific and philosophical truths. So here we have a valuable aid to gaining a clear conception of the ideas embodied in Swedenborg's technical language. The book should have a wide circulation.

What and Where is the New Church? By J. Howard Spalding. London, New-Church Press, 1916. This pamphlet discusses the nature of the church. The author holds that the New Church is a new internal of the general body of the church in the Christian world, that in spite of the erroneous doctrines which still prevail, the New Church is renovating the old church. He basis his argument on the fact that varieties of religious belief are inevitable, and that men in all sects are saved if they live according to the principles of their religion; also that the beliefs of the various sects at the present day are being renovated. At the best it can only be said of the old that where some new light has entered it is much mixed. But much new darkness has also entered in the form of higher criticism and new cults. It is true that the state of the Christian sects has changed very much since the time of Swedenborg, but

can anything make the New Church except the reception of the doctrine revealed for the purpose of establishing the church, and by living according to that doctrine?

Salvation, Hell, The Second Coming. Three lectures by Rev. Charles W. Harvey, American New-Church Tract Society. Salvation is being saved from evil through acknowledgment of the Lord Jesus Christ as God manifest and life according to His teachings. Hell is the state of evil in men. Hell is not a place of physical torment but is the fiery lust and selfishness that is both here and hereafter. The Second Coming has already been accomplished. It was a coming in Spirit not in Person. It was effected through Emanuel Swedenborg by the revelation of new truth from the Word of God.

A New Plan for Peace. By Albert P. Schack. The plan in brief is that Germany should repent of the evil that it has done. It should atone for it, restore Belgium, restore Alsace-Lorraine to France or at least the French part of it; and pay large indemnities to the injured nations. The allies should apologize to Greece. Poland should decide its own fate. The Decalogue should be recognized as the rule of law for nations as for individuals. The difficulties in the way are that only defeat of one or the other contending parties will bring submission. The parties to the dispute are not yet ready to settle their differences by rational considerations and just principles.

"A sermon in the little church on Lyon Street, San Francisco, December 26, 1915," has been sent to the Western New-Church Union by the Rev. Albert Bjorck. It was presumably written and delivered by him, though it is not so stated on the title page. The sermon is dedicated to the memory of the late Rev. Joseph Worcester. The preface speaks of the little church on Lyon Street as being planned by Mr. Worcester and built with money freely given to him for the purpose by members of his little flock and also by many others. "Many San Franciscans have given to it just because they knew Mr. Worcester and felt that anything he wanted to do was for the good of humanity." The sermon makes a booklet of 22 pages and is very beautiful in both substance and form. Though it was delivered at Christmas it would make a most appropriate Easter gift. Price, 10 cents.

Interpreting the Internal Sense of the Word.

I have been reading, in the July, 1914, number of the *New-Church Review*, a few quotations from the works of the Reverend Henry Maclagan, in which he explains the internal meaning of the books of Moses. Of course, we are all familiar with the exhaustive treatment of Genesis and Exodus, by our great leader, contained in the "Arcana Coelestia", and I have even closed my "Arcana" and re-read a chapter from the Word to see how much of the heavenly meaning I could retain in my memory. But who would have thought of applying the same method to the following books of the Pentateuch—who, but a master mind! He interprets this passage, for example, from Numbers v. 2: "Command the children of Israel that they put out of the camp every leper", as meaning that the man of the spiritual church must reject every tendency disposing him to profane the truth. May we not apply the same method of translating to passages which seem obscure, wherever they may occur? I find myself pondering often on the twenty-fourth chapter of Matthew; and wish to know if this paraphrase of the 29th and 30th verses may be correct:

Immediately after the affliction of those days there shall be no love to the Lord, and faith shall be at an end, and all knowledge of good and truth shall cease; then shall appear

the sign of an acknowledgment of God, and all the creeds (denominations) of the earth shall mourn; and the knowledge of the Lord shall be seen in the internal sense of the literal Word.

This seems to point to the revival of pure faith in a personal God, which is being felt throughout the world, in these trying times. And if, as it seems, the denominations are helpless in this crisis, is it not our place to put every stress on the unfolding of the inner sense of the Bible? I am often puzzled to know, standing alone as I do among the many varieties of the old church, how to assert our new belief, but one can always point to the Lord in the inmost meaning of the Word, and I believe that is the essential need of the world. ISOLA, FROM ARKANSAS.

Poetry

"He That Cometh to God."

He that cometh to God must believe that he is a rewarder of them that diligently seek him. (Heb. xi. 6.)

Belief in God is little worth—
Belief in His reward is less—
Except the soul, in second birth,
Rise from its dead self-righteousness.

"The soul that sinneth, it shall die:"
So shall the soul that seeks its Lord
Resolved by piety to buy,
Like merchandise, a rich reward.

With all my mind I know God lives;
With all my heart and strength I feel
That everything I have He gives,
Not sells to me because I kneel.

Oh, let me not, in hope of gain,
Give my heart's impulse prudent pause,
But live my life, and not in vain,
In glad obedience to His laws!

W. C. RODMAN.

The Shepherd of Israel.

I saw Him take His way with staff in hand
Along the narrow road that skirts the plain.
With soiled and bleeding feet still pressing on,
Heedless of bitter wind and driving rain.
I heard Him say: "I have a charge to keep."
And knew He sought His lost and straying sheep.

Again I saw Him, high among the hills,
In arid places where no grass could grow.
I heard Him say: "My sheep would perish here.
Why will they wander? Could they only know!"
I saw tears standing in His eyes, and wept
To see how He pressed on while others slept!

I saw Him yet again, in wilder wastes:
Far off the cry of wolves broke on the night.
I saw His anxious look and heard Him cry:
"When will the day return and bring the light?"
I knew why pain pierced through His heart so deep:
That wolves were even then among the sheep!

And last I saw Him bearing in His arms
A young lamb, weak and bleeding, to the fold.
I watched how hurriedly He sped along,
Lest now His lamb should perish with the cold.
I saw His joy, and marvelled at what cost
He had redeemed one sheep among the lost!

—*The Living Church.* JOHN H. YATES.

The Church Calendar.

**April 9. Fifth Sunday in Lent.
The Lord as the Son of Man.**

Sel. 88: "Praise waiteth for thee, O God, in Zion".
Lesson I. Leviticus xxvii.
Responsive Service III. The Ten Commandments, Exodus, B. of W., p. 31.
Lesson II. John v.
Gloria, Benedictus (to Gregorian Tones, Mag. 715-735), and Creed.
Hymns (Mag.) 361: "I heard the voice of Jesus say," 312: "Jesus, lover of my soul".

Obituary

BUFFINTON.—Waldo A. Buffinton, age 77, passed away without sickness or pain at his home in Fall River, Mass., March 14th. He leaves a wife, Mary E. Buffinton, a son, William H., a daughter, Mrs. A. Ferguson, and a brother and sister, Frank and Mary E. Buffinton. The funeral service was held from the house on March 16th, Rev. F. Sidney Mayer officiating.

BUCKINGHAM.—From the Clinton (Mass.) *Daily Item* of March 15, we copy the following regarding Miss Lucy A. Buckingham, who died in that town the same day.

"The deceased was born in Boston, December 17, 1828, and was therefore in her 87th year. She was the last of her family of ten sons and three daughters. Many years ago, in company with her friend, Miss Mary T. Bradford, she removed from Boston to Northboro, and later from Northboro to Lancaster, where she remained until the death of her companion, when she removed to Clinton where she has subsequently resided. In her earlier life, in 1857, she joined the New Church in Boston, retaining her membership therein throughout her life, but while in Lancaster identifying herself, temporarily with the new church in that town.

"While in Clinton Miss Buckingham was a member of the King's Daughters in whose work she was deeply interested; she was also a member of the Woman's Branch of the civil service reform in Massachusetts; also of the local Historical society, whose meetings she always attended while the state of her health permitted.

"The family of the deceased were largely interested in literary work, her father being the proprietor and editor of the Boston Courier from 1824 to 1848, during which years he had an interest in the New England Magazine.

"The deceased is survived by three nephews and seven nieces, one of the latter being with her aunt during the days of her final unconscious illness.

"Miss Buckingham was beloved by a circle of warm friends who appreciated her many qualities of mind and heart; it was an inspiration to drop into her sunny home for a half-hour's chat where, surrounded by her magazines, books and birds, she gave hearty welcome to her visitors; and as the weeks and years go by her genial presence will be largely missed."

All who knew Miss Buckingham will see in these statements a true picture of her life. She cherished always a happy and contented spirit, which was grounded

in religious principles, and which nothing could disturb. She seemed to exemplify in no small degree the saying, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." The funeral services were conducted by the Rev. W. L. Worcester of Cambridge, who had studied with her in the Correspondence School. She had been for more than fifty-five years a most devoted member of the Boston Society of the New Church.

THE POOREST PROFESSION.

Now that organic church union has been rendered improbable if not impossible by the opposition of a powerful minority in the Presbyterian Church, the leaders of religious life in Canada are once more confronted with the problem of a better distribution of clergymen throughout the Dominion. Ontario and the east, generally speaking, are over-churched, while the west is far too much left to the occasional ministrations of students who spend a few months of the summer at their stations and leave them to go back to college at the very time when the long nights and the cessation of outdoor work give the people an opportunity of cultivating the spiritual side of their being.

The war is sweeping the divinity schools of Canada almost clean. Many of the young men who go out to battle will not return at all, and many others will drift away from "the poorest profession."

Rev. Dr. Dowling, in the *Churchman*, has been telling why the ministry fails to hold many whose whole heart is in the work, but who have given hostages to fortune in the form of family obligations that cannot be met without at least a "living" salary.

"Perhaps the largest salary paid to any Christian minister in the United States," says Dr. Dowling, "is \$15,000. But where one such instance may be found, there will be many where the medical specialist receives \$30,000, the corporation lawyer \$50,000, and the business expert \$100,000. A New York journal recently told of a man who practiced law for ten years, then became a physician, for ten years practiced medicine, and then became a clergyman; and after a decade in the ministry he delivered himself of the following conclusions: 'On the average, a man will pay ninety cents on a dollar to save his property, fifty cents to save his life, and ten cents to save his soul.' The average salary of the clergy of the United States is estimated at \$663; less than the wages of a skilled mechanic; much less. Last year there were 300 gospel ministers in one denomination living, not in the sparsely settled West, but in New York, New Jersey, and Connecticut, who supported their families on \$500 or less. Except in instances so rare as not to be counted, the clergyman who acquires a fortune gets it in one of two ways—patrimony or matrimony. In considering the ministry as a profession, remember that the world pays extravagantly for its vices, generously for its luxuries, grudgingly for its necessities, and parsimoniously for its spiritual needs.

If you are thinking of entering the ministry as a profession, do not do it. It is the poorest profession in America. The only condition which can redeem it from slavery is the spirit which leads one to choose it as a sacrificial office, and to love it, not for what he

can get out of it, but for what he can put into it. 'I speak as to wise men; judge ye what I say.'—*Toronto Globe*.

Special Notices

MASSACHUSETTS ASSOCIATION.

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

JAMES REED,
General Pastor.

JOHN DABOLL,
Secretary

**MASSACHUSETTS NEW CHURCH
WOMAN'S ALLIANCE**

The Annual Meeting will be held Wednesday, April 5, 1916, at 2:30 p. m. in the vestry of the church, 136 Bowdoin street, Boston. There will be two speakers, i. e., "The Educational Value of the Circuit," by Mr. Harris A. Reynolds, secretary of the Massachusetts Forestry Association, and "The Sermon on the Mount and the Twentieth Century," by Rev. John Goddard.

All women cordially invited.
MRS. JOHN WHITEHEAD,
Corresponding Secretary,
94 Jackson Road, Newton, Mass.

**THE CONVENTION THEOLOGICAL
SCHOOL.**

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

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

POTTS' CONCORDANCE.

A full set (six volumes), bound in half morocco, second-hand, in good condition, will be sold at a reduced price. WESTERN NEW-CHURCH UNION, 510 Steinway building, Chicago.

**WESTERN NEW-CHURCH
UNION.**

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

C. L. MOULTON,
President.

L. G. LANDENBERGER,
Secretary.

New-Church Messenger

Published weekly at
64 East Van Buren St., Chicago, Ill., by
authority of the General Conven-
tion of the New Jerusalem in the
United States.
JOHN S. SAUL, Editor and Publisher.

TERMS OF SUBSCRIPTION.
One year, in advance.....\$3.00
Eight months, in advance..... 2.00
Four months, in advance..... 1.00
Single copies, 7 cents.

Remittances should be made by draft
on Chicago or New York. If local
checks are sent, add 10 cents for bank
exchange.

All checks, drafts, express money
orders, or postal orders should be made
payable to "NEW-CHURCH MESSENGER."
If money is sent by mail, it should be
by registered letter.

Scripture Testimony
concerning
the
Other World

A NEW EDITION has just
been published, after this
valuable work by Rev.
James Reed has been out of print
for years. 81 pages in ornamen-
tal cloth binding. Price, 50 cts.

Send orders to

The American New-Church
Tract and Publication Society
2129 Chestnut St. Philadelphia, Pa.

We Specialize in
NEW ENGLAND
INVESTMENTS

We own and offer:
Lowell Gas Light Co. Stock
Naumkeag Steam Cotton Stock
Bangor & Aroostook 1st mtg. 5's

Other Offerings on Request
EARNEST E. SMITH, Inc.
68 Devonshire Street
BOSTON

THE NEW-CHURCH
THEOLOGICAL SCHOOL

45 Quincy Street,
CAMBRIDGE, MASS.

The School is well equipped to give to
earnest young men thorough instruction
in the Scriptures and in the doctrines of
the New Church, and practical training
in the work of New-Church ministers
and pastors.

It conducts systematic study by corre-
spondence with ministers, Sunday-school
teachers and others, in the theology of
the New Church, spiritual interpretation
of the Scriptures, Sunday-school work,
and other branches.

For catalogue and information address
WM. L. WORCESTER, President

April Bulletin

Chicago New Church

**Kenwood Parish, 46th Street and
Woodlawn Ave.**

Rev. Percy Billings, Pastor, Resi-
dence 5201 Woodlawn Ave.
Sunday Services at 11:00 a. m.
Sunday School at 12:00 noon, with
adult class led by Dr. Foster.
Young People's League: April 27,
Benefit for the League Confer-
ence Entertainment Fund. Sup-
per at 6:30, 25c. Entertainment
at 8:00, 35c. Parish House.

**Sheridan Road Parish, 910 Sheridan
Road near Rokeby St.**

Rev. John S. Saul, Pastor, Office
510 Steinway Building.
Sunday Services 11:00 a. m.
Sunday School 12:00 noon.
Ladies' Aid meets every other
Monday afternoon in church par-
lors, April 10 and 24.
Young People's League meets
April 23 at 4 p. m. in church
parlors.

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

Rev. Percy Billings, Pastor.
Sunday Services at 4:15 p. m.
Sunday School at 3:15 p. m., with
adult class led by Dr. Foster.
Ladies' Society meets in Sunday
School room every Tuesday at
3:00 p. m. to study "What We
Owe Our Children," led by Mr.
Billings.

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

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

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

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

Rev. Louis Rich, Pastor; residence
3252 Le Moyne St.
Sunday Services 11:15 a. m.
Sunday School 10:15 a. m.
New Church Forum, Sunday, April
2, 16, 30, 8:00 p. m.
Every Thursday, Supper 6:45 p. m.
Doctrinal Class 7:30 p. m.
Singing Class 8:30 p. m.

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

April 23, Easter Sunday, Baptisms,
Confirmations and Holy Supper.
Ladies' Aid, in Parish House,
Thursdays, April 6, 20, 3:00
p. m.

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

April 1, April Fool Party in Par-
ish House, 8:00 p. m.

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

**Metropolitan
Savings Bank**

1 and 3 THIRD AVE.

ASSETS.	Par Value
Massachusetts State Bonds.....	200,000.00
New York City Bonds.....	1,843,000.00
Bonds of other Cities in this State	436,900.00
Bonds of Cities in other States	1,072,000.00
Railroad Bonds	950,000.00
Bonds and Mortgages.....	7,917,308.00
Banking House and Other Real Estate	345,971.33
Cash in Banks and on Hand	821,126.79
Accrued Interest and Rents	101,919.15
	\$13,688,225.27

LIABILITIES.

Due Depositors, including Interest to January 1st, 1916	\$12,532,944.36
Surplus at Par.....	1,155,280.91
	\$13,688,225.27

JONATHAN B. CURRY, President.
EDWARD SHERER, Secretary.
ROBT. D. ANDREWS, Ass't Secy.

Urbana University
Schools

**Candidates for Teach-
ing Positions Wanted**

¶ We want the names of New-
Church men and women who are
well educated and capable of
doing successful work as teachers
in this School.

Address
Russell Easton, B. A., Head-master, Urbana, Ohio

**Waltham School
for Girls**

Founded by Benjamin Worcester in 1860

¶ A New-Church home-school in the
country, ten miles from Boston. Fire-
proof dormitories. Modern equipment.
College preparatory and general courses.

¶ Girls of all ages receive here an edu-
cation based on New-Church principles
and designed to develop a deepening
love for what is true and real in life.

¶ For information and catalogue, address
George B. Beaman, Ph. D., Principal,
Waltham, Massachusetts.

**The Board of Home and
Foreign Missions of the
General Convention**

WILLIAM WARREN TOWLE, President
10 Tremont Street, Boston, Mass.
REV. PAUL SERRBY, Secretary
1487 Q Street, N. W., Washington, D. C.
LLOYD A. FROST, Treasurer
716 Old South Building, Boston, Mass.

Communications for the Board, asking or giving
information respecting Missionary Work, may be
addressed to the President or Secretary.
Remittances for the Board by check or P. O.
Order should be directed to the Treasurer.

The New-Church Press

INCORPORATED

3 West 29th Street, New York

For Easter Gifts

The Guide to the Holy City. A book of devotions. By the Rev. Frank Sewall. Daily Prayer: Preparations for Holy Communion: Vox Amoris, etc. White Morocco \$1.50.

Rejected of Men. A story of the Christ-life as of today. By Howard Pyle.

Not doctrinal, but strong; intense; searching, and having been written by an earnest New-Churchman of high professional attainments, it is a book of especial interest to members of the New-Church. In cloth—finely printed. \$1.10.

Four Books

The Cheapening of Religion. A plea for the more spiritual. By James O. Fagan. 25c.

Resist Beginnings: or the Blinding Influences of Sin. By the Hon. John Bigelow. 25c.

Swedenborg: How from being a Philosopher and Scientist he became a Theologian and a Seer. By the Rev. Julian K. Smyth. 25c.

What Constitutes Spiritual Living: and How Can It Be Realized in the World Today? By the Rev. John Goddard. 25c.

Set, in neat slip-case, 75c.

Books by the

Rev. Adolph Roeder

I.

Symbol Psychology. A study in race traditions, in which their interior value is explained and applied to the growth of the mind. Price \$1.50.

Sea Pictures. The most beautiful book we have thus far published. A series of poems on sea pictures from the Holy Word, giving a poetic internal interpretation to them. Beautifully illustrated by the author's gifted daughter, Miss Elsa Roeder. Price \$1.00.

Symbol Stories. A series of parable stories conveying useful lessons by novel methods. Three full-page illustrations by Miss Elsa Roeder. Boards 50c. Cloth 75c. Leather \$1.00.

Nature and Spirit. A study of Man and the Two Worlds in which he lives. Price 25c.

A Trine of Views. A comparison of the three kinds of reception of Divine Revelation. Price 5c.

Unconscious Education. A study of mental training taking place without the subjects being aware of it. Price 5c.

Address Orders to

The New-Church Press, Inc.
3 West 29th Street, New York

New Standard Edition of Swedenborg

AN accurate and scholarly translation of the Latin of the theological works of Emanuel Swedenborg, being the same as that of the Library Edition, which sells for double the price given below, which is intended to place these wonderful Writings within the reach of all who may wish to have them on their shelves at home. Easily read Roman type, well printed on good paper and substantially bound in dark green cloth.

STANDARD EDITION

Postpaid

Arcana Coelestia, twelve volumes, each	\$0.60
Apocalypse Revealed, two volumes, each .....	.60
Heaven and Hell .....	.60
The True Christian Religion, two volumes, each .....	.60
Conjugal Love .....	.60
Divine Love and Wisdom .....	.60
Divine Providence .....	.60
The Four Doctrines .....	.60
Miscellaneous Theological Works .....	.60
Apocalypse Explained, six volumes, each .....	.60

The American Swedenborg Printing & Publishing Society
3 West 29th Street, New York City

A GROWING USE

Do you wish to aid suitable men to fit themselves for the New-Church Ministry by attending the Theological School at Cambridge, Mass.?

Do you wish to increase the salary of underpaid ministers, enabling them to do their work with greater freedom, and securing the continuance of their services to societies that need them?

Do you wish to enable small and struggling societies to carry on their work and help them to become self-supporting?

The Augmentation Fund

established by the General Convention, stands for these uses. Although it has been in existence for less than four years, the importance of its work has been instantly recognized, and its practical helpfulness has been abundantly demonstrated. During the past year \$9,036.95 was added to its "Permanent Fund." The "Permanent Fund" on December 1, 1915 totalled \$78,017.22. Only the income of this fund is available for current needs. Total appropriations and expenditures last year, \$7,390.89. Eleven students for the ministry were assisted. Thirteen ministers, associations and societies were aided.

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

1. "Sustaining" Fund, the whole of which is available for current use at the discretion of the Committee.

2. "Permanent" Fund, to be permanently invested and the income only available for current use.

It is desirable that each contributor should state for which fund he prefers his contribution to be made.

Annual contributions, subject to cancellation of the contributor, are especially useful as they better indicate in advance the amounts available for appropriation from time to time.

Do you not wish to have a part in this important and growing use, which means so much for the strengthening and encouragement of the whole Church?

AUGMENTATION FUND COMMITTEE

Rev. Julian K. Smyth, President of Convention and Member ex officio
George C. Warren, Chairman
James R. Carter, Treasurer
Albert P. Carter, Secretary

Executive Committee

William Burnham, Philadelphia, Pa.
Starling W. Childs, New York, N. Y.
B. A. Whittemore, Boston, Mass.
Richard B. Carter, West Newton, Mass.
Edward H. Currier, St. Paul, Minn.
Benjamin A. Jackson, Providence, R. I.
Fenton Lawson, Cincinnati, O.
Eben Suggden, New York, N. Y.
Charles Whittemore, Newton, Mass.

Subscriptions to the Permanent Fund or the Sustaining Fund may be made payable to the order of JAMES R. CARTER, Treasurer, and may be sent to the Secretary, Mr. Albert P. Carter, 10 State Street, Boston, Mass., by whom inquiries about the Fund will be gladly answered.

LEND A HAND!

IN PREPARATION: A Memorial Edition of the Lecture by
the late REV. FRANK SEWALL, D. D.

The Bright Gate and the Vision Beyond

An especially effective presentation of the teaching of the New Church about the Future Life. The Lecture will be printed on good paper, with an attractive cover, and it is our wish to distribute not less than 25,000 copies.

Will You Help?

1. By ordering 1,000 copies for - - - \$15.00
2. By ordering 500 copies for - - - 8.50
3. By ordering 100 copies for - - - 1.80
4. By ordering less than 100 copies for 2c each.
5. By sending us names of persons to whom we may mail copies of the Lecture.
6. By a contribution, small or large, to the expense of printing and distribution.

Death is ever with us.

The New Church alone sees clearly that it is but the Gateway to Eternal Life.

The world needs the message. Will you not help in giving it?

Address: The American New-Church Tract and Publication Society
2129 Chestnut Street, Philadelphia, Pa.

A NEW BOOK by JULIAN K. SMYTH

Christian Certainties of Belief

The Christ The Bible Salvation Immortality

One of the strongest books that Mr. Smyth has written, and one that is destined to be of great service to the Church and to the world. The foundation truths of the Christian Religion are treated as *facts* rather than as doctrines. In the light of the New-Church teachings their certainty, their reasonableness, their power become manifest. The believer will be enlightened as well as strengthened; the man of doubtful mind will be reassured; the unbeliever must needs think.

Handsomely printed and bound.—A true Easter Gift Book.—Price 75c
Ready early in April. Advance orders kept on file and promptly filled

IN NEW BINDING

BY THE SAME AUTHOR

Religion and Life

There has been a strong demand for this book by Mr. Smyth in a less expensive form (Original price \$1.25, leather). It is now issued for the Easter season handsomely bound in purple cloth with new cover design in gold. Very attractive. Price 75c.

Ready the end of March. Send your orders now. Address:

THE NEW-CHURCH PRESS, Inc., 3 West 29th Street, New York